The integration of indigenous health knowledge systems into the basic education curriculum for learners with special education needs

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Declaration

I wish to declare that this study, **"The integration of indigenous health knowledge systems into the basic education curriculum for learners with special education needs"** is my own work and that all sources used were acknowledged by means of complete references.

27 . 11 . 2019

Signed **Date**

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Summary

The research focussed mainly on the establishment of mechanisms on how to incorporate African Indigenous Health Knowledge Systems (AIHKS) into the education of Learners with Special Education Needs. In conjunction with the development of portraiture on the integration of African Indigenous Health Knowledge System in the targeted schools in the Free State Province (SA) and in Lesotho's Maseru district.

In achieving this aim, the researcher explored learning and teaching practices through participative portraiture to establish innovative processes to incorporate the holism principles of the African Indigenous Health Knowledge System (AIHKS) in the Basic Education Curriculum for Learners with Special Education Needs. The researcher further explored Inclusive Education Policies to inform special needs education and learner-support in the context of Inclusive Education. A Portraiture was developed by respecting and acknowledging differences among all learners, such as class, ethnicity, gender, age, language, disability and HIV or other infectious diseases to make recommendations to change teaching methods, curricular attitudes, behaviour and the environment to meet the needs of all learners, based on the holism principles of AIHKS. Portraiture method, a qualitative method, included the interview process (which utilized the *makhotla*), observations, participant observations, drawings, play, dance and storytelling.

Participants were parents, learners, and educators from developing schools (special schools in Free State Province, Thabo Mofutsanyana district) and developed school (special school in Lesotho, Maseru district). The educators were teaching learners with different disabilities, such as blindness, hearing impairments, intellectual barriers, and autism as well as able learners.

Co-constructing this Participative Portraiture, data collection and analysis incurred simultaneously where *makhotla*, observation, interviews, participative observation, drawings, playing, dancing and storytelling were used as methods. Subsequently, findings from this research suggests that the integration of AIHKS, especially indigenous psychosocial health knowledge in the basic education curriculum for learners with special education needs is imperative. Learners will realize their full potential without being segregated or discriminated against, if exposed to this Inclusive Participative Portraiture. It noted that the utilization of storytelling, drawings and indigenous games like *morabaraba, diketo,* play and dance can

benefit learners in different ways e.g. teaching of culture, self-identity and their indigenous norms.

The research further observed that educators are resilient. They have the capability to adjust easily and work in a less resourceful situation as they sacrificed their time to support all learners who needed high levels of support. Freedman (2015:7-8) stated that educators can differentiate teaching and learning by giving learners more time to finish an activity, by allowing learners' choice in what they learn because learners study more differently and remember what they have learnt for a longer period when given an opportunity to assimilate knowledge and to demonstrate what they have mastered using their preferred style of learning. These activities contribute to the self-identity formation of learners.

Keywords: Basic Education System, Indigenous Health Knowledge, Integration, Learners with Special Education Needs.

Kgutsufatso

Sepheo-pheo sa mosebetsi ona ke ho fana kapa ho etsa tshitshinyo le ditumellano mabapi le ho kenyeletsa tsebo ya setso ho tloha botsitsong ba bophelo ba Afrika, hore thuto ya bana ba nang le bokowa kapa dikgaello le ditlhoko tse ikgethileng le ho etsa ditumellano tse kgetheileng ka ho kopanya tsebo ya bophelo ba mehleng ya kgale dikolong tse kgethilweng tsa profinsing ya Foreisetata (Afrika Borwa) le Lesotho seterekeng sa Maseru.

Ka ho phethahatsa sepheo sena sa ho ruta/chorisa leho ruteha, ho sebedisitswe mokgwa wa ho nka karolo setshwantsong ka ho ntjhhafatsa tsamaiso e kenyeleditseng ntlhakemo ya tsebo ya setso ho tloha botsistong ba yona ho Afrika. Motheo wa thutong ya bana ba nang le dikgaello kapa bokowa bo itseng.

Mmatlisisi o tswetse pele kaho fuputsa ka melaotheo ya thuto e kenyeleditseng bana bohle ho tsebisa ka thuto e ikgethileng le ho tshehetsa bana moo ho nepahetseng ka thuto ya bohle. Setshwantsho se entsweng ho amohela tlhompho e fapaneng ho bana kaofela hosa kgethwe dilemo, bong, morabe, puo, class, bokowa, kwatsi ya bosolla tlhapi le mafu a fapaneng, ho dumellana kaho fetola semelo, boitshwaro, mokgwa ya ho ruta, thuto le sebaka, ele ho fihlella ditlhoko tsohle tseo bana ba dihlokang tse beilweng motheong wa tsebo ya kgale ya setso. Mokgwa ona wa setshwantsho, e leng mokgwa wa dipatlisiso o tjhatsi, o kenyeleditse tsela ka botebo ya dipotsiso (o sebedisitseng makhotla), tjhebello, tjhebello e kenyeleditseng ho nka karolo, bo taki, dipapadi, motjeko le ditshomo.

Ba nka karolo dipatlisisong tsena, e ne ele, batswadi, mesuwe le mesuwetsana le bana, hotswa dikolong tsa thupelo e ikgethileng developing school (sekolong se profinsing ya Foreisetata seterekeng sa Thabo Mofutsanyana) le developed school (sekolong se Lesotho seterekeng sa Maseru). Moo, mesuwe le mesuwetsana e ruta bana ba nang le bokowa bo fapaneng jwaloka difofu, ditholo, bana ba nang le dikgaelo thutong le bana ba nang le bokgoni thutong.

Pokello ya dintlha mmoho le manollo ya tsona di kenyeleditswe ho makhotla, tshebediso ya dipotsiso tsa molomo,tjhebello, tjhebello e kenyeleditseng ho nka karolo, botaki, ditshomo, dipapadi le motjeko.

Diphetho ho tswa diphupotsong, ho fumanehile hore, kenyeletso ya tsebo ka bophelo ba setso dithutong tsa bana ba nang le dikgaello tse ikgethileng ka ho fetisisa tsebo ya mahlale a kelello bophelo e matla ebile ena le motheo hobane bana bohle ba tla fumana tshehetso e nepahetseng mme ba ithute hoya ka maemo a bona, mme ba fihlelle bokgoni ba bona ntle le kgethollo kapa ho behellwa ka thoko thutong ya motheo.

Tshwantshiso ena eka etswa ka tshebediso ya ditshomo, ho taka, dipapading tse kang morabaraba, diketo, boithapollo le motjeko, di thusa bana thutong jwaloka ho ruta moetlo, boitsebo, boikemelo le setso.

Dipatlisiso di bontshitse hore, matichere a na le mamello e tiileng ya ho sebetsa tlasa kgatello ya ho hloka disebediswa tsa thuto, hape kaho tela nako ya bona ho tshehetsa bana ba hlokang tlhokomelo e hodimo thutong. Freedman (2015:7-8) o hlalositse hore matichere aka sebedisa mekgwa e fapaneng ya ho ruta/rupella jwaloka hofa bana nako ya ho qeta mosebetsi, bana ba dumellwe ho ithuta ka ditsela tseo ba ikgethetseng tsona, hobane bana ba ithuta ka tsela tse fapaneng hape ba hopola seo ba ithutileng sona ka nako e telele ha feela ba fuwe monyetla wa ho ithuta ka mekgwa eo ba e ratang.

Mantswe a Sehloho: Thuto ya Motheo, Tsebo ya bophelo ya setso, Hokanya, Bana ba thuto e ikgethileng.

List of Acronyms

AIDS:	Acquired Immune Deficiency Syndrome
AIHKS:	African Indigenous Health Knowledge System
APA:	American Psychological Association
CBO:	Community Based Organizations
CSTL:	Care and Support for Teaching and Learning
DBE:	Department of Basic Education
DBST:	District-Based Support Team
DDG:	Deputy Director General
DoE:	Department of Education
DoH:	Department of Health
DPO:	Disabled People Organization
DSD:	Department of Social Development
ECD:	Early Childhood Development
HIV:	Human Immunodeficiency Virus
ID:	Identity Document
ICT:	Information and Communication Technology
ISP:	Individual Support Plan
IHSK:	Indigenous Health Knowledge Systems
IKS:	Indigenous Knowledge Systems
IDEIA:	Individuals with Disabilities Education Improvement Act
ISCEP:	International Standard Classification of Education
LSEN:	Learners with Special Education Needs
LTSM:	Learner Teacher Support Material
MEC:	Member of Executive Committee
NACCA:	National Action Committee for Children and HIV & AIDS
NCLB:	No Child Left Behind
NCCPF:	National Child Care Protection Forum
NEWS:	Network for Excellence in Washington State
NGO:	Non-Governmental Organization
NPO:	Non-Profit Organization
NWU:	North West University

OSD:	Occupational Specific Dispensation
OVC:	Orphans and Vulnerable Children
PEPUDA:	Promotion of Equality and Prevention of Unfair Discrimination Act
SA:	South Africa
SACE:	South African Council for Educators
SANAC:	South African National AIDS Council
SAPS:	South African Police Services
SASA:	South African Schools Act
SASL:	South African Sign Language
SBST:	School Based Support Team
SERC:	Special Education Review Committee
SIAS:	Screening Identification Assessment and Support
SGB:	School Governing Body
SMT:	School Management Team
SRH:	Sexual Reproductive Health
SRI:	Stanford Research Institute
UNICEF:	United Nations Children's Fund
UNESCO:	United Nations Educational, Scientific and Cultural Organization
WHO:	Word Health Organization
WP6:	White Paper 6 on Inclusive Education

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RESEARCH OVERVIEW

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This chapter provides the introduction and rationale for this research. Furthermore, the problem statement, research aim and objectives, research method, research paradigm and an overview of the chapters follows (Table 1 provides an overview of the chapter).

Table 1. Overview of Chapter One

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1.2 Background to the Research

The approach of inclusive education was adopted in 2001 by South Africa through the Department of Education's (2001: 9) White Paper 6: *Special Needs Education: Building an Inclusive Education and Training.* As defined by White Paper 6, Inclusive Education is a system that acknowledges that all learners can learn when given the necessary educational support. To realize this dream, enabling education structures are needed for the needs of all learners to be met (Department of Education, 2001: 9). This system endeavors to place learners in a setting that is less restrictive. The focus of this study was on the integration of African Indigenous Health Knowledge Systems (AHIKS) in the education of Learners with Special Education Needs as well as the development of recommendations on the integration of AIHKS in the targeted schools in the Free State Province of South Africa and in Lesotho's Maseru District. It focused on participants (parents, educators and learners) from developing and developed schools/contexts, whose perceptions and experiences were explored through *makhotla*. *Makhotla* is a *Sotho* word meaning council meeting, gathering or an assembly, where communal and family disputes and challenges are discussed and resolved (Schapera, 1953: 150 & Pienaar, 2004: 25) (the *makhotla* is further explained in Chapter Three, 3.8.1), interviews, classroom observations, play, drawings, field notes, dance and storytelling.

The literature review indicates that there are learners who should be provided with educational support in special schools, but who are not getting that necessary educational prop up (White Paper 6 (WP6), 2001: 15). These learners are the most vulnerable to barriers of learning such as learning disabilities and impairments (WP6, 2001: 7). Special classes for Learners with Special Education Needs (LSEN) were discontinued due to the implementation of Inclusive Education policies, which resulted in the mainstreaming of these learners. Some of the learners who were mainstreamed experienced barriers to development and learning. WP6 (2001: 8) states that most of the Learners with Special Education Needs had to be accommodated in mainstream classes as part of the Education and Training System. In the Free State Education Department, learners in special classes had to be mainstreamed because of long waiting lists in special schools.

1.3 Problem Statement

The Department of Education's *White Paper 6* on Special Needs Education (Department of Education, 2001: 9) highlights the importance of establishing support services for effective implementation of inclusive education. Although the *White Paper 6* does not incorporate the holism principles of AIHKS in the curricula of Special Needs Learners, as a sequel to the holism principles of African Indigenous Health Knowledge Systems, it focuses on inclusion. Therefore, there is no compartmentalization, e.g. no segregation between mentally disabled and mentally healthy people is practiced in AIHKS, including education.

Conversely in the western education system, learners with different categories of disabilities are segregated on the basis of ethnicity. Under the apartheid government the organization and segregation of special schools was based on race and disability (White Paper 6, 2001: 9). Notwithstanding the endeavors to transform basic education through Inclusive Education, the main challenge remains the lack of attention that is given to Learners with Special Needs and the obliviousness of incorporating the holism principles of AIHKS into the Basic Education Curriculum.

Clearly this problem can be resolved by incorporating all learners in the same classroom regardless of their disability needs aligned with the holism principles of the indigenous African customs. This can be enhanced by networking with different stakeholders like Government departments, parents, traditional healers, traditional leaders, educators, learners, NGOs and other community members to advocate Inclusive Education practices in all schools. Such an approach could provide sustained support as an integration programme on AIHKS suiting all the people participating in it in terms of their culture and context, thus encouraging inclusive practices in all schools. Therefore the researcher envisioned the incorporation of the principles of holism in AIHKS in the Basic Education Curriculum for the purpose of enhancing Inclusive Education for learner-support for special needs education.

Emanating from the problem statement and supporting literature the following research question came into the investigator's mind:

How can holism principles of AIHKS be incorporated into the Basic Education for learner-support for special needs education in the current education dispensation?

1.4 Rationale

White Paper 6 advocates for an inclusive education system that does not promote isolation of learners based on disability. Khoaeane (2012: 2) further asserts that the purpose of the policy is to create an inclusive education system that acknowledges that learners have different intelligences and there is a need to adopt and adapt the curriculum to meet the needs of all learners.

The rationale for this research is to find mechanisms to implement AIHKS in order to provide Learners with Special Needs with support by exploring how it could be integrated in basic education for Special Needs Learners. In answering the above question, the researcher is aware that the interpretation of how AIHKS can be integrated in the curriculum: as she networked with and capacitated different stakeholders, she went on to interpret the data that she collected during this study to arrive at guidelines for the establishment of innovative learning and teaching processes to enhance the integration of AIHKS in the basic education curriculum.

Apart from a focus on the internal development of the learner, holistic educational philosophy also emphasises a connection of the individual to the family, community, nation, and Mother Earth (the world), which includes the environment (land, water, air, and spirit) (Ray and Cormier, 2012: 169). This sense of connectedness begins by creating mutual and respectful relationships within the classroom between educators and learners in an environment that fosters genuine caring and personal responsibility (Khoaeane, 2012: 13 and Battiste, 2013: 75). In this way of thinking, educators, in addition to being sources of knowledge, are leaders for learners to develop their own understanding. Learners are expected to arrive at school with previous learning experiences and to continue learning outside of the classroom. An educator who teaches holistically will celebrate prior learning and embrace the opportunity to learn from learners and to have learners acquire knowledge from one another. This attitude places learners in a position of responsibility for their own learning and makes them accountable to one another for providing connections to learning opportunities (Morcom, 2017: 126).

It was further noted that there was unequal access to specialized education, with a system of free and compulsory education for Whites, Coloureds and Indians but not for Blacks (Department of Education, 2001: 5 & 9). However, the emphasis of inclusive education is that learners with disabilities should enjoy full learning opportunities that will inspire them to grow to their full potential like any other children. It further advocates for the integration of all

learners in the same class which will empower them to learn with, and from each other. This sets it apart from "mainstreaming" as it does not require learners with disabilities to fit into the curriculum but rather adopts the teaching methods to meet the needs of the learners. Therefore the researcher aimed through this research to promote the idea that regardless of ability/disability all learners must be accommodated in the same schools. The researcher also analyzed strategies that empower teachers to be able to manage a class with diverse teaching and learning needs in order to overcome temporary learning difficulties (Department of Education, 2001:10).

Guiding principles can be obtained from the provisions of special education and learner support through the establishment of a workable educational AIHKS model for learner support. Even though recognition has been given to the role that special schools are playing in collaboration with different role-players, little attention has been given to the learners' experience of learning and development barriers.

Important elements such as early childhood experiences, support from home and health contribute in the creation of a quality learner. So, most children who are psycho-socially and physically healthy learn better, because a healthy childhood, specifically for the first three years is essential for laying a solid foundation for a healthier life and a successful formal learning experience (Integrated School Health Policy, 2012: 10). Hence it is important to provide sufficient nutrition and detect and intervene on disabilities early to ensure optimal brain development thus giving children the best chances for healthy development. The Integrated School Health Policy (2012:10) concurs and extends to prescribe the avoidance of children suffering injuries, infections and illness at the age prior to enrolling at school.

The primary objective of the School Health Policy is to ensure that the general health of children attending school is improved. It is also aimed at addressing the environmental conditions in schools, health barriers to learning and access to and retention in schools in order to improve educational outcomes and scholastic achievement (Integrated School Health Policy, 2012:10). The Department of Education has acknowledged and recognized the importance of promoting good health and awareness among learners and educators and therefore has undertaken a range of activities as part of its health promotion programme (Reviews of National Policies for Education: South Africa, 2008:68).

The National Integrated Plan on Early Childhood Development (ECD) clearly states that a concrete foundation on physical, psychosocial, and cognitive development needs to be provided to children as early as possible. According to the researcher's work experience, some black people mostly believe that if a child is born with certain challenges, they say it is because proper rituals were not performed or the ancestors are not happy about the child and they deem this to be a form of punishment. Therefore, parents must be empowered with regard to children's early development and the application of different policies such as the policy guidelines for the management and prevention of genetic disorders, birth defects and disabilities. The strengthening of ECD services is critical in order to ensure that all pre-school children benefit from preventive services, including screening for developmental and other barriers to learning (Integrated School Health Policy, 2012:10). Learners with Special Needs are capable of playing important roles in their communities as is the case of ordinary learners. However, attention should be paid to their expectations, opportunities and wishes for their future.

1.5 Aim and Objectives

The overall aim of this research is to establish mechanisms on how to incorporate the holism principles of the AIHKS in the Basic Education Curriculum for the purpose of enhancing inclusive education for learner-support for special needs education. The overall aim of this research would be achieved by completing the objectives displayed in Table 2 on the next page.

Table 2: Objectives of the research

OBJECTIVE	*DATA COLLECTION METHOD/S THAT WERE USED TO REACH THIS OBJECTIVE*
Explore learning and teaching practices through participative portraiture to establish innovative processes based on the holism principles of the African Indigenous Health Knowledge System (AIHKS) in the Basic Education Curriculum to capacitate all role players in special and mainstream schools;	• Observations (educators observed during teaching, learners whilst playing); • *Makhotla* (School Governing Body (SGB) and parents). • Observations (educators observed during teaching); • Interviews (semi-structured) (School Management Teams (SMT)); • Participative observation (Educators, learners, SMT's & SGB's). (See chapter Three, 3.8.1 – 3.8.8 (developing school); Chapter Four, 4.3.1 – 4.3.8 (developed school) and Chapter Five, 5.4 and 5.5).
Describe Inclusive Education Policies to inform special needs education and leaner-support in the context of Inclusive Education;	Literature review. (See Chapter Two, 2.2 - 2.5 & Chapter Five, 5.8).
Develop a portraiture by acknowledging and respecting differences in all learners, based on the holism principles of the AIHKS (Integrated School Health Policy, 2012:35)	Learners from developing and developed portraiture. • Drawings • Dance • Play • Storytelling Convergence of data. (See Chapter Six, 6.3 – 6.4).

1.6 Paradigmatic Perspective

The meta-theoretical assumptions, theoretical assumptions, and methodological assumptions of this research were based on the researcher's own philosophy and made use of *Ubuntu* philosophy and Urie Bronfenbrenner's ecological and bio-ecological theory as a framework. These are subsequently discussed.

1.6.1 Meta-theoretical Assumptions

For the purpose of this research, the researcher utilised Bronfenbrenner's theory (Lewthwaite, 2011:8) and the ecological and bio-ecological theory as a meta-theory and the meta-theoretical assumptions formulated for this research, were therefore based on this theory. The ecological theory defines four types of systems which contain roles, norms and rules that shape development.

The systems include a micro-system, meso-system, exo-system and macro-system. The micro-system is the family, classroom or systems in the immediate environment or primary unit around a child that influences his/her development. According to Swart and Pettipher (2005:11), a meso-system refers to two micro-systems interacting or working together, such as the connection between a child's home and school and where the educator and the parent work together to educate a child.

The exo-system is an environment in which a child is indirectly involved, the child's development will be influenced and is external to his/her experience, yet it still affects the child. The macro-system is the larger cultural context, the society and culture in which children are raised that is the underlying influence to all systems (Hook, 2010:506). Bronfenbrenner's ecological system theory looks at the child's environment in terms of its quality and context.

The ecological model of Bronfenbrenner's theory attempts to explain the differences in the individuals' knowledge, development and competencies through the support, guidance and structure of the society in which they live. From the researcher's own philosophy, the theory of Bronfenbrenner and *Ubuntu* philosophy, the following assumptions, including person, health and environment are addressed.

Figure 1: Bronfenbrenner's Ecological Model of the Child Development.

1.6.2 Human (Bantu/Khoikhoi)

The researcher accepts the view that person factors include the individual biological, temperamental, intellectual and personality characteristics of a child and significant others in the child's life, such as parents, siblings, educators, etc. Bronfenbrenner acknowledges the relevance of biological and genetic aspects of the person (Bronfenbrenner, 2005: 97). The researcher also supports the view that treating people with dignity, respect and kindness is a core part of promoting the spirit of *Ubuntu* which emphasises values of the inter-relatedness of people, collective decision making, mutual aid, respect, compassion, hospitality, generosity and service to humanity (Zulu, Urbani, Van der Merwe & Van der Walt, 2004: 14).

For the purpose of this research, the person therefore refers to participants in the research who are for example parents, learners, educators that are unique, both in the cultural and intercultural situation, that emphasize unity or consensus that leads to decisions. Basically, as a research philosophy, that person will emphasize and acknowledge *Ubuntu*, which gives the research process a human face. For example, for participants to feel free to participate in research, it was necessary to show trust and respect for each person as emphasized under *Ubuntu*, belief philosophy that is underpinned by the idea that "a person is a person through

other persons". It states that one's humanity is fixed and bound up with that of others. The researcher realized that *Ubuntu* is a powerful tool to strengthen a community, to communicate through community support, dignity and identity, empathy, generosity and community commitment.

1.6.3 Learning and Teaching

This research is informed by the ideas and explanations of culturally responsive teaching, exemplified in the cultural knowledge, prior experiences, frames of reference, and performance styles of learners to make learning encounters more relevant and effective for them (Lewthwaite, 2011:22). The most useful aspect of this model is that the society can raise the children, if all stakeholders can work together in harmony, and provide all children in the community with the needed support, the outcome of which will be profound on the children.

Barriers to learning such as language and communication, disability, attitude, inflexible curriculum etc. influence a child's development. This problem does not only influence the child, but also influences the school, the home, the parents, other children, the community and other systems. When the child is unhappy at home, this emotional barrier will affect the child's schoolwork by not performing according to e expectations and the opposite might also be true. If the child is happy at home, the child will be more willing and motivated to learn. In this regard Donald, Lazarus and Lolwana (2010: 38) point out that if tension rises in one part of the family, the whole family will tend to respond to this tension, each in their own way. If the child is not performing according to the expected level at school, then tension rises among the educators, principal and parents. Furthermore, learning may also be influenced by the resources of the family, the home language of the family which may differ from the medium of instruction at school, the values held by the family in relation to their children's scholastic achievements, and the cognitive and emotional support a learner receives from the family towards learning at home (Donald *et al.*, 2010: 43). Learner-support interventions can only be effective if all the influences, interactions and inter-relationships these learners encounter daily are taken into consideration. Bronfenbrenner's ecological theory emphasises the interdependence between different people and their physical environment in a nested system, and it is viewed holistically (Donald *et al.*, 2010: 36). The culture of learning and teaching explains the relationship between the educator's and the learner's morale. A dwindling morale amongst educators and learners can grind down the culture of learning and teaching, and thus result in poor

examination results (Meintjies, 1992: 48; Pillay, 1995: 37 and Coetzee, 1994: 1-3). Pacheco (1996: 56) adds that a culture of learning and teaching has a definite influence on the performance of learners, a negative culture of learning and teaching can hamper learner performance.

For the purpose of this research, learning and teaching refer to the activity of integrating Indigenous Health Knowledge System in the Basic Education Curriculum for Learners with Special Education Needs. This is done in order to assist the next generation to prevent segregation and discrimination towards Learners with Special Education Needs and furthermore to provide learner-support in the educational dispensation.

1.6.4 Indigenous Healing and Health

There is no agreement about any single definition of health. There is knowledge of how to attain a certain level of health, but the general view is that health itself cannot be measured. Western health has been defined in terms of the presence or absence of disease. Healing is a holistic exercise, art and science of supporting the ill person to bring back best health that entails being mentally, physically, spiritually and emotionally in relationships and harmony with not only other human beings, but also nature, the environment around them and the cosmos (Seboka, 2010: 7). Nightingale (1969: 23) defines health as a state of being well and using every power the individual possesses to the fullest degree. According to the World Health Organization (WHO) (2011), health is a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity – this definition captures broad tenets of wellness, and lays the groundwork for ongoing thought in the area (Pienaar & Manaka-Mkhwanazi, 2004: 130). Further, the American Psychological Association (2010: 3-4) defines health as a dynamic state of being in the developmental and behavioural potential of an individual that is realized to the fullest extent possible. Most people define and describe health as being free from symptoms of disease and pain as much as possible, being able to be active and to do what they want and being in good spirits most of the time. Consequently, Pienaar and Manaka-Mkhwanazi (2004: 130) define wellness as an integrated method of functioning, whereby individuals are required to maintain a continuum of balance and purposeful direction within their environment in order to maximize their potential. In the workplace, there are significant benefits in terms of reducing stress, increasing performance and maintaining best performance, increasing team cohesiveness and the quality of working life to its social

environment (Hillier, Fewell, Cann and Shephard, 2005: 429). Ultimately, wellness constitutes a paradigm shift towards a proactive approach to feeling better in all facets of life, including the prevention of illness due to the sheer existence of wellness (Pienaar & Manaka-Mkhwanazi, 2004: 130).

More recently The National Wellness Institute (2011) has defined wellness as an active process through which people become aware of, and make choices toward a more successful existence. Furthermore, Dunn (1961: 10-11) describe wellness as a moving along a variety which is individualistic in nature, and includes lifestyle, psychological and spiritual well-being, an integrated method of functioning of which individual is capable with the environment.

In this research, "health" as relates to learners refers to their being physically and psychosocially health learners, including those with disabilities and special needs who acquire knowledge according to their expected level or according to their abilities. Health development in early childhood, especially during the first three years of life, plays an important role in providing the basis for a healthy life and a successful formal school experience (Khoaeane, 2012: 23-24). Adequate nutrition is critical for normal brain development in the early years, and early recognition and intervention for disabilities can give children the best chances for healthy development. Prevention of infection, disease and injury prior to school enrolment are also important to the early development of a quality learner.

Local psychosocial support services should be appropriate in terms of cultural and spiritual practices. Indigenous practices which strengthen psychosocial support are recommended and encouraged. Educators were made aware of many factors involved in the personality development of children, as well as the factors involved in children's behaviour, and difficulties experienced in their schools. Bronfenbrenner asserts that the family is the filter from the beginning to the end, which the bigger society influences and that ultimately influences child development. The family, where the child spends most time, should serve as a shield against dangerous elements in the environment. When family life is destructive or emotionally harmful, it can result in a host of diagnosable psychological problems in children (some of which may only be noticeable in adulthood).

Snow (1983:34) states that, illnesses and other life events are classified as "natural" or "unnatural." According to Snow (1983: 34), the traditional definition of health stems from the African belief about life and the nature of being. To the African, life is a process rather than a

state. The nature of a person is viewed in terms of energy force rather than matter. It is believed that all things, whether living or dead to influence one another. Preventative health practice also combines practical, magical and religious roots such as keeping the body clean, well fed and warm. These are believed to keep away certain illnesses. Customs such as wearing a string with nine knots around the appropriate part of the body, reciting a certain psalm, carrying a High John the Conqueror root in the pocket, performing cleansing ceremonies after death or burning a certain type of a candle are some of the traditional ways to maintain health (Snow, 1983 and Spector, 2013: 27). In an African context, illness is seen as tension between the physical, mind and spirit of human being, as well as the ill-interaction and relationship with others, with nature and the cosmos (Seboka, 2010: 6).

1.6.5 Environment

According to Bronfenbrenner's theory, the environment or context involves four interrelated systems which are discussed under section 1.5.1. Earlier it was stated that according to Bronfenbrenner, there are two environmental conditions that are essential for human development; unconditionally loving a child and spending enough time with the child. If these two conditions are absent in a child's life, the ecological balance will break down, causing harm and potentially destroying the life of a child. The spirit of *Ubuntu* should thus form part of the learner's environment. The environment is seen as persons within the group in interaction and relationship with other, their land or environment or cosmos who share the communal beliefs and values (Seboka, 2010:6).

According to Mbigi (1997: 2-3), *Ubuntu* means collective personhood and collective morality. "Our black African cultural heritage places a great emphasis on, and has great concern for people. Emphasis is also placed on being a good person". Mbigi (1997:139) further adds that *Ubuntu* "should be reflected in our modern education." *Ubuntu* is rooted in African traditional society and it promotes the principle of interconnectedness among people. No man is an island unto himself or herself. The *Basotho* have the saying "*Motho ke motho ka batho*" meaning "A human being is a human because of other people". The goal of this research is to contribute to the development of children who follow their chosen direction with love, respect and care for each other. The parents, educators, communities and societies have to work together to build nations of success, good health, respect and love.

Hook (2010: 503) adds that effective learning, effective parental support, supervision and motivation towards school tuition are all very important. If the communication between a school and a family are inadequate, then this will influence the child negatively at school and at home (Donald *et al.*, 2010: 39). The involvement of all stakeholders can potentially revive the spirit of *Ubuntu*, and enable children from all backgrounds to reach their full potential (Zulu *et al.*, 2004: 10). Children growing up in communities characterized by the principles of *Ubuntu*, actually belong to the whole community in the sense that the community takes extra special care of them. There are fewer homeless, hungry or uneducated children because all offspring are loved and cherished by the community and protected against any harm.

1.6.6 Holism

Morcom (2017: 123-124) states that, to understand indigenous educational philosophies, it is important to understand the concept of holism. On one level, holism refers to the various elements that ***make up the self***. On another level, it refers to a ***connection to the community, other living things, the earth***, and the spiritual, and reflects indigenous concepts of the nature of the divine. Lastly, it also refers ***to cross-curricular learning, as indigenous ways of teaching and learning reject the compartmentalization as that which exists in the Western curriculum and instead focus on the interrelations between subjects and topics***. This clarification of holism shows that units are also interrelated. In order to fully explore holism as a fundamental assertion of indigenous educational philosophy, it is necessary to examine the term at its various levels, and in its interpretations by various scholars of indigenous education and indigenous philosophy.

One of the most common interpretations of holism in an indigenous educational and philosophical context involves the nature of the self. In the contexts of other indigenous groups in North America, the person is believed to have four dimensions: the emotional, intellectual, physical and spiritual. This philosophy among some North American indigenous communities is generally expressed through the visual representation of the Medicine Wheel (Morcom, 2017:124).

To the dimensions of the person, a holistic educational philosophy is beneficial because it emphasises the importance of reaching the learner in various ways. Western education tends to focus on the intellectual, and encourages one's approach to knowledge, particularly scientific

knowledge, to be secular, neutral, and objective (Lewthwaite, 2011: 23), or it focuses on the physical and on the development of particular skills. Indeed, predominantly in the study of the humanities and social sciences, the emotional aspect is considered as well, as is the spiritual t in terms of religious education. However, from an indigenous perspective, the ***best educational experiences reach learners in all of these areas concurrently regardless of the topic or subject***. Ideally, education encourages intellectual development in terms of knowing, but also involves emotional development, in terms of heart-felt understanding and personal connection, physical development in terms of applicable skills, and spiritual development in terms of honoring teachings and connecting to knowledge.

As Chartrand (2012: 150) writes, the Medicine Wheel as a teaching tool provides a ***framework to interpret between thoughts, feelings, and actions, and it places learners at the critical centre of their own being, to relate to the learning at hand and the world around them. In other words, teaching to the whole learner encourages self-awareness and results in deeper learning*** (Chartrand, 2012:150 and Morcom, 2017:125). This model also allows educators to assess learner development on different levels. For example, in a system that values intellectual development first, an intellectually gifted learner may be given responsibilities that compensate their level of emotional or spiritual maturity. On the other hand, a learner who is slower to develop intellectually may display physical, emotional, or spiritual gifts that could easily be overlooked/ignored if one fails to consider the whole person. Furthermore, this model relates to the indigenous understandings of health and balance. In order to live a good, balanced life, an individual must seek to develop in all of these areas; who the best educators are, those who help a learner to develop not just intellectually, but emotionally, physically, and spiritually as well (Morcom, 2017: 125). ***Therefore the principles of holism are to realize that learners have a self that is connected to the community, nature, beings and environment around them. Hence the educator uses teaching and learning skills that acknowledge the self, but connects it to the community (fellow learners and the broader community) and the cosmos (nature, plants and animals) around the learner.***

1.7 Methodology

A portraiture by (Lawrence-Lightfoot & Davis, 1997: 10), is a method that borrows from ethnography (Ngunjiri, 2007: 3), as the process of reporting and analyzing data was used. Portraiture aims to identify and listen to the voices of people in schools and environment, in

order to empower all community members, teachers and learners by acknowledging them as the "creators of school culture (Lawrence-Lightfoot, 2005: 15).

Like ethnography, "portraiture permits the researcher to provide a thick holistic description of the context in order to produce portraits that are true to the realities of the participants' social, cultural, economic, and political realities" (Ngunjiri, 2007: 3). Furthermore, portraiture allows the researcher to present individuals' stories in their own words while the researcher also makes use of her own vision. Dixson (2005:157) echoes that portraiture is used when the researcher wishes to create a full picture of an event or a person that tells much about the topic. In this research, portraiture allowed the researcher to create a picture of participants' experience (Greene, 1995) wherein participants' and researchers' identities blended together. Portraiture allowed the researcher to put together the participants' and researcher's voices throughout by relating and retelling the participants' and researcher's encounters together. Separately, the researcher stayed true to her belief that is constructed by the self, by allowing the researcher to reveal the ways in which she participated in the research process. Therefore, portraiture was appropriate for this research, as it can address the main goals of this research to reach a broader audience than the academy (Lawrence-Lightfoot & Davis, 1997:9-10) and establish an innovative learning and teaching process to enhance the integration of AIHKS in the Basic Education Curriculum for learners with special education needs in order to capacitate all role players in special and mainstream schools.

A paradigm verifies how a problem is formulated and methodologically approached (Maree & Van der Westhuizen, 2007: 32; Nieuwenhuis, 2007: 47). The general purpose of a research paradigm is to guide what good judgment the researcher makes out of collected data (Nieuwenhuis, 2007: 47). In order to put together the recommendations, there was a need to establish a developed portraiture by acknowledging and respecting differences in all learners, whether due to age, gender, ethnicity, language, class, disability, HIV and AIDS or other infectious diseases. It also required that there be a focus on change in attitude, behaviour, teaching methods, curricular and environment. This was necessary so as to meet the needs of all learners, to instill the principles of *Ubuntu* and culture, and there was thus a need for the researcher to, reflect on and interpret the collected data and what was observed during data collection.

Data was interpreted in the context of a paradigm that is a qualitative and an interpretive one which is not absolute or completely objective (Nieuwenhuis, 2007: 58-60). This paradigm

provided an understanding of the research context and the participants' reality (Henning, Van Rensburg & Smit, 2005: 3). In other words, the interpretation of what the researcher had observed and collected were hard facts. This means that the conclusions might not come to be seen as facts but should rather be taken as the researcher's subjective interpretation (Nieuwenhuis, 2007: 59-60). An interpretive approach might be influenced by the experience and belief of the researcher. The researcher was aware of the assumptions that could shape the interpretation of data (Gilgun, 2005:6), for example:

- Participants would be Sesotho-speaking and knowledgeable on SASL (South African Signed Language). The researcher therefore anticipated that language difficulties may occur at the developing school (the school in South Africa);

- Because the researcher previously worked at the special school and now is a departmental official, the participants at the developing school might try to please her and not give her a true reflection of what the research intended to establish or achieve;

- The researcher is of the view that the integration of AIHKS, based on the holism principles, the Basic Education curriculum would encourage positive change; the researcher is also expected to interrogate the guidelines from the Inclusive Education Policy in the Basic Education curriculum that need to establish an ideal portraiture by acknowledging and respecting differences in all learners.

The researcher was careful that this should not influence how the data was interpreted. The researcher had personal experience on how to support learners with special education needs and presently she is working in the Inclusive Education section where she gives support to educators on how to support learners experiencing barriers to learning and development.

1.8 Ethical Considerations

The focus of the research involved human participants. Therefore the researcher dealt with the research subjects in an ethical and responsible manner. Maree and Van der Westhuizen (2007: 42) suggest that it is also important for the researcher to be familiar with the ethics policy of the relevant institution. For this study the researcher was familiar with the ethics policy of the

North-West University. Ethical clearance was received from the NWU Ethics Committee. The portraiture research method raised some ethical concerns as the investigation involved the use of methodologies such as digital photography and audio and video recording (Brennan, Daly, Forster, Maxwell, Murphy, O'Connor & Sweeney, 2007: 150). The ethical aspects guided the researcher to carefully consider and respect possible ethical dilemmas that could have occurred during the research (Creswell, 2007:181-230; Strydom, 2005:56-69). Different ethical issues that could have occurred in the interaction with the participants were taken into consideration.

The researcher followed the five general ethical principles as stipulated by the American Psychological Association (APA) (2010: 3-4) and made them relevant to the study as outlined in Table 3 and explained below.

Table 3: Ethical Considerations

GENERAL PRINCIPLES	***APPLICATION***
1. Beneficence and Non-maleficence	The researcher explained all aspects of the research to the participants. The introduction included the information on the research purpose and objectives. The questions relating to this research were answered. The researcher tried to take care not to harm the participants. All ethical considerations, as stated by Babbie and Mouton (2004: 674) were taken into account. Potential benefits of this research included helping children learn to express their thoughts and opinions and listen to and respect others irrespective of age, gender, colour or disability. This research may provide a complete picture of children over time and has the potential to illustrate progress and achievement in children's learning and development in terms of what is good and healthy and what the child is truly able to do. This research offers the guiding principle for the structure of a 'new' educational Indigenous Health Knowledge Systems model for learner support. The participants therefore gained skills and knowledge on how to acknowledge and respect the differences in all learners, such as age, gender, ethnicity, language, class, disability, HIV or other infectious

	diseases and change, attitude, behaviour, teaching methods, curricula and environment, in order to meet the needs of all learners.
2. Fidelity and Responsibility	The relationship of trust with participants was established. Strydom (2005: 57) highlights that it is not easy to establish any degree of harm that will occur e.g. emotional harm is often more difficult to predict and to determine than physical discomfort like being bored. But the researcher looked carefully and cautiously for signs that the contents disturbed participants. The physical, social and psychological well-being of all participants who took part in the research was ensured. If emotional harm were to occur, debriefing as form of intervention was to consider where participants would have an opportunity to express their feelings and emotions. Any misunderstanding that occurred during the research should be corrected (Strydom, 2005: 43).
3. Integrity	Accuracy, honesty and truthfulness in this research were promoted and the researcher strove to keep her promises and to avoid unclear commitments. The researcher considered aspects of moral character and experience for the institution by creating an environment that promotes responsibility conducted by embracing trustworthiness and lawfulness that inform institutional practices. For example, practices include intellectual honesty in proposing, performing and reporting research and by having enough commitment in the research setting so that regular patterns in data could be correctly identified and verified. The researcher interacted with educators, learners, SMT's, SGB's and parents of two schools to gather data and she provides a detailed description of the participants and setting. The responses of the participants were recorded as raw data and during analysis of data, participants were asked to revise all interpretations. The researchers' interpersonal interactions reflected mutual respect among participants, fairness in assignment of responsibilities and efforts, open and frequent communication and accountability.
4. Justice	The researcher recognised that fairness and justice should be practiced on all participants. The concept of justice was considered when deciding who was given an opportunity to participate, who was excluded, and the

	reasons for exclusion. The researcher selected participants fairly in relation to the aims of the activity, rather than simply because of their availability, their compromised position, or their vulnerability. No payment was made to the participants. However, knowledge and skills gained through this research may benefit society with regards to the improvement on how to acknowledge and respect the differences in all learners, such as age, gender, ethnicity, language, class, disability, HIV or other infectious diseases and change, attitude, behaviour, teaching methods, curriculum and environment to meet the needs of all learners. In this research all learners from different Grades and age groups were given the opportunity to take part. The researcher made every effort to ensure that the participants felt secure and at ease during the research process. Where possible, the venues for the research conducted were familiar to participants (e.g. their regular class rooms and where they felt confident their schools' play grounds).
5. Respect for People's Rights and Dignity	The researcher respects the dignity and worth of all participants, and the rights of individual to privacy, confidentiality, and self-determination. The researcher adhered to this principle by respecting the rights of the participants to confidentiality and taking them into consideration (Strydom, 2005: 61). The comments of the participants were kept confidential by reporting in an anonymous way (e.g. one participant reported) (Leedy & Ormrod, 2005: 101-103).

1.9 Concept Clarification

This section defines the main concepts used in this research:

1.9.1 Integration (Incorporation)

Jenkinson (1997:10) describes integration as a process where learners with special needs are incorporated into mainstream schools. So according to Jenkinson's deliberations, the concept of integration is mainly concerned with the moving of learners to mainstream schools while the discrimination process is under review. Ainscow (1991: 14), further describes integration as a process that deals with "additional arrangements in schools which are essentially

unchallenged" and where there is unchanged planning (Barton, 1998:10). Adding on to the description by the previous authors, Thomas *et al.* (1998:14) affirm that "integration was usually used to describe the process of the assimilation of learners with learning difficulties, sensory impairment or physical disabilities to mainstream schools." On the contrary, Rouse and Florian (1997: 73) argue that the definition of integration should not be limited to the relocation of learners, but should also include the quality of the placement and the fact that the special educational and environmental needs of the learners are also transferred to these mainstream schools. Hence, Jenkinson (1997: 23) extends that "special classes or units in special education provision are seen as a form of integration, providing more opportunity for interaction with mainstream peers than a segregated special school on a separate site."

It is important to note that integration is a fundamental aspect in the quest to achieve the goal of an inclusive schooling system. In summation, the formulation of special classes for instance, was done to facilitate the process of nitrating learners with special leaning needs without isolating them from mainstream schooling (Rouse & Florian, 1997: 75). Integration is the main contributing factor in the development of inclusive schooling. In this research integration is recommended for integration with African Indigenous Health Knowledge System in the Basic Education Curriculum for learners with special education needs.

1.9.2 Indigenous Health Knowledge Systems

According to Maila and Loubser (2003: 276-279) Indigenous knowledge Systems (IKS) are a set of specific knowledge, practices and skills guided by certain beliefs belonging to a particular cultural group sharing the same geographical area. The previous authors extend that these knowledges, practices and skills are developed over time in response to current environmental and societal needs. There is an array of scholarly definitions to the concept. For instance, Zazu (2007: 17) confines the definition to knowledge developed through the socialization process taking place within the confines of the traditional family setting. Deducing from the previous authors, IKSs are locally and culturally defined set of practices developed over time.

This brings the definition to a Southern African scholarly perspective through Takawira's (2002:4) conceptualization of indigenous knowledge based on her interactions with rural dwellers, as day-to-day constructs of local people about their environment formulated through time. Takawira further posits that the intimate relationship between the local people and their

environment influences and shapes their values and norms which are unique to that cultural grouping (Takawira, 2002: 4). Zazu (2007: 18) concurs by defining indigenous knowledge as local knowledge utilized to solve every day environmental problems limited to a particle society. Mapara (2009:140) defines Indigenous Knowledge Systems as bodies of knowledge of the indigenous people of specific geographical areas where they have lived for a very long time. According to the National Curriculum Statement (NCS, 2003:4), Indigenous Knowledge Systems in the South African perspective refer to forms of knowledge rooted in African philosophical thinking, and social practices that have changed over thousands of years.

Therefore, indigenous knowledge systems are a set of established practices, skills and knowledge originating and developed in a unique area based on the social norms and values held in that area (Dei, 2002:6). Similarly, Hirji, Johnson, Maro & Chiuta, (2002: 23) define it as extensive knowledge about the environment and how it works developed over time guided by indigenous worldviews. Ideally, this knowledge is expressed in day-to-day local practices such as farming, childrearing and health issues, political and economic systems (Hirji *et al.*, 2002: 24). Additionally, it is transferred from the older generation to the youth through oral platforms such as proverbs, myths and storytelling. Hirji *et al.* (2002: 23-24) further assert that indigenous communities used these oral platforms not only to transfer knowledge but also to enforce law and order in the community. However, this means that the knowledge is stored in the minds of knowledge holders and not documented in conventional methods.

The previous authors define IKS from historical, cultural, geographical and environmental perspectives which are key to this research. These definitions are important because the purpose of education is to equip children with life skills which include environmental education and societal customs and values. Hence the above definitions guided the researcher to conclude that; indigenous knowledge systems are a set of established practices, skills, innovations and beliefs originating from a particular group of a community sharing the same geographical space which are developed over millennia through constant interactions with their natural environment and communications among themselves. What the researcher further deduced from these definitions is that if there is disequilibrium in the different facets of community life and social interaction, it threatens the health of a community. The aspects alluded to are childrearing (education), agriculture, socio-political and economic but most importantly health.

Hence the researcher found it imperative to explore the phenomenon of incorporating indigenous health knowledge systems into the education system, specifically the basic

education curriculum. With that being said, indigenous health knowledge systems in the context of this research refers to all interactions that promote psychosocial health in learning and teaching, e.g. identity, belonging, support, behaviour, progress, innovative strategies, etc. This means that the individual is in **equilibrium with his/her African context and the cosmos**. Hence the researcher is of the opinion that incorporating aspects of indigenous health, specifically psychosocial well-being and also promote a harmony between learners and their environment is important.

1.9.3 Basic Education

Generally, the term basic education refers to a wide array of educational activities aimed at imparting basic learning needs to a child or adult and it can be imparted formally or informally. The Network for Excellence in Washington State (NEWS) (November 19, 2007), defines basic education as providing all learners with access to opportunities to meet all goals that extend far beyond reading, writing, and math. Basic education consists of two stages, the primary education as the first stage and the secondary education which is the second stage were learning needs of children are (International Standard Classification of Education [ISCED], 2011:11-13).

However, for developing countries basic education also includes pre-primary and adult education programs [ISCED, 2011:11-13]. Such programs are geared towards meeting universal basic education in developing countries which is spearheaded by UNESCO in the Education for All movement. The concept of education for all is provided for in Section 29(1) of the South African Constitution which declares that "everyone has the right to a basic education, including adult basic education".

Considering the above statements of Basic Education as a Human right, UNESCO (1996: 32) states that basic education is a wide array of knowledge and skills which every person young or old, is entitled to at any stage of their life. Basic education is formally offered in primary schools while there are basic education programs which are providing for children who did not have the opportunity to attend formal schooling and literacy programs that are meant for adults.

In this research, basic education is not limited to schools but it involves the whole community and parents of the learners in order to maximize chances that learning takes place and ensure

that every learner acquires all the necessary skills to be literate. This is also aimed at ensuring that learners are able to comprehend and apply fundamental concepts and principles of social, physical, life sciences, mathematics, history and it also incorporates lessons on various cultures. Basic education should also capacitate learners with the drive to participate in geography; arts; representative government; health and fitness; to think critically, logically, and creatively, and to integrate different experiences of indigenous health knowledge in order for them to be sound decision makers and problem solvers.

1.9.4 Special Needs Education

According to The Salamanca Statement and Framework for Action on Special Needs Education (1994: 6) Special needs education refers to the education of learners with special needs through acknowledging the learners' differences and needs in order to meet their individual educational needs. These special educational needs are met through a process concerning systematically monitoring and individually planning arrangements of adapted equipment, teaching procedures, and materials, accessible settings, and other interventions designed to help learners with special needs to achieve according to their level of personal self-sufficiency and success in school and community. In this research, an Indigenous Health Knowledge Systems model for integration in education for learners with special education needs was developed.

According to the Special Education Review Committee (SERC, 1993: 18) special educational needs can be classified based on four aspects that encompass a variety of special educational needs and these aspects are: language and communication difficulties and disorders, behavioural and emotional disturbances, physical and sensory disabilities and general learning disabilities. The SERC further defines special education as education designed specifically for learners that are unable to learn and benefit from mainstream education as a result of their disability (Special Education Review Committee, 1993: 18).

Concurring with the previous assertions, Hallahan and Kauffman (2000: 8) extend the definition to say special education is specific forms of instructions meant to cater for unfamiliar needs of exceptional children. Therefore, children who find it difficult to learn or have a particular disability which hinders their learning may be classified as children with special educational needs because these disabilities hinder their progress compared to most of their peers. Khoaeane (2012: 31-32) states that special educational needs can mean that a child has:

(a) behavioural, emotional and social development needs, (b) cognition and learning needs; specific learning difficulty, moderate learning difficulty, severe learning difficulty, and profound learning difficulty, (c) sensory and/or physical needs; visual impairment, hearing impairment, multi-sensory impairment and physical disability and (d) communication and interaction needs; speech, language and communication needs.

The report of the National Commission on Special Needs in Education and Training and the National Committee for Education Support Services, made an important shift from the idea of "special needs education" to focusing on barriers to learning and development. Special needs education incorporates the proven principles of sound pedagogy from which all children may benefit. It assumes that human differences are normal and that learning must accordingly be adapted to the needs of the child rather than the child fitted to the preordained assumptions regarding the pace and nature of the learning process (The Salamanca Statement and Framework for Action on Special Needs Education, 1994: 7).

According to the Ministry of Education and Training of Lesotho (2005:40-41) special needs refers to the needs or priorities which the individual persons or the system may have, which must be addressed in order to enable the system to respond to differences in the learner population, remove barriers to learning and promote effective education among all learners.

1.9.5 Learner

The term "learner" refers to a process of acquiring adjustment in existing knowledge, skills, habits, or tendencies through experience, practice or exercise. Learner refers to someone (especially a child) who learns (as from an educator) or takes knowledge or a belief, who is capable to acquire new knowledge and skills quickly and easily. Learners naturally observe and imitate (Pilot Curriculum Guide for Formal Basic Education, 1996: 23-240). According to the *Oxford Dictionary* (2004: 257), a learner is any person who is learning something. The Department of Basic Education (2008: 5) defines a learner as any person receiving education or is obliged to receive education in terms of South African Schools Act (SASA). Learner denotes any person, including part-time students, receiving education at a public or independent school or learning institution linked to an accredited assessment body. The learner brings to the school a wealth of knowledge and social experience gained from the family, the community and interaction with the nature, beings and environment around them. The learner

is an individual with his/her own needs, pace of learning and experiences (*Curriculum Guide for Formal Senior Secondary Education*, 1998: 7). It is important to recognize that we are all learners. Learning is a lifelong activity, a process (Towards Education for all, 1993: 11).

In this research, the word learner is used to refer to a child who finds him/herself in the learning context of the school, with the focus on learners with special education needs. Educators select content and methods on the basis of a shared analysis of the learner's needs, use local and natural resources as an alternative or supplement to ready-made study materials and thus develop their own and learn creativity (*The Broad Curriculum for Basic Education Educators Diploma*, 1998: 12).

1.12 **Overview of the study**

An outline of the chapters in this study is presented below:

Chapter One: Research Overview

Chapter one gives an orienting framework to the whole study. The research situates itself within an exo-systemic perspective. The exo-systemic perspective is a viewpoint permitting the comprehension of the various systems linked to the education process and it also acknowledges systemic aspects which have direct or indirect impact on a learner's access to education. It outlines the rationale, problem statement and objectives of the research and also provides the reader with an introduction to the research context and the main concepts used in the study. Therefore, the reader is given a broader sense of the conceptualisation and purpose of this research in this chapter.

Chapter Two: Literature Review

This chapter reviews the literature on barriers that confront teachers on how to implement inclusive education in the integration of holism as found in African Indigenous Health Knowledge System in to basic education curriculum for learners with special education needs.

Chapter Three: Research Methodology: Developing Context

In this chapter the methodological approach of the study is discussed. The researcher aimed to establish mechanisms on how to incorporate the holism principles of the AIHKS in the Basic

Education Curriculum for the purpose of enhancing inclusive education for learner-support for special needs education. So in order to stay close to the data and be able to interpret the data in a way that reflects true experiences of the participants, the researcher used a qualitative research design. The participants of this research were purposively selected and they comprised of parents, educators and learners from two special schools in South Africa (SA) in the Free State Province and Lesotho in Maseru District. The data was collected using a semi-structured interview guide, classroom observations, *makhotla,* dance, drawings, play and storytelling.

The researcher used portraiture (Lawrence-Lightfoot & Davis, 1997: 10), a method that borrows from ethnography (Ngunjiri, 2007:3), as her method of reporting and analysing data.

Chapter Four: Research Methodology: Developed Context

This chapter is a continuation of research methodology in the developed context. In this chapter the description of the context and data collection techniques are discussed.

Chapter Five: Presentation and Discussion of Findings

This chapter is a presentation and analysis of the research data. Using interpretive analysis, the researcher explored how parents and teachers experienced the incorporation of AIHKS into the basic education curriculum of learners with special needs. In addition, educators spoke about the general perception regarding Inclusive Education and Indigenous Knowledge Systems.

Chapter Six: Conclusions Regarding Findings, Recommendations, Limitations and Overall Conclusion

Chapter six provides a conclusion to this research; integrating the results found in the literature review with the documented observations and the data interpretations of chapter five. The researcher used this to compile guidelines that can be followed in the integration of the holism in AIHKS in the basic education curriculum for learners with special needs in their education. Additionally, limitations experienced throughout the research, as well as the contributions of this study and recommendations for further studies are also discussed. In drawing the research to a conclusion, a summary of Chapter six is provided.

1.13 **Conclusion**

The significance of the study was discussed with research question clearly outlined. In this chapter the researcher described the rationale and objectives of the research, the problem statement, methodology, methods used to collect data and analyze data. An explanation of the concepts used in the title was also specified. In the next chapter, the researcher gives an overview of the integration of the holism in AIHKS in basic education for learners with special education needs for development of learner support. Finally, the overview of the research was provided in this chapter. The subsequent chapter explores relevant literature relating to inclusive education and AIHKS in the global and national context. Later the researcher narrowed the focus to the integration of AIHKS in the basic education curriculum of Learners with Special Education Needs.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

In this chapter the literature explores the use of African Indigenous Health Knowledge Systems Being integrated in the curriculum of Basic Education for learners with special needs in education. Literature shows that there are learners who are not receiving the necessary educational support (White Paper 6 (WP6), 2001:15). The system has moved away from the discrimination and segregation that defined South Africa earlier up to 1994, and has moved towards an inclusive education system that aims for the achievement of equality, non-discrimination and the maximum participation of all learners in the entire education system. The system aims to accommodate the full range of learning needs, with certain strategies for instructional curriculum transformation (Department of Education, 2001:11) and embrace rather than segregate all learners in an integrated and holistic education system.

The researcher's responsibilities amongst others, was to identify and recommend the mechanisms that would enable educators to support learners in all areas of learning. In fulfilling those responsibilities in various schools, the researcher realized that the integration of AIHKS as one of the building blocks in learner's education is lacking. This is with reference to Learners with Special Education Needs (LSEN). Therefore the researcher was inspired to pursue a research study in the integration of AIHKS in the Basic Education for Learners with Special Education Needs.

This chapter outlines the following:

2.2. Definition of inclusive education, respecting diversity and the concept of barriers to learning;

2.3. Understanding the holism of AIHKS;

2.4. Appreciation of AIHKS in Education;

2.5. Education and Policies of Inclusion;

2.6. Holism and authentic indigenous Education in Africa and Western contexts;

2.7. Integration of AIHKS in holism as Cross-Curricular Learning in Education;

2.8. Teaching and learning strategies of holistic Indigenous Knowledge.

2.9. Implementation and Benefits of African Indigenous games in the Education System.

The most significant barriers to learning is the school curriculum since schools are currently in a process of restructuring educational practice. Barriers to learning emanate from the different aspects of the curriculum such as content, language, environment, teaching methodologies, teaching and learning support material, and assessment (Department of Education, 2001: 19). Responding to learner diversity is important, because differentiation in the curriculum delivery makes learning accessible to all learners. Through integration the holism principles of the African Indigenous Health Knowledge System in the Basic Education Curriculum of special needs learners, learners' possibilities of success are improved.

2.2 Definition of Inclusive Education, Respecting Diversity and the Concept of Barriers to Learning

UNESCO (1994: 11-13) explains inclusive education as a process of addressing and responding to the diverse needs of all learners by maximizing participation in learning, culture, communities and decreasing marginalization within the education system. There are two main benefits during the process of integrating children with disabilities in the mainstream classroom: first, the improvement of academic performance, second, improvement of social connection with their peers.

Inclusive education is defined as wider than formal schooling and acknowledging that learning also occurs in the home and the community within formal and informal settings and structures (UNESCO, 1994: 11-13). Inclusive education is about changing and converting the education system to accommodate all children, regardless of their strengths or weaknesses (Engelbrecht & Green, 2007: 42). It is an education system where all learners can be educated in their own societies. Inclusion is further described by Booth, Nes and Stromstad (2003: 1) as "equal opportunities for all learners, no matter their health status and diversity in order to prepare them for productive lives as full members of society". The concern is based on the need to reverse

or redress inequalities, and with re-integrating special needs education into mainstream schooling (Booth, *et al.*, 2003: 1-2; Green, 2001: 4).

Furthermore, inclusive education also implies that schools should not refuse access to learners with special needs, and parents have the right to choose placements for their children (Chambers, 2001: 16). As stated in Engelbrecht and Green (2007: 42), the term inclusive education is about changing and transforming the education system to accommodate all children, regardless of their cognitive strengths or weaknesses in any area and they become part of the school community.

The Department of Education (2000: 6) defines inclusive education as a process of maximising the participation of learners in, and reducing their marginalisation from culture, curriculum and communities of local centres of learning. Inclusion is seen as the basic principle of the education system as a whole by trying centres of learning. Inclusion is seen as the basic principle of the education system as a whole by trying to create a real and unbiased society. The approach to inclusive education in this study is to create learner diversity and to ensure that all learners have the best possible opportunities to learn. Inclusive education is dependent on continuous pedagogical and organisational development within the mainstream. Armstrong and Moore (2014: 13) and Chambers (2001: 13) have pointed out that inclusion is generally about children's rights. Inclusive education, as defined in the Salamanca Statement involves the appreciation to work towards the establishment of schools for all, which include everybody, celebrate differences, support learning and respond to diversity.

Stainback and Stainback (1996: 11) state that inclusion does not mean dumping learners with disabilities into general education classes without support from all stakeholders. Dyson (2001: 1) as cited in Eloff, Swart, Engelbrecht and Pettipher (2002: 83), argues that there is an unknown common perception of inclusion, but a range of variabilities of inclusion. Worldwide inclusive education is a human rights issue aimed at creating a non-discriminatory society. Inclusive education can therefore be defined as a set of broad principles of social justice, school responsiveness and educational equity. The fundamental support of all learners starts in the early identification and addressing of barriers to learning and development, knowing that barriers to learning could be systemic, societal, intrinsic and pedagogical.

The Policy on Screening, Identification, Assessment and Support (SIAS) of 2014, summarises the procedures through which the barriers to learning can be identified and addressed. The key

strategy for teachers to respond to the diverse needs of learners with diverse learning styles and needs is that of curriculum differentiation. Curriculum differentiation involves a process of adapting, modifying, changing, extending, varying teaching methods, assessment strategies and content of the curriculum. Armstrong and Moore (2014: 13) conclude, that in order to provide educational support to all children, special pedagogy should be viewed as an essential part of the inclusive process, as some children will need special adaptations and accommodation. Presently the education system is in the process of gradually designating schools as Full Service so that in future all school should provide inclusive education.

Inclusive education has been there in other parts of the world, and it comes out as a request for the acknowledgement of human rights and social justice globally. The Salamanca Statement supports the inclusion of all learners in one unified education system, and has invited all governments to commit to the improvement and development of their education systems (UNESCO, 1994: 13).

The principles of inclusive education were tailored as follows:

- All governments should improve their education systems in order to accommodate diverse learners;
- To adopt and implement the policy of inclusive education.
- To communicate and network with countries who have implemented inclusive education practices.
- Parental involvement of children with different disabilities in planning for an educational system that can accommodate all.
- Lastly, the importance of early identification, screening, assessment, support, intervention and the recognition of the need for a systemic change (UNESCO, 1994: 13).

There are five principles regarding the rights of learners with special education needs that form the core of the Salamanca Framework (UNESCO, 1994:13). These are:

- Each child has a right to education, and must be given the chance to achieve and maintain an acceptable level of learning.
- Each child has special characteristics, good interests, capabilities and learning needs.
- Educational systems should be designed and educational programmes be implemented considering the diversity individualities and needs.

- Schools should accommodate all learners, fight discriminatory attitudes, create welcoming communities, building an inclusive society and achieve education for all,
- Lastly, the education system should provide an effective education to the majority of learners and improve their competence.

The main objective of inclusive schooling is therefore to serve all learners. Inclusive education and training is about acknowledging and accepting that all children and youth can learn when given necessary support. It also involves accepting and respecting the fact that all learners are different in some way and have different learning needs which are equally valued. When addressing diversity, the following factors should be considered: education as structures, learning and teaching methodologies, change of attitudes, behaviour, curricula and the environment, to meet the needs of all learners. Inclusive education is also about maximizing the participation of all learners in order to minimize barriers to learning and development (Salamanca Statement, 1994: 6).

According to Loreman, Deppeler and Harvey (2005: 2), inclusive education cannot exist in environments where some children are educated separately or differently from others. Inclusion involves ordinary schools adapting and changing to meet the needs of all children, as well as celebrating and valuing differences (Loreman *et al.*, 2005: 2). The Education White Paper: *Special needs education: Building an inclusive education and training system* was published by the national Department of Education in 2001. Since then, South Africa is trying to come up with many strategies for the implementation of an inclusive education system.

Maringa and Phachaka (1993: 10-11) specify that in Lesotho, the implementation of inclusive education and care for children with special educational needs has been generally the responsibility of non-governmental organization (NGOs), Churches and individuals who most of the time received financial support from donors. By 1980 the Ministry of Education took the initiative to offer educational support to children with special educational needs. By 1987 the Ministry of Education recommended that Lesotho make an effort to agree on:

- Reserving the traditional care, support and nurturing the responsibility to the extended Basotho family including support for orphaned and abandoned children;
- Including children with disabilities into mainstream schools in their own community with special education support, by ensuring that the rights of disabled children to grow with their parents, siblings and extended families (Khoaeane, 2012: 11).

In the course of 1987 and 1988 a national seminar on clarification of Lesotho's Educational Policies and Priorities (Ministry of Education, 1988) Special Education was included in the discussion of Ministry's Policies Priority. The Ministry of Education in Lesotho encouraged the investigation of children with special educational needs and their integration into the regular school system (Khoaeane, 2012: 12). It agrees with UNESCO that Special Education should be flexible and child-centered with content that is life-centered rather that subject-centered and it should be comprehensive (Khoaeane, 2012: 12).

In the Zimbabwean context, inclusive education involves the identification and minimization of barriers to learners' participation in traditional backgrounds (schools, homes and communities) by maximizing the resources to support learning and participation (Mutepfa, Mpofu & Chataika, 2007: 342). Even if there is no specific legislation for inclusive education in Zimbabwe, a number of government policy issues are aligned with the purpose of inclusive education (Mutepfa *et al.*, 2007: 342) and education is aimed at skilling and survival across the board. The Tanzanian Universal Primary Education Policy of 1974 put efforts on the right of all children to the free primary education. This is inclusive of learners with special needs. According to the Tanzanian National Strategy on Inclusive Education (2009-2017), inclusive education is a system of education in which all children, youths and adults are registered, actively participate and achieve in mainstream schools irrespective of their diverse circumstances and capabilities without discrimination.

In Australia, the term inclusive education refers to the participation of learners with disabilities in regular or mainstream schools (Van Kraayenoord, 2007: 390). However, various authors and education specialists have accepted a broader understanding of the term; and currently inclusive education is referred to as "the practice of providing for learners with a wide range of abilities, coming from different backgrounds in regular schools' settings" (Van Kraayenoord, 2007: 391).

In the United States, the "Individuals with Disabilities Education Improvement Act" (IDEAIA) of 2004, states its goal clearly; that learners with disabilities should progress and participate in the general education curriculum. In addition the "No Child Left Behind" (NCLB) Act of 2001 requires States to include learners with disabilities in different assessments, aligned with the general education curriculum to measure appropriate progress (King-Sears, 2008: 55).

Globally, the impression of "*inclusive education*" has become the main concern for instance in the Indian context (Singal, 2008: 1519). Therefore, it has become formal public communication, and is mainly used with reference to the education of children with special educational needs. However, Singal (2008: 1519) argues that inclusive education in India is understood differently from the West, where inclusive education specifies a "tendency to be governmentally correct by taking on recent developments in the West, without a real or common understanding of their meaning, resulting in strength of service quality" (Singal, 2008: 1519).

Based on the above discussions, inclusive education means all learners irrespective of their learning barriers should be included in the mainstream classroom, and educators should be able to accommodate all learners' needs. On top of that, the study needs to promote equality, engaging with diversity and promoting a safe learning environment where discrimination or harassment does not occur on the basis of age, colour, disability, ethnic origin, gender, marital or family status, nationality, race, religion, sexual orientation or economic disadvantage. No learner should be made to feel threatened or excluded in teaching and learning. Educators should be mindful that we live in a diverse society and therefore we need to understand other people. Teaching and learning about diversity helps us to confront our beliefs and attitudes. For that reason, teachers must plan their teaching accordingly and when planning, they should consider the following capabilities:

- An awareness and appreciation of diversity, including race, culture, religion, gender, age, disability and sexuality.
- Use materials, teaching methods and assessment that promote equality and opportunity to succeed.
- Learning resources, environment and accommodation that allow all learners to participate fully.

Different authors have indicated that inclusive education is about putting into action values based on equity, rights, community participation and respect for diversity, put into one integrated system which embraces equity, quality, and access for all learners. In conclusion the mission and vision on the implementation of education for all is the same in most countries, meaning that educational planning by governments should emphasise education for all people, in all regions of the world and in all economic conditions in both public and private schools.

2.3 Understanding the Holism of African Indigenous Health Knowledge System

Primarily, an approach to education should be aimed at addressing the question of, "what is the aim of education". Holistic education aims at helping learners to be the best of themselves. Abraham Maslow referred to this as "self-actualization". Education with a holistic perspective is concerned with the development of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potentials. It seeks to engage learners in the teaching/learning process and encourages personal and mutual responsibility (Morcom, 2017: 122-124).

The concept holistic education regularly refers to the more independent and humanistic types of additional education. According to Morcom (2017: 134) holistic education is a philosophy based on the idea that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace. Morcom (2017: 134) argues that fundamentally, the uniqueness of holistic education from other forms of education are its goals; its focus to experiential learning; relationships and key human values are at its apex within the learning environment".

Holism in general is the idea that all the belongings of a given system in any field of study cannot be determined or explained by the sum of its component parts. Instead, the system as a whole determines how its parts behave. A holistic way of thinking tries to encompass and integrate multiple layers of meanings and experiences rather than defining human possibilities closely (Morcom, 2017: 134)

Previously, the old African indigenous peoples have been engaging in both formal and informal education in ways that are comprehensible within their culturally based ontologies and epistemologies (Morcom, 2017: 122-124). They are honestly reflective of culture norms, intercultural relationships, spiritual beliefs, and connections to place. However, holism is a fundamental assertion that permeates many indigenous philosophies of education, and indigenous philosophies more generally (Morcom, 2017:122-124).

Holistic education does not exist in one regular form, it is best described as a group of beliefs, feelings, principles and general ideas that share a family and community resemblance (Forbes 2003: 2). It is more than the education of the learners. Holistic education addresses the very broadest development of the whole learner at the cognitive and affective levels, but not limited to. It emphasizes the education of the child beyond the limits of the classroom and moves the

concept of a child-centred educational approach to a much more essential programme of education. Holistic education is connected to the family and the society. The roles of the teachers and the learners are important where individuals provide each other with openness, acceptance, and independence, while building a strong community (Morcom, 2017: 126) with the emphasis on mutual support and respect (Ermine, 1995: 110). This sense of connectedness begins by creating reciprocal, respectful relationships within the classroom between educators and learners, in an environment that develops authentic caring and personal responsibility (Battiste, 2013: 78). In this way of thinking, educators as being sources of knowledge are guides for learners to develop their own understanding. Learners are expected to come to school with previous learning experiences and continue learning outside the classroom (Battiste, 2013: 78). An educator who teaches holistically will celebrate prior learning and embrace the opportunity to learn from learners and to have learners to learn from one another. This attitude puts learners in a position of responsibility for their own learning, and makes them accountable to one another for providing connections to learning opportunities (Battiste, 2013: 78).

The aim of holistic education is primarily to prepare learners for achieving a productive life in which their skills and abilities are regularly challenged, developed and applied as part of their lifelong learning. It is an educational journey of personal discovery starting within formal education and then continuing throughout life. The learning and life experiences are continuous with individuals gaining in different ways from the different circumstances and demands that they are presented with.

Equally so, a programme of holistic education aims to incorporate all aspects of personal learning and growth that emphasizes the development of active relationships at all levels, whether these are between the subject areas, between individuals and their peer groups and communities or between the individual and the world around them. Miller (1991: 3) has suggested that education may be described as holistic when it shows the following characteristics;

- Holistic education encourages the comprehensive development of the learners and focuses on their intellectual, emotional, social, physical, creative, visual and spiritual potentials.
- It promotes the importance of relationships at all levels within a learning community in which the teacher and learner work together in an open and collaborative relationship.

- There is an emphasis on life experience and learning beyond the limits of the classroom and the formal educational environment towards education as growing, discovery and a broadening of possibilities. It encourages a desire to produce meaning and understanding and to engage with the world.

In addition to holistic education, indigenous educational philosophies also view learning as personal, subjective, spiritual, and transformative (Morcom, 2017: 122-124). Therefore, the understanding of holistic education that is described in this research is generally reflective of African philosophy, although it is buttressed by consultations and references to works from multiple authors of indigenous and non-indigenous heritages (Morcom, 2017: 122-124).

It is the view of the researcher that it is better to nurture equality in the diverse classroom, and to connect learning to community setting. Learning from the local community is also important, by engaging in and respecting the teachings of the elders. The school is viewed as basic to the community and should never be separated from it, as a result indigenous community members as stakeholders in education should be acknowledged and respected (Morcom, 2017: 126; Ermine, 1995: 110 and Battiste, 2013: 67). Basic knowledge on holistic learning within the community makes learning more applicable, interesting, relevant and real to learners (Morcom, 2017: 127).

It is argued in this research that the argument above in its entirety represent the aim of any good educational system. This is not disputed but while there remains a predominant focus on the value of a knowledge-based educational system the advantages of holistic education will not be realized. The approach empowers learners to observe critically the cultural, moral and political contexts of their lives. It leads learners towards actively challenging and changing cultural values to meet human needs. The research views holism as where the educators should take full responsibility by understanding, honouring and valuing the life of all learners in their classrooms, knowing and appreciating their strengths and weaknesses. Furthermore, it is essential to understand their background, beliefs and customs of the community where they come from.

2.4 Appreciative African Indigenous Health Knowledge Systems in Education

The knowledge of people is grounded on a permanent relationship with the places, the nature and environment in which they live. Social networking sessions like camp-fire storytelling settings were used to express knowledge and skills to the younger generations in order to equip them with survival strategies. IKS is conveyed through practical learning, oral teaching, stories and cultural rituals. Indigenous psychosocial knowledge comes through all of our senses, emotions, intuition and dreams; all of which come through and from lived experiences (Maila & Loubser, 2003; 2007:18 and Domfeh, 2007:41).

Diverse people from varied societies were able to organize their social and cultural resources together in order to work out their originality in their own progress (Owuor, 2007: 22) with the appropriate spaces for communities and for educators to deliver guidance for socio-economic improvement through different forms of indigenous psychosocial knowledge including indigenous knowledge teachings.

Indigenous Knowledge Systems speak of to the knowledge held by people in a particular local area (Zazu, 2007: 17). In all cultures, societies or communities there is an exceptional approach of identifying indigenous psychosocial knowledge and the different ways to provide problem-solving approaches for communities. Indigenous psychosocial knowledge is mainly unexpressed knowledge, which is embedded in the community practices, organizations, relationships and ceremonies (Zazu, 2007: 17). Therefore the Indigenous Knowledge Systems are self-motivated, continually developing and renewing. IKS begin the decisions making at local level for the development of agriculture, health care, food preparation, education, natural resources management, local governance, crisis prevention or conflict resolution, social development and other development and community events (Zazu, 2007: 17)

Indigenous Knowledge Systems are the local knowledge that is exceptional to a particular society; the logical body of knowledge developed by local people through the gathering of experiences, informal experiments, and close understanding of the environment in a given society (Naidoo, 1985:2; Viljoen & Van der Walt, 2003:15 and Raphesu, 2010:3). The attention is in knowledge management and the transformation of different forms of knowledge to generate new knowledge and incorporate it in other indigenous psychosocial types of knowledge.

Takawira (2002: 4) gives a picture from her experience of working with rural farmers. She points out that such knowledge reveals the believed norms and values that form the relationships between local people and their immediate background.

The above descriptions reveal that "Indigenous Health Knowledge Systems" includes matters of culture, tradition, history, and geographical position of a certain community. It is the knowledge that communities have gained through constant interactions with their environment and nature (Masuku, 1999:19). Masuku (1999:19) states that Indigenous Knowledge Systems communications can be observed as different to African or specifically to black Africans, nor to non-western people. It is essential to remember that across the world we have diverse indigenous groups like Khoikhoi and the San, Zulus, Sotho and others who have their own indigenous knowledge systems.

Furthermore, the term Indigenous Health Knowledge Systems is used within the research, to refer to the content (facts or realities). For learners and educators, the integration of indigenous psychosocial knowledge into schools will enhance educational success by providing an education that sticks to an indigenous person's own characteristics, viewpoints, experiences, language and customs, thereby making it easier for learners to achieve.

Incorporated education and community-based reintegration represent the corresponding and mutually supportive methodologies in supporting learners with Special Education Needs. When combined, these methods are based upon the principles of inclusion, integration and participation, to promote equality of access for those learners with Special Education Needs as part of a national approach intended to achieve education for all.

2.5 Policies in Inclusion

The important law to look at when addressing the concerns of diversity in schools is the South African Schools Act, 1996 (Act No. 84 of 1996) (Department of Education, 1996). This Act is not ending discrimination only but is also encouraging diversity. It states that: *Section 5 (1): A public school must admit learners and serve their educational requirements without unfairly discriminating in any way.*

Section 12 (4): The member of Executive Council must, where reasonably practicable, provide education for learners with special education needs at ordinary public schools and provide relevant educational support services for such learners."

Section 12 (4): The member of Executive Council must take all reasonable measures to ensure that the physical facilities at public schools are accessible to disabled persons."

In South Africa, the Education White Paper 6 defines a strategy that can be used to accomplish the rights of learners which is referred to in the 1994 UN Conventions. *Inclusion in education involves increasing the participation of learners in and reducing their exclusion from the culture, curricula and communities of local learning centres. This requires the restructuring and transformation of the culture, policies and practices in schools so that they support the learning and participation of the diversity of learners in their community. The educational inclusion of any group of learners cannot proceed very far without developing the capacity of learning centres to respond to learner diversity.*

This policy reinforces an inclusive approach on equality in redressing the imbalances of the past and on advanced raising of the quality of education and training. This policy also demands that no learner should be stopped from participating in the education system irrespective of his/her physical, intellectual, social, emotional, language or other differences. It thus means that all learners should have access to education, to the curriculum, and to get support when needed, in order to meet the maximum potential of each learner (Department of Education, 1997: 54; Weeks & Erradu, 2013: 3). As result the South African Schools Act of 1999 states that all children should have equal opportunities in education.

According to the Department of Education (2001): *Special Education Needs: Building an Inclusive Education and Training System* learner support should be provided at three levels: (i) Low-intensive support should be provided for learners at ordinary schools; (ii) moderate support should be provided at Full-Service Schools and (iii) High-intensive support should be provided at Special schools/Special Schools-Resource Centres. To determine the level of support required, the needs of learners, the educator, the school and the system have to be taken into consideration (Department of Education, 2014: 20-22). To ensure that all learners achieve according to their expected level, a holistic approach and curriculum differentiation approach should be applied, where the school environment, instructional material, teaching strategies and assessment should be adapted appropriately to meet the needs of individual learners

(Department of Education, 2014: 15). There are lot of learners needing specialized and intensive interventions to support and sustain their educational progress (Department of Education, 2014: 15). In addition, they come from many different cultural and ethnic backgrounds, and in some cases, the dominant spoken language in those homes and communities is not English.

In order to sustain support for all learners, an integrated programme on Indigenous Health Knowledge Systems that suits the background and culture of the people participating in the programme can encourage inclusive practices in all schools. The process of integrating and implementing African Indigenous Health Knowledge Systems (AIHKS) in the basic education for Learners with Special Education Needs in an African context is considered to be the starting point for supporting all learners in the education system. The following policies as outlined (Department of Education, 2014: 12) should be considered by all stakeholders in order to offer intensive support for all learners irrespective of colour, race, sexuality, language, disability etc.

- The Constitution of South Africa (Act No.108 of 1996).
- The South African Schools Act (Act No. 84 of 1999)
- Education White Paper 6 on Special Needs Education: Building an Inclusive Education and Training System (2001).
- The Convention on the Rights of Persons with Disabilities (2006), specifically Article 24.
- The Convention on the Rights of the Child (1989) specifically Article 23.
- The Education White Paper 5 on Early Childhood Development (2001).
- The Children's Act (Act No. 38 of 2005).
- The National Curriculum and Assessment Policy Statement, Gr. R-12 (2011).
- HIV & AIDS in Education Policy (1999).
- Integrated School Health Policy (2012).
- The Care and Support for Teaching and Learning (CSTL) Programme (2008).
- School Nutrition Policy (2013)
- Mental Health Care Act, Act 17 (2002)
- Promotion of Equality and Prevention of Unfair Discrimination Act, 2000 (PEPUDA or the Equality Act, Act No. 4 of 2000).
- The policy on Screening, Identification, Assessment and Support (SIAS) (2014)

The Department of Education (2001: 5) says that all learners and youths can learn as soon as basic support is given. Teachers can make sure that their learners succeed by knowing them through continuous observation, assessment and evaluation. By means of increasing the participation of all learners in the classroom the barriers to learning will be reduced (Department of Education, 2001: 5). Knowing your learners' strengths, weaknesses, learning styles and methods of teaching and their assessment needs (Department of Education, 2001:5) is of great importance to the educator.

The Screening, Identification, Assessment and Support policy aims at improving access to quality education for vulnerable learners and those who experience barriers to learning. Furthermore, it aims to identify the barriers to learning experienced and develop the support needed by individual learners (ISP) to address the impact of the barriers during the learning process (Department of Education, 2014: 13). In order to implement the inclusive education better, all the existing policies, legislation and frameworks should be revised and different stakeholders at all levels of the education system like parents, teachers, other government departments, NGOs, universities, colleges, private schools and funders should be involved to further strengthen progress towards promoting inclusive education (Department of Education, 2001: 27-28). Liphapang (2008: 212) states that having a policy on paper is proper, but giving skills to those who implement it is the best. Furthermore, Liphapang (2008: 212) points out that schools should understand the aims of inclusive education policies.

All schools should accommodate the needs of all learners in the community including those with disabilities (UNESCO, 2009: 8). Education policies at different levels, from the national to the local, should specify that a child with a disability should attend the neighbourhood school that would be attended by able child (UNESCO, 2009: 13).

2.6 Holism and Authentic Indigenous Education in the African and Western Contexts

The Western education system has been used as a means for the incorporation of indigenous people in western education and the effort to damage the traditional means and teaching and learning. During the Apartheid system the national government removed indigenous learners from their own backgrounds and societies and relocated them in church residential schools to incorporate them into Western society (Truth and Reconciliation, 2015a). Even though an

important educational achievement gap exists between indigenous and non-indigenous learners (Morcom, 2017: 122), the curriculum and teaching still reflects Eurocentric educational beliefs, rather than indigenous ones (Truth and Reconciliation, 2015a). The gap between traditional and western learners is caused by different factors like socio-economic issues for example, poverty, racism, government policies, cultural gap, the content, education, and the structure of Western education with regularly differing methods in which learners learn at home and in the community (Morcom, 2017: 122). The ability to learn successfully is minimal when indigenous learners are educated in Western schools on based Western educational belief systems (Morcom, 2017: 122).

The Truth and Reconciliation Commission, in its 2015 *Calls to Action,* demands funding from the government to provide and improve the cultures and languages for indigenous children (Truth and Reconciliation Commission, 2015b). This means that the education curriculum must be re-designed to incorporate indigenous educational ways of life as reflected in holism (Morcom, 2017: 123).

Morcom (2017: 125) further explains that indigenous perspectives are not the best educational experiences that can reach learners in all areas of learning regardless of the topic. Rationally, education stimulates cognitive development associated to knowing including emotional development in terms of wholehearted understanding and personal connection, physical development in terms of appropriate skills and spiritual development in respect to teaching knowledge.

Chartrand (2012: 150) states that teaching instruments give a background to understanding the beliefs, feelings and activities which puts learners at the centre of their personal life, therefore teaching the learners in totality, it encourages self-awareness that will result in deeper learning (Chartrand, 2012: 150 and Morcom, 2017: 124-25).

Furthermore the model allows educators to assess learner development on different levels. For instance, in the education system where intellectual development is valuable, an intellectually gifted learner may be given duties that are superior to their level of emotional or spiritual maturity and the less gifted learners are overlooked (Morcom, 2017:124-125). Therefore in order to live a good, balanced life, the basic needs of an individual should be considered. Teachers need to assist learners to develop holistically, not only intellectually, but emotionally, physically as well as spiritually (Morcom, 2017: 124-125). Such rounded knowledge needs

what Battiste (2013: 76) refers to as a powerful epistemology and its achievement needs spiritual practices such as storytelling. Storytelling is essential to the extension of Indigenous Knowledge since holy stories are a means of making sense of indigenous philosophies and spiritual ways of knowing (Battiste, 2013: 19; Morcom, 2017: 124-125).

Sometimes stories are not seen as realistic, they are on the other hand true, since they have spiritual teaching, intellectual philosophies, emotional connections and teaching about how to behave in the physical world. In this way, intellectual, emotional, physical and spiritual developments are interwoven (Morcom, 2017: 124-125).

The high school structure is not accessible to holistic education, because the learner's day is divided into periods by subject which is not empowering to indigenous learners (Marcom, 2017: 122). On the other hand, the current curricula can be modified and educators can use a holistic approach when teaching. The educators can include project-based learning centred on local topics, connecting external learning and prior experience to curriculum expectations by using learning from different subject areas. This type of holistic integration can be done practically and regularly without difficulty (Morcom, 2017: 122-124). It is essential to improve ways of teaching and learning in indigenous communities, which is reliable, respectful and in a holistic way (Morcom, 2017: 122-124).

Battiste (2013: 76) writes that many authors come to an understanding on the holistic background of indigenous peoples. The importance of education that is grounded in indigenous educational philosophy that is rooted in holism is intrinsic and fundamental (Battiste, 2013: 76). The improvement of indigenous holistic education is not just advantageous because it allows indigenous learners to become equal to their non-indigenous classmates (Morcom, 2017: 129). To a certain extent, indigenous holistic educational ideas are important in themselves, as they allow learners to be attached with content that emphasises interrelationships and encourages lifelong learning (Morcom. 2017: 129). There is a thoughtful self-importance in the resilience of the indigenous philosophies, in spite of many attack, they survive to guide the development of education today.

Morcom (2017: 120-125) further defines education as a form of human survival, whereby one generation transfers the knowledge and experience which makes the next generation prepared for life's responsibilities. The character in which someone becomes is determined by activities done at home where he/she is born, on his/her parents, community in which they are brought

up, also on beliefs and ideas that s/he will encounter through his/her life. Education has existed as early as man's history. It has existed for a long time as human beings started living in societies of Africa and this education is referred to as indigenous African education. Indigenous African education is considered as the ownership of skills and knowledge that were communicated by the elders to the younger ones through oral practise.

It was mutually aimed at bringing up an individual as a responsible person in the society. This was done through the transferring of knowledge, attitudes, values, skills, social understanding of norms and standards of the society. They prepared leaders on how to perform social duties like respecting all people in the society to which they belonged. Children were taught different survival skills. Both types of education believed in good morals. The Education's emphasis was on teaching how to live in order to be acknowledged and respected in the society. It also taught and still teaches accepted values and norms such as honesty, generosity, conscientiousness and generosity as part of community education (Morcom, 2017: 120-125). According to Mapara (2009:140) the aims and objectives of indigenous African education are to teach or impact the accepted standards and beliefs governing good behaviour, creating unit and general agreement by people.

In terms of differences, the researcher can say that, although both were means of communicating culture to the young generation, indigenous African education taught children their own African culture which is based within their own society while missionaries brought in their culture from another society specifically European which African children were not familiar with. Indigenous African education in Africa occurred for the purpose of strengthening the African community, while missionaries aimed at promoting the growth of their church and making African subjects to fit European.

Grant (1992:39) noted that the rate of illiteracy is high in developing countries and many of them still follow an oral tradition, but this does not mean that the people are without appropriate knowledge and skills. In other words those without western education are only uneducated in the eyes of Western cultures and educational systems, but not indigenous ones. What it thus means is that things are learned through doing, which is an internship form of education (Nyota and Mapara, 2008: 166) and that customs, beliefs and values of families, societies and tribes are carried on from one generation to another by "word of mouth". Teaching has duties and responsibilities for different age groups, such as for men and women, morality; etiquette, politics and religion are taught.

The maturity and intellectual aptitude of individuals could be determined by the occurrence in the understanding of the stories, brainteasers and proverbs. Traditional stories point out that community attitudes towards people with disabilities are generally positive. Real skills were learned by imitation, demonstration and apprenticeship (Nyota and Mapara, 2008: 166). For this reason, types of knowledge and skills have remained the domination of certain families (Semali & Asino, 2013: 25). Learning by doing was the most common method of acquiring the skills in the community (Kitchen & Raynor, 2013: 44).

Indigenous African education may appear to have been an unstructured form of schooling in terms of grading but wherever an opportunity for teaching skills and knowledge arose, teaching and learning took place. That is why education took place anytime and anywhere. It could take place under a tree, in the bush as they were hunting, collecting firewood or fruits, playing, drawing, and cultivating land etc. (Kitchen, & Raynor, 2013: 44-45). Parents were mainly responsible for teaching using their houses as the school. This home-based education may cover practical skills and continued on condition that the child lived with his/her parents or guardian (Kitchen & Raynor, 2013: 44-45). This type of education was informal and there were different ways of teaching such as indigenous games that children played in the local villages or in neighbouring homes. Indigenous African education was more practical and had a method on the traditions, norms and standards and cultural being of the society where the children belonged rather than the kind of education brought by the missionaries (Kitchen & Raynor, 2013: 44).

In general, Indigenous Knowledge Systems play a key role in education. In an indigenous African background there was no segregation of children. Regardless of their disability, children were always seen as individuals with unlimited possibilities. However the western schooling system applied this segregation. The Department of Education, (2001: 4) distinguishes and accepts the reality that a well-established education support service is essential for inclusive education to be effectively implemented. Even through the White Paper 6 does not incorporate the Indigenous Health Knowledge Systems in the curricula of special needs learners; there is no compartmentalisation, e.g. mentally disabled and mentally healthy people. However the western education system segregates learners with different categories of disabilities based on ethnic separation and discrimination on the basis of race and colour (Department of Education, 2001: 4). After 1994 South Africa has moved towards an inclusive education system that aims to provide for learners with different barriers to learning. The

system aims to embrace rather than segregate all learners in a united education system (Department of Education, 2001: 4).

Through this study the researcher therefore aimed to promote the idea that schools should accommodate all learners regardless of their physical, intellectual, social, emotional and linguistic abilities or other conditions. The researcher also looked into strategies and interventions that assist educators to cope with a diversity of learning and teaching needs to ensure that short-term learning difficulties are overwhelmed (Department of Education, 2001: 10). In this research more focus was on non-western culture as realized in the integration of AIHKS in the basic education for learners with special needs.

There is an assumption that African was a *tabula rasa* before the colonial era and that western cultural systems of knowledge were viewed as the only method to be used in shaping the values of Africa's ideas, beliefs and general ways of life (Ntuli, 1999: 188). Gerdes (2001: 126) says that knowledge, whether indigenous or western is shaped or placed within a particular part of society based on power and class. Aronowitz and Giroux (1985: 81) endorse this view when they debate that schools play an important role in producing leading cultural capital through the grading of prepared bodies of school knowledge.

The assumption that Africa was a 'clean slate' (*tabula rasa*) until Europeans arrived (Ntuli, 1999:188) has been observed to be based on a narrow perception of knowledge as a general resource. This view is based on the misconception that western culture and knowledge orientations were used to determine the value of the Blacks' ideas, belief systems and religion (Ntuli, 1999: 188). With environmental problems becoming more diverse and complex every day (Maila, 2001:2), the world should use and develop other systems of knowledge, whether indigenous or modern; Western or African, must be explored and their valued resources (skills, values and wisdom) be integrated into environmental educational backgrounds that would take us forward. Knowledge is a national heritage and a national resource and some of the valued custodians of Indigenous Knowledge Systems attempt to embrace them for the benefit of the environment and education (Malia, 2001: 2).

2.7 Integration of AIHKS in Holism as cross-curricular learning in Education

In considering the curriculum using a holistic approach, one must address the question of what and how children need to learn. Meanwhile a holistic education seeks to educate the whole person; there are some key factors that are needed for this type of education. Firstly, children need to learn about themselves. This involves learning self-respect and self-esteem. Secondly, children need to learn about relationships. In learning about their relationships with others, there is a focus on social "literacy" (learning to see social influence) and emotional "literacy" (one's own self in relation to others). Feeling comfortable is measured by the quality of relationships with other people. Thirdly, children need to learn resilience. This entails overcoming difficulties, facing challenges and learning how to ensure long-term success. Fourthly, children need to learn about interrelatedness; that everything and everyone is related. This encourages the learners to see the beauty of what is around them and learn to have respect in life. Lastly, the curriculum also is derived from the different stakeholders by listening to each child and helps them to bring out what they have within oneself (Morcom, 2017:120-125).

The emphasis on interconnectivity and relationships in indigenous philosophy means that nothing makes sense in isolation; concepts can be understood in relationship to other concepts. Indigenous educational philosophy (McNally, 2004:608), means that rather than teaching content by subject, in an indigenous way of teaching and learning, content is taught by topic, with flows across the boundaries of various subject areas (Battiste, 2013: 76). Traditionally, content was delivered through the development of oral literacy, particularly storytelling and guided questioning. This allowed learners to explore various teachings through a means that may relate to the Western subject areas of language, social studies, science, mathematics, etc. Nevertheless, these are taken together, and the emphasis is on the connection between subjects as they relate to the topic at hand in a way that challenges categorization in the western logic (Battiste, 2013: 79). This does not mean an absence of observation or justification of concepts, but it basically means that the learner may use various strategies to test and verify learning that will not necessarily be available in a subject-based approach.

Serbessa (2006: 130) explains learner-centered approaches as where the educator leads and assists the learner unlike expressing towards targeted learning goals. In the learner-centered approach the learners take lead to analyse their learning needs and put learning goals, identify resources, select and implement learning strategies and evaluate learning outcomes together

(Serbessa, 2006: 130). In learner-centered learning, the focus is on modifying teaching to learning, learners gaining and giving out knowledge to learners actively, independently creating meaning for themselves (Serbessa, 2006: 130). In this situation, educators will become leaders and mentors through helping learners access, interpret, organize and transfer knowledge to solve problems (Serbessa, 2006: 130). Participatory teaching and learning includes using a variation of strategies which take full advantage of opportunities for communication (Serbessa, 2006: 130) between educators and learners, amongst learners themselves, learners and the materials and the topic (Barrett *et al.*,2008: 89; Serbessa, 2006: 130). The learner-centered and educator-centered method is to make things easier by using different approaches depending on the context of learner's needs and subject matter (Serbessa, 2006: 130). An official from the Education Department should monitor schools by attending to what is taught as well as how it is taught.

The organization of teaching and learning in western education, and the way in which learning is delivered in the classroom, is different to indigenous approaches. There is decreasing of knowledge into various subjects, where learners are taught about the nature and curriculum that enforces Western epistemologies, and alienates indigenous learners who, in the other facets of their lives outside of school are exposed to knowledge in a holistic way. Ermine (1995: 110) writes that an incomplete self-world view that infuses the western world is harmful to our Aboriginal epistemology. The western education systems that indigenous children are subjected to, promote the doctrine of disintegration and permanently harm the capacity for holism.

Curriculum integration can indicate different effects, being (1) Integrating particular concepts into existing subject matter, (2) Including certain skills, knowledge, attitudes, and behaviours that cut across curriculum categories into traditional subject matter areas or key learning areas and (3) Reframing what we want children to learn so that learning connections are emphasized rather than divisions of knowledge (UNICEF, 2000: 24).

When Indigenous Knowledge Systems are addressed and integrated into educational programmes, learners experiencing difficulties due to access to schooling, affordability, and a lack of resources, may benefit because there are various methods to express formal or informal education. Children learn informally from home through storytelling *(Ditshomo*, drawings, and play e.g. indigenous games such as *diketo, dibeke, kgati, morabaraba,* with their parents and peers by imitating what others do. When they attend school where formal education has to take

place, they learn something and educators stretch the content and context of what they know by moving from the known to the unknown, simple to complex and concrete to abstract. Flavier and Erickson (1999: 482) highlight: "Go to the people, live among the people, learn from the people, plan with the people, work with the people, start with what the people know, and build on what the people have, teach by showing, and learn by doing. People will acknowledge that they can learn from each other that they begin to realise themselves as people."

Traditional knowledge processes can be useful in empowering all humankind, that is, intellectuals, academics and so-called uncertified people can learn from each other. By means of integrating Indigenous Health Knowledge Systems into the classroom settings or learning environments, learning will better connect to the material being taught and that can become a major source of knowledge for their community's sustainable development (World Bank, 2005: 1-2). There are three different environments that influence the learning relationship: the home, the school and the community where the learner belongs (Weeks, 2012: 1). The development of suitable strategies for teaching and learning and the curriculum should be based on the direct background in which the school is located. Figure 2 below, shows the linkages between home, school and community environments.

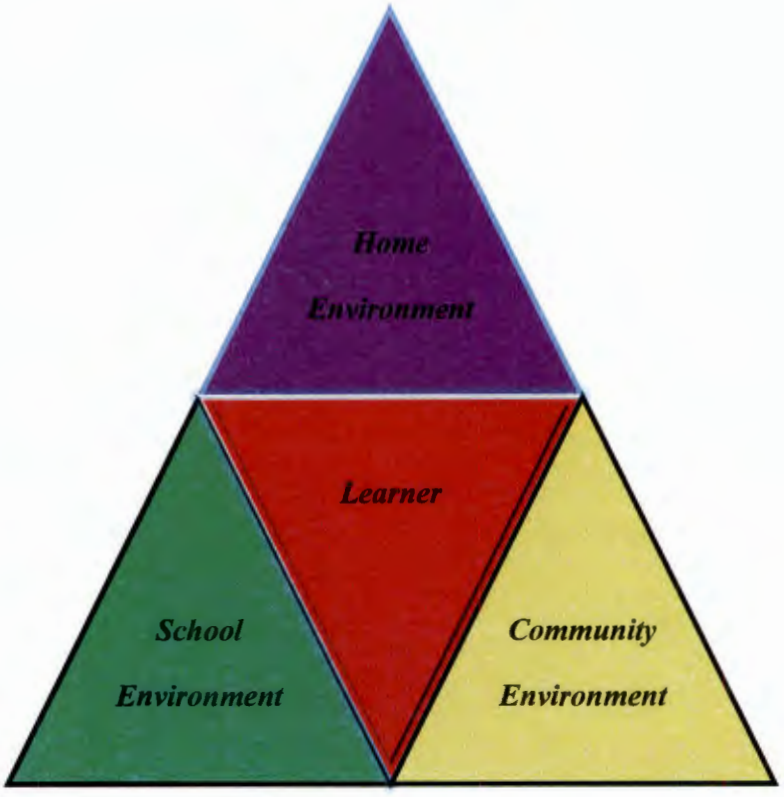

Figure 2: Linkages between home, school and community environments

The transmission and integration of IKS into an educational environment can be of assistance to learners who may feel ownership of the knowledge that they bring to learning environments. The performance of allowing learners or individuals to have ownership of their knowledge is equal to respecting their culture, tradition, and identity (World Bank, 2005: 1). The implication of this perspective is that of the acknowledgement of all learners, maximizing the participation of all learners when teaching, knowing the learners' strengths and weaknesses (Department of Education, 2001) and barriers to learning will be minimized.

De Beer and Whitlock (2009: 210) further indicate that indigenous knowledge should be included in basic education because of a particular social identity where learners feel that they are acknowledged. By acknowledging learners' particular cultures, science programmes for example, can turn learning into a more positive experience for learners and educators (De Beer & Whitlock, 2009: 210). Because IKS are rooted in the culture and historical backgrounds of different people, careful planning of principles guiding learning is critical. If not, great damage could be caused to both IKS and the learning process. Therefore, approaches of learning about, in and for traditional knowledge processes in Africa should be based on an African culture in general and a South African one in particular. To get more knowledge and skills on IKS, the

plan of organized knowledge through networking with different structures which represent someone's understanding of the world must be put in place.

To make teaching and learning effective, appropriate methodologies and assessments to meet the needs of the learners (Serbessa, 2006: 129), new technologies and ever-changing educational environments must be taken into consideration. Today's generation has a different set of orientations towards learning, therefore their different learning needs and creative abilities should be simulated and motivated (Serbessa, 2006: 129).

Prior knowledge is an important starting point for effective learning and teaching and can be understood as a learner's practical knowledge (Deloria & Wildcat, 2001: 7 & 17). Learners gain various forms of knowledge from living and working in their communities and homes or from other local activities. Learning by doing is a theme that many educators have stressed, that children must be engaged in an active mission for learning new ideas and teaching supported by prior knowledge increases learners' abilities to grasp material taught to them (Serbessa, 2006: 130).

Furthermore, when learners find personal relevance in the material they are learning, they remember information quickly. Therefore, acknowledgement of learners' prior knowledge can serve as the first important educational method, which can be understood as their IKS. Educators can minimize concentrating on textbooks in their teaching and allow learners to explore and create their knowledge based on their prior knowledge. Educators can also use learners' prior knowledge as a foundation to build on and start introducing new concepts. This process is known as constructivist learning (Serbessa, 2006: 130). Learners should be presented with real life problems and then be helped to find out information required to solve them (Serbessa, 2006: 130). Educators should avoid teaching learners as if they do not know anything, but give them the opportunity to understand the meaning and values of the knowledge they are being taught (World Bank, 2005: 1). For instance, educators can provide problems of importance to the learners, and value learners' points of view, that is respecting their culture, race, ethnicity, religion, beliefs, traditions and identity learners bring to the classroom. Here learning is created step-by-step by allowing learners to learn about a concept correctly according to their pace. Teachers should be encouraged to use different strategies that can assist learners to be aware of the IK hat learners bring with them to learning environment and use this as a stepping stone to help them succeed academically. Figure 3 below illustrate how the three pedagogical techniques are linked.

Figure 3: Pedagogical Techniques

The education specialist should acknowledge the prior knowledge, experiences, and problem of the educators and learners. The use of active learning methods in the classroom is important because of their powerful impact upon learners' education. Therefore it can help to minimize the barriers to learning and development (Serbessa, 2006: 130). Learner-centered learning is also more linked to lifelong learning skills that are needed in the labour market and self-employment (Serbessa, 2006: 130). Integrating indigenous knowledge in the Basic Education curriculum, will thus promote suitable cross-cultural or culture-relevant curriculum content, which can result in more effective curriculum policies and education programs (Pence & Schafer, 2006: 3).

Furthermore, the use of IK in the curriculum of basic education and integrating it in the Life Skills education will promote awareness of healthy life style in the lives of educators, learners and community members as social beings (Prinsloo, 2007: 156). The language used in the teaching and learning of Life Skills should on the level of educators and learners, be from their everyday lives, contexts and social interactions with life skills.

Life skills include social attitudes, basic knowledge and practical skills that lay the foundation for productive economic activities when they enter the world of work. In order to integrate indigenous knowledge into the curriculum content, educators need to transform individuals' views of what creates real and valuable school knowledge, learning and teaching (Owuor, 2007: 33). Teachers also need to observe their practices and develop means to connect indigenous knowledge forms to the formal education system. Therefore, there is a need to refresh the presence of pedagogies and practices of ethnic indigenous ways of knowing in the educational system (Owuor, 2007: 33). The goal of basic education in each school is to involve parents and community members to provide opportunities for every learner to develop the knowledge and skills to read with comprehension, write effectively, and communicate well in a variety of ways.

Nyerere (1967: 112) defines the content of indigenous African education as job-oriented, an operated training system. The learners were involved in learning and learned by doing; and it provided for practical use of leisure time and physical development. In principle, the content is similar to the curriculum based on an environmental record containing the activities which are natural, valuable, essential and relevant as suggested by (Boven & Morohashi, 2002).

There are four principles that can be encouraged from normal education which are relevant to modern inclusive education. Indigenous education is mainly indistinguishable in place, time and person's position. Learning was nurtured at all times during the day, using all available opportunities irrespective of the place. Adults and children can benefit irrespective of their physical, mental or social status. All members of the whole community were educators with more noticeable skills, knowledge and attitude (Boven & Morohashi, 2002).

The skills, knowledge and attitudes had to relate to the job-related, personal, social and community needs of both the learners and the society. Education was functional; the curriculum was taught in a way that was directly and practically applied (Boven & Morohashi, 2002). This suggests that, the curriculum was environmentally applicable and community orientated. Regardless of the chain of command within the community each person had to have an acceptable education for survival. Indigenous education was therefore, appropriate and comprehensive. These principles show the need that community involvement and education for all children in their own community setting is important (Boven & Morohashi, 2002).

The educator has to consider the things that the learner already knows, and looks for their importance to the new thing which has to be learned. Firstly, s/he has built the self-confidence of the learner who wants to learn, by showing him/her that s/he is capable of contributing. Secondly, s/he has established the importance of experience and observation as a method of learning. Lastly, s/he has displayed what is called the "mutuality" of learning by sharing the knowledge. Holistic support is a powerful tool in teaching and learning (Boven & Morohashi, 2002).

The rationale for this research was to integrate African Indigenous Health Knowledge Systems in order to provide the educators with knowledge, skills, values and attitude on how AIHKS can be integrated in Basic Education for all learners, particularly special needs learners. The researcher is aware that the answer to the above statement was based on the interpretation of how Indigenous Knowledge Systems can be integrated in the curriculum.

2.8 Teaching and Learning strategies of Holistic Indigenous Knowledge in Education

The main aim of education is to educate children to learn what is taught. Holistic education supports strategies to address the question of what to educate, how to educate and how learners gain knowledge. The idea of holism supports the transformative approach to learning. Rather than seeing education as a process of transmission and transaction, transformative learning includes a change in the structures that an individual may have. This change may consist of understanding the habits of mind and world. Holism appreciates knowledge as something that has made the context in which a person lives (Chartrand, 2012: 150; Morcom, 2017: 125). If educators ask learners to develop critical and reflective thinking skills and encourage them to care about the world around them, they need the degree of personal or social transformation.

Holism sees the various aspects of life and living as integrated and connected, therefore, education should not isolate learning into different components. Holistic classrooms consist of mixed-ability and mixed-age learners (Chartrand, 2012: 150; Morcom, 2017: 125). They are flexible, learners can change classes at any time of the year and they are allowed to learn according to their pace.

In holistic education, the meaning of education is recommended as an important factor in the learning process. Holistic schools respect the meaning structures of each person. Therefore, a new topic would begin with what learners know and understand from their worldview, based on what has meaning to them unlike what others feel should be meaningful to them. Met-learning is another concept that connects to meaningfulness (Hannel, 2007: 34). In finding essential meaning in the process of learning and understanding how they learn, learners are expected to self-regulate their own learning.

Finally, as mentioned above, a community is a fundamental aspect in holistic education. Hannel (2007: 34) states that the educator's role in holistic schooling is that s/he is seen less as a specialist who leads and controls, but rather seen as a friend, a mentor, a facilitator, or an experienced travelling mate. The schools should be seen as places where learners and adults work together towards a mutual goal.

By developing curriculum activities in basic education, educators have begun to incorporate what they had learned into curriculum programmes. Educators must work collaboratively in a school situation and the entire community centres to develop a strategy for incorporating elder participation and indigenous stories into the curriculum (Hannel, 2007: 34-35). Innovative learning and teaching includes an important activity of incorporating indigenous knowledge such as inter-community visits for the exchange of indigenous knowledge.

It is challenging, yet necessary not to distort local knowledge by making it match western epistemology which is common to the current school culture. Unintentional integration will take place in a science classroom if the local knowledge is taken out of its own context (Aikenhead, 2000: 109; Cajete, 1999: 270). For urban areas original populations, affected by historical issues related to colonialism (disruption of culture and loss of connection of land) the traditional cultural values of sustainable living should be regenerated as fundamental components of *Basotho* science (Aikenhead, 2000: 109; Cajete, 1999: 270). In the everyday world, both the culture of their community and the culture of Western science influence learners' personal identities. Learners should feel at ease in both cultures and learn to move back and forth between these two cultures, thus becoming better citizens in a society improved by cultural differences (Aikenhead, 2000: 109-110; Western Canadian Protocol for Collaboration in Basic Education, 2000). The inclusiveness of environmental learning can be improved if programs pursue to integrate the learning of Western science concepts as well as cultural values that make and sustain action (Fontes, 2004: 77). Some of the greatest gifts a

person can receive include the gift of knowledge. Older people have a lot of knowledge to share; they are rich fountains of knowledge.

According to the Western Canadian Protocol for Collaboration in Basic Education (2000), elderly people are not only persons with important data in areas of traditional knowledge, but they are also recognised as having the ability to transmit this knowledge to others and play an important role in passing on knowledge to younger generations. Elderly people can be invited to schools to share traditional cultural teachings, exposing learners to a worldview that identifies the intrinsic value and interdependence of all living things.

Old people have socio-culturally grounded roles in guiding, advising and supervising younger generations based on both their "traditional" knowledge and their understanding of "modern" knowledge (Western Canadian Protocol for Collaboration in Basic Education, 2000). After involving old people in education, it is essential that they must not be viewed as ornamental or symbolic but be acknowledged as leaders, totally rooted in educational foundation sources of traditional knowledge and managers of IKS. They are primary providers and broadcasters of information (World Bank, 1990: 9). Cooke-Dallin, *et al.* (2000: 98) mention that old people have an active role in education and should be treated as professionals, respected for their expertise, unique knowledge and skills.

Kaya & Seleti (2013: 33) state that, although there has been the unkindness of the shift of African indigenous knowledge systems, there is still great potential on the continent for the promotion of AIKS for sustainable community maintenance and development. They further comment that, slavery, colonization and apartheid have not succeeded in changing the African intellectual, cultural and spiritual heritage, indigenous organizations of knowledge making, conversation and sharing for example initiation schools, indigenous games, agricultural systems, dances and songs, storytelling, proverbs, still continue to be the main supports of indigenous African ways of knowing (Kaya & Seleti, 2013: 33). The knowledge that is stored by the elders and other knowledge holders in African local communities' reveals the lively intellectualism to which African researchers and intellectuals should turn (Kaya & Seleti, 2013: 33).

Innovation and discussions should find curriculum design that brings together western science and indigenous knowledge (Pence & Schafer, 2006: 5). Curriculum specialists and educators should study and inspect the existing concepts, methods, and approaches in the field of basic education to contribute their own experiences, and to study the contributions of non-

Westerners, particularly by Africans (Pence & Schafer, 2006: 5). They have to look at indigenous knowledge about early childhood in many areas for example by gradually accepting the practices of another culture to social institutions and health care practices.

It is very important that all ways of knowing, whether original or current; Western or African, must be explored and their valuable resources (skills, values, attitude and knowledge) are integrated into environmental educational frameworks that would take us forward (Maila & Loubser, 2003: 278). Knowledge is a national heritage and a national resource. The use of Indigenous Knowledge for the benefit of the environment and education should be emphasized (Maila & Loubser, 2003: 278).

The education system in Africa was deeply rooted within the rich culture of people (Maila & Loubser, 2003: 279). Therefore, the importance of traditional knowledge systems involving processes that were beneficial to indigenous people be used and supported so that the people can sustain their livelihoods. So it is of importance that our education curricula should be transformed to meet the needs of Africa (Maila & Loubser, 2003: 279) and South Africa in particular. The role of higher education in shaping the direction towards a more culture specific or culturally relevant curriculum is a critical one that Africa needs to formulate and implement (Maila & Loubser, 2003: 279).

Traditional knowledge processes remain valued in an education system that integrates all processes of knowing in order to make it relevant to Africa and indeed to South Africa. There should be continuous monitoring, evaluation, and assessment in the implementation of IKS in basic education. Western influences have created social and cultural gaps between urban and rural communities, formally and informally educated, wealthy and poor (Maila & Loubser, 2003: 279). Due to the fast changing of natural environments and fast-paced socio-economic developments like urbanization, indigenous knowledge systems are at risk of becoming destroyed. There is a poor coordination of South African experts in various fields related to IKS to take a lead in documenting Indigenous Knowledge (Raphesu, 2012: 5). Approaches of learning about traditional knowledge processes in Africa should be based on an African culture in general and South African cultures in particular without bias to a multicultural dimension (Maila & Loubser, 2003: 276).

The basic educational curricula should be revisited and brought into line with the needs of South Africa based on the available resources. The transformation of education to address the

essential issues of the inequality in the application of traditional knowledge systems is critical to the process of releasing traditional knowledge in both the African and international perspectives (Maila & Loubser, 2003: 276). Illiterate people are illiterate only in western educational paradigms and the standards of evaluating their "knowing" (Maila & Loubser, 2003: 276). If an African paradigm, is used to measure what a so-called illiterate rural person knows in her/his cultural and historical settings (Maila & Loubser, 2003: 276) there will be evidence of her/his literacy. Even though this is an assumption that requires critical review because of the dynamic nature of knowledge, it is not only rural, localized people who are the custodians of indigenous knowledge, but the wider community.

2.9 Implementation and Benefits of African Indigenous Games in Education System

In the past there were no computers, neither books nor the written word but only the spoken one where oral communication was key. People used their voices to tell stories. People used to express themselves and communicate to others in the form of play (Deloria & Wildcat, 2001: 7 & 17). It was the way in which people learned about their culture, their history, and their surrounding world. Oral communication was the means of teaching used by elders when passing down norms and values to the youth from one generation to the other. Because people have a natural ability to teach, explain, entertain and tell stories in a natural way using verbal communication (Deloria & Wildcat, 2001: 7 & 17) this can be considered as the hidden curriculum. This refers to the more informal and unintentional learning that happens not in the classroom, but in the playground, and wherever children interact with or without the teacher. The hidden curriculum is about the beliefs and attitude that are attached to what we learn and teach (UNESCO, 2014: 13).

The origin of storytelling is rooted in the effort to explain and understand life (Deloria & Wildcat, 2001:7 & 17). Children tell stories to explain how and why they perceive things around the world. They tell stories to understand life, to make meaning, and to test their assumptions about the world. Children start very early in life to share daily experiences with others in many different ways (Deloria & Wildcat, 2001: 7 & 17). The benefits of storytelling are through engaging children in the process of storytelling and the production of narratives, which produces a variety of cognitive, social, and emotional benefits.

Storytelling provides awareness on events beyond one's personal experience by carrying the basic beliefs of culture. Final stories contain principles of culture which are supported and reinforced. Storytelling serves as learning aids in critical thinking by supporting young children in their ability to comprehend and retell stories. It can be amazing when introducing children to the ideal world of books, while at the same time promoting positive attitudes for reading. The exposure to oral language patterns develops a learner's listening skills and support them to achieve in understanding the transcribed word (Fitzgibbon & Wilhelm, 1998: 21).

During the oral process, listening and concentration skills will be developed by involving the transmission of meaning about sequenced events. They give the impression of being at content, process, or structure. Storytelling builds a child's imagination to understand themselves and to express their experiences to others. It assists in comprehension so that children are capacitated to sort and comprehend the experiences they have with the people around them (Fitzgibbon & Wilhelm, 1998: 21). It also assists in remembering of content and facts by encouraging learners to stimulate their prior knowledge. Language development is done by nurturing children to create their stories through remembering past events and by sharing their experiences (Fitzgibbon & Wilhelm, 1998: 21). The art of storytelling provides them with new vocabulary, exposes them to a variety of literature and contributes to their oral and written language development. In addition, it assists in writing development where there is a link between developing other language skills such as writing, spelling and sentence construction. The influence of language has moved from oral to written. Before children engage in reading and writing they must be able to communicate orally (Fitzgibbon & Wilhelm, 1998: 23).

Traditional storytelling was used to share beliefs and traditions, history and entertainment and to pass on through real and fictitious stories. The learners will gain knowledge of new words or new contexts. Those who frequently listen to stories will unintentionally acquire experience with narrative patterns and begin to predict forthcoming events (Fitzgibbon & Wilhelm, 1998: 21). Stories are important to children because they add value to their sense of self, and increase their understanding of the world around them (Boltman, 2001). Storytelling is an adventure, whereby children experience places and people previously unknown. Stories give children an opportunity to understand their world, how to express themselves to others, and are connected with their culture (Fitzgibbon & Wilhelm, 1998: 21; Boltman, 2001).

Children experiencing barriers in learning do not feel capable like their peers in reading or writing but they master storytelling (Hamilton & Weiss, 2005) and the oral tale can be used as

the pathway to reach the written work. The emergent literacy skills should be emphasised, as they include memory development, observation skills, vocabulary development, sequencing, problem solving, engagement in language play and making predictions. These values are adopted as stories are heard and believed.

The learning process is useful when having stories that fit the curriculum. Learning will be improved as children learn about different cultures, science, and history (Fitzgibbon & Wilhelm, 1998:21). Story-telling is one of the valued sources of information about indigenous knowledge and will furthermore be used as a vehicle for incorporating culturally relevant information into early childhood development programs (Pence & Schafer, 2006: 5; Raphesu, 2012: 3).

The researcher collected indigenous stories from different articles such as folktales and songs from the community and explored the traditions and beliefs that they conveyed. There are songs about historical events and people like chiefs, songs that deal with various aspects of traditions and that make reference to environment (Nompula, 2011: 371). After gathering information on indigenous knowledge, the researcher capacitated different stakeholders in the education system. Nompula (2011: 372) says: "The songs and storytelling give and create the opportunities for children to improve their language and vocabulary in playing field, and rhythm skills, songs can be used to communicate certain mathematical concepts, hygienic habits and gross motor activities to pre-schoolers".

The music education program can form part in integrated school curriculum, both as a means of entertainment and a means of learning (Nompula, 2011: 372). As children grow up, these sung concepts are translated into applied understanding. Indigenous songs include names of events and rituals which are important in children's lives and in their education. Some songs include phrases, expressions and idioms of the language for the children to learn (Nompula, 2011: 372). Indigenous music is an oral tradition that aims to transmit culture, values, beliefs and history from generation to generation to generation (Nompula, 2011: 372) because in some culture learning by listening is the key and sometimes the way music is learned as a result of oral learning and aural skills are improved.

There is learning from different stakeholders, caregivers and elders on the advantages of traditional fire-side stories for teaching educators and young children on how to develop their memory, how to acquire per-mathematical skills, for moral, social and language development, survival skills and the spread of culture (Pence & Schafer, 2006: 6). The use of fire-side stories

will be advocated to caregivers, educators, learners, different stakeholders in the community and elders or leaders in different educational centers. The researcher also advocated for the use of story books and the need for elders to bring elderly men and women to the centers for storytelling (*Thakaneng*) (Radebe, 2010: 45). The position of elders with the oral tradition and performance, up-to-date caregivers with current methods for transmitting culture where a reader is needed rather that a storyteller were taken into account (Pence & Schafer, 2006: 6).

The theme of stories should be grounded on capacitating learners to identify and solve problems that help children to differentiate between good and bad. The majority of themes should be lessons in shaping character and promoting children's education particularly in social values (Pence & Schafer, 2006: 6). They should focus on activities such as encouraging resilience, bravery, creativity and intelligence, career choices, health and productive life, physical activity, care and support for others, family life, obedience to elders, hard work, independency and generosity. There should also be themes that criticize immorality such as greed and corruption (Prinsloo, 2007: 156). The stories that provide learners with survival strategies, that convey strong moral values and the themes that differ depending on the gender of the storyteller and the audience (for example, men naturally tell stories of bravery while women tell stories of love and care) (Fitzgibbon & Wilhelm, 1998: 27; Raphesu, 2012; 3) should be told. The use of indigenous knowledge in the education system should be emphasised and this situation has been a matter of urgency.

The Department of Education has realized the variety of the problems and has tried to solve them through the introduction of the Outcomes-Based Education and in particular through the Life Orientation (LO) Learning area, which was introduced to make a difference in the lives of a new generation. The development of LO programmes has brought educators and educational planners to the realisation that the only hope of reaching children at risk lies in a holistic support system (Prinsloo, 2007: 156).

This research aims to show that some cultural aspects related to indigenous knowledge such as games can be integrated into the learning and teaching of special needs learners (Nkopodi & Mosimege, 2009: 377). Nkopodi & Mosimege (2009: 377) further indicate that indigenous knowledge normally can be used to promote the teaching of mathematics, problem solving skills and direction in diverse classes into the use of indigenous games such as *morabaraba*. *Morabaraba* is played in different communities in South Africa and other neighbouring countries, like Lesotho and Mozambique. *Morabaraba* is a game indigenous to Africa where

it was traditionally taught to shepherd boys in order to increase their mental skills and strategy when they are out in the field. *Morabaraba* is a wonderful and a simple strategy game for all learners of different ages.

For instance, when learners engage in a variety of games like *morabaraba*, they use a number of terms in the game. This serves as an opportunity that educators can use to correct, introduce and highlight some of the mathematical concepts such as geometric shapes, ratio and proportion, symmetry, logical reasoning and counting that are part of the game being played. Learners should be encouraged to use the mathematical language while playing the game so that they can understand the mathematical concepts (Nkopodi & Mosimege, 2009: 389). The educator's role should be to allow learners to construct new knowledge by linking their new knowledge with their prior knowledge (Nkopodi & Mosimege, 2009: 389).

Moloi (2014: 481) highlights that the cultural resources that learners bring from home are transmitted to the classrooms in the learning of mathematics. The community cultural resources give learners an opportunity to understand their environmental background and contexts easily (Yosso, 2005: 33). The methods of teaching mathematical concepts in school are structured; unfortunately, educators have a tendency to pay no attention to the cultural background of the learners. As a result, learners do not understand most of the existing mathematical content (Anthony & Walshaw, 2009: 147).

In the seventeenth century the education of the Khoisan people was characterized by oral tradition, however there were important writings like the paintings on the rocks, drawings, displaying, art sketching, performing, illustrating and caricaturing (Viljoen, 2007: 23). However, such paintings were viewed as indigenous and unfailingly were interpreted outside the country, which distorted and devalued pre-colonial forms of education in South Africa. In the South African context, the National Curriculum Statement encourages the integration of IKS in the learning of mathematics (Nkopodi & Mosimege, 2009: 389). Using of indigenous games like *morabaraba* in this way is therefore important for putting government policy into practice (Nkopodi & Mosimege, 2009: 389).

Furthermore, the Department of Education's National Curriculum Statement Policy (2003) states that by transferring meaning to the teaching of mathematics, its content should not be isolated from the context of the world where the learner finds himself or herself in. Moloi (2014: 489) states that it is important to consider what learners know from their home. This will assist learners from disadvantaged communities to get access to mathematics regarding

problem-solving skills. Consistently, the Department of Education (2003) through its outcomes-based education (OBE) principles emphasises that prior learning needs to be recognised in the teaching of mathematical skills. This helps to integrate the teaching and learning of mathematical content and skills and does not depend on prescribed textbooks only, but content is differentiated on various teaching and learning materials, methods, assessment and environment which include practical activities (Moloi, 2014: 484).

Practical activities prompt the mental thinking of the learners to retain the additional information for a long time (Moloi, 2014: 484). The gained knowledge on mathematical concepts is useful to new problem solving skills which learners are confronted with in any environment. De Beer and Whitlock (2009: 210) point out that indigenous knowledge should be incorporated in basic education because of acknowledged learners' specific social identity. By acknowledging learners' particular cultures, science programmes can turn learning into a more positive experience for learners and educators (Moloi, 2014: 484).

It will be good if the IK could be integrated into the curriculum starting at Foundation Phase, using the mother-tongue approach (Pence & Schafer, 2006: 8). This learning will be delivered by educators from the child's community and will be seen as an appropriate method for introduction into formal learning. The aim of starting from the Foundation Phase is to reduce the children's dropout rate in primary school through culturally sensitive quality education (Gunnestad, Larsen & Nguklula, 2012: 15 and Pence & Schafer, 2006: 8). However, the nature of traditional knowledge does not weaken the value of the recorded traditional knowledge of the past. This then allows us to understand that all communities have certain traditional knowledge improvements, whether in rural or urban settings (Maila & Loubser, 2003: 279). Therefore the inclusion of indigenous collected songs will assist the previously marginalised cultural communities to learn about their own heritage (Nompula, 2011: 378). Nompula (2011: 379) further states that by including African indigenous music in the school curriculum, there is an effort to redress the imbalances of the past, as envisaged by the current educational policy and Constitution of South Africa.

Kaya and Seleti (2013: 35) list the opportunities that arise when integrating AIHKS into education:

- It provides learners with the opportunity to learn suitable community attitudes and values for sustainable living;

- The learners will be able to learn through culture because IKS is stored in various cultural forms, for example, folk stories, songs, folk drama, legends, proverbs and myths;
- Involvement of community knowledge holders in research, teaching, and learning supports learners to be taught across generations and therefore makes them appreciate and respect the knowledge of the elders and other community members.

2.10 Conclusion

In this chapter, the researcher reviewed literature on the principles of Inclusive Education and the holism principles of AIHKS being incorporated into Basic Education for learner-support for special needs education in the current education dispensation. Therefore an inclusive method to schooling needs that the opinion must be extended to educators, parents, different stakeholders such as NGOs and government departments. Generally, Indigenous Knowledge Systems will play the most important role in education because in an indigenous African context there was no segregation of children, irrespective of their being differently abled, children were always seen as individuals with possibilities. The holism principles mean that educators should take full responsibility and accountability of knowing all learners in totality and by acknowledging that all learners and youths can learn and all learners need support, acceptance, and respecting their differences (Department of Education, 2001: 6).

CHAPTER THREE
RESEARCH METHODOLOGY: DEVELOPING CONTEXT

3.1 Introduction

This chapter focuses on the research methodology used to achieve the main aim of the study. The chapter gives information on the researcher's plan to conduct the study and how the research process was carried out. The chapter furthermore provides an in-depth discussion of the challenges encountered regarding the design of portraiture and data generating methods that were implemented, including the interview process (which utilized the *makhotla*), observations, drawings, play, dance and storytelling. Discussion is also given on the data collection method used and the purposive sampling technique. Information pertaining to how the researcher had approached issues concerning ethics as well as trustworthiness is also given.

The thick description of data-collection according to the portraiture principles is adhered to in Chapters Three and Four (ethnographic thick description) and in Chapters Five and Six the findings and themes are illuminated.

3.2 Methodological Assumptions

Maree and Van der Westhuizen (2007: 32) as well as Nieuwenhuis (2007: 47) explain that paradigm verifies the process of how the problem of research was formulated as well as the methodology that was adopted. The purpose of a research paradigm according to Nieuwenhuis (2007: 47) is to guide the judgment which the research makes from the data that that has been collected. The researcher took certain steps in order to put together the method and established an ideal portraiture by respecting and acknowledging differences among the learners. These did not matter whether they were due to gender, age, ethnicity, class, language, HIV and AIDS, disability or due to other infectious diseases. Her objective was to facilitate or bring about positive change in attitudes, teaching methods, environment and curricular in order to meet all the needs of learners. The purpose was also to instill the principles of *Ubuntu* and culture among the learners. Because of these the researcher reflected on and interpreted the collected data and what was observed during data collection.

A qualitative, interpretive research paradigm was used in the study. This paradigm provided the understanding of the study setting and participants' reality (Nieuwenhuis, 2007: 58-60). An interpretive approach is guided by the beliefs and the personal experience of the researcher and the researcher was mindful of the assumptions that could form data (Gilgun, 2005:6), for example:

- Participants were Sesotho-speaking and/or made use of South African Sign Language (SASL). The researcher therefore anticipated that language difficulties may occur, for example during classroom observations in a hearing impairment classroom because the researcher and the research assistant are not conversant with sign language.

- The researcher was previously employed at a special school and is currently a departmental official. Based on the researcher's position, it was considered that the participants at the developing school/context might try to please the researcher instead of providing a true reflection of the research topic.

- The researcher believed that the incorporation of African Indigenous Health Knowledge Systems in the curriculum of Basic Education would facilitate positive change. The researcher also expected to obtain guidelines from the Inclusive Education Policy in the Basic Education curriculum that would be necessary in order to establish an ideal portraiture by acknowledging and respecting differences in all learners.

By being aware of these possible assumptions, the researcher was able to take care not to allow these assumptions to influence the data interpretation. On the other hand, the researcher had personal experience on how to support learners with special needs in education and she is presently working in the Inclusive Education Section where she gives support to educators on how they should shore up the learners who are experiencing challenges in learning as well as development.

3.3 Research Design and Research Method

In this section, the following matters are discussed: The overview of the research design and research method, the framework of developing and developed context, crystallization, convergence and new ideal portraiture.

3.4 Overview of the Research Design and Research Method

The next section provides a detailed discussion of the research design and methods.

An overview of the research design and method is also presented visually in Figure 4 below:

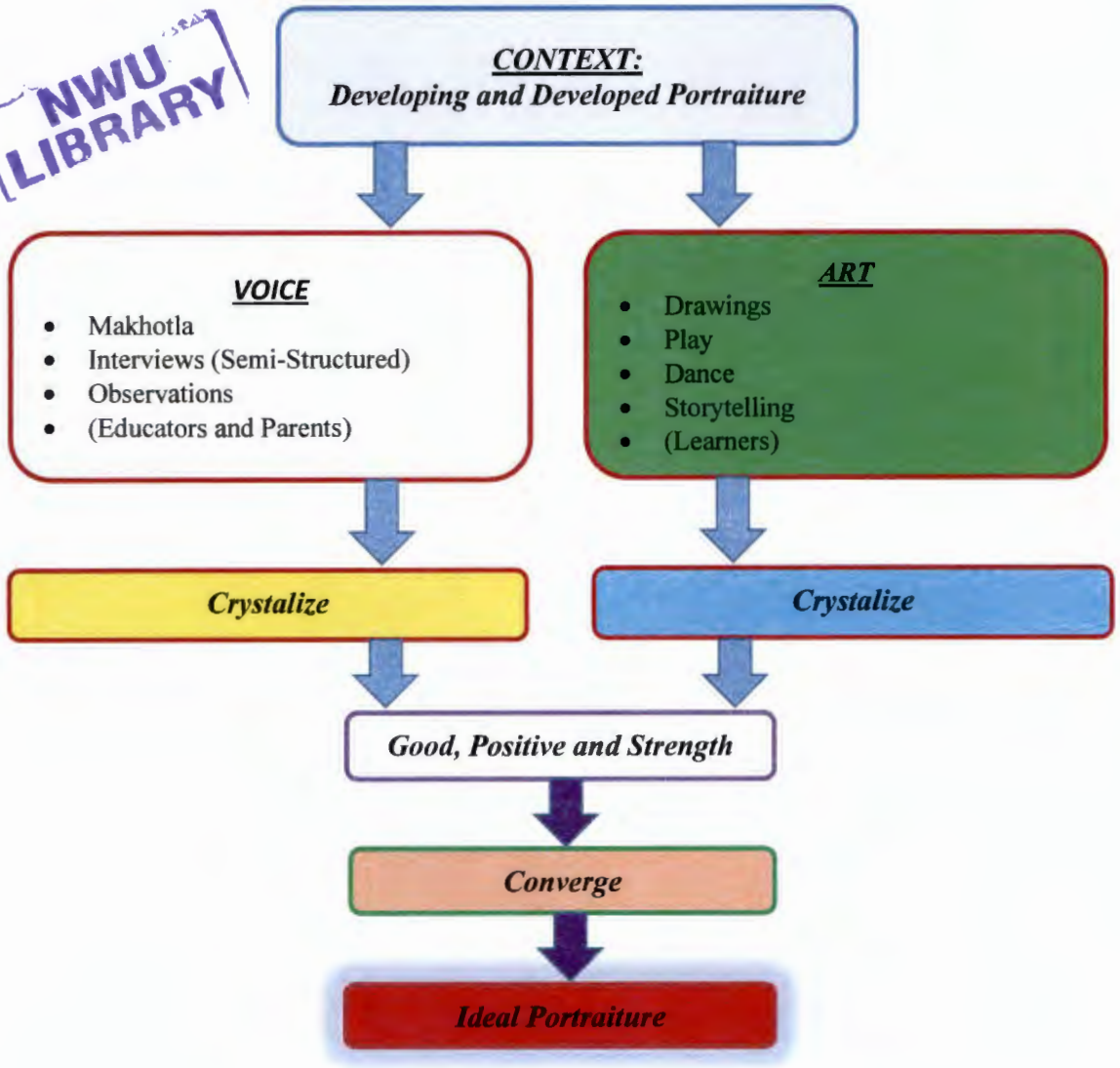

Figure 4: Framework: Research Design and Method

The collected voice and art data from developing and developed context was crystallized. The researcher separately crystallized data in a developing and developed context. Crystallization aimed at engaging in a research that investigated for a reflective understanding of a phenomenon and event and to search for underlying relationships (Nieuwenhuis, 2007: 81). In this research the examinations and assessment of goodness, strengths and positive qualities for

developing and developed context were understood and constructed. The following five points, characteristic of African children, i.e. values and morals, virtue, learning and teaching style and outcomes from both the developing and developed context were compared separately.

To converge is to turn towards an interesting point, to come together from various directions; or to turn towards conclusion or results. Convergence is defined by Greenhalgh and Jick (1979) as the development or growth of similarities between cultures due to similar environment or conditions (Greenhalgh & Jick, 1979). There was the convergence of the crystallized information from developing and developed contexts by emergent relationship statements to unfold ten sets of budding and developed context. Convergence is necessary for all ethnographic studies due to multiple sources of data or procedures for data collection are expected to converge or agree to support the conclusion of the research (Creswell & Clark, 2011: 180).

All converged information led to the ideal portraiture with the researcher being respectful and acknowledging the differences in all learners. The differences were such as HIV and AIDS, disability, class, language, ethnicity, gender or any other infectious diseases and changes in teaching methods, attitude, behaviour, curricular as well as the environmental aspects.

Portraiture is defined by Rivera (2006: 35) as well as Badiee (2011: 20, 62) as a qualitative research that is unique and combines science and art to draw a textual in-depth image of an organization and involves painting with words and making meaning of written art together with voice or a combination of written art and voice (Lawrence-Lightfoot & Davis, 1997: 3). The purpose was to document as well as to interpret all the knowledge and understanding of the topic.

Narratives, through further dialogue, allowed the researcher to be engaged with the participants in order to produce an ideal portraiture acceptable to both the participants and the researcher (Badiee, 2011: 61). The researcher selected the method of portraiture because it offered her the chance to determine the core of the participants' personal experience and philosophy (Rivera, 2006: 45-46) concerning the establishment of innovative learning and teaching processes in order to: (i) enhance the integration of AIHKS into the Basic Education Curriculum for learners with special education needs, and (ii) capacitate all role players in the developing and developed contexts. The motion for this research was to document the guidelines from the

Inclusive Education Policy for the establishment of a framework for the provision of special education and learner support in the educational dispensation to progress towards goals.

Lawrence-Lightfoot and Davis (1997:8-9) point out that there are five essential characteristics of portraiture. Firstly, portraiture sees understanding the context as an essential tool for reading the meaning. Secondly, social science focuses mainly on "pathology and disease rather than on health and resistance" while portraiture vigorously looks for "goodness" (Badiee, 2011: 62) by searching for all that was healthy and good about participants' personal experiences. The researcher appreciated what was good and valuable in the present situation as well as was discovered and learned about ways to effect positive change for the future. Thirdly, portraitists listened to stories as well as listened "*for* a story", which was a process of creating compelling narratives with metaphors, characters as well as central narrative semicircle (Badiee, 2011: 64). Listening *for* a story implies an engaged and active position in which an individual searched for the story, seeks it out, and was central in its creation.

In this doctoral study, the researcher listened *for* a story whereas in other areas of ethnographic research, the researcher listened *to* the story of the research participants. How? The researcher listened *for* stories of the participants by putting herself in the context of research e.g. during play and classroom observations.

Fourthly, portraitists attach themselves into the stories they are telling. Portraiture also pays close attention to the context as an essential tool for deducing the meaning (Lawrence-Lightfoot & Davis, 1997: 12). Lastly, portraiture seeks to speak to audiences beyond just fellow researchers. Portraiture seeks to speak to broad and diverse audiences that may result in an explicit act of intervention and community building (Lawrence-Lightfoot & Davis, 1997: 10). The researcher met with different people and interacted with them (learners, educators, parents) in order to gain data for the research. The collected data were used to establish innovative learning and teaching processes to enhance the integration of AIHKS into the Basic Education Curriculum in order to capacitate all role players in the developing and developed contexts.

Portraiture allowed the researcher to "reach beyond the walls of the academy" (Lawrence-Lightfoot & Davis, 1997: 9) and to take on a role in creating the social change. The researcher tried to obtain guidelines from the current Inclusive Education Policy for the establishment framework for the provision of a special education and the learner support in educational dispensation. By utilizing the language that can be accessed by the whole public, the portraitist

created a link between academic research as well as a "public discourse and social transformation". All interviews in the study were done in the language that study participants understood (Sesotho and South African Sign Language) so that they could understand and feel free and comfortable to share and participate (Rivera, 2006: 46).

The first component of voice was the one of the witness. When one is acting as a witness, she or he, the researcher in this case must be extremely careful to record carefully what she saw and heard. In the context of the current study, the researcher acted as a journalist, which meant reporting correctly for the purpose of records. All data collected were precisely and properly recorded.

In the next phase, the researcher acted as an interpreter and she interpreted all recorded information. The researcher was careful when making interpretations and was observant regarding provision of enough descriptive signals in the text so that the reader of the study might be able to present an alternative hypothesis or a dissimilar interpretation of the data (Lawrence-Lightfoot & Davis, 1997: 91). The next level of voice is "voice as preoccupation". The researcher observed the participants' tone of voice during interviews. In the "voice as autobiography", the researcher recommended sharing of life stories or memories relating to the research topic. The researcher addressed listening for voice and "voice in conversation" (Badiee, 2011: 65) in these steps. The researcher did not only pay attention to what the participants said with their own words, but she also paid attention to what they said with their body languages and with quietness (meaning their non-verbal communication, such as physical expression, showing sadness, frowning or showing happiness through facial expressions).

The silences, body language as well as hesitations in their speech were hints to what is termed 'mixed feelings' (Lawrence-Lightfoot & Davis, 1997: 122) and they are key to the development of a fully refined and distinct portrait (Rivera, 2006: 46-47 and Badiee, 2011:65). The researcher established an ideal portraiture by respecting and acknowledging the differences in all learners to meet the needs of all pupils.

3.5 The Research Design

The researcher followed and utilized the design of portraiture for the purpose of this study (Lightfoot & Davis, 1997:10). Portraiture is a method that borrows from thick ethnography (Ngunjiri, 2007: 03), as a method of reporting and analysis. Similar to ethnography, portraiture

permitted the researcher to "provide a thick description of the context in order to produce portraits that were true to the realities of the participants' social, cultural, economic, and political realities" (Ngunjiri, 2007: 03). Furthermore, portraiture allowed the researcher to present individuals' stories in their own words while the researcher also considered self-transformation that could take place through the process. The researcher was very conscious of the necessity for a qualitative approach that can encourage critical self-awareness and authentic engagement of the participants as co-creators of knowledge. Dixson (2005: 157) explains that portraiture is useful when the researcher desires to create a full picture of the event or a person who is telling much about the topic.

The portraiture method also offered a blend of several approaches such as the flexibility that the researcher had to utilize her personal life experiences and prior education as a starting point for narrating stories which is a process that can be empowering and emancipatory for both participants and the researcher and an opportunity to present the researcher's voice and the voices of study participants (Ngunjiri, 2007: 03). In this research, portraiture enabled the researcher to create a picture of participants' experience wherein participants' and researcher's identities are blended. The method therefore allowed the researcher to stay true to her conviction and her self-constructed identity by allowing her to honestly reveal the ways in which she participated in the research process without influencing or overpowering the voice of the participants. Therefore, portraiture was appropriate since it has addressed the main purpose of the present study. It also enabled the researcher to reach a broader audience than the academy (Lawrence-Lightfoot & Davis, 1997: 10-11), and established an innovative learning and teaching process to enhance the integration of AIHKS into the Basic Education Curriculum for learners with special education needs in order to capacitate all role players in the developed and developing contexts.

The research's aim was to develop a conceptual framework through participative portraiture in order to establish innovative teaching and learning processes to enhance the integration of AIHKS into the Basic Education Curriculum for Learners with Special Education Needs. It was as well aimed at capacitating all role players (educators, parents and learners) in developing and developed contexts. In order to achieve this aim, a variety of data collection techniques were utilized with the participants. Different techniques used with the different participants are presented in Table 4 below:

Table 4: Different Data Collection Techniques

COLLECTION TECHNIQUES	*COLLECTION TECHNIQUES*
1. *Makhotla*	• SGB's and parents at both contexts
2. Observation,	• Educators & learners
3. Participative observation	• Educators, learners, SMT's& SGB's
4. Storytelling	• Learners
5. Interviews (semi-structured)	• SMT's
6. Drawings, playing and dancing	• Learners

In this study, the researcher used voice or verbal data collection techniques in developing and developed contexts through explanations and illustrations from the data collected. The researcher explored the use of voice as a witness, as an interpretation, and as preoccupation and as an autobiography. She also engaged in listening for the voice and voice in the conversation. The researcher desired to hear the voices of SGB's and parents and their stories as well as the voice from SMT's during interviews and during classroom observations. The researcher listened carefully, attentively, and analytically to the experiences that were described during the verbal data collection with these different participants. The researcher withheld her own preconceptions, biases as well as her expectations for her to "listen" carefully to what was being told, rather than "hearing" what she anticipated. For the researcher, this approach involved taking on a position of respectful curiosity, prompting open sharing in such a way that the researcher did not over-structure or dominate the conversation, but instead allowed participants to tell their own stories in their own unique ways. This was remarkably difficult to do since researchers often have to surrender control and position of authority (Nieuwenhuis, 2007: 88) to the participants.

3.6 Framework of the Research

Table 5 on the next page, demonstrates the framework which worked as a guide for the methodological process used in order for the researcher to make sure that the research processes of inquiry, research methods which include data collection and analysis and discussion of the results worked towards the achievement of the research aim.

Table 5: Framework Guiding Methodological Decisions

PORTRAITURE	
Enquiry use: In an African Philosophy **Storytelling and Playing Games**	
In the developing context, hearing impairment, blind and intellectual disability learners are accommodated and learn in different classrooms.	In a developed context all learners are accommodated irrespective of any disability in the same classroom.
Qualitative portraiture of developing context.	Qualitative portraiture of developed context.
Recommendation for Ideal Portraiture	

3.7 Research Method

The research method includes a discussion of sampling, data collection, rigor and trustworthiness, and ethical considerations in the developing context.

3.7.1 Sampling

In qualitative research the primary aim is to gain an understanding of the social process rather than obtaining a representative sample (Henn, Weinstein & Foard, 2006: 157). Sampling is the process of selecting a number of individuals for research who represent the larger group from which they were selected. The steps in sampling include the classification of the population, essential sample size and the selection of the sample. Qualitative research deals with small non-probability samples that include intensity sampling, homogeneous sampling, criterion sampling, snowball sampling and purposive sampling (Gay & Airasian, 2000: 140-141). In this research, the researcher used a purposive sampling technique by selecting principals, educators, learners, therapists, SGB's and SMT's as participants who were teaching learners with barriers to learning in an inclusive classroom. Considering the purposive nature of the sampling technique, participants met the set criteria in order to be actively involved. They had to be language proficient in English, Sesotho and/or South African Sign Language (SASL). Educators and therapists had to have a minimum of two years' experience working with special needs and diverse learners who were between the ages of 7 and 20 years. All the participants

volunteered and were willing to participate. Apart from these inclusion criteria, there were no other exclusion ones.

3.7.2 Data Collection and Context of the Research

The researcher used multiple methods of data collection (Lawrence-Lightfoot & Davis, 1997: 13), namely interviews, *makhotla*, participant observation, and field notes applied during the interviews, play, dance, drawings, storytelling and the observation. Data collection strategies (interviews and participant observation) were well-matched with qualitative research and were implemented in this research since these techniques were suitable to obtain the desired information from the participants. The researcher was accompanied by a research assistant who is a nurse by profession during the interviews. His qualifications are a General Nursing Diploma in Nursing and Midwifery and also a Diploma in Mental Health and Nursing Administration. He did basic research as a primary health practitioner, and he also did research on a community building project. The research assistant also did problem solving research on a measles campaign in the community with other health disciplinary teams collecting blood samples to identify the prevalence thereof. He is a member of the mental health committee at the district level.

The research assistant was responsible for observing and writing down the proceedings and correlating the field notes. Afterwards the observations were discussed between the researcher and research assistant to ensure that all the data were correctly observed and transcribed. By using the qualitative interpretative approach to data analysis, the researcher identified common, essential or universal themes from the entire meanings that were attached by the participants to their contexts. An experienced co-coder assisted with the coding of the data.

The researcher collected data at two special schools, one in South Africa in the Eastern Free State Province and the other one in Lesotho in Maseru District. The data on the developing school were collected at a special school in the Eastern Free State Province that caters for the hearing impairment, blind and learners with intellectual barriers while the data for the developed context were collected at a special school in Lesotho.

3.7.3 Description of the Developing School/Context

The developing school/context accommodates hearing impairment and blind learners as well as learners with intellectual barriers such as intellectual disability and orthopedics impairment. The school is situated in the Eastern Free State Province at Phuthaditjhaba (QwaQwa) in a poverty stricken community. There were 51 staff members who were between 33 and 57 years of age and there were 387 learners who were aged from 4 to 20 years registered in the school. Most learners stay in the hostel and some commute to school.

Leonard, Duren & Reiman (2003: 12) define being hearing impairment as to not have the ability to hear or comprehend speech and language through the ear. Communication for a person who cannot hear is therefore visual and not auditory and to deny sign language to hearing impairment people is the same as denying them their basic human rights to communication and education. Many of them are either hearing impaired from birth or became hearing impaired prior to learning the spoken language and this fact has serious implications for their education (Leonard *et al.*, 2003: 44). South Africa has a population of 51.8 million people; of which 7.5% have some form of disability (Statistics South Africa, 2014). In addition, in Lesotho, according to the Lesotho Demographic Survey (2001), 4.2% of the population has some form of disability and about one-third of these are children under the age of 15 years.

Methods and means of communication for people with hearing impairments involve the use of oral or manual means of communication, or a combination of both. Oral communication includes speech (vocal communication), lip-reading and the use of residual hearing, while manual communication includes sign language and finger spelling. Total communication is a combination of oral and manual communication (UNESCO, 2009: 28).

Sign language was the first language for children who are profoundly affected by hearing impairment, as well as for many children with moderate and severe hearing loss (UNESCO, 2009: 29). Every language had its own sign language, and there are also language dialects within sign languages. The grammar and sentence structure of sign languages were quite different from spoken languages, with their own rules for phonology, morphology, syntax, and pragmatics (UNESCO, 2009: 29).

To illustrate the above, an example from South African Sign Language is discussed next. South African Sign Language (SASL) has its own grammar system, separate from that of spoken South African English. In general, SASL sentences follow a 'topic,' 'comment' (or predicate)

arrangement. When discussing past and future events, they tend to establish a time-frame before the rest of the sentence. That gives us a 'time,' 'topic,' and 'comment' structure. For example, the sentence: Last week I washed my car (spoken American English), becomes 'week-past' 'me' 'wash my car' in South African Sign Language. The fact that the grammar and sentence structure for sign language is so dramatically different from our written and spoken language will affect the ability of children with severe and profound hearing loss (and who depend on sign language for communication) to learn reading and writing at the same pace and time as other children (UNESCO, 2009: 29). Therefore the grammar and sentence structure of sign languages of hearing impairment learners' who are based at the developing context, are quite different from spoken languages.

The principal of this developing context has adopted an inclusive approach to all aspects of the context. He realized that he is working within a sensitive environment and rather than eliminate current symbols, traditions and customs of the context, he proactively set out to create an inclusive climate that promotes cultural interconnectedness and interdependency and where every individual can have a sense of belonging and can feel at home. Regarding sports and the sports field of the context, the context caters for a variety of sports, including soccer, netball, volleyball, and indigenous games such as *kgati* (rope skipping), *diketo* and *morabaraba* (board game).

The context had different committees (such as a Sports committee, Site Based Support Team committee, Entertainment committee and Cultural committee) where each educator was responsible for one of the committees. The main aim of these committees is to promote intercultural learning and understanding. In this way, learners are exposed to a variety of cultures, traditions and customs of the 'rainbow nation' of South Africa.

During the meeting with the educators, they were informed (verbally) about the aims of the research, how confidentiality would be handled, that they could withdraw at any time without harmful effects and that no remuneration was involved (also because there were no costs involved in participating in this study). They were also informed about the importance of their contributions. Immediately after the meeting, the consent forms were given to the participants. They were given sufficient time (at least one week) to study the forms and requested to complete the consent forms if they voluntarily chose to participate. The researcher collected the completed consent forms from the participants after the said period.

The researcher noticed that collecting data in the developing context setting taught her the importance of working closely with the educators, since she does not understand the challenges of the contexts in which the research is conducted, for example the language used, namely "Sign Language". She does not properly understand it. The researcher constantly communicated with the educators in terms of what she was doing and how learners were responding to the research process. Therefore the educators were directly involved in the research process by transferring the messages to the other participants.

3.8 Data Collection Techniques in Developing Context

Data were collected qualitatively by using *makhotla*, observation, interviews, participative observation, drawings, playing, dancing and storytelling (also see Table 4 page 74).

3.8.1 The Makhotla

Makhotla is a Sotho word meaning council meeting, gathering or an assembly, where a group of people gathers to discuss a certain topic (Schapera, 1953: 150 and Pienaar, 2004: 25). *Makhotla* is a plural form of *lekhotla*. In this research, the researcher used more than one *lekhotla* therefore it is referred to as *makhotla*. The *makhotla* is the important and unique institution in the chief's administration and is the Royal *Khotla*, an assembly courtyard where tribal issues are discussed and important decisions are made. It is the seat of traditional government and a forum for free exchange of views in a village democratic system. In a *lekhotla,* any member of the community has the opportunity and freedom to speak to the chief directly.

A chief convenes the meeting at the *khotla* (the place where the discussions take place) whenever there are important matters to be discussed and decisions have to be made. Regularly, the *khotla* is used as a tribal court where cases are heard. Also it functions as an administrative centre to determine property rights. The *khotla* set-up exists at lower levels, such as outlying smaller villages, village wards and family units. At each level, there is an order of precedence which is always maintained. In this day and age, the *chief* may also convene a *khotla* meeting to receive representatives of the central government such as the President, Cabinet Ministers and senior public officers.

The chief must be aware of the matter to be discussed at the *khotla* and he should be consulted privately and confidentially (Pienaar, 2004: 25). He will open the matter with his private mentors. Usually his private mentors are his family members, friends and older people in the community. There should be mutual trust and understanding between the chief and his mentors as they have to guide and advise the chief on some of the burning issues in the community (Pienaar, 2004: 25). At some point in the public meeting the chief opens the matter for discussion by the members. After the opening, the chief allowed the members to discuss and debate the issues. The chief emphasised that each member had a right to speak and to be heard (Pienaar, 2004:25).

In this study the researcher contacted principals of both contexts and discussed the research problem with them and negotiated *makhotla.* In this research, the *makhotla* was used to collect data with SGB's and parents of developing and developed contexts. The discussions during *makhotla* were portrayed like a purposive discussion on a particular topic or related topics that took place between people with a similar backgrounds and interest. In this instance the topic was an integration of AIHKS into basic education to support learners with special educational needs.

During the *makhotla* the researcher considered the cultural differences and was careful not to go directly to the research question (Pienaar, 2004: 25). She tried to manage and collect different and appropriate data from research participants. In ensuring the trustworthiness of the data, the researcher generated deliberative and open-ended discussion, as far as was possible, and organised the discussion in such a way that an independent and permitting environment was provided in order to improve and encourage active participation from all participants of the study (SGB's and parents).

3.8.1.1 Data Collection: Makhotla in Developing Context

In this investigation, the researcher consulted the headmasters or the chairpersons of the SGBs to arrange for *lekhotla* with their SGB's, SMT's and parents. The SGB's were aware of the matter to be discussed and their advisory bodies gave advice and guidance on the particular matter. Time was scheduled on when the *lekhotla* would be conducted. The researcher and the SMT's of the contexts agreed that, the *makhotla* would start at 14h00 during working days. Before the *lekhotla* started, the researcher was welcomed and introduced by the SMT of the context. Then the researcher got an opportunity to state the reason for her visit and made the

participants aware of the matter to be discussed. Thereafter the researcher allowed the members to discuss and debate the matter. All members were given time to speak and they were informed that they had the right to be listened to and to be allowed enough time to voice out their ideas until they reached a consensus. During the meeting the researcher and the research assistant observed and gave clarity where and when required. The topic for discussion was: **'Community involvement on integration of AIHKS in basic education curriculum for all learners irrespective of any disability.'** In Sesotho it was: ***'Kenyeletso ya setjhaba tsebong ya kopanelo ya tsamaiso ka botjhaba ba Afrika mananeong a thuto ya motheo ya baithuti bohle ho kenyeletswa le ba diqhwala.***

Reflective notes, video and audio recordings were used. All recorded raw data was transcribed verbatim and the transcription was done in order to further immerse in the data.

3.8.2 Observation

Observation is a qualitative data collection procedure that was applied to allow the researcher to obtain a deeper insight of the phenomenon that is being observed (Nieuwenhuis, 2007: 84). Observations can be explained as informal records of behavioural patterns of study participants or phenomena that is related to the focus of research as well as interpretations of what has exactly been observed (Nieuwenhuis, 2007: 83-84; Leedy & Ormrod, 2005: 145-146). Lawrence-Lightfoot and Davis (1997: 148) point out that one of the purposes of observation is to research the setting. The researcher observed all the settings that provided the context, such as participants' meeting, classroom and environment sites. Participant observation provided the researcher with information on individuals and context. According to Guillemin (2004: 272) the most direct way of obtaining data is through observation. The three main elements of observation were to watch what people do (to see), listening to what they were saying (to hear), touch, smell and taste and sometimes asking them to clarify some points (Guillemin, 2004: 272).

The emotions and reactions of study participants were written down by the research assistant. The main strengths of utilizing classroom observation were that it allowed the following: (1) researchers were permitted to study the process of education in naturalistic settings; (2) researchers were provided with more precise and detailed evidence as compared to other sources of data; and (3) researchers stimulated change and verified that the change had occurred. A description of an instructional event that was provided by this method has also

been found to lead to an improved understanding and bettering of the models for improved teaching.

3.8.2.1 Data Collection: Observation in the Developing Context

The researcher observed the educators while they were teaching and evaluated their teaching styles, the responses of learners and the relationships among learners and educators (Lawrence-Lightfoot & Davis, 1997: 148). Observation was the way of observing and gathering on-site data. This means that the researcher joined the setting as a visitor who seems to participate in the setting, but remains an outsider.

The researcher also observed the nature of the relationships that were at the heart of early learning as well as development and some of the close relationships that children have within their families and between children and adults as well as other children in their respective settings. The researcher took note of the quality of these relationships and how they facilitated and influenced the children's learning and development (Daly, Forster, Murphy, Sweeney, Maxwell, Brennan & O'Connor, 2007: 152).

Mertler (2006: 120) indicates that classroom observations should be recorded in the form of field notes by the researcher. Lankshear and Knobel (2004: 253) further state that the data that the qualitative researcher collects in the field are to generate the empirical data set, from where the research ended and findings are arrived at. In this study, the investigator spent time inside and outside the classroom to observe all learners on the playground, during break times and in their everyday setting. Additionally, the researcher gained a better understanding of how learners acquired knowledge in their different settings (Cockburn & Handscomb, 2006: 67).

According to Mertler (2006: 119), observations involve careful and systematic watching and recording of what the researcher sees and hears in a given setting. Cohen, Manion and Morrison (2007: 397) state that a qualitative researcher aims to catch the nature of events and seeks to enter the complex world of participants, where situations unfold and connect, causes and correlations may be observed. In this research, the investigator listened to and observed the verbal and non-verbal communication that took place during the teaching process and the researcher and the co-researcher took field notes to record and to understand how learners with barriers acquire new concepts in the classroom, how the educators were managing their classrooms and how they are positively trying to be more effective.

Wellington (2000: 70) further states that observation allows the researcher to research learners' behaviour in different situations in the classroom. According to Santrock (2004: 241), observational learning is scholarship that occurs when a person observes someone else's behaviour. Cohen, Manion and Morrison (2007: 412) further mention that when planning to observe, the researcher has to plan according to the following questions, "When, where, how and what to observe". An ethnographic approach was employed. During observations video and audio recordings were done for which permission was granted by participants and other authorities.

3.8.2.2 Classroom Observations: Storytelling (Grade 4 Hearing-impairment Learners)

Figure 5: Teacher teaching storytelling

The class educator introduced the researcher and the research assistant to the learners. The researcher stated the reason of their visit and the educator conveyed the message to the learners through sign language. Before the educator started with the story, learners were requested to sit in a horse-shoe shape and the educator sat in front of the learners on the same level of her learners so that all learners were able to see the educator's signing whilst narrating the story (also see Figure 5). The educator simplified the language used so that all learners could understand and the story was also written in short sentences. The educator started by explaining the main words that will appear in the story before reading the story. She then read a story to the learners using teaching aids and demonstrated what the story is all about. Body language was used to maintain attention. This was done through the employment of hands, feet, eyes, and head. By that time, the learners were listening attentively. The story was as follows:

The Leopard and Goat: By Martha Carr

Once upon a time, Leopard and Goat built a house together so that all of their friends can visit them. The first night they are together, Leopard's snoring alarms Goat and Goat's endless chewing frightens Leopard. In fear and desperation, both decide to run away. Each of them meets villagers who laugh at them for running away, and so they return, embarrassed. But when they arrive back at the house, they find that the wind has brought it down. Goat and Leopard agree to go their separate ways. The moral of the story is that you should live with those whose manners and upbringing are well-matched with your own.

After the story, educator asked questions verbally in order to check the learners' understanding and whether they did follow the story. Questions were as follows:

- Name the two animals that built a house together.
- Name two things that made Leopard and Goat run away.
- What did the villagers do to Leopard and Goat?
- Were Leopard and Goat happy when they returned home?
- What did they agree on?

Thereafter, the educator requested the learners to write their own stories. At the end of story time each child received a copy of the story they created together to bring home to their parents for their own story-time.

Below were stories done by hard of hearing learners.

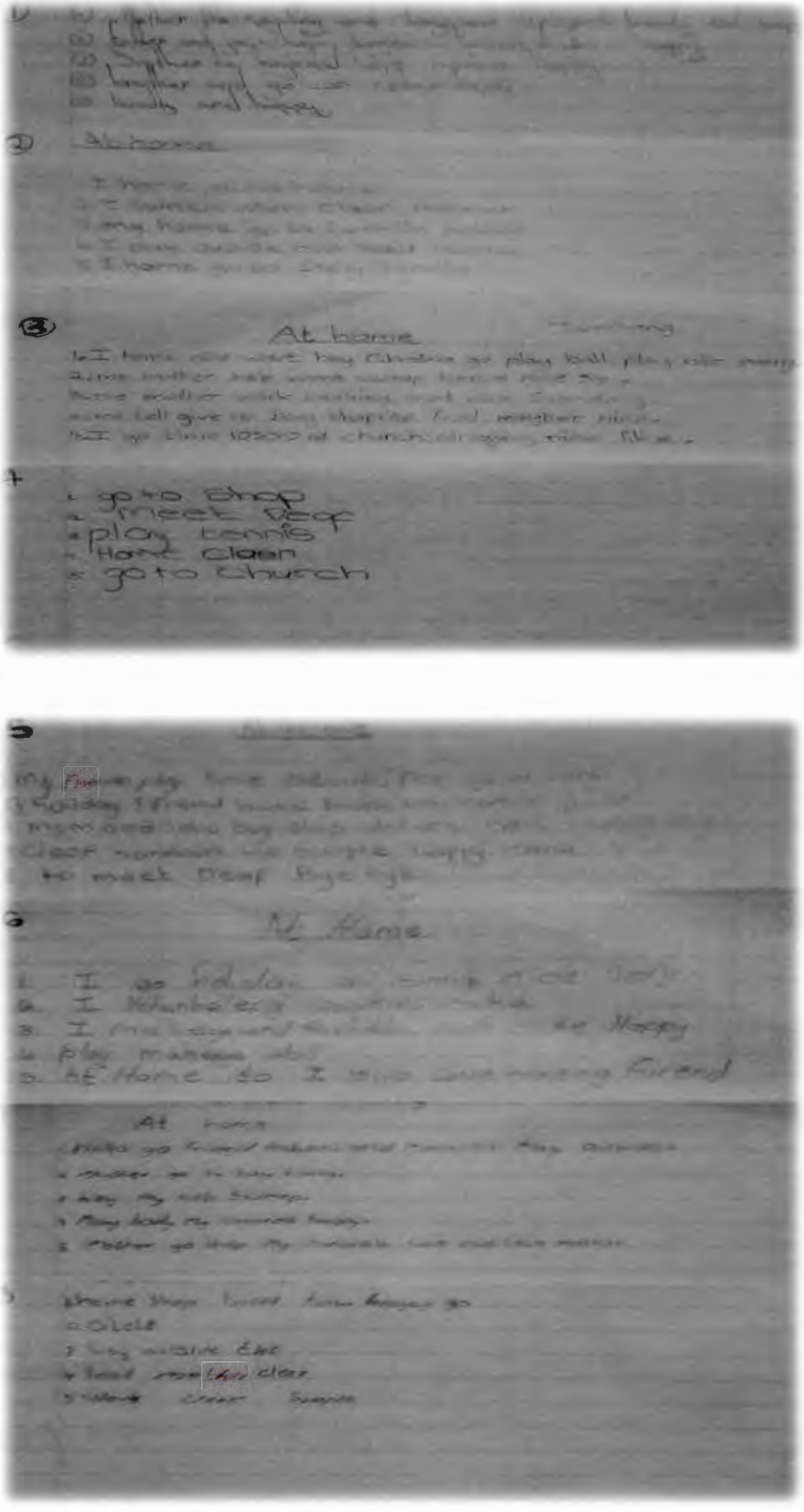

Figure 6. Stories done by hearing impairment learners.

As stated earlier, grammar as well as the structure of the sentence for sign language is completely different from the written and spoken languages and affects children's ability with severe as well as profound hearing loss to learn reading as well as writing at the same time and pace just like other children (UNESCO: 2009). This is evident in the stories above written by hearing impairment learners, which are indicative that their sentence structure and grammar of sign languages were completely dissimilar from the spoken languages. Their stories were based on what they were doing with their families at home. In the third story, for example, the learner shares the following: "I home nice want boy Chaka go play ball play nice very. Me mother help work sweep house nice so. Me mother work cooking food nice Sunday. Me tell give go buy Shoprite food maybe nice. I go time 10:00 at church singing nice like." Another example is in the fourth story wherein the learner just wrote the verbs: "go to shop. Meet deaf. Play tennis. Home clean. Go to church."

The above stories were done by hearing impairment learners, below follow the stories done by partially blind learners.

3.8.2.3 Stories Done by Partially Blind Learners

The following section shares information on the stories shared by partially blind learners. The stories done by partially blind learners illustrate a clear difference in terms of language acquisition and structure when compared to the stories of hearing impairment learners. As the examples in Figure 7 below reveal the stories focus on values and are grounded in moral teaching.

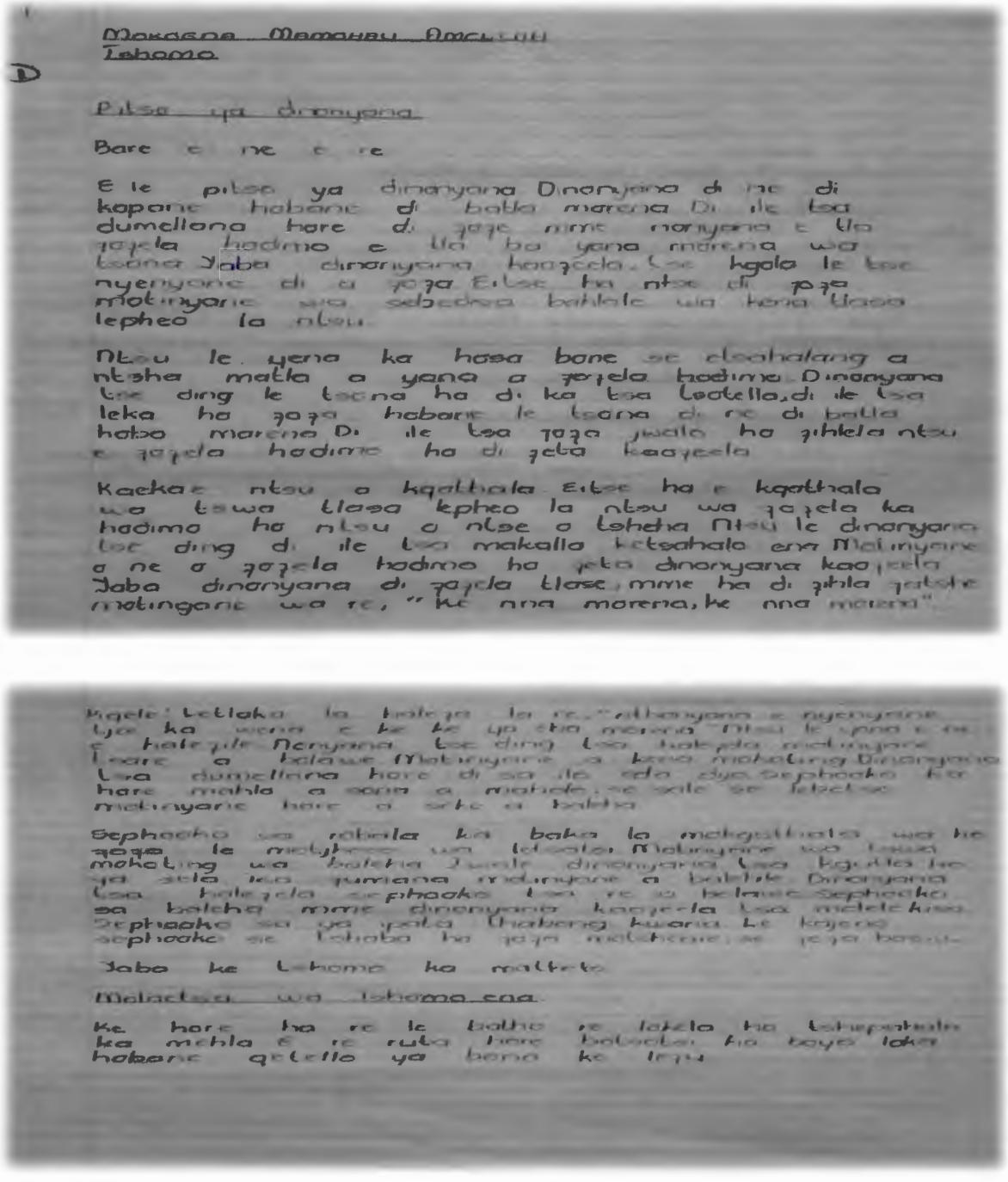

Figure 7: Story done by partially blind learner

In the first example of a story shared by a blind learner, the student wrote her story as follows: "Once upon a time, the birds held a meeting because they wanted to appoint a King for themselves. They decided to fly and the one who would fly the highest than the others would be appointed to be the King. They started to fly, all birds young and old, while flying *motinyane* (name of a certain bird) the smallest of them all, intelligently hid under the eagle's wings. The eagle and the other birds were not aware of what had happened, then this *motinyane* used its

ability to fly higher in the sky. The other birds tried to fly higher because they were also flying for the kingship. The eagle was still flying higher than other birds. Along the journey, the eagle became tired of flying; *motinyane* got out of the wings of the eagle and took advantage to fly higher than the eagle. As they landed on the ground the eagle and other birds were shocked that *motinyane* did fly higher than them. *Motinyane* shouted "I am the King, I am the King". *Letlaka* (name of a certain bird) angrily said, "A small creature like you cannot be a King." The eagle and the other birds were also angry. They agreed that *motinyane* should be killed. Immediately *motinyane* hid in a hole. The other birds decided to go and find food. The owl was instructed to stay guarding *motinyane's* hole because it has big eyes. The owl slept due to tiredness caused by flying and the heat of the sun. *Motinyane* came out of the hole and flew away. The birds were angry at the owl because *motinyane* had escaped, and they said the owl should be killed. Owl flew away to the mountains. Even today owl does not fly out during the day but only flies at night. The end." According to Basotho culture, each story that is narrated should have a moral in it or have a lesson learnt. For example, during *makhotla* one participant said: *"Hape hona le thuto qetello ya tshomo enngwe le enngwe, there is a moral discipline*". Therefore a person narrating a story is the one who determines the moral or has to know the moral authority of his/her story which is what he/she wants to convey to the listeners. In the story above, the learners moral discipline is that we should always be trustworthy, crime does not pay but leads to death.

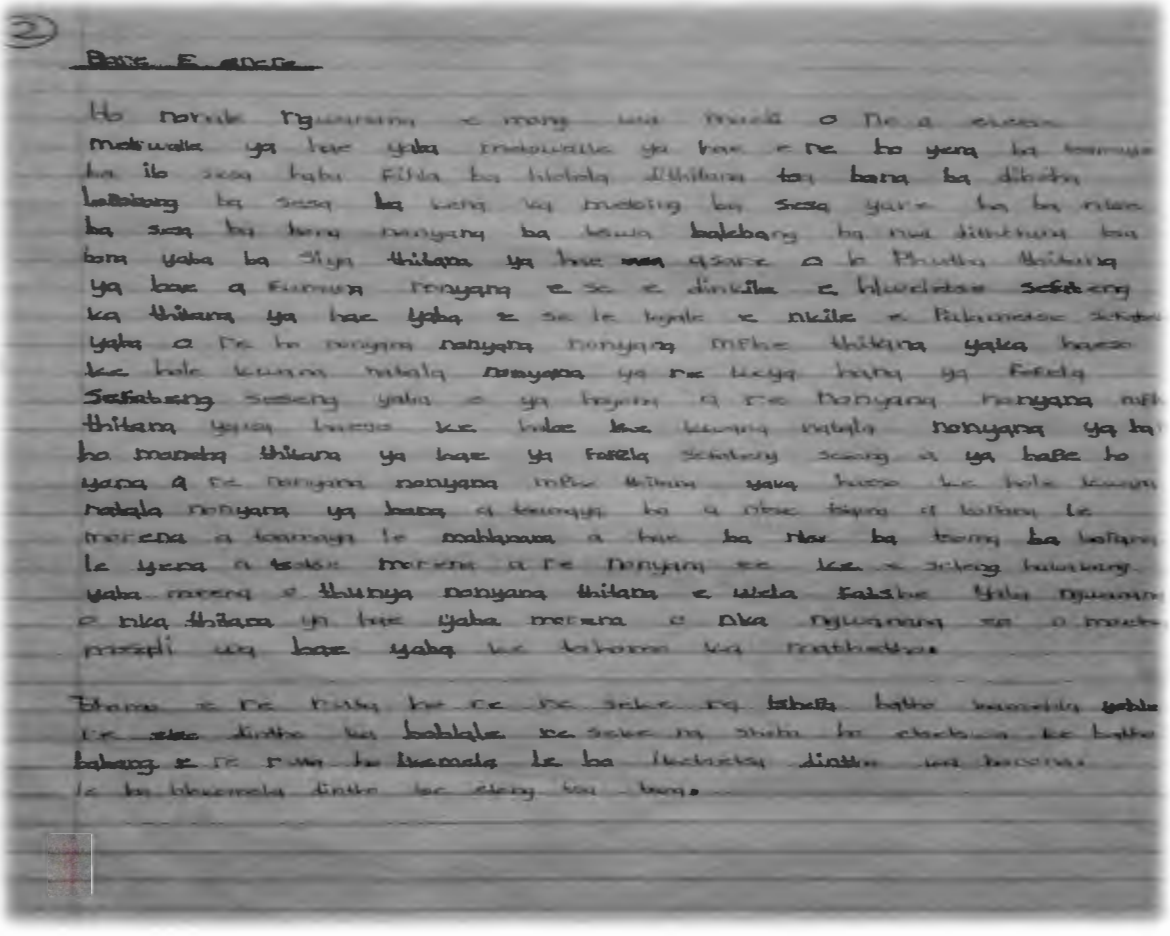

Figure 8: Story done by partially blind learner

The second example of a story written by one of the partially blind learners was as follows: "Once upon a time there was a girl who visited her friend, their friends asked them to go to the river for a swim. On their arrival they took off their traditional dresses and put them by the rock then they began to swim. While they were swimming, they saw a bird. Her friend also came out of the river and took their traditional dresses. She also went to get her traditional dress and found that it was missing and had been taken by the bird which sat high on the tree. She shouted at the bird, "Bird, bird, bird bring back my traditional dress, my home is far in Natal". The bird said to her, "No, I don't want to" and flew to another tree. The girl followed it and also shouted at the bird again, "Bird, bird, bird bring back my traditional dress my home is far in Natal." The bird again refused to give it back and flew to another tree. The girl went to it again shouting "Bird, bird, bird bring back my traditional dress, my home is far in Natal" and the bird refused. The girl walked away from the river and she came across the king walking with his guards hunting. She was naked and the king said, "This bird is mocking." They shot the bird, the

traditional dress fell on the ground, the girl took her traditional dress and the King took the girl to be his wife. The End." The moral of this story is "you must respect and do not shout when talking to someone you do not know or when asking for help".

3.8.2.4 Classroom Observations: Teaching History

In the grade four (4) class there were four partially blind learners. The class educator introduced the researcher and the research assistant and the researcher stated the reason of their visit and the educator conveyed the message to the learners. The educator was teaching History, relating to the past experience and how people were living using indigenous knowledge systems. There were five (5) learners in this class. During this time learners were actively involved and showed that they understood the content of the lesson by answering questions when asked. The researcher and the research assistant made an effort not to distract or disrupt the class and sat quietly in at the back of the classroom. They (researcher and research assistant) were observing how the educator engaged with learners, how he was maintaining the classroom discipline, how learners responded to his questions the responses of learners and the evaluation and assessment at the end of the lesson. There was mutual understanding between educator and learners. Figure 9 below shows part of the process in the classroom.

Figure 9: Teacher teaching History

3.8.2.5 Data collection: Classroom Observation in the Class of Learners with Intellectual Barriers

The class educator introduced the researcher and the research assistant to the learners and the researcher stated the reason for their visit with the educator conveying the message to the learners through sign language. At the developing context, there were seven (7) learners in the class who are deaf and with severe and multiple disabilities, such as intellectual disability, hearing impairment and orthopedic impairment. Their educator shared the following with us: "These learners need high levels of support. You have to repeat and repeat one thing for the whole week before introducing a new concept." The educator concentrates on skills development through teaching daily chores. There are, for example, two (2) beds to teach the learners how to make a bed and a stove to teach them how to cook and make tea. In these tasks they are taught by and assisted by the educator and the educator reported that she often makes use of practical learning and teaching aids like clay modeling. An educator further clarified that, "These learners may exhibit some characteristics like limited speech or communication, difficulty in basic mobility, tendency to forget skills and trouble generating skills from one situation to another and need support in major life activities."

3.8.3 Participative Observation

Participative observation is one of data collection techniques in qualitative research (Overholt & Stallings, 1976 and Jacobs, 1988). Successes of participative observation include fitting in, the researcher becoming part of the group when starting a social role that is accepted in the interaction being studied (Nkopodi & Mosimege, 2009: 384). With this qualitative data collection method, as a researcher you become part of the whole research process and you work with the study participants in situations to design and develop intervention strategies. In this study, the researcher participated in the functioning of social groups which were under investigation. She asked questions and recorded all necessary information within the context, structure and symbols that were relevant to all the group members (Nkopodi & Mosimege, 2009: 384). Here the participants were aware of the researcher's role, but the researcher facilitated the group and acted as a participant in the process of the interview.

3.8.3.1 Data Collection: Participative Observation in Developing Context

As indicated in previous sessions above, participant observation was used as a data collection method in this research. This data collection method was applied during the interviews, which enabled the researcher to gain a holistic interpretation of the issue or phenomenon which was investigated. Also the participants were made aware of the role of the researcher, i.e. as facilitator as well as participant (Nieuwenhuis, 2007: 85).

The participant observation, as one of the data collection methods for this study, was conducted with educators, learners and parents from developing context as follows: in each setting where different data were collected, the participants were also informed regarding the purpose of the researcher's visit as well as why data was being collected and how it was going to be documented. The research topic was shared. In this setting where data was collected, observations took place (e.g. during the classroom observations where educators taught, during play where learners engaged in different activities such as *morabaraba, diketo, kgati,* dance, drawing and storytelling and during interviews with *makhotla.* During participative observation, the researcher checked the following points: the nonverbal expressions of feelings of participants, how participants interrelate and the relationship with informants (especially how the participants were communicating to each other). The researcher checked how much time was spent on different activities, for example 2 to 3 hours was spent during interviews, *makhotla* and play. Observations consisted of having non-judgmental attitudes and being interested in learning more about participants, being a very careful observer as well as a good listener. The researcher was accompanied by a research assistant who was there to observe, writing down all field notes including the proceedings and correlated the observations as well as field notes with the researcher's afterwards. This was done in order to ensure that all data was fully and correctly observed and transcribed.

3.8.4 Storytelling

Storytelling is indeed a very ancient method of education. Various cultures around the world have always told stories as a way or method of passing down to future generations their traditions, beliefs and histories. Stories or tales are used to capture imaginations by engaging with the emotions and opening up the minds of listeners. Therefore, any teaching that incorporates and makes use of storytelling is liable to be more successful (Banaszewski, 2005:

95). An important perspective is that people are carriers of their cultures; these people are also immersed in their cultures, and culture "speaks for itself" (Smith & Sparkes, 2008: 16).

Banaszewski (2005: 79) further states that in this day and age children are born into a media environment where they are exposed to numerous forms of social media and television channels and entertainment programmes that keep them entertained. Parents switch on cartoon channels and keep children in front of the television for hours, forgetting that there are numerous disadvantages brought about by fast-paced visual media. The television cartoons as well as other entertainment programmes may block mental development of children to a great extent (Banaszewski, 2005: 79). Some children are slow to grasp and think and require a form of entertainment that has been designed especially for them (Banaszewski, 2005:80-81).

People were told stories as a method of passing on their traditions, cultural beliefs as well as histories to future generations (Hamilton & Weiss, 2005: 1). Davis (2002: 13) writes, "we dream in narrative, remember, hope, anticipate, believe, doubt, despair, criticise, plan, revise, gossip, learn, construct, love and hate by narratives''. Listening to a story therefore implies an active and engaged position in which an individual is searching for the story, seeking it out, and is vital in its creation (Lawrence-Lightfoot & Davis, 1997: 10-14).

3.8.4.1 Data Collection: Storytelling in Developing Context

Instructions for this activity were provided in detail by the researcher to the educators in question. The educator/s told the children a story such as a fireside story (*Ditsomo*) or read them a poem applicable to their age as well as their level of development. The researcher observed how the story was organized, how it was developed, and where it began and ended (Nieuwenhuis, 2007: 02). Then towards the end of the story, children were asked to write a story or a poem on their personal experiences. Children were observed by the researcher on how they used different forms of communication such as verbal interaction, gestures, movement, sounds as well as their facial expressions to start and maintain their social relationships with others, to share and express their thoughts as well as feelings and to represent and to understood the world around them. The researcher listened to the children's stories and the voices of the children in their learning also included ensuring that the framework connected with the daily experiences of the children (Daly *et al.*, 2007: 149).

The main characteristic of portraiture was to distinguish between dissonant and resonant voices. Resonant voice was one that harmonised with other participants' voices. This means that the voices of participants provide common themes and sub-themes that come out from constant reasonable analysis of the data. On the contrary, the dissonant voice or the deviant voice (Miles & Huberman, 1994; Lawrence-Lightfoot & Davis, 1997) is that participant's that diverges from the mutual themes in some approaches. The researcher therefore paid attention to the dissonant voice by actively listening for this voice.

3.8.5 Interviews

Interviews are conversations between the participants and the researcher. The researcher asks questions and listens at the same time and learns about the beliefs, ideas, opinions, views and participants' behaviours (Gay & Airasian, 2000: 219; Mertler, 2006: 94 and Nieuwenhuis, 2007: 81). The interviews are not ordinary conversations, but are constructed. They have a specific purpose, are question-based and the responses should be as detailed as possible (Cohen, Manion & Morrison, 2007: 349). Wellington (2000: 71-72) further describes interviews as being conversations with a purpose, while the interviewer acts as a kind of data-collection device. The types of interviews include structured, semi-structured as well as open-ended or unstructured interviews.

The open-ended interview took place with the intention of the researcher being able to explore the participants' ideas, attitudes and views regarding the phenomena or events. These types of interviews were done over a period of time and consisted of a series of interviews (Nieuwenhuis, 2007: 87).

Semi-structured interviews are frequently utilised in research to substantiate data evolving from other data sources (Nieuwenhuis, 2007: 87). Marshall and Rossman in Potter (1996: 96) indicate that qualitative semi-structured interviews render a more reliable conversation than formal structured interviews (Nieuwenhuis, 2007: 87).

In **structured interviews,** the researcher develops detailed questions in advance. These types of interviews are commonly used in larger sample groups or multiple case studies to ensure consistency, but if they are too rigidly structured they impede probing (Nieuwenhuis, 2007: 87).

Through these interviews, the participants were offered an opportunity to voice their opinions and feelings on teaching learners in an inclusive setting. The researcher used semi-structured interviews and a specific pre-determined question was put to each of the participants. Struwig and Stead (2001: 98) describe in which way pre-determined questions can be posed to subjects in a systematic and consistent manner while at the same time allowing for an opportunity for subjects to discuss issues beyond the questions' limits. This technique enabled the researcher to get multiple responses from the participants to the set questions and allowed her for further probing questions and detailed responses.

3.8.5.1 Data Collection: Semi-Structured Interviews in Developing Context

When interviewing in qualitative studies it involves opening yourself up in order to effectively explore and learn or understand. Qualitative interviewing involves taking a position of respectful curiosity, probing and open sharing in such a way that the researcher does not over-structure or dominate the conversation, but instead participants are allowed to tell their stories in their own ways. This was abnormally difficult to sort out as a researcher since one must submit control and a position of authority (Nieuwenhuis, 2007: 88).

The participants of the study were informed about the nature of the study, the purpose and the activities to be carried out. Participants were e informed that they had the right to withdraw from the study at their own discretion. The researcher provided a guarantee of privacy and confidentiality to individual participants and relevant information was provided to participants like the date, venue and time of where the interviews would be held. The aim and duration of the interview were discussed. In this context the interview took 2 to 3 hours. Before the interview started, the researcher did an informal chat to break the ice. Thereafter participants were given the structure of the interview. The researcher gave participants an ear and allowed them to finish talking before attempting the next question. Participants were encouraged to take their time when talking and were also encouraged to ask questions where they needed clarity. Before closing the session, the participants were thanked for participating in the study. The researcher made a point that all that she needed was covered before closing. Thereafter the researcher took notes and reflected on some of the things they discussed.

During the interview sessions, audio-recordings were done and field notes were taken with participants' responses recorded. The interview schedule was as follows:

- Tell me about your teaching experience at this institution.
- What do you think about Indigenous Health Knowledge Systems being integrated in the Basic Education curriculum for learners with special education needs?
- What is your feeling about learners with different disabilities learning in one classroom?
- What is your view on the morale among educators concerning Inclusive Education practices?
- What is your feeling about the support you receive from district, educators, parents and community?

3.8.6 Drawings

Apart from body language and verbal expression, drawing is one of the oldest forms used by human beings to express themselves (Mayaba & Wood, 2015: 02). Wood, Theron & Mayaba (2012: 2) further elaborate that drawings have been used as a form of communication from prehistory when the first human beings drew on rocks and walls of caves to express their ideas and thoughts and these drawings functioned as scripture (Lincoln & Guba, 1985). The drawing can therefore act as a graphical representation of a real object or an abstract idea. Frith *et al.* (2005: 189) point out that, there are three ways in which a visual method may ensure its potential to strengthen research: (1) visual methods have proven to be effective in populations that are generally hard to reach; (2) visual methods have the potential to change the voice of the research by providing participants with a different way to express themselves; and (3) they can allow the researcher and audience to broaden their experience and comprehension of the topic of inquiry since providing results both in visual and verbal/written form can result in a research that allows for a more in-depth and broader understanding. Young children struggle to use words to express feelings and can be frustrated by an inability to communicate and art or drawings can assist them in expressing themselves. For the purpose of this study, drawings were utilised for collecting data as this method can make it easier for a child to voice an opinion, feeling, emotion or idea and develops the child in fine motor skills, writing and reading, confidence and creativity. This activity was done by Grade nine (9) learners because it is an

age-appropriate activity and their reasoning capacity is developed at this stage and they have drawing ability.

3.8.6.1 Data Collection: Drawings in Developing Context

The researcher and the research assistant were introduced to the learners and the reason for their visit was carried out to the learners through sign language (developing context). The learners were given a blank sheet of A4 paper as well as drawing materials. The learners were requested to ask questions when they did not understand. This was done in a language they felt comfortable with, which is sign language, and their educator assisted with interpretations. At this stage of development, the learners have had contact with and are familiar with the use of pencils, crayons and paper. Learners began with scribbles and then later on drew more recognizable forms.

Learners were instructed as follows:

- Draw a picture of anything you like and next to the picture, state the reasons why you like it, or
- Draw a picture of anything you do not like and next to the picture; state the reasons why you do not like it.

The researcher and the research assistant observed the learners during this activity. Koen (2017: 06) explains that visual methods such as photographs can help learners to verbalize their thoughts and can also facilitate narrations on aspects that are not displayed. Furthermore, Koen (2017: 06) states the necessity of implementation of drawings and cartoons in research with youth and learners as it gives them a voice in order to understand their experiences. In a study on another visual method, Koen (2017: 06) points out that it is important to note that even if a technique is strongly visually focused, the inclusion of a verbal and/or written method plays a crucial role in the technique, which is in line with auteur theory and the views of various authors who maintain that visual and verbal or written methods complement each other.

A benefit of the visual method is that it enables learners to have a say in the construction of knowledge. Children are viewed as active participants in matters that concern their lives and are provided with a space to "express their views" (Tay-Lim & Lim, 2013: 66). Another benefit

is that visual methods allow "the disadvantaged children a chance to tell their stories in their own way". The children's charter should be considered because children are regarded as responsible citizens and enough opportunity to participate and to construct knowledge should be given (McTavish, Streelasky, & Coles, 2012).

Mair and Kierans (2007: 122) explain a format of this technique as follows: Firstly, participants should respond to a research question with a drawing. Secondly, participants are asked to explain their completed drawings through oral or written explanations to clarify and describe the real meaning of the picture. Other studies on the use of drawings with children revealed how they could be used as a method to understand children's perception of literacy (Kendrick & McKay, 2004) and to examine how rural children picture life. The draw-and-write/talk technique is not only a means of data generation; it is an intervention in itself with cognitive and psychosocial benefits. This came out clearly in the study and confirms some research findings. Drawing as a research method gives the researcher a window into the experiences of the learners and as a means to understand how they made meaning of them. They also provide a powerful intervention to engage children in the construction of alternative realities that may have more life enhancing outcomes (Mayaba & Wood, 2015: 02). The educator added that drawings can improve more positive emotions, relieve stress, and improve problem solving, communication skills and memory as well as the release hidden emotions.

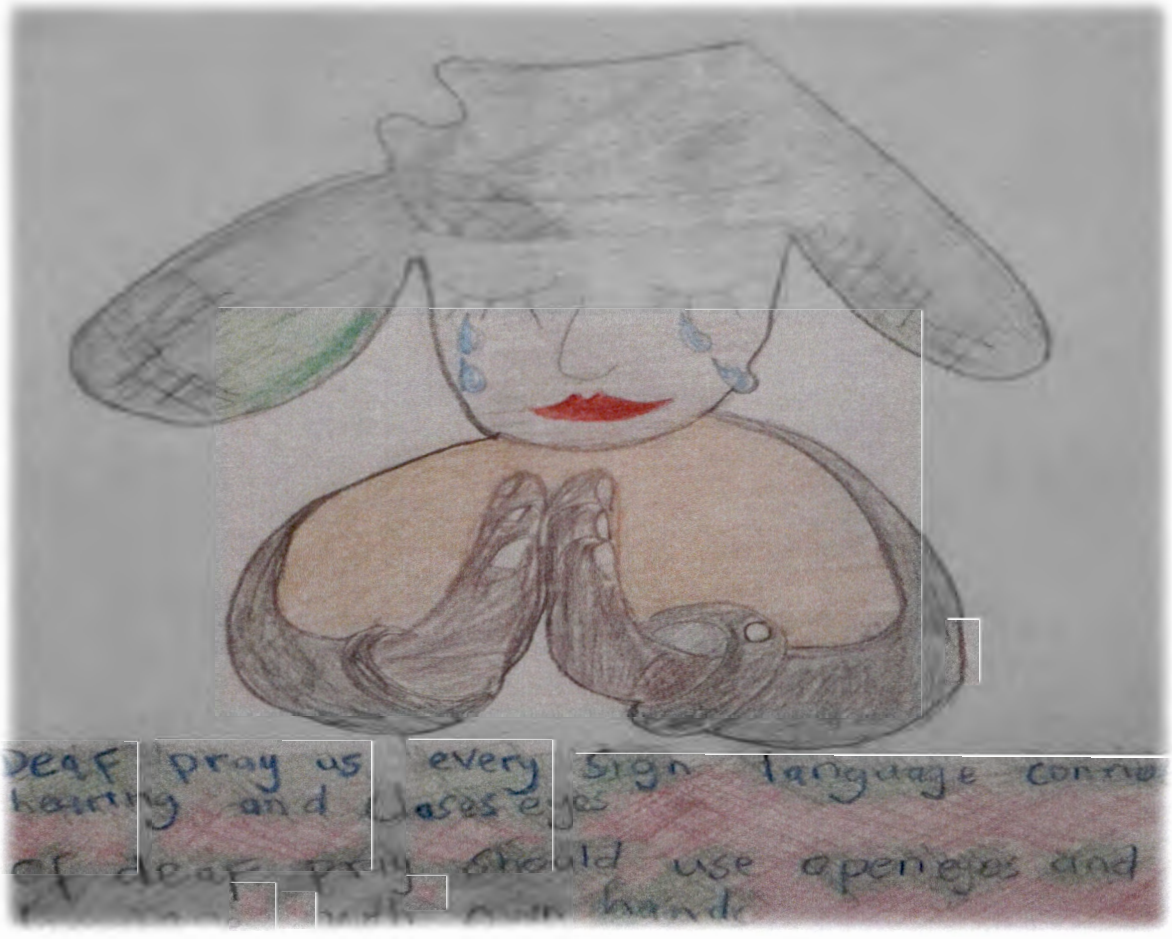

Figure 10: Drawing done by learner with difficulties in hearing (Developing context)

The learner interpreted the drawing illustrated above and shared the following: "At home they want me to pray with my eyes closed whereas they know I cannot hear and I am using sign language. Hearing impairment people should pray with their eyes open because they use their hands for communication." After the learner shared this interpretation, the researcher realized that there may be a lack of understanding between deaf children and their parents in terms of communication and understanding.

The following figure, **Figure 11** is another example of a drawing done by a grade nine deaf learner.

Figure 11: Drawing done by hearing impairment learner (Developing Context)

The learner interpreted the drawing displayed above as follows: "Talking people do not understand them. It looks like they hate deaf people because they do not communicate properly with them." From this interpretation, the researcher became aware of some of the challenges with regard to communication for people with hearing impairment. The interpretation highlighted the need for raising awareness with regards to learners who experience different disabilities to parents and the community. The educators in this context should therefore give comprehensive support to these learners.

3.8.7 Play

According to Brennan *et al.* (2007: 151), play is a universal and natural medium for children's learning, development and thinking. Children learn better through unassisted play. Learning is extended and enriched when their adults are involved. For the purpose of this research, the researcher observed several examples of the children's play, both outdoors and indoors (Brennan *et al.*, 2007: 151).

3.8.7.1 Data Collection: Play in Developing Context

Instructions for this activity were provided in detail by the researcher to the educators in question.

3.8.7.2 Deaf Learners from Different Grades Play Volleyball

The educator responsible for the sports committee introduced the researcher and the research assistant to the participants. Then the learners started to play and the researcher and the research assistant observed the activity. See Figure 12 below for an illustration.

Figure 12: Hearing Impaired learners play volleyball (Developing Context)

3.8.7.3 Hearing-impairment Learners Play Diketo

There were 10 learners in the class and they were playing *diketo* during this data collection session. Their educator commented to the researcher that, in her opinion, *diketo* assisted her learners in problem-solving skills (e.g. they can do things on their own without asking for assistance from their educator); allowing others to take turns; assisted with socialization; counting; and teaching learners to put things chronologically. The educator further: "*Diketo* helps in exercising the muscles of the body, such as development of fine motor skills. It helps to strengthen and develop the learners' eye-hand coordination, helps children in reading and

numeracy, helps children to be energetic, teaches competition and enhances self-esteem, helps children to do many things at the same time''.

There are different types of *diketo* where learners play in pairs or groups of three or five. It also differs from area to area and learners take turns to play. In this instance, learners played in one group. This game can be played by both boys and girls. Learners were asked to go out and find a certain number of stones each. The game works as follows: The first player places his or her 10 stones in a hole, and throw the *ghoen* (medium round stone) in the air and scoop out all other small stones using one hand, either right or left. Before catching the *ghoen* he/she must take other small stones back into the hole. If the player catches the medium round stone or the *ghoen*, then one of small stones will be placed next to the player outside the hole or circle. In the next throw, the remaining 9 (nine) stones will be pushed back into the hole with the same hand before the learner catches the *ghoen*. With the following throw, the nine stones will be scooped out again. The game will continue this way. Every time when the *ghoen* is caught successfully by a player, 1 (one) more stone is placed outside the hole next to the player until there is just one stone left. When all the stones have been successfully scooped out, all the stones will be put back into the hole and round two begins. If the player does not catch the *ghoen*, then it is the turn for next player to come in.

According to Moloi (2014: 482), in contextualizing mathematics, the utlisation of indigenous games should be considered as an approach that allows one to tap into the social environment of the children. He further adds that indigenous games permit learners to discover mathematical concepts entrenched in them. Mahlomaholo's (2012: 5) argues that the learning environment for the learners includes their social-cultural background which he/she brings with him/her to the classroom. The educators in the classroom need to use the social environment to explain abstract mathematical concepts. For instance, the independent and dependent variables can be explained using the *diketo* game. The *ghoen* thrown into the air demonstrates the independent variable and scooping the stones out of the hole or pushing them in the hole illustrates the dependent variables (Moloi, 2014: 482).

3.8.7.4 Blind Learners Play Morabaraba (Board Game)

The class educator introduced the researcher and the research assistant to the learners. The researcher clearly expressed the reason of their visit and the educator conveyed the message to the learners. There were seven (7) learners in this class, five (5) of whom were completely

blind and who used brail machines and two (2) partially-sighted learners that do not use brail machines. All of them played *morabaraba*.

Morabaraba, as one of the indigenous games, was played in this context in the teaching of concepts of mathematics such as geometry, number patterns, shapes, etc. According to Nkopodi and Mosimege (2009: 377) this activity also allows learners to bring their own home backgrounds or real life situations right into the classroom.

The educator clarified to the researcher and assistant researcher that, in order for the game to be effective, all players need to understand the roles they had to play and had to know who would lead in the play while other learners were expected to observe. This helped learners to capture important issues that were later discussed after the play. For instance, Figure 13 below illustrates that learners were playing *morabaraba,* while other learners (viewers) were writing their observations. The observations went from the structural nature of the game and its actual playing, whereby the learners had to mention any mathematical concepts rooted within the game of *morabaraba* that was played at that time.

After play, the educator shared ideas with the researchers and noted that participation in this game potentially contributed to the self-esteem of individuals, facilitated in learning and teaching of mathematics, helped in boosting calculation abilities such as addition of numbers. It can also help one to strategize on issues. It also helped an educator to teach from perspectives of the learners' and also allowed learners to learn and reflect on their realistic experiences.

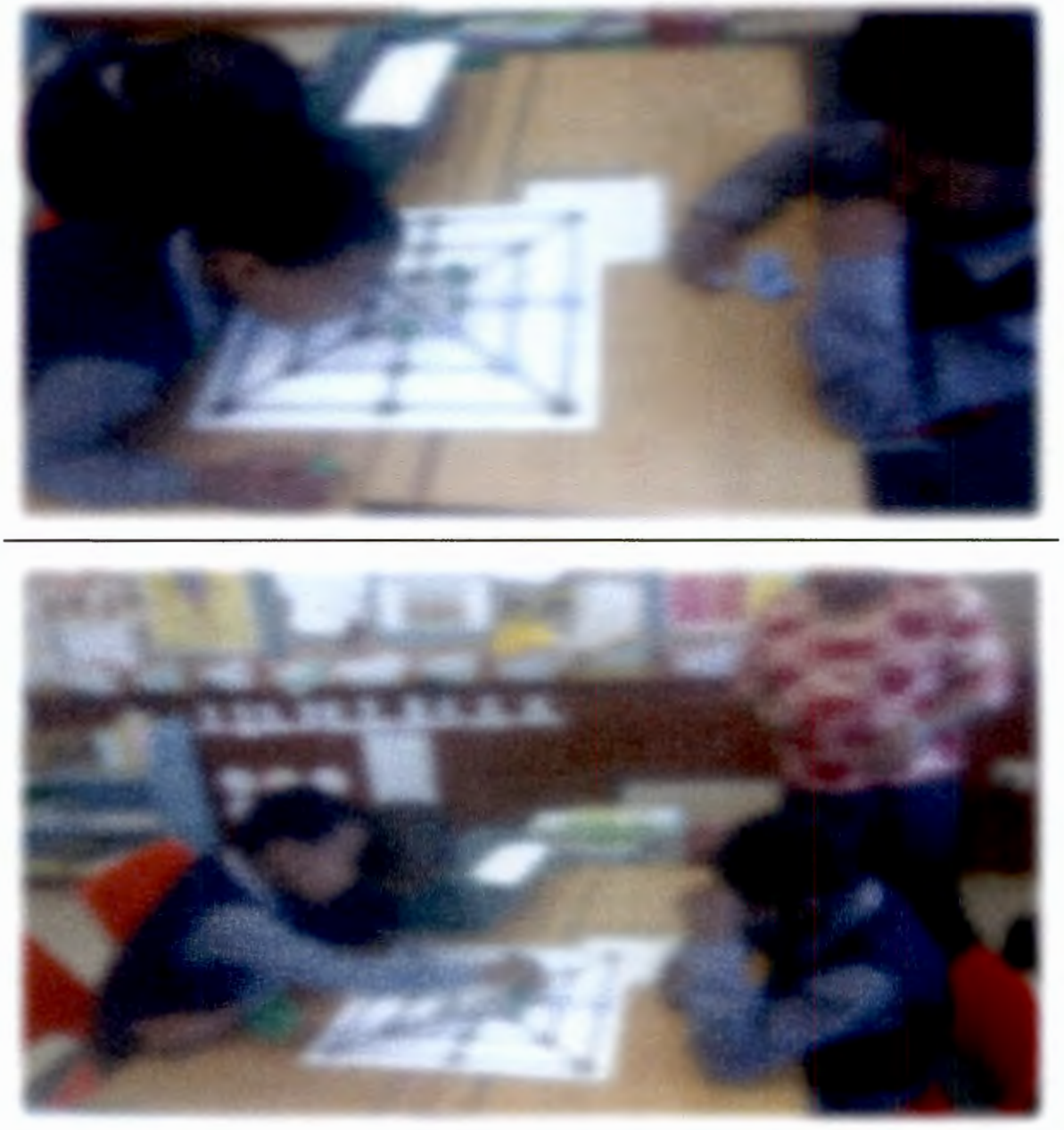

Figure 13: Partially blind learners play morabaraba (Developing Context)

3.8.7.5 Hearing Impaired Learners Play Kgati (Rope Skipping)

There were 12 learners in this class who played *kgati*. This game can be played by boys and girls. A game such as rope skipping or *kgati* can help learners to understand curves especially the parabolic curves especially the minimum and maximum values of curves (Moloi, 2014: 487).

For the purpose of this game, three learners were engaged wherein two (2) learners swung the rope and the third (3rd) player jumped over it. One person can play it alone and swing the rope for him/herself. While jumping all the learners sang a rhyme (these rhymes differ from area to area, for example: *Kgati tsa distrenkies* 1, 2, 3... pause. On the pauses, the learners swinging the rope make a small circle above the jumper's head (the rope swingers can rhyme 1, 2, 3 with the rhythm of the rope as it hits the ground and pause with the rope in the air. The jumping pattern may differ, for example, jumping on one leg, landing on both feet or jumping on one leg but alternating the legs.

Moloi (2014: 487) indicates that the mathematical concept or knowledge derived from the movement of the rope is that, when the rope (resembling the curve) goes up it indicates that the curve was increasing, and as the rope goes down it indicates that the curve was decreasing. Furthermore, the phrase '*hand goes down and hand goes up*' demonstrates the movement of the rope or curve along the vertical axis or y-axis. The rope shows the repeated movement 'down and up'. This signifies the trigonometric function known as the sine functions. The extract further demonstrated that learners are capable of visualizing the movement of the *kgati* (the skipping rope) and, with the assistance of their linguistic capital, describe its movement.

Afterwards, the educator shared with the researchers that, apart from learning of mathematics, participation in this activity enhanced the self-esteem of learners. It also helped in exercising the large muscles of the body and in counting. Learners benefit through learning how to take turns and how to socialize with others.

Figure 14: Hearing Impaired Learners Play Kgati (Developing Context)

3.8.8 Dance

Dance refers to the rhythmic patterns of movement with control and coordination (Department of Education, 2002). The idea of a dance, extended to the wider idea of movement practices, permits for greater attention to the themes that define movement systems within societies or nations as well as individual cultures. Aspects of various cultures are discovered in dance practices. In this research, dancing was looked at as a culturally constructed activity that offers information about human behaviour and culture by extension.

3.8.8.1 Data Collection: Dance in Developing Context

The benefits of dance were discussed during *makhotla* where participants stated that there are different types of dances, such as traditional dance and western dance. Dance whether traditional or western, has the potential to develop mutual relationships or love, help with balance, and exercises the muscles of the body. In the western tradition, ballroom dance for instance, helps one to know where he/she is from and where he/she is headed to when dancing. In the case of cha-cha-cha and samba, one knows where to start and where to end (e.g. which direction to go, such as left or right). Dance is also used as a form of entertainment. Traditional dances, such as *mokgibo, ndlamo and mohobelo,* for example, are performed during traditional

wedding ceremonies. There is also a form of dance, which is performed by people whilst working in order to finish work easily and more productively, for example during *ha ho, hlaolwa* (during the cutting of grass in the field). Dance therefore has the potential to teach *moetlo* (customs and beliefs) whilst providing physical advantages such as maintaining balance and comprehension of positions and direction, such as left and right.

3.9 Rigor and Trustworthiness

Trustworthiness refers to the demonstration that the evidence of the findings reported is sound and when an argument is made, it has to be based on strong findings. The aim of trustworthiness in qualitative research is to support the argument that the research findings are "worth paying attention to" (Lincoln & Guba, 1985: 290). To ensure the trustworthiness of research, the researcher needs to establish the criteria of transferability, credibility, confirmability and dependability in order to create the necessary quality and rigor of the research (Liamputtong, 2011: 20-23).

Credibility refers to an assessment of whether or not the research results represent a "credible" conceptual understanding of the data drawn from study participants' original data (Lincoln & Guba, 1985: 296) and by having enough commitment in the research context so that regular patterns in the data can be correctly identified and verified. The researcher interacted with educators, learners, SMT's, SGB`s and parents of two contexts to collect data and she provides a full description of the setting and participants. The responses of the participants were recorded as raw data and during analysis of data.

Confirmability refers to a measure of how well the research results were supported by the data which was collected (Lincoln & Guba, 1985). To confirm the credibility of the findings, the researcher crystallized data from classroom observations, interviews, drawings, playing, dancing, storytelling and *makhotla*. Since the perspectives of a qualitative researcher is naturally biased due to a close association with the data, sources, methods, and various audit strategies were used to confirm findings confirmability was realized through the use of crystallization with data collected from audio recordings of interviews, field notes from classroom observations, *makhotla* and analyses of drawings, playing, dancing, and storytelling collected at the context sites.

Transferability refers to a degree to which the results of the research can be applied or transferred outside the bounds of the research, thereby allowing readers or other researchers to be able to apply the research to their own situations and/or contexts. The researcher therefore provides the reader with detailed information and dense description about the context of the research (Lincoln and Guba, 1985).

Dependability calls upon "...the researcher to attempt to account for the changing conditions in the phenomenon chosen for the research and changes in the design created by an increasingly refined understanding of the setting" (Marshall & Rossman, 2011: 03) It also serves as an assessment of the quality of the integrated processes of data collection, data analysis, and theory generation. In order to increase the reliability of the information in the research process, the researcher maintains a chain of evidence in the data collected.

3.10 Ethical Considerations

In this research the focus of the study involved human participants, therefore the researcher dealt with the research subjects in an ethical and responsible manner. Maree and Van der Westhuizen (2007: 42) suggest that it is also important for the researcher to be familiar with the ethics policy of the relevant institution. For this research the researcher was familiar with the ethics policy of North-West University (Mafikeng Campus). Ethical clearance was received from the NWU Ethics Committee: NWU-00709-17-A9. The portraiture research raised some ethical concern as the research involved the use of methodologies such as digital photography and audio and video recording (Brennan *et al.*, 2007:150). The ethical aspects guided the researcher to carefully consider and respect possible ethical dilemmas that were likely to occur during the research (Creswell, 2007:181-230; Strydom, 2005: 56-69). Different ethical issues that could have occurred in the interaction with the participants were taken into consideration.

The researcher followed the five general ethical principles as stipulated by the American Psychological Association (APA) (2010: 3-4) and made them relevant to the study as explained in Chapter one, Table three.

3.10.1 Vulnerable Participants

Some research may be described as having a high risk for harm because of the participants involved by virtue of characteristics associated with age or disability. In this research, minor children and learners with special education needs (e.g. hearing impairment and blind learners) were involved. An individual can be rendered powerless in exercising free will when choosing whether to serve or not to serve as a research participant. These participants may be less capable of understanding potential harm or they may feel openly or totally intimidated in some way. Vulnerable participants may agree to participate in research to show evidence of good behaviour or to get approval from supervisors. Sometimes they consider participation as a way of handling boredom or of receiving certain privileges (Strydom, 2005: 57). The clarification of the research and what was expected from the participants was offered on a level that was easily understandable to them. They were then given the opportunity to assent in writing to participate. Due to their vulnerability, their legal guardians also had to give alternative written consent for them to participate in the research. The researcher exercised extreme care because young children or people with disabilities may be easily convinced that most activities are important, are of little harm, and should be engaged in for the benefit of society (Strydom, 2005: 141). In this research the children participated in the following activities: play, drawings, storytelling and dance.

The researcher showed appreciation or recognition for the time and effort the participants contributed to the research. Participants were contacted again by the researcher following the conclusion of their participation and to inform them on what had happened to the information they had shared. Gardner (1995: 5-8) outlined the following steps which must be followed to protect vulnerable participants:

- The best interests of the participants are considered. The necessary steps are taken to ensure that all participants in the research understand the process in which they are engage and the reasons for their participation.

- Participants are treated fairly, sensitively, with dignity, and within an ethic of respect and freedom from prejudice regardless of age, gender, sexuality, race, ethnicity, class, nationality, cultural identity, partnership status, faith, disability, political belief or any other significant difference.

- The researcher requests consent of those who act in guardianship (e.g. parents) or as 'responsible others' (i.e. those who have responsibility for the welfare and well-being of the participants. e.g. social workers).
- The risks and benefits of the activity are distributed understandably and without bias.
- The confidential and anonymous treatment of participants' data is undertaken.
- The researcher makes herself known to the participants (or their guardians or responsible others) and provided them with her contact information.
- The researcher recognizes that participants may experience distress or discomfort during the research process: therefore all necessary steps to reduce the sense of interruption and to put them at and protect them from harm are taken.
- The researcher ensures that she complies with the legal requirements in relation to working with context children or vulnerable young people and/or participants.
- The participants who are minors give assent and their parents and/or guardians give consent for them to participate.

The concept of justice was considered when deciding who were given an opportunity to participate, who were excluded, and the reasons for exclusion. The researcher selected participants fairly in relation to the aims of the activity, rather than simply because of their availability, their compromised position, or their vulnerability. In this research all learners from different Grades and age groups were given the opportunity to take part. The researcher made every effort to ensure that the participants felt secure and at ease during the research process. Where possible, the venues for the research conducted were familiar to participants (e.g. their regular classrooms).

For the purpose of this research, the South African legislation in relation to children, which is the Children's Act (2010), Child Justice Act (2008) and other appropriate legislations, were considered and checked appropriately to make sure that research practice with minors and/or children were within the law.

3.10.2 Possible Benefits

Strydom (2005: 23) point out that calculating harm using a risk-benefit assessment is not a simple process. Benefits can be hard to define and assess and causality difficult to determine with some benefits not being known until long after the research has happened. Potential benefits of this research include helping children learn to express their thoughts and opinions and listen to and respect others irrespective of age, gender, colour or disability. This research may provide a complete picture of children over time and has the potential to illustrate progress and achievement in children's learning and development in terms of what is good and healthy and what the child is truly able to do.

This research offers the guiding principle for the structure of a 'new' educational Indigenous Health Knowledge Systems model for learner support. The participants therefore gained skills and knowledge on how to acknowledge and respect the differences in all learners.

Participants had an opportunity to capacitate all role players in both the developing and developed contexts on innovative learning and teaching processes to enhance the integration of AIHKS in the Basic Education Curriculum. The participants realized that *Ubuntu* is a powerful tool to strengthen a community, to communicate through community support, dignity and identity, empathy, generosity and community commitment.

There was an effective educational enhancement when including indigenous methods into contexts by providing an education that adheres to someone's own inherent perspectives, experiences, language, and customs, thereby making it easier for children to accomplish a healthy transition towards the process of adulthood. Learning and teaching refer to the activity of integrating indigenous knowledge in basic education for learners with special education needs in order to assist the next generation to prevent weak future citizens, mental disorders and illnesses that are on the rise.

The involvement of all stakeholders can potentially revive the spirit of *Ubuntu*, and enable children from all backgrounds to reach their full potential. Children growing up in *Ubuntu* communities will really belong to the whole community in the sense that the community would take extra special care of them.

The nature of the research was unpacked to the participants who were then given a chance to choose to participate or not (Leedy & Ormrod, 2005: 101; Strydom, 2005: 58 and Babbie &

Mouton, 2007: 521). In this regard, the participants had to give their written informed consent in a letter which was pre-drafted by the researcher and that contained relevant information on the research as well as the ethical issues. Participants accepted to participate in the research by signing the consent form to confirm that they agreed to take part in the programme and they were made aware about the possible risks and benefits (Brennan *et al.*, 2007: 150). Participants were informed that they could withdraw from the programme if they wished to (Leedy & Ormrod, 2005:101). Ethical measures were taken into consideration in this regard. Permission was asked from the Department of Education to conduct this research in both contexts in Lesotho and the Free State Department of Education. The principals of both contexts also signed a consent form each, where they gave permission to the researcher to observe and interview educators and parents at their contexts.

In this research, young and vulnerable groups did participate and the researcher therefore put measures in place to protect them from being exposed to experiences which may be distressing, harmful or of no benefit to them. This usually involved having procedures in place to obtain consent from a recognised legal representative. Possible risks were that parents might feel a certain responsibility to agree to participate in the research in order to 'get off to a good start' with staff in the setting, fearing that refusing to take part could damage either their relationship with the staff or the services their child receives (Strydom, 2007: 59). It was essential therefore to build in both formal and informal opportunities for participants to say no in a safe environment. In this research, the principal of each context made initial contact with parents of children and made clear to parents their rights to decline to participate and reassure parents that there would be no negative outcomes if they chose not to participate and was also available to answer any questions they might have had. If the parents indicated an interest in participating, the principals of the respective contexts then introduced the researcher to them.

The following information was discussed with the parents on the frequency and length of recording sessions and the times for collecting data. The researcher would respond immediately to any indications of discomfort the children might show whilst being filmed and open lines of communication. The recording equipment was shown to the children. The researcher emphasized to the children that they could choose whether to take part or not and that if they decided to participate they were always free to change their minds (Strydom, 2007: 59). A more detailed letter outlining the agreed parameters of the research was sent to the parents of

the children, again giving parents and children the opportunity to choose voluntarily whether to participate or not.

3.10.3 Access to Research Records

Access to research records is controlled to prevent unauthorized use, removal or destruction of the records themselves and unauthorized disclosure of the information they contain. The researcher is, by default, responsible for the accuracy, comprehensiveness and security of all the records produced during a research project. In the event that the researcher delegated any responsibilities for managing records to other members of a project team, she classified and documented these arrangements and made sure that other members of the team were aware of them (JISC infoNet, 2007:4).

3.10.4 Storage of Data

There is no set amount of time for which data should be stored, but according to the rules of the NWU, data is not stored for a period shorter than six (6) years. In some cases, the time period is at the discretion of the researcher. However, many sponsor institutions require that data be retained for a minimum of three (3) years after the last expenditure report. Other sponsors or funders may require longer or shorter periods. Once the minimum storage period has been met, the researcher must decide whether to continue storing the data. Although data can be kept until further notice, a researcher must evaluate the benefits and risks of extended storage. While one can argue that one never knows when data might be needed, it should also be noted that continued storage of confidential data increases the risk of possible violation. The financial cost of retention and security are additional concerns (JISC info Net, 2007: 6). The data in this case will be kept for six (6) years before it can be destroyed.

3.10.5 Destruction of Data

When the decision has been made to end data storage, data will be thoroughly and completely destroyed. Effective data destruction ensures that information cannot be extracted or reconstructed (JISC info Net, 2007: 6).

3.11 Conclusion

This chapter explained the design and methodology that were employed in this research. It has discussed the planning on how the research and research process were carried out and the rationale for using this specific design and how the sample was composed. What came out was that the teaching and learning of problem solving in learners with special needs education should incorporate the cultural identities that diverse learners bring to the classroom. The other point worth mentioning is the application of mathematical concepts and skills, which came out spontaneously through the use of cultural practices such as indigenous games e.g. *morabaraba, kgati, diketo*, tins, and others. Ethical considerations applicable to this particular research were also explained as well as measures relating to data storage and ultimate destruction.

CHAPTER FOUR
RESEARCH METHODOLOGY: DEVELOPED CONTEXT

4.1 Introduction

Chapter three of this study discussed the research methodology in a developing context. This discussion continues in this chapter as a continuation of the research methodology in the developed context. In this chapter the description of the context and data collection techniques are discussed in-depth.

4.2 Description of the Developed Context

This context accommodated or catered for mentally challenged learners, learners with intellectual barriers and the physically challenged that use devices such as wheelchairs, autistic learners and able learners. These learners learn and play together. All these categories of learners were accommodated in one class according to their grades. The context is located in Lesotho, in Maseru District at Khubetsoana village, in a disadvantaged community. In this context, all learners were commuting to school as the principal and the parents have confidence in not taking their children to the boarding context. They believe that the child must stay at home with their parents so that they can learn the norms, beliefs and values of their own culture and have the understanding of their family members. There were 11 educators who are 26 to 55 years old and 350 learners who are between the ages of 4 and 20 years old.

During the interview, the principal said she believes that there is no disabled community. For that reason she says that all learners, both abled and 'disabled' should be accommodated in one classroom. Therefore the educators were developing better communication and listening skills and they communicated effectively with parents as well as community leaders.

In this research, the spirit of *Ubuntu* is well practiced. All learners were respected and accepted by educators, other learners and community members, with all being acknowledged as human beings. All learners were taken care of, as they were clean, and the context environment is clean. The inclusive education practices were acceptably advocated to learners such that

learners do not have negative attitudes towards one another. The context was trying its best by meeting the needs of diverse learners. They are accommodating on matters relating to the learner's academic needs and learning styles. The context had an understanding of the learners' unique academic, emotional and cultural differences and they differentiated their instructions.

The context provides for a variety of sporting activities that include soccer, netball, and indigenous games such as *kgati* (skipping), *diketo* (stones), *morabaraba* (board game) and tins. These activities exposed learners to a variety of customs, traditions and cultures of their country.

Aims of the study were explained verbally to the participants, the process of research, and the way confidentiality would be controlled. Above all they were informed that they had the right to withdraw at any time without harm. Furthermore they were also informed that there was no remuneration because participation was voluntary. Participants were provided with consent forms and they were also provided with enough time to study the forms (a period of one week) and requested to complete them if they voluntarily chose to participate. The completed consent forms were collected from the participants after one week.

4.3 Data Collection Techniques for Developed Context

Data was collected by using *makhotla*, observation, interviews, participative observation, drawings, playing, dancing and storytelling (also see Table 4 page 74).

4.3.1 The Makhotla

Makhotla has already being discussed in chapter three. For a full discussion refer to Chapter three, section 3.8.1.

4.3.1.1 Data Collection: Makhotla in the Developed Context

The school principal as well as the SGB chairperson were consulted to arrange for *a lekhotla* with their SGB's, SMT's and parents. The schedule on when the *lekhotla* was to be conducted was communicated. The researcher and the SMT of the context agreed that, the *makhotla* could start at 08:00 on a Saturday because most of the parents were working during the week days. The principal formerly welcomed and introduced the researcher to the participants. Before the meeting or *lekhotla* started, the participants were made aware of the issues to be discussed.

Thereafter the principal together with the chairperson of the SGB's gave the researcher the opportunity to open the matter for discussion. The researcher stated the reason for her visit and made the participants aware of the issue/matter to be discussed. All participants were permitted to discuss and debate the matter/issue and were also reminded that they had the right to be heard and to be given a chance to speak until they reached an agreement. During the meeting the researcher and the research assistant observed and gave clarity where required. The topic for discussion was **'Community involvement on the integration of African Indigenous Health Knowledge Systems in the basic education curriculum for all learners irrespective of any disability.'**

In this context, the participants were parents, teachers and learners including the researcher. The reflective notes, video and audio recordings were used. The recorded raw data were transcribed verbatim and the transcription was done in order to further immerse herself in the data.

4.3.2 Observation

Observation was discussed in-depth in Chapter three. For more clarity refer to Chapter three section 3.8.2.

4.3.2.1 Data Collection: Observation in the Developed Context

This technique permitted the researcher to study the processes of education in realistic settings. The researcher and the research assistant observed teaching and learning in a real situation focusing on how educators engaged with learners, the classroom discipline/management, the responses of the learners, the utilization of different teaching methods, the communication by the educator with the learners, the relationship between the learners themselves and the educators, the evaluation or assessment at the end of the lesson (Lawrence-Lightfoot & Davis, 1997: 148). The observations provided more detailed and exact evidence, where the researcher also observed the nature of the relationships that were in the classrooms during teaching and learning. In her observations she noted that inclusive education practices and the principles of *Ubuntu* were also adhered to. The researcher took note of the quality of these relationships and how they facilitated and influenced the children's learning and development (Daly *et al.*, 2007: 152).

Field notes about the classroom observations were recorded by the researcher and the research assistant as Mertler (2006: 120) indicates. In this context, the researcher spent time at the context to observe activities that learners did during break time. She also observed how they interacted with each other e.g. when playing and when having lunch.

The verbal and non-verbal communication which took place during the teaching process and during play time was observed. The researcher was eager to scrutinize how learners with Special Needs are accommodated in teaching and learning, to understand how these learners gain knowledge of new concepts in the classroom, how the educators are managing their classrooms and how they are positively trying to be more effective by using different teaching methods or strategies to support all learners.

4.3.2.2 Classroom Observations: Storytelling

Before the educator started teaching, learners were requested to listen attentively because at the end of the story, questions were to be asked and they would write their own stories. The educator started by explaining the sight words before reading the story. She then read a story to the learners using teaching aids and demonstrated what the story was all about. By that time, the learners were listening attentively. She kept her story simple; eye contact was maintained to connect with the learners and to keep attention. She conveyed a sense of confidence and truthfulness. Simple language was used so that all learners could understand. Movements were used as she painted pictures with her body using feet, hands, legs and head. The dramatic pauses and change of voice were used in order to make characters more unforgettable when giving them traits. She invited some interactions through at certain points in the story opening up an invitation for further questions. The educator created fun sound effects and repetition was used. The story goes as follows:

Hawk and Hen: *by Edith Hill*

Once upon a time there was a hawk and a hen. They were so much in love that they wanted to be married. The hawk gave the hen an engagement ring, and the two began planning their wedding and their life together. But they could not agree on where they would live. The hawk wanted to live high up on a cliff, while the hen, who cannot fly, wanted to stay close to the ground. Suddenly they began to quarrel bitterly over this, and the hen cancelled off the wedding. Immediately the hawk demanded that the hen should return the engagement ring.

Unfortunately, the hen could not found it. The hawk said that until the hen found and returned his ring, he would capture and eat the hen's children as payment. This is why hawk is always looking for baby chicks, and why you can hear hawk and hen quarrelling to this day.

The moral of this story is that birds of different feathers might attract one another, but they won't be able to live together, as we learn from this tale of the tragic end of the romance of Hawk and Hen. If you listen wherever hawks are circling over hens, you may still hear them quarrelling.

After the story, the educator asked questions verbally in order to check the learners' understanding and whether they did follow the story. Questions were as follows:

- What was the plan of Hawk and Hen?
- What did Hawk give to Hen?
- Why do Hawk and Hen quarrel bitterly?
- Did their plan continue?
- What happened to the engagement ring?
- Did the hen find the engagement ring?

Thereafter, learners were requested to write their own stories. For confidentiality, the stories were numbered and did not carry the learners' names. Below are stories done by the learners.

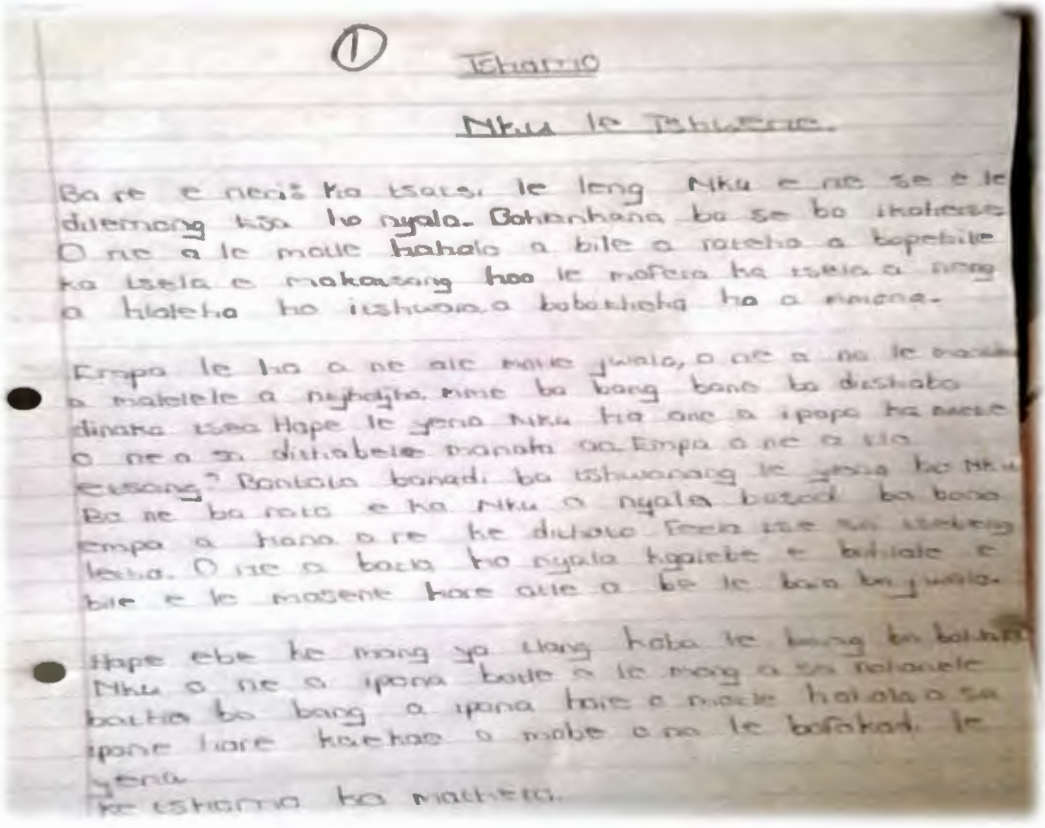

Figure 15: Story done by a learner (developed context)

In the first example of a story shared by learners, the student wrote the following: "Once upon a time, the sheep was at the age of getting married. He was so handsome so that he could not pass unnoticed. Everybody was admiring his beauty. But he was having horrible sharp horns. He was scaring others and even himself was not happy about those horns. All other animals wished their daughters to be married to him. But he refused and he said they were ugly and stupid. He did not like them. He wanted someone who was clever and intelligent so that his children would be intelligent too. Is there anyone who is capable of having intelligent children? Sheep saw himself as more handsome than anyone in that village. He only thought of himself. He forgot that he was having bad horns that scared others. The end."

The story itself is a main form of oral tradition as a mode of conveying experience, culture, values and a means of communicating knowledge, feelings as well as wisdom and attitude in societies. According to Basotho culture, each story that is narrated should have a moral or the lesson learnt in it. For example, during *makhotla* one participant said: *"Tshomo enngwe le enngwe ena le molaetsa wa thuto qetellong. Baholo ba rona bane ba etsa ditshomo ele tsela ya ho kgalemela",* meaning in every story telling there is a moral discipline. In the story above,

the learners 'moral discipline was that "don't look at others' faults before looking at yourself. Don't judge. Again this story teaches us that we must accept ourselves the way we look and accept things that we cannot change".

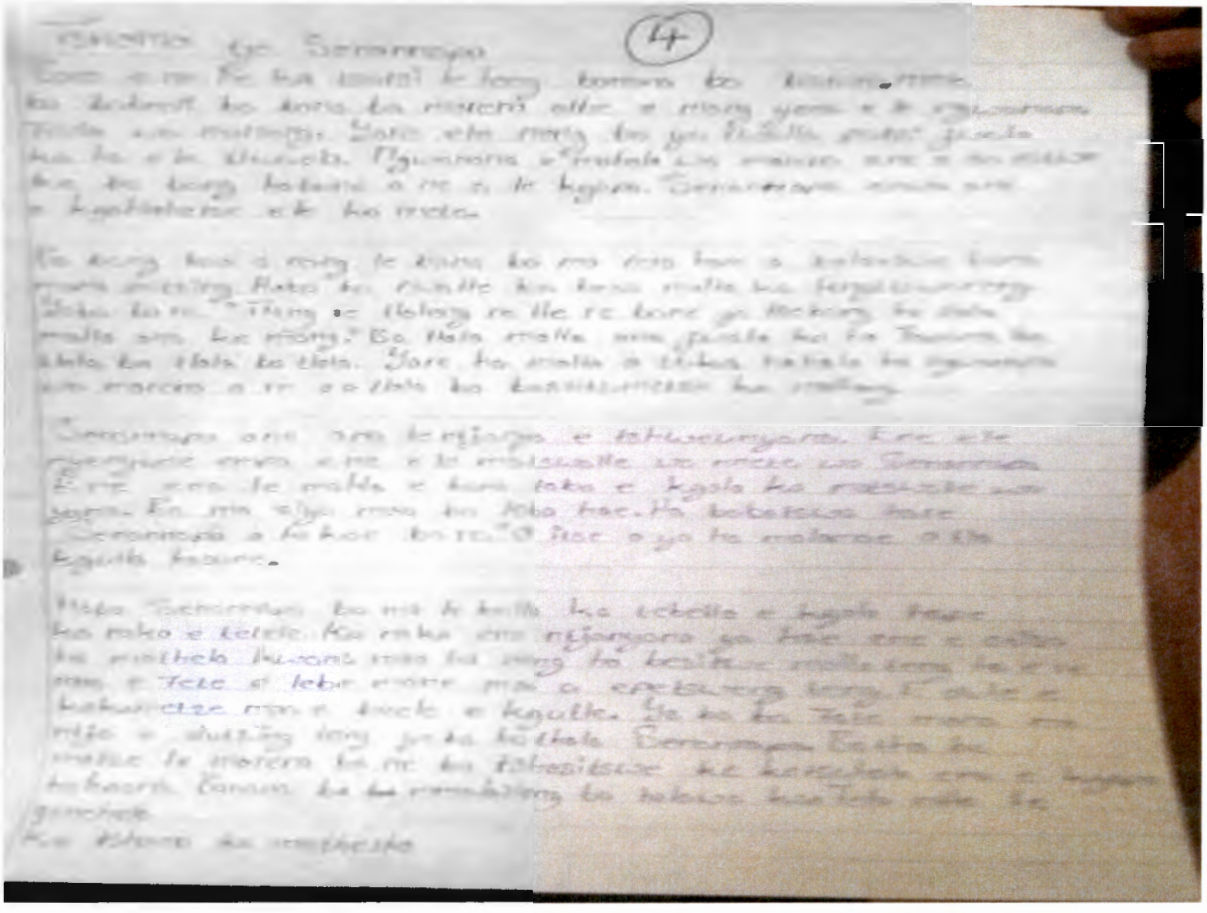

Figure 16: Story done by a Learner (Developed Context)

In the second example of a story shared by another learner, the learner wrote the following: "Once upon a time there were three girls staying in a village. Two of the girls were daughters of the King and the other one was one of the girls in that village. They usually went to the forest to collect firewood. One day they decided to go there. The first born to the King was not loved by most of the people. She was so cruel even her younger brother hated her terribly because of her personality. Senannapo was very harsh indeed. Whilst they were there in the forest, the other girls made a planned to kill her. They collected the firewood and then decided to play. They dug a big hole and jumped over the hole with their eyes closed. The play carried on and on until it was the turn for Senannapo. They pushed her into the hole and left the place. When they arrived home they said Senannapo had decided to visit her uncle.

In the story above, the learners 'moral discipline is that "being cruel is a bad thing. Do not look down upon others because no one will care and support you but you are creating enemies for yourself.

4.3.2.3 Classroom Observations: Teaching Geography

Grade 9 class is for mixed learners (the able learners and disabled learners). The educator was teaching Geography. The theme was on the physical character of the earth. Learners gain knowledge about climate change issues, landforms, soils, weather patterns water usage and vegetation. There were 28 learners in this class. The educator made use of teaching aids and the able learners assisted their counterparts. Classroom discipline/management was maintained. This is evident by the way the educator was engaged with learners and the responses of learners during assessment and evaluation. Leaner Teacher Support Material and teaching aids were utilized to differentiate teaching methods in order to accommodate special needs learners. There were good communication skills between the educator and the learners as well as the relationship between the learners themselves.

3.3.2.4 Data Collection: Observation of Learners with Intellectual Barriers

The class accommodates learners with intellectual barriers from different ages. There were two classes accommodating such learners in the foundation phase. They were 4-12 years and in the senior phase they were 13-20 years. Learners were doing their own activities according to their level of understanding. The able learners assisted and supported each other especially those who were struggling academically. The educators said: "the constant use of teaching and learning aids was of importance". These learners followed instructions correctly and understood each other.

The context utilized the pull out system where learners came into the special class for certain activities and at the end of the period they go back to their normal classroom. These learners were taught to take care of each other without discrimination.

In the senior phase class, there were seven (7) autistic learners and 20 learners experiencing intellectual barriers. Even in this class learners were doing different activities according to their talents and level of understanding. They were so creative and did lots of hand crafts using waste materials. They did handwork like beads. They communicated well with each other and there

was a mutual understanding between the educator and learners. The educator was asked how he managed in this class. He said: "Everyone is capable but it depends on how passionate you are, and love your work and care and support your learners without discrimination above all." He made a point that he knows his learners by name and knows their strengths and weaknesses. "Give them a hearing and be proactive and have tolerance", he further said. The educator used drama when teaching issues related to infectious diseases e.g. sexual transmitted infections like HIV & AIDS and sexuality education. A lot of teaching-learning aids were utilized.

Their educator shared the following with us: "These learners require specialized equipment for teaching and support in order to access the curriculum and participate effectively in the learning process."

4.3.3 Participative Observation

Participative observation has already been discussed in Chapter three. For a full discussion refer to Chapter three section 3.8.3.

4.3.3.1 Data Collection: Participative Observation in Developed Context

The participative observation was also conducted at this context. It was applied during the classroom observations, interviews, drawings, play, and *makhotla.* This technique enabled the researcher to obtain a complete interpretation of the phenomenon being studied as it was conducted with educators, learners and parents.

This technique spread beyond the realistic observation because the observer became a player in the action e.g. the researcher takes a role of being studied. The researcher was involved in all activities observed. The participants were informed about the role of the researcher, i.e. of being a researcher as well as a participant (Nieuwenhuis, 2007: 85). Therefore the researcher participated in ongoing activities and recorded observations. Participative observation was applied as follows: in most settings where different data were collected, the participants were informed about the researcher's visit e.g. during the classroom observations where educators taught, during play where learners engaged in different activities such as *morabaraba, diketo, kgati, dibeke* (using tins), dance, drawing, storytelling, during interviews and *makhotla.* The following points were observed: the nonverbal expressions of feelings of participants, how participants interrelate, the relationship with other members (how participants communicated

with each other), the amount of time spent on different activities, for example 1 to 3 hours was spent during interviews and *makhotla*. The relationship between the participants and the researcher was of acceptance of one another as no indication of uncertainty was observed or reported. The researcher spends sufficient time interacting with participants in order to get the required data through an exchange of greetings, introduction and explanation of what was going to happen in the research and what type of tasks the participants were expected to perform. In the classroom setting, the researcher joined the learners in their activities that they have been given to carry out and observing all relevant features thereof.

4.3.4 Storytelling

Storytelling can also be regarded as a connection point between two or more people. Educators should be encouraged to use stories or tales if they want to reach their learners. Stories will also stay with people much longer than dry facts and statistics. If an educator becomes excellent in telling stories, she or he can ensure that various concepts they teach are remembered for years to come. Tales or stories do not just work effectively for narratives but they can be utilised to demonstrate mathematical or scientific processes as well, for example, the difference between the ability to solve a problem and learning a formula in the context of a real-life example. Stories can also bring knowledge, information as well as truth to life. Therefore, any teaching that incorporates and makes use of storytelling is likely to be more successful (Banaszewski, 2005: 19-22). An important perspective is that people are culturally immersed, they are carriers of culture; and culture "speaks for itself" through people stories (Smith & Sparkes, 2008: 16).

4.3.4.1 Data Collection: Storytelling in Developed Context

The learners were requested to pay attention during storytelling because at the end of the lesson questions would be asked. A similar technique as discussed in Chapter three section 3.8.4 was used. The researcher interpreted the data by listening to the stories of the children. This was achieved by joining the verbal (child conferencing as well as informal interviews) with visual (photographs and examples of children's work). The meaning and interpretation was based on the content of the story.

In the portraiture approach, the researcher adopted an active, engaging position which involved participation in identifying and selecting the stories and helping them to shape the story's coherence. The researcher looked at a functional analysis that reflected on what was done in the story or what had been narrated in the story, e.g. a morale tale or a success story (Nieuwenhuis, 2007: 103). The active involved standpoint means the self of the researcher is critical to the way of listening, interpreting, selecting and composing the portrait (Lawrence-Lightfoot & Hoffmann Davis, 1997: 148). The researcher was very careful about making assumptions of any generality from naturalistic observations (Dunn, 1961: 98).

4.3.5 Interviews

Interviews are discussed in detail in Chapter three. Please refer to Chapter three section 3.8.5 for more information.

4.3.5.1 Data Collection: Semi-Structured interviews in Developed Context

The same procedure was followed as in the developing context. For more information in this section see Chapter three section 3.8.5.1. The researcher also listened attentively and asked questions to follow up on the participants' responses. Participants were given an opportunity to finish talking before attempting the next question. Participants were encouraged to take their time when talking as chatting slowly was likely to give the participants room to express or share more experiences and encourage other participants to ask questions. In this research, the researcher asked constructed questions with purpose. The list of questions that guided the interview was tailored (see Chapter three section 3.8.5.1).

During the interview sessions when the participants responded to the questions, audio-recordings and field notes were used and participants' responses were recorded. The research assistant recorded the answers by taking abbreviated notes that could be expanded on after the interview was completed. After all the questions had been answered, the researcher thanked the participants and allowed time for comments and suggestions regarding the interview in general.

4.3.6 Drawings

Drawings have already been discussed in Chapter three. For a full discussion refer to Chapter three section 3.8.6.

4.3.6.1 Data Collection: Drawings in Developed Context

The same procedure was followed as in the developing context. For more information in this section (see Chapter three section 3.8.6). The learners were given a blank sheet of A4 paper and drawing materials e.g. pencils and crayons. Learners were instructed as follows:

- Draw a picture of anything you like and next to the picture, state the reasons why you like it or
- Draw a picture of anything you do not like and next to the picture; state the reasons why you do not like it.

Learners were observed when drawing.

One of the advantages of visual methods was that it enabled learners to say something as part of knowledge production. Drawing can be defined as a natural mode of communication that offers children a way to express their thoughts and feelings in a manner that is less intimidating. While observing learners during their drawing time, the educator elaborated on the benefits of drawings. He said, "Drawings beneficially bring issues relevant to treatment to the surface, thus accelerating the helping professional's ability to intervene and assist troubled children. A drawing can provide information on developmental, emotional, and cognitive functioning, accelerate expression of hidden traumas, and convey contradictory feelings and perceptions". Drawings help children to rapidly talk about their concerns and problems, thus enhancing the effectiveness of therapist-child interaction. Below are the drawings done by learners in the developed context.

Figure 17: Drawing done by a learner (Developed Context)

The learner interpreted the drawing illustrated above and shared the following: "My loving mother passed on and I was left to be taken care of by my grandmother. She died and I am left alone. I hate death. The researcher's voice is: this is a tale of a child with a sense of loss. Figure 18 below is another example of a drawing done by a Grade 6 learner at developed context.

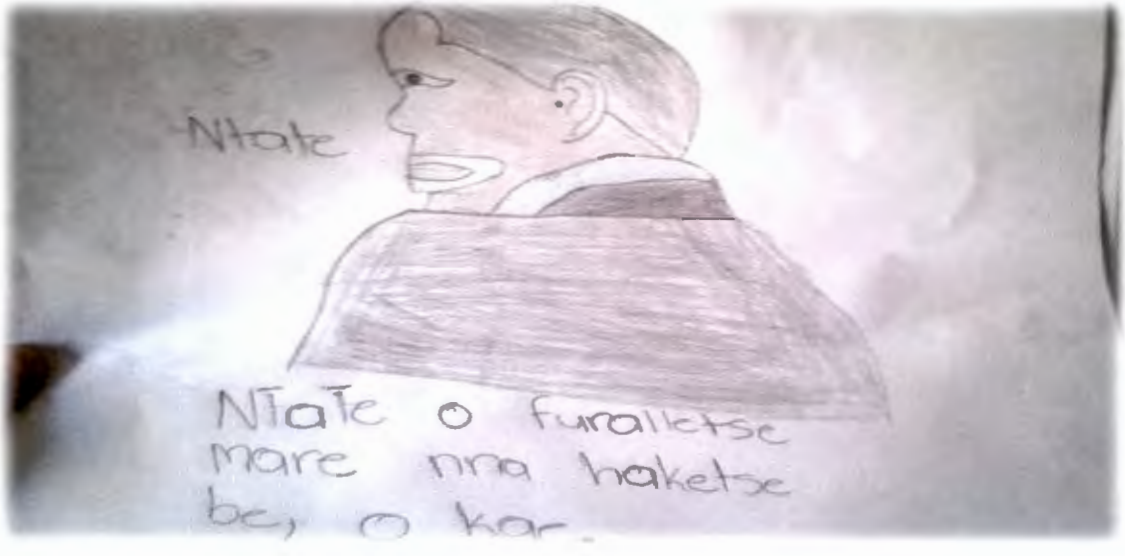

Figure 18: Drawing done by a Learner (Developed Context)

The learner interpreted the drawing displayed above as follows: "My father turned his back, and I do not know where he is." The interpretation highlights a need for his origins." He needs to know his belonging. The researcher had a feeling that this child might be looking for his father because he is bullied by others and the only person who is strong and can protect him is his father. It is devastating to a child to lose parents while still developing and needing his or her parents for love and to be nurtured.

Figure 19: Drawing done by a learner (Developed Context)

The learner interpreted the drawing displayed above as follows: "I love my grandmother because she gives me everything I need." From this interpretation, the researcher became aware of some of the challenges young people are facing with regards to staying with their grandparents. But this learner is resilient and can notice the support her grandmother is giving her.

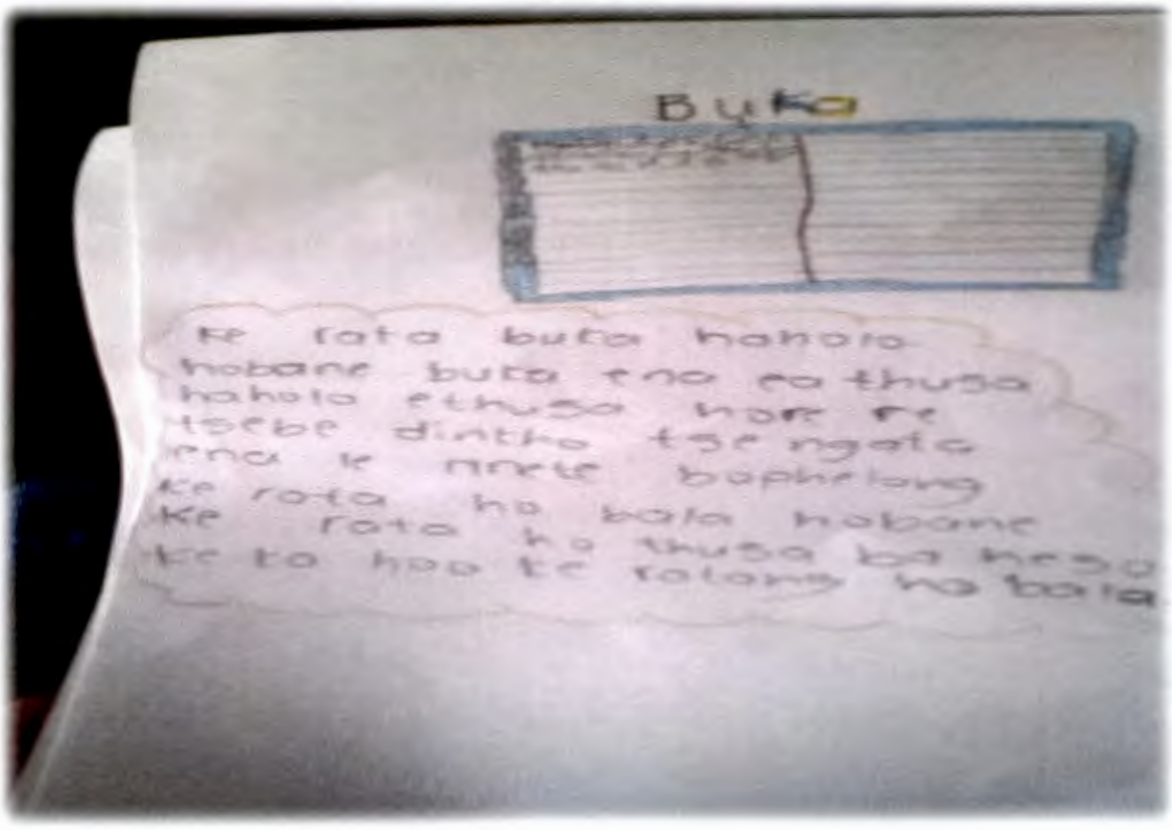

Figure 20: Drawing done by a learner (Developed Context)

The learner interpreted the drawing displayed above as follows: "I love books and reading because it gives me knowledge and survival skills. I love reading too because I want to help my family in future."

4.3.7 Play

Play was discussed in depth in Chapter three. Check Chapter three, section 3.8.7.

4.3.7.1 Data Collection: Play in Developed Context

Instructions for this activity were provided in detail by the researcher to the educators in question. The educator requested learners to do warm-up exercises to stretch their muscles before playing. The educator responsible for the sports committee introduced the researcher and the research assistant to the participants. Then the learners started to play and the researcher and the research assistant observed the activities.

4.3.7.2 Learners Play diketo in Developed Context

There were 18 learners in the class and they were playing *diketo* during this data collection session. The purpose of the game was to find out who would be the first to scoop out all the other stones and then return them to the hole. Two (2) players played this game and each needed a *ghoen* or "taw" which can also be called a big round stone. Each player also got at least ten small stones and they dug a small hole in the ground (or drew a square on the ground) and placed the small stones in the hole. The instruction of this play is for a ten-stone game, while **Figure 21 & 22** below show a distinction with the game played with at least twenty (20) stones and square drawn on the ground. The first player threw the *ghoen* or taw into the air and tried to scoop or push all the small stones out of the hole before catching them again. If the *ghoen* was not caught, it was the next player's turn. If the *ghoen* was caught, it was going to be thrown in the air again. One of the stones is kept back and the others push back into the hole. The *ghoen* or taw is thrown again. While in the air the nine stones are pushed out of the hole before the *ghoen* is caught again. In the next throw, another stone is kept back and eight stones are pushed back. The game continues in this way until ten stones are in possession. At this point, another round begins. All ten stones are put into the hole but this time two stones are retained after the second throw. In round three, three stones are retained, and so on. If at any time the *ghoen* is not caught, the other player has a turn. The winner is the player who has advanced the furthest in the game without making a mistake. At the end, the educator shared with us that *diketo* assisted her learners in problem-solving skills. It also assisted with socialization; counting and it teaches learners to arrange things chronologically. It also imparts skills of patience by allowing others to take turns, assists in exercising the small muscles such as the development of fine motor skills. It helps to strengthen and develop the learners' eye and hand coordination.

Figure 21: Learners play diketo (Developed Context)

Figure 22: Learners play diketo (Developed Context)

4.3.7.3 Learners Play Morabaraba (Board Game) in Developed Context

There were 22 learners in this class and 2 played *morabaraba*.

As learners engaged in a variety of games on *morabaraba*, a number of terms were used in the game. During this time the educator got an opportunity to correct, introduce and highlight some of the mathematical concepts like geometric shapes, ratio and proportion, symmetry, logical reasoning and counting that are part of the game. Learners were encouraged to use the mathematical language while playing the game so that the understanding of concepts can be noted. The talented learners were asked to identify mathematical concepts being applied during the game and in the construction of the game board itself. The educator asked appropriate questions for the level of learners e.g. "Which geometric shape did you see?" This clearly shows an important role that educators can play in elevating games from being activities for fun to ones that can be related to a variety of mathematical concepts.

There are many other mathematical concepts that were identified in various games, like in chess. The educator shared with us that, it is their role as mathematics educators to continue analysing a variety of games for the mathematical concepts that are embedded in them or mathematical concepts that can be taught through their use. According to Nkopodi and Mosimege (2009: 389), the identification of related mathematical concepts was not done without the related and important socio-cultural context and implication of the games. Leaving the socio-cultural context out when indigenous games are used withdraws the mathematics learners out of the rich context that is necessary to fully understand and use such games in mathematics learning.

The educators allowed the bystanders to take sides with either player and encourage them. For example, Figure 23 below illustrates that learners were playing *morabaraba,* while other learners were observing the game. The observations ranged from the structural nature of the game and actual playing of the game, whereby team learners had to mention any mathematical concepts rooted within the *morabaraba* game played at that time. The educator encouraged learners to relate concepts learned to their everyday life, where learners create new knowledge by linking their new knowledge with their prior knowledge. In the South African context, the National Curriculum Statement encourages the incorporation of Indigenous Knowledge Systems in the learning of mathematics. Using indigenous games such as *morabaraba* in this

way is therefore important for putting government policy into practice (Nkopodi and Mosimege, 2009: 389).

Figure 23: Learners play morabaraba (Developed Context)

4.3.7.4 Learners from Different Grades Play Dibeke (tins) in Developed Context

To play this game, a tennis-ball and tins are required. It was played this way: The tins were stacked on top of each other. One team was on one side of the field and the opposition's team on the other. One had a ball and tried to throw the ball to knock over the tins. If they missed, the opposition retrieved the ball and tried the same. If they succeeded, they tried to put the tins back on top of each other while the other team tried to tag them. Any team member who was tagged while the tins were not on top of each other went out. If all team members are tagged before the tins are on top of each other, the opposite team scores. If the team who is trying to get the tins back on top of each other succeeds, it scores a point. This game develops the eye-hand coordination and improves self-esteem among learners. Learners acquire knowledge on how to take turns in addition to social skills.

Figure 24: Learners play dibeke (using tins) (Developed Context)

4.3.7.5 Learners Play kgati (Rope Skipping) in Developed Context

To play *kgati* a group of about 3 to 6 players was needed and it can be played in a designated area suitable for the activity. A skipping rope of maybe up to 6 metres long is needed. The rope is held by two players who swing it backward and forward (side to side). It is not swung overhead. One player at a time takes a turn for a number of jumps or jumps the rope once and moves away from the rope and waits for his or her next turn. Another player takes his or her place and players follow each other in a given order. This activity is suitable for all children, boys and girls. Learners shouted, "Rope turners ready, Skippers ready, Off we go, Swing side to side, Wait for the rope, Keep jumping, Watch the rope, Good. Another turn, next skipper."

Later, the educator told the researchers that the participation in this activity enhances the self-esteem of learners, helps in exercising the large muscles, in counting (numeracy) and learners learn how to take turns and how to socialize with others.

Figure 25: Learners play kgati (Developed Context)

4.3.8 Dance

Dance was discussed in-depth in Chapter three. For more information, refer to chapter three, section 3.8.8.

4.3.8.1 Data Collection: Dance in Developed Context

The group of learners was organized to perform the traditional dance called *mokgibo*. This dance may be done by young and old people and it was performed during traditional weddings and cleansing ceremonies and also used as a form of entertainment. Learners had an opportunity to perform the *mokgibo* dance. The researcher realized that whilst learners were dancing, the balance was contained. They exercised the muscles of the body and mutual relationships or love was developed. The principal stated that, the parents and the community took initiatives to come to the context and taught learners different types of traditional dances because traditional dance was part of their culture and had the potential to teach *moetlo* (customs and beliefs). The context encouraged young people to promote their culture and to respect other peoples' cultures through traditional dance. Therefore the researcher realized that, collaboration with different stakeholders is important. By so doing valuable activities that can

be passed from one generation to another by engaging parents and the community members were imparted. There is a Sesotho idiom that says "*Moloko ha oya baneng owa timela*" (Culture fades gradually with the revolution of time from generation to generation). It is true. That is why the community took the initiative by assisting learners with different traditional dances.

4.4 Conclusion

The focus of the chapter was on the method followed in this research with a description of the context and data collection techniques in addition to how the research process was carried out. Among other issues that came out was that learning and teaching of problem solving in learners with special needs education should integrate the cultural identities that different learners bring to the classroom. Another point of value worth revealing is the application of indigenous games like *morabaraba, kgati, diketo,* tins, storytelling and others in different subjects like Mathematics, Life Orientation, Languages and Science Subjects. The discussion showed that the involvement of stakeholders such as parents, educators, learners and community leaders in the education of learners with special needs can make significant contributions to improve the integration of AIHKS in the Basic Education Curriculum of special needs learners.

CHAPTER FIVE
RESENTATION AND DISCUSSION OF THE FINDINGS

5.1 Introduction

This chapter presents the main concepts of portraiture, sub-concepts of portraiture (as realised in portraiture). The formulation of relationship statements, boundaries/framework of a child's development model and channel of command in the Department of Education was discussed. Furthermore the roles and responsibilities of different stakeholders, teaching and learning, processes of research which were based on the establishment of mechanism on how to incorporate the African Indigenous Health Knowledge Systems in the Basic Education Curriculum for Learners with Special Education Needs was defined. In the previous two chapters (Chapter three and four) the researcher provided the thick description as expected from the portraiture methodology and in this chapter the analysis is presented.

The researcher presents an analysis on "what works in the dimension of goodness" of both the developing and the developed contexts to create an ideal portraiture. This is therefore, not a comparative research, but a complimentary process, where the strength and human weaknesses are creatively illustrated in both contexts. Therefore, a step-by-step analysis must not be expected.

5.2 Portraiture

According to Lawrence-Lightfoot &Davis (1997: 3) portraiture is the method of a qualitative approach which looks to art and science as a result of connecting empiricism and aestheticism. It attracts ideas from a comprehensive variation of phenomenological and traditional stories and involves the combination of voice and art. Significantly, portraiture is searching for what is good and healthy about the experience of the participants (Lawrence-Lightfoot & Davis, 1997: 13-14), documenting what is strong, resilient, and well-meaning in a given situation, fighting the characteristics of social science preoccupation with weakness and pathology (Brennan *et al.*, 2007:149). This is one of the techniques in which it differs from other research methodologies because it focuses on goodness (Lawrence-Lightfoot & Davis, 1997: 8).

The portraitist explores expressions of strength but also allows for human weakness and vulnerability. The researcher's effort is not to overemphasize goodness and focus only on the bright side of positive characteristics (Lawrence-Lightfoot & Davis, 1997: 8 & 141). Instead, the aim is to begin by asking questions like: What is happening here? What is working? What is wrong? By asking such questions, the researcher is trying to correct the wrongs. In other words, rather than focus on problems and pathologies, the aim is to focus on what works in the dimensions of goodness (Lawrence-Lightfoot & Davis, 1997: 8 & 141). In this research, the researcher was searching for mechanisms which are strong, resilient, and well-meaning that can be used in incorporating AIHKS in the Basic Education Curriculum for special needs learners (Lawrence-Lightfoot & Davis, 1997: 8 & 141). The researcher wanted to document what is strong and worthy, in great detail with the purpose of working out ways of transferring those "goods" that goodness, to other backgrounds and changing them (Lawrence-Lightfoot & Davis, 1997: 8 & 141).

Furthermore, portraiture allows the researcher to function as a researcher and as an artist through painting words. Portraiture is the highest style of good, deep, layered qualitative review because the researcher used various research techniques like in-depth interviews, classroom observations and participant observations, document analysis and planning the context. The purpose of using multiple sources of data is for justification and converging evidence (Lawrence-Lightfoot & Davis, 1997: 185-214). By so doing, the researcher created relationships with the participants who were interviewed and thus the participants' acquired strategies to increase trust, respect and communication in order to support learners. During data collection, the researcher moved away from the role of an observer towards being an actor in the research. In portraiture the researcher listened for the story as she was active and eager to hear more, unlike to listen to a story where she is passive and just takes notes (Lawrence-Lightfoot & Davis, 1997: 85-105).

The researcher listened for stories of participants during *Makhotla* where debate was a mechanism to be utilized in incorporating AIHKS in the curriculum of Learners with Special Education Needs. The participants elaborated more on the indigenous games, the benefits gathered and how they may help all learners particularly those experiencing barriers to learning and development. It was noted that, hearing impaired learners got stories (*ditshomo*) from their educators at school. Therefore storytelling assisted the hearing impaired learners whose parents do not understand their language of communication.

5.2.1 Sub-Concepts of Portraiture

Portraiture has five major aspects/features: contexts, emergent themes, voice, relationships, and the aesthetic whole (Lawrence-Lightfoot & Davis, 1997: 268). Similar to the journalist, the researcher first acts as a witness to the subject matter and records what can be seen and heard. The researcher looks for themes and tries to understand the relationships and context within the field of study. Regardless of the fact that, portraiture is related to ethnographic traditions, the goal of portraiture is to concentrate more on creating a sense of empathy for the unidentified viewpoint of the subject matter (Lawrence-Lightfoot & Davis, 1997: 268). Finally, the researcher builds portraiture of the subject by using expressive evidence to explain why the present conditions exist. In this aspect of methodology, the researcher attended to her visual responsiveness to share new understandings with the participants, yet the researcher offered enough descriptive evidence that readers can draw alternative conclusions (Lawrence-Lightfoot & Davis, 1997: 268). A discussion on major aspects or elements of portraiture research follows:

5.2.1.1 Contexts

Context can be applied in five different ways, firstly as internal context that is a physical setting. In this study context was applied at developing and developed schools. Lawrence-Lightfoot and Davis (1997: 22) notes that context is essential to document human experience. She referred to context as the environmental scope that is the framework for understanding people and actions in time and space (Lawrence-Lightfoot & Davis, 1997: 22). Second as personal context, it includes the researcher's viewpoint, and how she is present in the research and in the context. The context is rich in warnings for understanding the experience of the participants in the setting (Brennan *et al.*, 2007: 150-152). Third is as historical context, with all its beliefs and culture. It is based on the belief that all learners can learn when given necessary support, and all learners are unique. The meaning of experience in a human life exists in position, in the personal, social, cultural, aesthetic and historical contexts where relationships existed (Lawrence-Lightfoot & Davis, 1997: 41).

Fourth as aesthetic features like symbols and metaphors where metaphors give richness to the narratives. The drawings and stories done by learners were important and show richness of the study (Lawrence-Lightfoot & Davis, 1997: 44-58). In any context, the researcher must always be open and be observant to contextual backgrounds and indications, be aware that realities of

context may require reviews of expectations and directions. Therefore the researcher was open to surprises, unexpected shifts, and inconsistencies and was also quick to adapt conceptual and methodological responses to the emerging reality (Lawrence-Lightfoot & Davis, 1997: 44-58).

Fifth as shaping context, where the topic of integrating the AIHKS was showing the good result. Portraiture views context as an important tool for interpreting meaning. For an example, in this research activities like play (*diketo*, *kgati*, *dibeke* and *morabaraba*), storytelling, drawings and dance and how these activities were performed shows that they can play an important role in teaching and learning.

No discrimination was observed in both contexts. The strengths of *Ubuntu*, where learners play together, they learn together and mutually support each other without judgement were observed. Furthermore, drawings and dancing illuminated the emotional acts of the learners, irrespective of their disabilities, therefore emphasizing the fact that all learners have possibilities. However, it must be noted that the segregated learners seem to lack social understanding of differently-abled learners.

5.2.1.2 Emergent Themes

This is the stage where the researcher starts to bring themes together, understand patterns where the data is gathered, organised and studied. This is a well-organized, realistic process of explanation, clarification, analysis and combination of data, and visual process of narrative development. Emergent themes are constructed in five ways (Lawrence-Lightfoot & Davis, 1997: 43).

First, the receptive refrain, meaning all the repeated themes that keep appearing frequently. The researcher must be vigilant to see and hear all themes, phrases or stories that are repeated. Second way, is by deep descriptions, where the researcher searches for symbols and images that are important for the way the participants experience reality. The third relates to official and cultural rituals, in which the emergent themes are discovered through rituals, ceremonies, traditions and roots. Through the fourth way, in order to create the emergent themes, the researcher uses triangulation. Through different techniques of collecting data (interviews and observations) and multiple sources the data is gathered, the researcher can identify the recurring themes. The last part is a revealing pattern. Here the researcher brings order to chaos, finds

harmony and the melody in the variety of voices. She finds and connects the scattered pieces to make a consistent narrative (Lawrence-Lightfoot & Davis, 1997: 188-214).

The portraitists put themselves into the stories they tell. Portraiture also pays close attention to context as an important tool for interpreting meaning (Lawrence-Lightfoot & Davis, 1997: 12). In this research, the learners did drawings on things they do not like, and thereafter stated why they do not like them. Where learners interpreted their drawings, the researcher listened for their stories carefully and engaged herself in a position in which the researcher searches for the story, seeks it out and is essential in its creation (Brennan *et al.*, 2007: 149). Additionally, learners wrote their own stories and interpreted them.

The researcher dwelt deeply in reading those stories and she learnt that those stories contain moral disciplines in them. It was realized that in developing context morals upheld are trustworthiness among each other; respect for others especially when asking for help and; the importance to know that crime does not pay. On the same note, in the developed context morals upheld are that one should not look down on others; and do not judge; it also important to accept yourself as you are.

Furthermore, listening for a story includes listening carefully to others as they express their ideas, perspectives, concerns, and solutions; being tolerant of different viewpoints; using statements when presenting their position, feelings, and perspectives. It calls for understanding culturally based differences in verbal and nonverbal communication; respecting confidentiality; disagreeing respectfully; and being willing to compromise.

As this research progressed, the researcher saw growth or development in the perspectives of the people involved. It reminded her how stories can inspire change and create connections. In stories of transformation, a collection of narratives made her realize these as they relate to social movements. Davis (2002: 22) suggests that stories can "reconfigure the past, providing it with meaning and continuousness, while projecting a sense of what will or should happen in the future." For this research, the underlying motivations were to create a community that engaged in a comprehensive range of stakeholders to develop a common vision and take action, thus creating a lively community that is empowered to benefit from some of their community members' experiences in supporting teaching and learning for learners with special education needs.

5.2.1.3 Voice

The voice of the researcher is always outstanding and acknowledged during the course of the research process. She uses it in different varieties; what questions to ask; which images and stories to embrace and how the picture is defined and made. The researcher's voice need not lead or overpower the participants' voices. The voice of the researcher is passive, arranged and measured. There are many ways in which the voice is used in the research process. First is voice as witness, which contributes the importance of the researcher as an observant witness, a stranger observing from a distance (Lawrence-Lightfoot & Davis, 1997: 85-105).

The second use is, voice as interpretation, the researcher's own understanding and interpretations are added in the research topic. Voice includes both the voice of the researcher and the voice of the topic. Bloom and Erlandson (2003: 29) further explore these ideas by introducing the voice of the listeners. The voice of the researcher is everywhere in the research, for example providing the framework, the concerns and selections of data, the choices of focus and theme, naming metaphors and the use of language (Bloom and Erlandson, 2003: 29).

The third way to use voice is as care. This is where the researcher reveals how she sees, understands and documents reality and the interpretations about reality. Portraiture is used as a method for writing the data in order to record the perspectives and experiences of the participants by recording their voices, visions and wisdom in a comprehensive review into the feelings about and use of storytelling in their teaching practices. Storytelling is telling a tale to one or more listeners through voice and gesture (Bartel, 2003). It is not the same as reading a story aloud or narrating a piece from memory or acting out a drama. The storyteller looks into the eyes of the listeners and together they compose the tale. The storyteller begins to see and re-create, through voice and gestures, a series of mental images; the listeners, from the first moment of listening, quick looks, stares, smiles, leans forward or falls asleep, letting the teller know whether to slow down, speed up, elaborate, or just finish (Lawrence-Lightfoot & Davis, 1997: 99-100). Each listener and teller creates a unique set of story images resulting from meanings associated with words, gestures, and sounds.

The fourth way is when using voice as biography; the life story of the researcher appears. The researcher should use her experiences and perspectives, but must not lead. The experience can be thoughtful, exercising the thinking and touching the emotions of both the teller and the listener (Bartel, 2003). The fifth way is voice discriminating other voices, which is listening

for voice. Here the focus is on the voices of the topics, the actors. It is in the languages, tone, body language, the way they talk and what they mean. The researcher has to record all that she hears and sees. The last use of voice is the voice in dialogue or interview. Here it comes to a balance, where both the researcher and the participants are present in an equal dialogue (Lawrence-Lightfoot & Davis, 1997: 85-105).

Both tellers (educators) and learners (listeners) find a reflection of themselves in stories. Through the language of symbols, children and adults can act out through a story, the doubts and understandings not so easily expressed in everyday talk. Story characters represent the best and worst in human beings. Educators who value a personal understanding of their learners, can learn much by noting what story a child chooses to tell and how that story is uniquely composed in the telling. Through this same process, educators can learn a great deal about themselves. Storytelling is the best vehicle for passing on factual information as well as historical figures and events that linger in the children's minds when communicated by way of a narrative.

The reader should hear the voice of the participants, expressing their feelings, viewpoints, expectations, and concerns. As a researcher whose background is greatly influenced by the art of storytelling, it was important that I set aside my own feelings and interpretations about the topic in order to form new interpretations.

A portraitist not only listens to stories, but also listens "for a story" (Badiee, 2011: 64). Listening for a story implies being active, engaged in a position in which an individual search for a story, seeks it out, and is essential in its creation. Therefore in this context, the researcher listened for stories of participants by putting herself in the context of research. For an example, the researcher listened for stories of participants by engaging herself during classroom observations and participative observations where teaching and learning took place, by seeking to know how educators managed to teach the blind, hearing impaired, those who would be experiencing intellectual barriers and abled learners. The researcher also listened for a story where abled learners were mixed with disabled learners, how participants were coping in the classroom in terms of classroom management and maintaining discipline. The researcher discovered that, at the developing and developed contexts, participants were also listening for stories as role players at the school, for example, referred cases were attended to immediately, learners and parents were listened to and assisted if they needed help. Therefore, in both contexts, their clients (learners, parents) had their needs attended to properly.

5.2.1.4 Relationships

Everything that is taking place in the research process is happening through the relationships. The relationships are never quiet or stable; they change and evolve continuously through the process and through the communication between the researcher and the participants (Lawrence-Lightfoot & Davis, 1997: 135). Lawrence-Lightfoot & Davis (1997: 11-15) also recommend that the idea of "relationships" is also fundamental to the formation of portraits. This refers to relationships between the portraits and contexts, with contexts being viewed in the ways discussed above. Relations also refer to the relationships between the portraitist and the subject, and to "self" relations between the self of the portraitist and the self of the subject in relation to the portrait.

However, for Lawrence-Lightfoot & Davis (1997: 135) the making of portraits in contexts through "dialogue" and "relationship" usually produces "themes" that occur repeatedly and which give the portrait its point/s of importance. The relationship is viewed as imparting the way in which two or more people are connected.

Portraiture seeks to speak to participants away from fellow researchers but to extend it to different audiences. It is a clear act of intervention and community building (Lawrence-Lightfoot & Davis, 1997: 135). In this research it came into the presentation when the researcher met different people (SGB's, SMT's, learners, educators and parents) and interacted with them in order to gain data for the research (Lawrence-Lightfoot & Davis, 1997: 135). Relationship was formed when talking to participants before and after the interview, classroom observation, during drawings, play and *makhotla*.

At this point in time, during *makhotla* that was when the researcher and the participants were fully engaged, discussing points on how to incorporate AIHKS in the basic education of Learners with Special Needs. The data collected here was used to establish innovative learning and teaching processes to enhance the integration of AIHKS in the Basic Education Curriculum, so as to capacitate all role players in special and mainstream schools. Teaching and Learning strategies and stakeholders were discussed.

Portraiture allowed the researcher to "reach beyond the walls of the academy" (Lawrence-Lightfoot & Davis: 1997: 9) and take on a role in creating social transformation by changing the attitudes, behaviour, teaching methods, curricula and the environment to meet the needs of all learners. After all these interactions, that was when the researcher tried to obtain guidance

from the Inclusive Education policy for the establishment of a framework for the provision of special education and learner support in the education dispensation.

Furthermore, portraiture allows the researcher to present individuals' stories in their own words while the researcher also makes use of her own vision. During data collection the participants from both contexts gave a thick description of the context by narrating how the indigenous games support them in teaching and learning. Dixson, Chapman and Hill (2005:17) echoes that portraiture is used when the researcher wishes to create a full picture of an event or a person that tells much about the topic. In this research, portraiture enabled the researcher to create a picture of participants' experiences (Greene, 1995: 25) wherein participants' and researchers' identities blend and this was to take the cultural background of learners into account. Portraiture allowed the researcher to put together the participants` and researchers` voice throughout by relating and retelling of the participant` and researchers` encounters together.

5.2.1.5 Aesthetic Whole

Lawrence-Lightfoot and Davis (1997: 876) refer to the final plans as an aesthetic whole where all the pieces, the context, the voice, the relationship and emergent themes come together. This time the researcher comes face to face with the pressure inherent in blending art and science, analysis and narrative, explanations and interpretation, structure and texture. The goal is to relate a realistic, clear description, where all the elements blend together and become integrated (Lawrence-Lightfoot and Davis, 1997: 243-260). The researcher attempts to stay true to components of portraiture outlined by Lawrence-Lightfoot & Davis (1997: 876) while spreading and transforming the methodology to fit her individual research design. In this special issue, the researcher used portraiture to scrutinise the concerns of incorporating AIHKS in the classroom and the curriculum for Learners with Special Education Needs.

Lastly, Lawrence-Lightfoot & Davis (1997: 261-262) emphasise the importance of an aesthetic whole in portraiture. Here they place emphasis on the idea that the portrait needs to be aesthetically informed and understandable. This enables the portrait to be a work of art, capturing beauty and goodness in its complexity and modification. This is done through conception, structure, form and unity. In conception, the researcher finds and creates the basis of the story, but taking into account the empirical evidence and emergent themes. The aesthetic whole is attained through consistency (Lawrence-Lightfoot & Davis, 1997: 243-260).

Therefore in this research, the researcher conducted interviews and held *makhotla*, observations, participant observations, play, drawings by searching what is good and healthy. The experiences of the participants in their daily routine were aimed at incorporating the AIHKS in the basic education for Learners with Special Needs for support. The researcher appreciated what is good and valuable in the present situation. For examples where all learners were accommodated in the same classroom and learned together, where there is no segregation irrespective of any disability, they discovered and learnt ways to effect positive change for the future.

5.3 Dynamic Process of Learning and Teaching

The culture of learning and teaching clarifies the relationship between the educator's and the learner's self-confidence (Meintjies, 1992: 48; Pillay, 1995: 37 and Coetzee, 1994: 1-3). Education is a dynamic process of learning and it changes with time. But the message to society should be delivered to maintain quality. It requires communication, acceptance and respect is required in the process because the main issue is not the quantity of education but the quality. It should also take into account that values are the roots and successes are the fruits of education. The value based education can be achieved by having a clear explanation of core values, moral, aesthetic and rational of the set goals. Inclusive Education is larger than formal schooling and acknowledges that learning also occurs in the home and community, and within formal and informal settings and structures. Each classroom in a school is an intelligence garden, where plants look the same from a distance but each grows in a different way and produces a different fruit (Temur, 2007: 87). Nowadays teaching emphasises diversity and recognizes that each learner owns his or her own unique strengths, needs, interests and learning styles. Therefore educators are expected to provide unbiased opportunities for learners to achieve their full potential in all aspects of learning and development. McFarlane (2011: 98) adds that learners come into the classroom as individuals with unique cultures, ethnicities, beliefs and attitudes. It is expected that educators involve these differences by familiarising their teaching practices to meet the abilities, personalities and learning styles of their learners (Freedman, 2015: 7). But unfortunately, this possibility is usually not reflected in the educators' planning, teaching and evaluation (Freedman, 2015: 7). Therefore this discussion is grounded in the dynamic process of teaching and learning as discussed henceforth.

Curriculum differentiation should be applied in order to respond to the learner diversity and the following components should also be considered that is differentiating the content, differentiating the teaching methods or process, differentiating the assessment and the learning environment. Differentiation is used when giving learners different ways to access curriculum instructions, assessment, interaction and participation in the classroom, demonstrate and express what they learn, understand and take in information. Differentiation is based on the assumption that learners differ in their learning styles, needs, strengths and abilities that the classroom activities should be adapted to meet these differences (UNICO, 2004: 14).

Teachers need to find ways that ensure the participation of all learners in learning. One of the key strategies is to vary teaching methods. Teachers need to be flexible in their approach to teaching and adjust the presentation on information to learners rather than expecting learners to modify themselves for the curriculum. When differentiating the teaching methods, the teachers should be flexible to use the comprehensive type of learning materials, methods of presentation, learning activities and lesson organisation. For example: when differentiating the methods, the teacher may consider using co-operative activities where all learners work with the same content and skills, but with different levels of support, challenges, or complexity. Schools should provide interest centres that encourage learners to explore divisions of the class topic of a particular interest to them. They should also check and vary the time duration that a learner may take to complete a task in order to provide additional support for struggling learners

Teachers must remember that differentiated assessment is an ongoing process, where data is collected before, during and after instructions from multiple sources to identify learners' needs and strengths. There is need to remember that learners' knowledge and skills are different. They differ in speed and progress when processing new learning and connect it to prior knowledge and understanding. The aim is to meet learners where they are and to help them progress to the next step in their learning. The National Protocol for Recording and Reporting (Grade R- 12) (Department of Education, 2011) allows for different types of assessment.

The learning environment can be a starting point when differentiating curriculum. The classroom environment gives many opportunities to diverse learners. It is also important to make adaptations to ensure that the classroom is supportive and conducive for learning. The learning environment covers the physical environment, psychosocial environment, differentiated learning environment. The physical environment includes factors like classroom space, classroom infrastructure, furniture arrangement and level of noise as well as class size

and resources. The psychological environment includes psychological and social factors that have consequences for satisfaction, health, wellbeing and the ability to perform effectively like interpersonal cooperation, protection against harassment, mental harm and communication.

Curriculum differentiation is important in teaching where both abled and disabled learners assist each other in learning and should be taken into consideration. The utilization of indigenous games as building blocks in the learner's education is also of assistance in teaching and learning. Increasing diverse classrooms provides a venue for learners to be trained to embrace cultural differences and reduce the barriers of racism, sexism, segregation, discrimination and prejudice (Department of Education, 2001: 7).

If we want all learners to enter this golden door of educational opportunity, educators must be thoughtful of their learners' cultural and academic differences. They need to create culturally sensitive learning communities and develop positive educator-learner-parent relationships. They should in addition design lessons that motivate all learners to study and implement those lessons using differentiated instructional strategies to maximize learning.

Researchers have found that learners who have supportive and caring educators are more motivated to engage in academic work than learners with unsupportive and uncaring educators (Khoaeane, 2012: 22-29). Educators communicate their expectations and attitudes towards their actions and words. Therefore, educators need to set realistic expectations for *all* learners when marking assignments, giving presentations, conducting discussions, and grading examinations. To develop the drive to achieve, learners need to believe that achievement is possible, which means that educators need to provide sufficient opportunities for success. Communication plays a vital role in teaching and learning.

5.3.1 Communication with Parents

Communication plays an important role in teaching and learning. Each parent must communicate with the teachers who will be teaching their child. Background information about the child is very important. This is so where the needs of your learners and give necessary support where needed like psychosocial support, classroom arrangements to suit the learners. At the beginning of each school year, educators need to spend time getting to know learners and their families. The progress or successes of the child should also be communicated.

5.3.2 Differentiated Instruction

Differentiated instruction consists of giving the learners other opportunities to receive content, process information and verify what they have learned. By applying differentiated instructions to learners' various intellects, educators can successfully meet the learners' needs and encourage learners' commitment, motivation and involvement (Freedman, 205: 18-19). Firstly, educators start by creating safe and nurturing learning environments where learners feel accepted, respected, acknowledged, safe and willing to take personal and academic risk. Freedman (2015: 16-17) says that educators should set clear strategies for independent work, provide learning materials that reveal learners academic and personal background, work with learners to identify performance standards and help learners realise their unique styles. Once a nurturing learning environment has been established, educators take full advantage of learner achievement by planning lessons that meet leaners' needs where they are in the learning process and move them along in the context of a mixed-ability classroom (Tomlinson, 2005: 8-12).

A lesson is not differentiated when tasks are the same for all learners and the changes consist of unpredictable levels of complexity of questions for certain learners, rating some learners harder than others, demanding gifted learners to teach their peers. By practicing differentiated instructions, the learners' achievement and motivation will be increased because, they are taught in methods that are receptive to their readiness, levels, interests and learning profile (Subban, 2006: 940). There is no formula for differentiation, but it is a way of thinning out of the box about teaching and learning that values the individual learners and can be transformed into classroom preparation in various techniques.

5.3.3 Learning Styles

The learning styles mean the preferred methods of receiving and processing information. All learners are born with their own learning styles. According to Freedman (2015: 7-8) educators must know the classification of learning styles and strategies which are commonly known and understand the variety of styles, strategies and preferences among their learners. Educators can differentiate by giving learners more time to finish an activity, by allowing learners' preference in what they read and giving different types of assessment. Learners find out more and remember what they learn, and demonstrate what they have learned when using their preferred learning style. Freedman (2015: 7-8) further give details that visual learners learn best by

seeing, auditory learners learn best by hearing, and physical learners learn best through hands-on activities. Some learners gain knowledge more quickly; others learn slowly. Some learners need educator support; others are able to learn independently. Most learners show each of these learning styles at one time depending on the environments. However, they tend to favour one style over another. Differences in learners' learning styles are often due to differences in their intellectual styles that is, differences in how they respond to the environment and process information (Freedman, 2015: 7-8).

5.3.4 Multiple Intelligence

According to Freedman (2015: 7) multiple intelligences can be described as a philosophy of education and Howard Gardner shows understanding and concern in developing a multiple intelligence theory. According to Gardner, humans have eight different intelligences relating to their abilities: (1) linguistic (2) logical mathematical (3) spatial (4) bodily kinaesthetic (5) musical (6) interpersonal (7) intrapersonal and (8) naturalist (see figure 23 below). Gardner's multiple intelligences theory gives classroom educators two valuable tools that make learning more focused on individual abilities. First, it helps educators to identify learners' inborn strengths and abilities. Second, it allows educators to plan classroom activities that will benefit the learner's learning (Freedman, 2015: 8). There educators need to be alert that learners are able to show their intelligence in multiple ways.

5.3.5 Intelligences

Multiple intelligences are further discussed by Freedman (2015: 16) and Gardner (2005: 8) and below are the occupations that directly relate to each intelligence are listed.

- **Linguistic:** Word smart, ability to use language, either oral or written. Activities related to word games, choral reading, card games and storytelling (*ditshomo*).
- **Logical-mathematical:** Logic smart, ability to use mathematics and numbers. Activities related to problem solving, mental calculations, classification, number games, critical thinking, solve puzzles, board game (*morabaraba*) etc.
- **Spatial**: Picture smart, ability to perceive the spatial world. Visual activities related to graphic art, mind mapping, visualisation, pictures, thought games, models, etc.
- **Bodily-kinesthetic:** Body smart, ability to learn better using movements. Hands-on activities, drama, dance, sports that teach, tactile activities, etc.

- **Musical:** Music smart, ability to start musical events. Ability to understand other people. Ability to learn better when listening to music, increase of the forms of musical feeling. Songs that teach, rapping, learn tunes, create rhymes, super learning, improve ability to learn, dance etc.
- **Interpersonal**: People smart, social person with the ability to understand other people. Ability to differentiate and respond properly to the moods, temperaments and motivations, and needs of other people. Learn better in cooperative learning activities, lead discussions, community involvement, social activities, imitations, storytelling etc.
- **Intrapersonal:** Self-smart, learn better alone, ability to understand oneself. Access to one's own feeling and the ability to discriminate among one's emotions; knowledge of one's own strengths and weakness. Individual instruction, read books, journal writing, independent study, self-esteem activities etc.
- **Naturalistic:** Nature smart, ability to understand nature. Capability to make differences in the natural world; capacity to recognise flora and fauna. Activities related to the natural world and the biological sciences, exploration of nature, find origins study nature objects, etc.

To ensure that all learners have an opportunity to learn best, educators need to plan their lessons and teaching carefully, using activities that address all eight intelligences. Figure 26 below offers examples of teaching strategies that emphasize Gardner's area of intelligence.

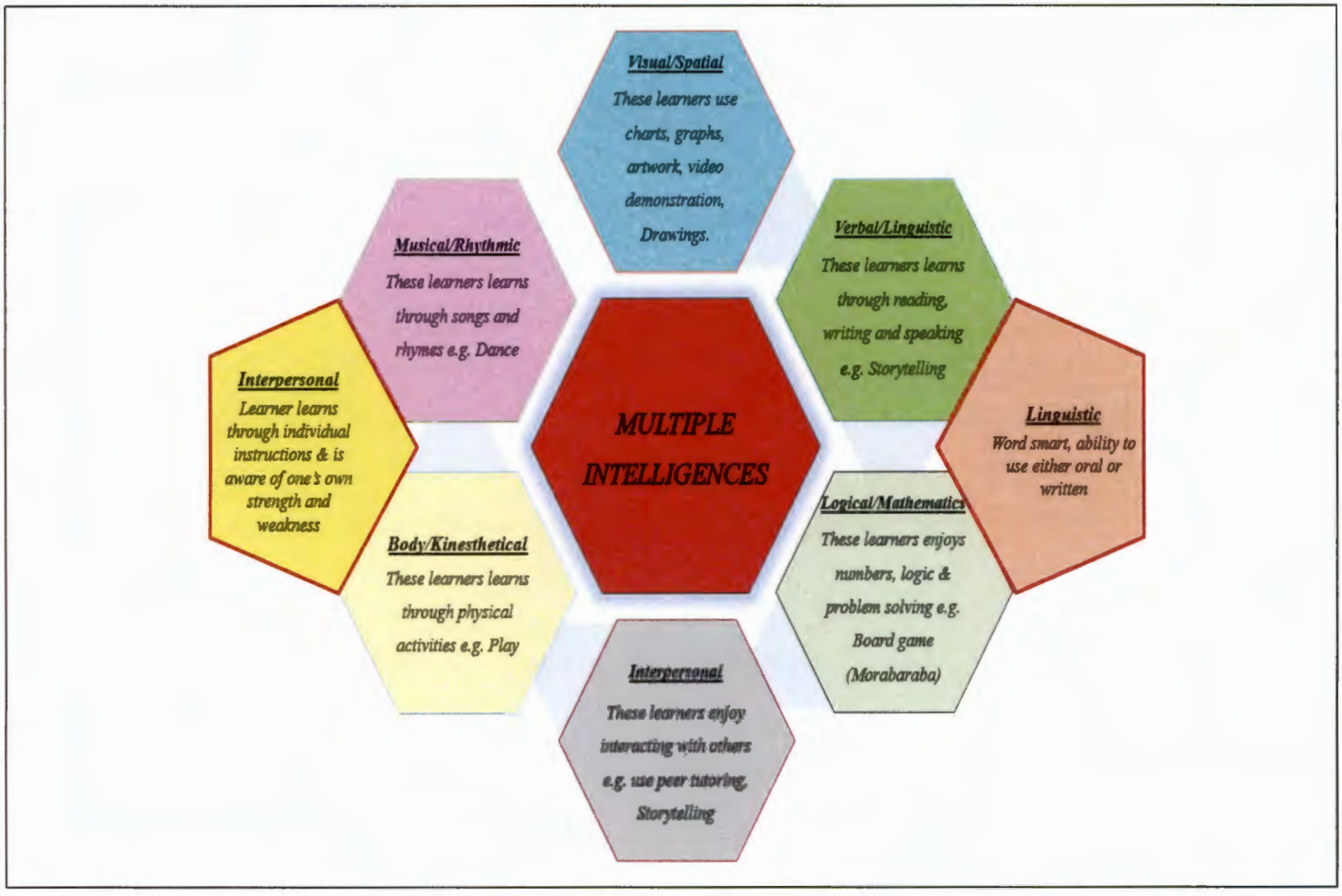

Figure 26: Teaching Strategies to address the Multiple Intelligences (Freedman (2015: 16) and Gardner (2005: 8)

5.4 Formation of Relationship Statement

Corbiere (2000:113) said informal and non-informal forms of learning are not new. There are primarily forms of indigenous education, principles of which could be used to benefit the formal setting of the school. He further argues that indigenous education in Africa was inclusive even today it is still inclusive. Some of its aspects therefore, highlight that:

- The indigenous education was/is available and easily reached/reaches to all community members, wherever they were/are even during working hours.
- The content of education was/is drawn from the physical, natural and social environments, both which were/are indirectly close-fitting to the religious/spiritual life of people.

- All the knowledge, attitudes and skills embodied in the curriculum were/are based on cultural communication, knowledge creation and transformation.
- Orientation to all educational content and practices was/is based on and within the community (Kanu, 2011: 58-60).

These principles of universality, applicability, functionality and community localisation are essential for a successful inclusive education system. Some of the teaching approaches and techniques considered to facilitate effective learning in schools today are the natural part of African indigenous education, co-operative learning and child-to-child learning opportunities (Department of Education, 2001: 6-9). Below are relationship statements based on an inclusive learning friendly environment:

- Families, teachers and communities are involved in children's learning. Networking with different stakeholders, NGOs and different government departments to offer intensive support to all learners.
- Safe environment which protects all children from harm, violence and abuse, conducive environment for teaching and learning that promotes care and support for teaching and learning.
- Gender fair and non-discriminatory for all learners.
- Promotes opportunities for learners to learn and benefit from that learning, admitting that all learners and youths can learn and all learners and youth need support.
- Learning is relevant to children's daily lives, children take responsibility for their learning, and the system must enable education structures and learning methodologies to meet the needs of all learners.
- Promotes Healthy Life styles and life skills in all learners.
- Promotes participation, cooperation, caring, self-esteem, confidence building and empowers learners by developing their individual strengths and enabling them to participate critically in the process of learning.
- Culturally sensitive, celebrates differences and stimulates learning for all children, being open-minded and respecting the fact that all learners are different and have different learning needs which are equally valued.
- Includes all children, boys and girls, those from different cultural or linguistic backgrounds, those with special abilities or learning needs, those affected by HIV & AIDS, acknowledges and respect differences in all learners.

The essential principle of the inclusive school is that all children should learn together where possible, regardless of any differences. Inclusive schools must identify and respond to the diverse needs of their learners, accommodating different styles and degrees of learning. Teachers should ensure the provision of quality education to all learners through proper curricula, operational arrangements, teaching strategies, resources used and partnerships with their communities (Salamanca Framework for Action, 1994).

5.5 Boundaries/Framework of *Ubuntu*

According to Van Wyk (2012: 49) the philosophy of *Ubuntu* means that "we believe that a person is a person through other persons, that humanity is fixed up, assured, inseparably with yours." The community always comes first in African culture. The person is born out of and into the community; therefore a person will always be part of the community. Thoughtfulness towards and caring for others are all characteristics of *Ubuntu* as a philosophy of life (Le Roux, 2000: 43). Belonging to a society is part and spirit of traditional African life. Humanness is a key African philosophy in the sense of seeing human needs, interests and dignity as main to a human being and also in African Philosophy of Education (Letseka, 2000: 182).

According to Letseka (2000: 186) nobody is born with *Botho* or *Ubuntu*. These are mutually accepted and needed ethical principles that a person gains throughout his/her life and therefore education also plays a very important role in transferring the African philosophy of life. According to Archbishop Desmond Tutu, *Ubuntu* is a belief that "a person is a person through other persons, which my humanity is fixed up, assured up, inseparably with yours. When I degrade you, I steadily degrade myself" (Van Wyk, 2012: 49-50). Thus, we understand that *Ubuntu* is a powerful tool to strengthen a community, to communicate through community support, dignity and identity achieved through mutualism, empathy, generosity and community commitment (Van Wyk, 2012: 49-50). *Ubuntu* can be practiced in the community, when vulnerable learners need care and support. Care and support for vulnerable learners requires collaboration and a multi-sectoral response including government departments and non-governmental organizations (NG0s). Care and support for teaching and learning is not the only responsibility of the Department of Education, but teamwork is needed at national, provincial, district and community level (Department of Basic Education, 2010: 11-14).

Figure 27 below illustrates a learner-centered, collaborative multi-stakeholders approach to care and support in and through schools. Within this model, various stakeholders (from care givers to government departments) have responsibilities to ensure that the learner is able to attend school, complete school and achieve according to his/her level of abilities.

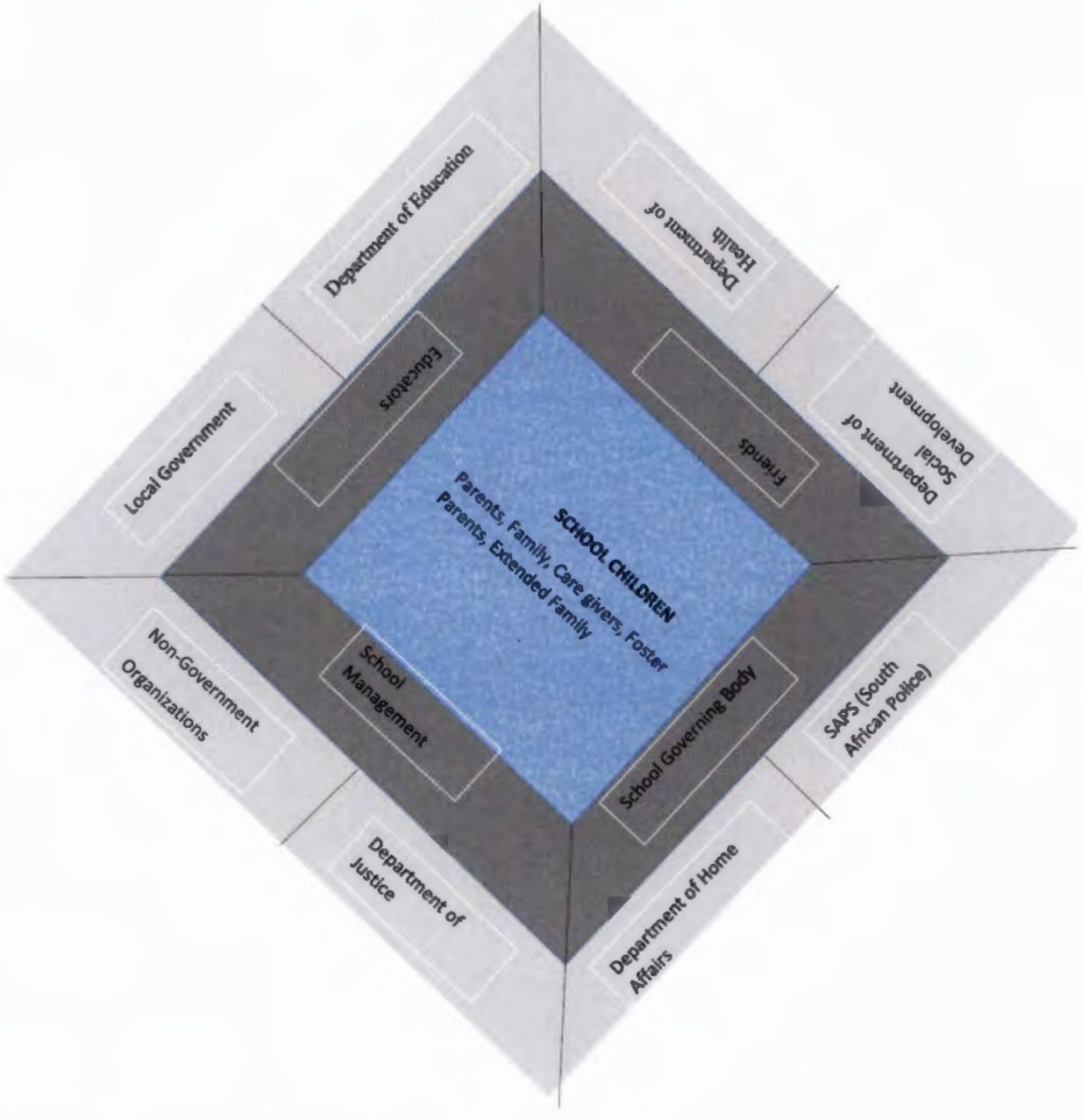

Figure 27: Network of Care and Support

The most helpful aspect of this framework (*Figure 27. Network of Care and Support*) is that the community can raise the children, if all stakeholders can work together and provide all children in the community with the support needed. Barriers like language and communication, disability, attitude, inflexible curriculum etc. influence a child's development. These barriers do not only influence the child, but also the school, the home, the parents, other children, the

community and other systems. Therefore the child's work will be affected by not performing according to the expected level.

5.6 The context

The contexts include a micro-, meso- and macro-context, which contain roles, norms and rules that shape the development of the child.

5.6.1 Micro-context

It is the primary factor around a child that influences his/her development e.g. Educators, school management, school support team, school governing body, learners (Berk, 2000: 27). Bronfenbrenner (2005: 1-4) puts forward the idea that a child's development is a product of different serious dimensions like context, process, time and the individual's personal characteristics. Furthermore, he defines the nature of the processes within the environment that influences development. The environment where children spend more of their time should be caring and supportive. He also identifies the significance of caring and preventive processes. Parents and educators should be careful to save the children from physical and psychological harm (Berk, 2000: 27). They must protect them from substance abuse, bullying and any environmental toxins. In any situation where the child belongs, like home, school, church and child care settings, the child should receive messages of encouragement not criticisms. In all settings, the adults must love the child unconditionally and spend time doing joint activities (Berk, 2000: 27).

Microsystems have the direct influence on the child. Bronfenbrenner uses the term 'bi-directional' to define the powerful connections that take place between mother and child, child and father, child and educator, understanding that the influences go both (bi)directions (Berk, 2000: 28). Bi-directional influences take place when individuals and groups of individuals interact and directly affect others who exist within the same level. The essential characteristics of the micro-system are the direct communication and contact with the child. In this context, the spirit of *Ubuntu* should emphasise the cultural variety between the parental home and the school. It connects a sense of belonging and respect in learners and fosters the tradition of the people. It also promotes and supports well-meaning indigenous customs and culture (Berk, 2000: 28).

5.6.2 Meso-context

This refers to two micro-systems working together, such as the connection between a child's home, school, neighbourhood and child-care centre or the connections between children's immediate settings and surroundings where the educator and the parent work together to educate a child that foster children's development (Berk, 2000: 28). The meso-context acknowledges the amount and quality of the connections between these settings, which have important influences on a child's development. This includes the relationship between the adults in a child's life. For example, how often do the parents and the educators talk on the progress report on school performance and the health condition of the child? (Berk, 2000: 28).

The development of the child changes between the settings. The expectations are not similar in pre-school and kindergarten. On top of that, it also takes account of changes the child makes between settings. Some children are confronted with totally new habits of performing things when they reach basic school. Any developmental changes in the child should be communicated in these settings (Berk, 2000: 28).

The principle of *Ubuntu* plays an important part where the parent is working far and the child becomes ill and needs attention. Arrangements may be made with the neighbour to take care of the child. *Ubuntu* equips learners with a sense of belonging as well as service to fellow human beings. It helps to develop learners' concepts of themselves, as well as to honour and cherish their parents as the ideal of adulthood. *Ubuntu* entails equipping learners with loyalty and honesty, respect for others and property, respect for human dignity, tolerance of differences, sensitivity towards the needs and requirements of others and instils care and passion for life (Berk, 2000: 28-29). At school level, educators are responsible for taking the child to health care institutions. In case of abuse or neglect, the Department of Social Development and SAPS should intervene (Department of Basic Education, 2010: 30-34).

5.6.3 Macro-context

The macro-system consists of factors that influence and sometimes support the child within the environment where the younger belongs such as cultures, norms and laws (Berk, 2000: 30). This is a better cultural context. The society and culture in which children are raised is the primary influence to all systems (Hook, 2010: 506). The ecological model of Bronfenbrenner's theory attempts to explain the differences in individuals' knowledge, development and abilities through the support, guidance and structure of the society in which they live. From the

researcher's own viewpoint, the theory of Bronfenbrenner and *Ubuntu* philosophy, the following assumptions, including person, health and environment are addressed. *Ubuntu* also focuses on the establishment of relationship among different persons and groups (Zulu, 2001: 154).

Some of the services from the community are unreachable; the community should make sure that all children have the primary needs that must be met in the micro-system settings like families and child-care centres that deal with Orphans and Vulnerable Children (OVCs) and Child Headed Households where they will spend time. The networking between the locations should be strengthened and supported. Partnerships between schools and NGOs are generally informal and currently they operate separately. At the community level, the Department of Basic Education is expected to build a network of identified service providers, like adopt a police, adopt a nurse and to coordinate referrals and mutual action to address the needs of vulnerable learners and out-of-school youths. The School Based Support Team (SBST) plays an important role in this regard. Partnerships between schools, parents and caregivers are also necessary for care and support for teaching and learning (Department of Basic Education, 2010: 30-40).

5.7 Roles and Functions by Different Stakeholders

The South African Government has pledged to "put children first" by being a signatory to the United Nations Convention on the Rights of the Child (1989) and by giving children special acknowledgement in the Bill of Rights of the South African Constitution. This pledge aims to certify that children's rights are supported and that the establishment is ready to enable all children to reach their full potential (Integrated School Health Policy, 2012: 6).

The Action Plan to 2014 is born out of the National Delivery Agreement 1: Improved Quality of Basic Education. It is one of the 12 negotiated charters signed by the Minister of Basic Education and key partners with direct responsibility for the improvement of basic education e.g. Department of Health (DoH), Departments of Arts and Culture, and the Department of Science and Technology. Other key partners are Department of Public Works, Department of Social Development, Department of Home Affairs, South African Police Services (SAPS) and NGOs. (Department of Basic Education, 2010: 30-40; Integrated School Health Policy, 2012:34). The roles and functions of different stakeholders are discussed below.

5.7.1 Department of Basic Education (DBE)

The DBE has the responsibility to ensure that educational outcomes are met and the rights to education for all children are recognised. The DBE then has lead responsibility for the delivery of inclusive school based packages of services and support through integrated programmes and creativities. The main roles and responsibilities of Department of Education (DoE) are as follows:

- The Department must communicate the roles and responsibilities of various Government and non-governmental role-players.
- It must ensure good communication with stakeholders through key cooperative governance structures, such as the National Action Committee for Children and HIV & AIDS (NACCA), the South African National Aids Council (SANAC), the National Child Care and the Protection Forum (NCCPF), the National Child Labour Programme of Action Implementing Committee, the Interdepartmental Coordinating Committee on Disability, the Social Cluster and the National Interdepartmental Committee on Early Childhood Development (ECD).
- The Department must establish a representative and managing structure that will guarantee the delivery of school-based care and support.
- The Department must develop an inclusive, holistic and integrated education and training system that is able to respond to diverse learning needs and ensure that all children of school-going age attend school regularly.
- Schools should provide one meal per day to all learners in Quintile 1, 2 and 3 in public primary and secondary schools and promote healthy lifestyles amongst learners in addition to safe nutritional practices.
- Health promotion by introducing and strengthening the evaluation of life skills, sexual and reproductive health (SRH) education and HIV prevention programmes in all primary and secondary schools.
- Make sure that all schools have clear policies on prevention and intervention in relation to drug abuse and seeks expertise from other Departments on drug education to assist in the prevention and management of drug use and abuse at schools.
- Ensure that no learner (or parent on behalf of the learner) is forced to reveal his or her HIV status to a school.

- Develop programmes and systems for use in schools to enable educators to identify vulnerable children and link them to the necessary care and support.
- Address the issue of child labour through inclusion of child labour-related issues in the curriculum.
- Start good relationships with external service providers like the police, NGOs, the Department of Social Development (DSD), and establish joint procedures for the referral of children identified as abused or neglected.
- Educators play an important role in the provision of psychosocial support to vulnerable learners. Look out for and address cases of discrimination, abuse and bullying within the education system (Department of Basic Education, 2010: 38-39; Integrated School Health Policy, 2012: 33-35).

5.7.2 Department of Health (DoH)

The DoH is responsible for the delivery of school health services whereas the Department of Education plays a key role in creating a supportive environment for the delivery of the Integrated School Health Programme and they offer health services to all learners and deal with issues that may hamper progress in learning (Integrated School Health Policy, 2012: 17). The Department of Health is required to:

- Offer services which/that consist of all primary health-care units attached to hospitals, clinics, community centres and all other services involved in parental and child health, rehabilitation and school health. The community-based restoration workers are valuable sources of information and support, particularly in rural communities.
- Be responsible for quality assurance for food safety provisioning and nutritional competence in the National School Nutrition Programme (NSNP).
- Ensure that skilled health professionals are in place to prevent child abuse through the promotion of better parenting practices, and through school-based nurses.
- Be responsible for community out-reach services through schools, including provision of health care services in schools.
- Provide health assessment and nutrition screening and counselling e.g. counselling on trauma and violence.
- Perform early and appropriate screening to identify disability on time, do identification and rectify the immunisation gaps.

- Be responsible for children with moderate and severe disabilities with assistive devices, such as wheelchairs, walking aids, spectacles and brail machines (Department of Basic Education, 2010: 30-31; Integrated School Health Policy, 2012: 17-20).

5.7.3 Department of Agriculture

The Ministry of Agriculture is responsible for ensuring food security through the provision of necessary resources and research services to farmer for the rearing and growth of both livestock and crops. They assist some schools in starting vegetable gardens by donating equipment and seeds. The vulnerable learners benefit from the projects of planting vegetables (Department of Basic Education, 2010: 30).

5.7.4 Department of Social Development (DSD)

The Department of Social Welfare focuses on the maximisation of human potential and promoting self-reliance and participation in decision making. Its focus is on the foundations and effects of social vulnerability and the delivery of incorporated services to communities, families and affected persons. The DSD provides funding for the delivery of legal, social welfare services and community development services to achieve the realisation of social services rights relating to children, older persons and other vulnerable members of society as expected in the Republic of South Africa. The Department is also responsible for community development services, like the promotion of development programmes, mainly those of youth development, poverty alleviation and sustainable livelihoods. Social workers are obliged to investigate cases reported or referred by the educators and other community members. They are responsible for the registration of Early Child Development centres for children aged 0-4 years and provide subsidies. They also work with schools to ensure access to social grants for qualifying children and to monitor the school attendance of grant recipients (Department of Basic Education, 2010: 32-33).

5.7.5 South African Police Services (SAPS)

The South African Police Services is the main stakeholder as far as the prevention of crime is concerned. Its goal is to create planned partnerships between the schools and the local community police and to develop strategies to address challenges like bullying, use of

dangerous weapons, gangs, substance abuse and other criminal offences (Department of Basic Education, 2010: 33).

5.7.6 Department of Labour

The Department of Labour is responsible for investigating reported cases of child labour and provide advice to schools regarding child labour related issues. Children who are engaged in child labour cannot perform according to their expected level in their school work (Department of Basic Education, 2010: 31).

5.7.7 Department of Home Affairs

The Department of Home Affairs offers many services to the citizens of South Africans, as well as foreigners who wish to visit, work or stay in South Africa. The Department's core functions are:

- To offer maintenance of the National Population Register (the civil registry), including the recording of births, marriage partnerships and deaths.
- To assist learners and community members to access supporting documents (such as Identity books, birth certificates and passports) through school based registration campaigns. The documents are necessary to access child grant, foster care grant, disability grant and other subsidies from the Department of Social Development.
- To manage and control the immigration services offered by the Republic of South Africa to foreign nationals (Department of Basic Education, 2010: 34).

5.7.8 Department of Safety

The Safety officer is responsible for monitoring and assessing dangerous and unsafe situations and comes up with preventative measures to make sure that the community is safe. They host School Road Safety events to promote more awareness of road safety for children when travelling to and from school (Department of Basic Education, 2010: 33).

5.7.9 Non-Governmental Organizations

A Non-Governmental Organisation (NGO) means a non-governmental public services establishment that is offering assistance to the community. Its responsibilities are:

- To create a positive educational environment and to participate in identification, support and development of vulnerable children.
- The do home visits, do lay counselling.
- Starting food gardens, child care services, literacy boost project and homework clubs are best led with the participation of communities and they are involved in reaching out-of-school youths.
- Their responsibilities include legal duties to ensure that children of compulsory school-going age are registered at school and attend classes regularly.
- Encourage parental involvement in screening, identification, assessment and support of learners experiencing different barriers to learning (Department of Basic Education, 2010: 40).

5.7.10 Department of Sports and Recreation (DSR)

The Department of Sport and Recreation has to ensure that no learner is prevented from participating in extra-mural activities because of lack of recommended uniform or non-payment of schools fees. The DSR works closely with the Department of Education to host various sporting events and trainings to promote sports in schools (Department of Basic Education, 2010: 34).

5.7.11 Department of Arts and Culture (DAC)

The role of the Department of Arts and Culture is to develop and preserve South African culture, to ensure social unity and nation building. It provides programmes targeting schools to foster appreciation of South African heritage and to promote art and music in schools and address gender-based issues (Department of Basic Education, 2010: 34).

5.7.12 Early Childhood Service Providers

Early Childhood Development (ECD) is made up of a range of service providers, such as public centres, community centres and home-based services. These services focus on addressing the direct basic developmental needs of children and they focus on general barriers to learning, such as poor nutrition, family breakdown and health issues. The early-childhood development services are responsible for training caregivers and educating parents to improve their knowledge, basic skills and interacting with young children. They play an important part in improving knowledge and understanding in order to address barriers to learning including disability (Integrated School Health Policy, 2012: 35).

5.8 Chain of Command in the Provincial Department of Education

The chain of command for the Department of Education flows from the provincial level to the district level right down to the school level. It ensures that all stakeholders should perform roles and responsibilities for successful support to all role players for the open-minded development of teaching and learning in all education institutions. Figure 28 below illustrates the chain of command from provincial level to district level.

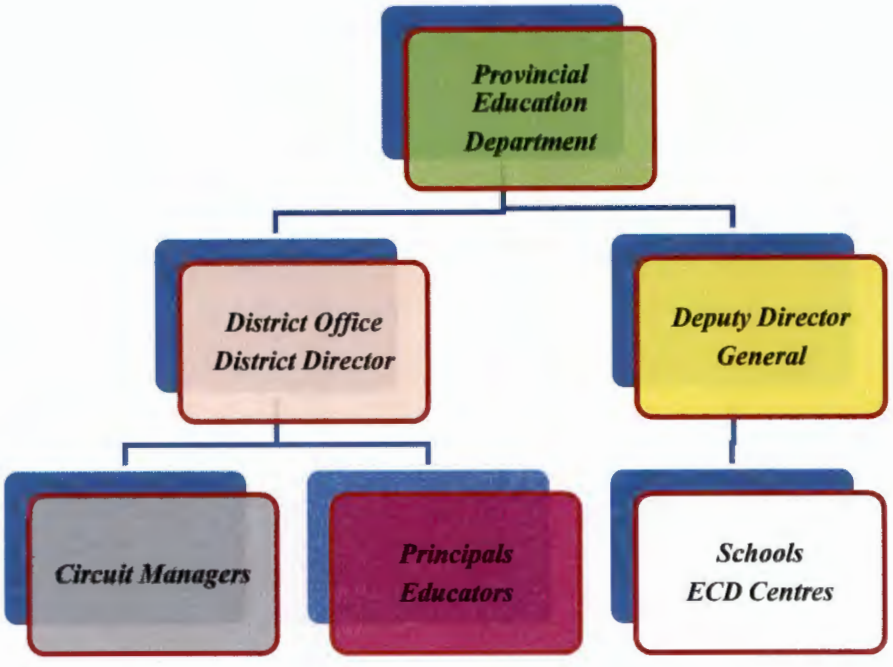

Figure 28: Levels of Education Management (Adjusted from Department of Education, 2012)

5.8.1 Level of Education Management and Accountability

The education district office is the sub-structure of the Provincial Education Department (PED) falling directly below the provincial head office. A district receives and passes on managing power from the PED in the form of sharing and is responsible to the PED in terms of its performance and functions. The district director's official line of responsibility is generally to the Deputy Director General (DDG) responsible for District Coordination. The District Office represents the power of the PED in every day managerial and qualified communications with schools. It is the public face of the PED in its district area. It provides services to the education organisations for which it is in charge (Department of Education, 2012: 10). They are divided into three main parts.

5.8.1.1 Support

The Department of Education must provide support to education institutions within a district in order for them to do their work in line with education laws and policies. They also help the school principal and educators to improve the quality of teaching and learning in schools. Adding to that, they work as an information link for education institutions within the district. They also provide a supporting environment for the development of educators and

administrative staff in line with the Occupation Specific Dispensation (OSD) (Department of Education, 2012: 10).

5.8.1.2 Accountability

Accountability is key in every situation. All officials heading education institutions in a district must account for their performance. They are the accounting officers to the Provincial Education Department for the performance of schools in a district. They are accountable in terms of performance agreements that specify the functions and responsibilities of district officials relating to appropriate policies (Department of Education, 2012: 11).

5.8.1.3 Public information

They provide information and consult with the public in an open and transparent manner. They maintain *Batho Pele* principles in all education institutions including schools. The public and district staff are required to demonstrate the *Batho Pele* principles which consist of consultation with clients, setting and keeping to service standards. They are also responsible for increasing access to services, ensuring courteous behaviour, providing the required information to the clients, acting openly and transparently, redressing sub-standard performance and ensuring value for money. District staff are responsible to the South African Council for Educators (SACE) and Code of Professional Ethics for Educators (Department of Education, 2012:11).

5.8.2 Education District

All provinces are sub-divided into education districts. An education district is the environmental area inside a province which has been established by the MEC for Education for the purpose of effective education management and service delivery. The first level of administration within the provinces, the district is the second level of the administrative is a circuit. A Provincial Education Department sub-divides its district into circuits in order to bring services closer to the education institutions for continuous support, monitoring and control (Department of Education, 2012: 11).

5.8.3 District office

A district office is the managing sub-unit of the Provincial Education Department for an education district and it is the head office. Its duty is to offer support to teachers and learners in schools and ECD centres in its district. District offices carry the front-line responsibility for service provision in education institutions (Department of Education, 2012: 11).

5.8.4 District Director

The district director is a head of the District in terms of the Occupational Specific Dispensation (OSD) and is the head of an education district office. The district director must implement prescribed functions using powers given by the head of the Provincial Education Department (Department of Education, 2012: 12).

5.8.5 Circuit Manager

The circuit manager (Education Institution Manger in terms of the OSD) is the head of a circuit office. The circuit manager performs recommended functions using powers given by the district director (Department of Education, 2012:12).

5.8.6 Delegations

The roles and functions of a district office have one overarching purpose, which is to promote the implementation of quality education and improve service delivery in all education institutions. Delegation is an important tool which a Provincial Education Department authorises a district director to perform the tasks that a district office must perform in order to fulfil its roles. The district director is accountable to Head of the PED in terms of such delegations. The District director must ensure that a circuit manager receives the appropriate delegations to fulfil the functions assigned to the circuit office and the circuit manger is accountable for them (Department of Education, 2012: 19).

5.8.7 Communication

Communication is the foundation of all human relationships. It helps to spread knowledge and information among people. Therefore communication plays an important role in the

Department of Education when communicating with principals, educators, parents, learners and community members. Therefore oral and writing as a means of communication should be considered to make sure that service delivery is accomplished. During workshops, case conferences and meetings, communication is used (Department of Education, 2012: 43).

5.8.8 Mandate and Scope of the Policy

There are many laws and policies promoting the establishment of an inclusive system, e.g. the SA constitution, Norms and Standards for Educators, Code of Professional Ethics for Educators. Some of these policies are listed in Chapter two section 2.5 of this study. The responsibilities of policy implementers are the following:

- Education district offices must make sure that all learners have access to education of high quality, since district offices are the link between Provincial Education Departments, their education institutions and the public.
- The policy is part of a Government initiative to improve the ability of the Public Service to answer to the challenges in the entire Government settings. Policies are part of the initiatives taken on by the Ministry of Education, later guided by the Minister of Basic Education, recommended by the Council of Education Ministers, to raise the quality of teaching and learning and to be responsible for the resources needed to accomplish the objective. Such initiatives include the e-learning Policy, *Transforming Learning and Teaching through Information and Communication Technologies (ICTs)* (2003), *National Policy Framework for Educator Education and Development* (2006). The South African Schools Act (SASA) adjusted to create legal necessities for the roles of the principal and to define the minimum requirements for public school infrastructure. The Occupation Specific Dispensation for educators and public servants (2008*), the Integrated Strategic Plan for Educator Education and Development in South Africa*, 2011-2016 (2010), Schooling 2025 and Action Plan to 2014: *Towards the Realisation of Schooling 2025.*
- Education districts are part of the provincial sphere of government. They have no original powers or functions prescribed by law but operate in terms of national and provincial legislation and delegations. This policy is to bring about a mutual approach to the different organisations and delegation of influences and resourcing of education

districts through all Provincial Education Departments (Department of Education, 2012: 5).

5.8.9 Limitations of the Policy

The limitations of this policy are acknowledged. Its implementation will not reduce embedded socio-economic differences between the communities that the district offices serve. Education may never process any activities on its own and achieve. Though some schools are functional, their mission is remarkable. They go the extra mile by offering opportunities for learners to rise above their conditions. District offices have the compulsory roles, delegated powers, good resources and skills in order to perform their core functions, and to ensure that special support is given to districts where the educational needs are valued. In combination with other initiatives such measures will promote more equal possibilities of educational success across all districts (Department of Education, 2012: 6).

5.8.10 Equity and District Organisation

The Constitution defends the citizen's right to education and equal access to government services. The reality is that educational opportunity and educational success are unequally distributed and the intensity and quality of service delivery differs from education district to another across the province. The situation of district offices is not uniform in all provinces. Some district offices know their roles and perform them to a high level of competence. There are main limiting factors on districts' success:

- Lots of education districts are responsible for more schools and cannot provide adequate services to them.
- The delegated powers, roles, relationships and lines of accountability of provincial head offices, districts and schools are not clearly formulated, not understood and members are never trained.
- Various district offices do not have the delegated authority to plan and develop their programmes; they manage their own budgets and recruit staff members in their own offices or in schools. District directors need delegated decision-making authority to improve learning performance. More funds should be budgeted for districts and delegated authority to use such resources successfully. Lack of such powers creates uncertainty, hampers service delivery and hampers quality management. Service

delivery by many district offices falls behind of what the institutions and the public expect (Department of Education, 2012: 7).

5.8.11 Roles and Responsibilities of the District Based Support Team (DBST)

This is the management structure at the district office. Their responsibilities are to coordinate and promote inclusive education through training, curriculum delivery, and distribution of resources, development of infrastructure, identification, assessment, support and addressing barriers to learning. The DBST must provide leadership and general management to ensure that schools within the district are inclusive centres of learning for care and support. Furthermore the basic accountabilities of DBSTs are to:

- Respond to requests for assistance from School Base Support Teams (SBST);

- Offer direction in respect of any concessions, accommodations, additional strategies, programmes, services and resources that will improve the school based support plan.

- Identify learners for outplacement into specialised settings e.g. special schools, to access specialised support services attached to ordinary schools or Full Service Schools or to access high level outreach support (Department of Education, 2014: 30).

5.8.12 Roles of School Governing Bodies

The school governing bodies (SGBs) must make sure that the culture, ethos and policies of the school are inclusive, promote partnership of all learners and reduce marginalisation. A sub-committee of the SGB must be established to manage learner support and inclusion. The SGB must monitor the implementation of the Screening Identification Assessment and Support (SIAS) process at school and to ensure that possible measures are seriously pursued to provide accommodation for learners with additional support needs, including learners with disabilities (Department of Education, 2014: 35).

5.8.13 Roles of Parents and/ Caregivers

Acknowledging the essential role of parents/caregivers in education and training is the key factor in the early identification of barriers. Parents/caregivers' observations and comments can lead the educator to find the area of concern relating to the barriers that a learner experiences. Parents/caregivers' should be part of identification and assessment processes involving their child, and should be regarded as equal partners in the process. Parents are responsible for:

- Taking responsibility for the support of their children in the inclusive setting and have access to information on the kind of support needed by their children.
- Should be empowered to understand the potential of their children and how it can be developed and must make effort to ensure that their child has access to an appropriate early intervention programme which is available in their area.

Parents/caregivers must play a meaningful role in forming a partnership with their educator to ensure that the support outlined in the Individual Support Plan is successfully implemented (Department of Education, 2014: 36).

5.8.14 Roles and Responsibilities of the Principal

The role of the principal is to lead and manage the planning, delivery, evaluation and improvement of the education of all learners in a community through the strategic arrangement of resources provided by the Department of Education. The principals must increase the knowledge base of educators within their schools relating to learners' learning and the quality educator practice. The principal is accountable for the overall leadership and the management and development of the school as informed by Government policies. The core accountabilities of all principals are to:

- Ensure the delivery of a comprehensive, high quality education program to all learners;
- Provide a child safe environment in connection with child safe standards;
- Be executive member of the school council and implement decisions of the school council;
- Establish and manage financial systems in connection with the Department and school council requirements;

- Represent the Department in the school and the local community and to contribute to system-wide activities, including policy and strategic planning and development;
- Appropriately involve staff, learners and the community in the development, implementation and review of school policies, programs and processes (Department of Education, 2014: 37).

5.8.15 Roles and Responsibilities of the Educator

The educator is responsible for the planning, preparation and teaching of curriculum to achieve specific learner outcomes. The educator engages in critical thinking and analysis in order to improve knowledge and skills to successfully involve learners and improve their learning. He/she plays a major role in assisting the school to improve learners' performance and educational outcomes. Therefore educators are expected to:

- Have the content knowledge and educational practice to meet the diverse needs of all learners;
- Maintain records of class attendance and recording learner progress;
- Assist staff to use learner data to inform teaching approaches that enable targets related to improving learner knowledge acquisition outcomes to be achieved.
- Gather information and identify learners at risk of learning interruption and schools dropout;
- Provide educator-development in classroom-based interventions to address the support needs identified (Department of Education, 2014: 35).

5.8.16 Roles and Responsibilities of the Site Based Support Team (SBST)

The Site Based Support Team is a team at the school level supporting referred learners who are experiencing different barriers to learning and development and further support educators by providing different strategies to support their learners in their classrooms. The SBST is expected to:

- Respond to educator's requests for assistance with support plans for learners experiencing barriers to learning.

- Review educator development support plan, gather information required and provide direction and support in respect of additional strategies, programmes, services and resources to strengthen the Individual Support Plan (ISP).
- Where possible, educators request assistance from DBST to improve Individual Support Plans or support their recommendation for the placement of a learner in a specialised setting (Department of Education, 2014: 31).

5.8.17 Roles of Learners

Wherever possible, learners themselves should be involved in assessing their progression. This means that learners should own perception of themselves and their learning is crucial when identifying the need for support. The learning needs, social relationships and emotional growth of learners need to be taken into account when decisions are made about the site where they are to receive additional support. Such decisions cannot be made without consulting the learners themselves. Consent forms should always be obtained from older learners who are being assessed and confidentially should be adhered to (Department of Education, 2014: 37).

5.9 Conclusion

Portraiture as the methodology which was used in this study was discussed. This study has concluded and clarified the use of portraiture and its aims being to recognise and listen to the voices of parents, educators and learners at schools, so as to empower different stakeholders within and outside the school by acknowledging them as the "creators of school culture" (Lawrence-Lightfoot, 2005: 15).

The micro-context and macro-context, which contain roles, norms and rules that shape the development of the child should also be considered for learner support. Different role players like the Department of Education, Department of Health, Department of Social Development, Department of Home Affairs, and NGOs in the education play an important role of the child in that they assist the learners to achieve their potentials.

Principles of inclusive education should be implemented and all learners should be treated equally irrespective of their disabilities. Learners also need to be prepared to engage in society, to access meaningful citizenship and to acknowledge the values of human rights, freedom, tolerance and non-discrimination. The Department of Education from provincial level down to

the district should perform their roles and responsibilities, for the successful support to all role players for progressive improvement of teaching and learning in all education institutions.

CHAPTER SIX
CONCLUSIONS REGARDING FINDINGS, RECOMMENDATIONS, LIMITATIONS AND OVERALL CONCLUSION

6.1 Introduction

In this chapter, the perceptions of the participants around the integration of African Indigenous Health Knowledge Systems in the basic education for special need learners in South Africa and Lesotho are provided. The discussion includes the presentation of findings, converged data, ideal portraiture, recommendations, and contributions, recommendations for further research, limitations and conclusion drawn from the study.

6.2 Findings

The following findings transpired from the research on independent participants (SGBs, SMTs, educators and learners) from the developing and developed contexts and their experiences in accommodating learners with special education needs. Table 6 below shows the findings from developing and developed context.

Table 6: Findings from Developing and Developed context.

DEVELOPING CONTEXT	*DEVELOPED CONTEXT*
Learners acquire knowledge in different or segregated classrooms	All learners are accommodated in one classroom regardless of any disability.
Insufficient support from parents (lack of parental involvement), district officials and community.	Parental support is good; parents of able learners do not feel ashamed to register their children at this school.

The environment is supportive and tolerant for teaching and learning.	The environment is supportive and tolerant for teaching and learning.
Utilization of storytelling, drawings and indigenous games like board games (*morabaraba), diketo,* playing, and dance are of assistance in teaching and learning.	Utilization of storytelling, drawings and indigenous games like board games (*morabaraba), diketo*, playing, and dance are of assistance in teaching and learning.
Developing towards physical adaptation to the classroom environment.	Physical adaptations to the classroom environment are in good condition.
There is minimal participation of different stakeholders and the community members for learner support.	There is maximum involvement and participation of different stakeholders and the community members for learner support.
Feeling of despair because they are faced with many challenges in the accommodation of the learners with Special education needs.	More energetic, supportive in order to achieve the potential of each child.
Different teaching styles are used in teaching and learning for inclusion of learners with special education needs.	Different teaching strategies in teaching and learning are used for all learners.
Assistance with individualised teaching methods.	Assistance with individualised teaching methods.
Work as a team and educators support each other.	Works as a team and all staff members at school support each other.
Insufficient/lack of resilience as they depend on government support.	More resilient as educators work hard without full support of the Department of Education. They work more hours for the benefit of the child and need to see their learners reaching their optimal goals.
Indigenous games assist all learners in learning, irrespective of any disabilities and educators find their teaching easy.	Indigenous games play an important part in learning for all learners, irrespective of any disabilities and educators find their teaching easy.

Storytelling benefited learners, especially for hearing impairment learners as there is a communication problem with their parents.	Storytelling benefited their learners in different ways e.g. teaching of culture and their traditional norms, logical thinking, sequencing.
Lack of resources (human resources like speech therapist, occupational therapist, social workers, psychologist).	Lack of resources (furniture, human resources e.g. speech therapist, occupational therapist, social workers, psychologist).
Government is supportive.	The Government support is minimal and sometimes they end up utilizing their own resources. But despite that they are capable to offer support to all learners.
Insufficient training on Inclusive Education practices.	Lack of training on Inclusive Education practices.
Principles of *Ubuntu* are experienced as they instil kindness and an eagerness for life.	Principles of *Ubuntu* are accomplished as it entails equipping learners with loyalty and honesty, respect for others and property, respect for human dignity, tolerance of differences, sensitivity towards the needs and requirement of others.
Diverse cultural backgrounds of learners are taken into account.	Diverse cultural backgrounds of different learners are taken into consideration
Lack of adapted learning material for partially and total blind learners. Teaching and learning materials for blind learners are limited. Question papers for blind and partially blind learners were not adapted e.g. Study the diagram and answer the questions below, and the prints were not enlarged.	Material used accommodates all learners.
Educators have tolerance and patience because learners learn according to their pace and level of understanding. They spend a lot of time before introducing new activity.	Educators have tolerance and patience because learners learn according to their pace and their level of their abilities. A lot of time is consumed before the introduction of new concept.

Learners are staying in the hostel and few are commuting.	All learners are commuting to school. The parents and the principal believe that there is no disability community; learners should be staying with hearing people, not in isolation.
Learners are good in sporting activities.	Learners excel and have talent in sporting activities.

6.3 Converged Data from Developing and Developed Contexts

The data from developing and developed contexts were converged and crystallized. Table 7 below provides an overview of the converged data.

Table 7: Converged data

- There is no segregation, discrimination or compartmentalization of learners.
- Good parent-teacher relationships.
- The environment is conducive and supportive for teaching and learning.
- Utilisation of indigenous teaching methods.
- Physical adaptations of the school are well developed.
- There is a maximum involvement /participation of different stakeholders.
- Educators are enthusiastic in stimulating the potential of each child.
- Team work among staff members.
- Educators are resilient.
- Supportive Government.
- Principles of *Ubuntu* are practiced.
- Identity is encouraged.
- Patience and tolerance is exercised.
- Learners are not isolated from the community.
- The use of drawings in teaching is important as it can disclose or reveal hidden emotions.

6.4 Ideal Portraiture

The examinations and assessment of good qualities from developing and developed contexts were understood and constructed. Figure 29 below shows the characteristics of ideal portraiture. Three master themes emerged from the data to form the pillars of the ideal portraiture. These themes are Creation of a collective context for learning; Learner-centred approach and Stakeholder mobilization and involvement

Figure 29: Characteristics of Ideal Portraiture


Ubuntu is the priority; all members acknowledge, respect and accept each other
Creating an inclusive environment where equality and diversity is embraced
Promote better communication and consultation between all stakeholders
Identity is encouraged; learners know their identity before being admitted into the school
Creation of Collective Context of Learning
Stakeholder Mobilisation and Involvement
Improve the rights and responsibilities of parents, learners and educators.
There is a mutual relationship amongst different stakeholders
Integration of learners irrespective of race, colour, sex, origin, culture, language, sexual orientation, HIV status and disability
Acknowledgement of cultural differences in the classrooms
Developing a community-based support system which includes a preventative and developmental approach for support.
Learner-Centered Approach
Sense of belonging is encouraged where learners stay at their respective homes with their families
There is no segregation or discrimination of learners
Fostering holistic and integrated support provision through inter-sectoral collaboration and educators are resilient

6.4.1 Introduction

The ideal portrait that emerged from the data (***refer to Figure 29***) formed three core strategies that will be discussed below. In the ideal strategy the educationist should focus on the creation of a collective context for learning; a learner-centered learning approach and stakeholder mobilization and involvement. Below follows a brief description as deduced from the data.

6.4.1.1 Creation of Collective Context of Learning

The context of learning is an establishment or a setting where learning is facilitated. It is the context where teachers have the ability to use specific teaching skills, methods and strategies for structuring lessons, including evaluation tools and techniques for assessing the performance of the learners formatively and summative.

Noteworthy to mention that learners come from different backgrounds and diversity need to be embraced, valued and respected. A context where teachers know how to display the self-image, values and personalities. In the learning context, the spirit of *Ubuntu* forms part of the learner's environment. Therefore, the following factors need to be considered: interpersonal support; classroom and school culture; protection against harassment and active communication. Hence the following points are valuable in a collective learning context:

- *Ubuntu* is the priority; all members acknowledge, respect and accept each other;
- Creating an inclusive environment where equality and diversity is embraced; and
- Heritage and cultural identity is encouraged; learners know their identity before being admitted into the school, e.g. family, clan and community

6.4.1.2 Learner-Centered Approach

This approach is encouraging in teaching and learning and it is an active and cooperative learning. It helps learners to develop and own skills like decision making, problem solving, team work and presentation skills.

At this point, the method of teaching and relationship between the teacher and the learner are important. The manner in which a classroom is structured, the nature of the curriculum, the culture of the classroom, life-long learning plays a vital role. The approach shifts the focus of teaching from the teacher to the learners and the learners are at the centre of learning. It is good

in keeping learners engaged and ensuring effective learning. The following points are important in learner-centered approach:

- Acknowledgement of cultural diversity in the classrooms;
- Integration of learners irrespective of race, colour, sex, origin, culture, language, sexual orientation, HIV status and disability;
- Sense of belonging is encouraged in the classroom as well as where learners stay at their respective homes with their families;
- There is no segregation or discrimination among learners;
- Fostering holistic and integrated support provision through inter-sectoral collaboration and educators are resilient; and
- Developing a community-based support system which includes a preventative and developmental approaches, e.g.

6.4.1.3 Stakeholder Mobilization and Involvement

Collaboration between stakeholders and schools can be a mechanism for increasing expert in teaching and learning. Such partnerships can take any forms like Government departments, NGOs and stakeholders etc. Community involvement creates the mutual respect and a strong cooperative among teachers. Teachers will have the opportunities to discuss the performance of learners with their parents.

Stakeholder mobilization can be done by holding parents' meetings, to establish a process for allowing helpful dialogue about education practices, and providing mechanism for sustainable collaboration that focus on strengthening support. Important points for stakeholder mobilization and involvement are:

- Promote better communication and consultation between all stakeholders;
- Improve the rights and responsibilities of parents, learners and educators; and
- There should be a mutual beneficial relationship amongst different stakeholders.

Furthermore, the ideal portraiture is embraced by the following facts:

a) **Identity of African children:** Its focus is on the encouragement and promotion of self-identity and cultural identity of children. It operates for all children regardless of race, ethnicity, as well as events and circumstances that are unique. The overall findings underscore the importance of considering unique factors to the everyday lives of the cultural groups while demonstrating the danger of a one size fits all model when studying children.

b) **Values and morals**: According to WP6 (2001: 11) the values of human dignity, the achievement of equality and the advancement of human rights and freedom should be taken into consideration. These values call for all of us to take up the responsibility and challenges of building a humane and caring society, not for a few but for all citizens and to make sure that all learners, with and without disabilities are respected and valued. This includes ensuring that all learners are included in the learning process so as to follow their potential. Diversity in the classroom can be embraced in many ways, though dancing, storytelling (*ditshomo)* and play. No learner should be made to feel threatened or excluded from class participation.

c) **Virtue:** Accommodating all learners in one classroom, without any discrimination ensured that teaching and learning took place successfully. There is no segregation and learners support and care for each other. Diversity is embraced by promoting equality, providing a safe learning environment where discrimination or harassment do not occur on the basis of colour, age, race, disability, ethnic origin, gender, family status, nationality etc.

d) **Learning and teaching style:** Inclusive Education is a larger than formal schooling and acknowledges that learning also occurs in the home and community, within formal and informal settings or structures. The application of different teaching styles (multiple intelligences), differentiating methods of assessment and content, where both abled and disabled learners assist each other in learning is also vital in teaching and should be taken into consideration. Utilization of indigenous games as building blocks in learner's education is of assistance in teaching and learning.

e) **Outcomes:** The acceptance of principles and values contained in the Constitution and White Paper on Education and Training; human rights and social justice for all learners; participation and social integration; equal access to a single; inclusive education system; access to the curriculum, equity and redress; community responsiveness and cost-effectiveness. Therefore, inclusive education in turn promotes the recognition of human rights and social justice in the wider context.

Portraiture allows the researcher to "reach beyond the walls of the academy" (Lawrence-Lightfoot & Davis, 1997: 9) and take on a role in contributing to social change by changing the attitudes, behaviour, teaching methods, curricula and environment to meet the needs of all learners.

Therefore the **contributions** of this research are briefly:

- The inclusion of the *Ubuntu* principles as a grounding philosophy in teaching and learning. The study contributes to holism as a fundamental assertion of indigenous education and indigenous philosophy (Chapter one: section 1.6.2 and Chapter five: section 5.5).
- Emphasize identity as part of learning. The interpretation of holism in an indigenous educational and philosophical context involves the nature of the self where the person is believed to have five dimensions: the emotional, intellectual, intellectual, physical and spiritual (Chapter six section 6.2).
- Highlights the holism principle in teaching and learning. To the dimension of the person, a holistic educational philosophy is beneficial because it emphasises the importance of reaching the learner in various ways (Chapter one: 1.6.6 & Chapter two).
- Illuminate various teaching strategies for learners with special needs (Chapter five: section 5.3.3).
- Improve the mechanism of integration of AIHKS, especially psychosocial health issues, in the Basic Education Curriculum for all learners (Chapter five: section 5.3).
- Study contribution to broaden the practice of inclusive education by integrating AIHKS (especially psychosocial) aspects (Chapter six: 6.4).
- The ideal portraiture (p. 180- 181)

6.5 Recommendations

Recommendations were put together in order to establish an ideal portraiture by acknowledging and respecting differences in all learners. This was irrespective of whether these differences were due to age, gender, ethnicity, language, class, disability and HIV & AIDS or other infectious diseases. They also focused on changes in attitude, behaviour, teaching methods, curricular and the environment that combine to meet the needs of all learners. They also serve to instil the principles of *Ubuntu* and culture. This is what the researcher has reflected on and interpreted the collected data which was observed during data gathering.

The recommendations made in this study were informed by the views of the respondents and the outcome of the literature review. In order to promote the integration of African Indigenous Health Knowledge Systems in the basic education of learners with special needs the following recommendations were suggested:

- All stakeholders e.g. parents, educators, community members, traditional healers and traditional leaders should take part in the education of learners irrespective of any disability.
- Adapted learning material and reasonable accommodation of individuals' requirements must be made ensuring provision for individualised support measures by facilitating the learning of brail; sign language and the introduction of orientation and mobility skills.
- The good practice of including or allowing all learners in the same classroom by developed context is of a good quality, the developing context should adopt or implement that practice.
- Schools and members of the community including NGOs must be involved in ongoing advocacy initiatives that try to identify and include out of school learners, and raise awareness about barriers to learning. All schools should attempt to familiarise educators with the key principles of the inclusive education policy in order to provide the necessary support.
- There should be continuous support from the District Based Support Team (DBST). The Ministry of Education should provide and encourage regular school educators with in-service training to equip them with appropriate techniques and skills on management of learners with special needs with the intention of learners reaching their goals.

Training should be on-going and should include District Based Support Teams, different stakeholders, NGOs, government departments and parents.

- Indigenous games including different learning styles, and curriculum differentiation should be implemented so that all learners can be accommodated in order to develop a flexible curriculum and ensure access to all learners.
- Education should be provided for all learners and no learner of school-going age in the community should be excluded from school for a reason that is a violation of the South African Schools Act (SASA) (1999) or which contradicts the main provision of White Paper 6.
- Persons with disabilities should not be excluded from the general education system on the basis of disability; they should access an inclusive, quality and free primary and secondary education on an equal basis with others within the community.
- The syllabus should include issues related to the integration of AIHKS, to empower learners by developing individual strengths and enabling them to participate critically in the learning process.
- Sufficient support from Government Departments should be established.
- Relevant resources (furniture, human resources like speech therapist occupational therapist, social workers and psychologist).
- Educators should be encouraged to participate in subject-specific professional learning communities where groups of educators meet regularly to engage in professional development studies and activities in order to reduce the feeling of despair because of changes in the education system.
- Pursuing the holistic development of centres of learning to ensure a barrier-free physical development and a supportive and inclusive psycho-social learning environment and development towards physical adaptations to the classroom environment.
- Educators be trained on resilience so that they can manage to work in difficult situations and not to always depend on government support all the times.
- Schools with an inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building inclusive societies and achieving education for all.
- Incorporate AIHKS in the Basic Education curriculum of learners with special needs, the involvement of different stakeholders should be emphasised.

The caring school environment should contain the following attributes:

- The school atmosphere should reflect a culture of respect for all people in the institution and the community.
- All members in the school should respect each other including non-teaching staff and should be involved in overcoming prejudice amongst themselves.
- Educators and parents should recognise that all learners have the potential to gain knowledge, the abilities of all learners are equally valued and must be treated equally including learners with disabilities and other learners who are experiencing barriers to learning.
- Awareness raising activities and programmes are developed to build inclusiveness in schools.
- All forms of discrimination are actively addressed and parents of disabled children are involved in promoting awareness about negative effects of discrimination against people with disabilities.

6.6 Recommendations for Further Research

The following aspects can be researched further:

A wider variety of approaches could have given the researcher an opportunity to gain more knowledge on actual African Indigenous Health Knowledge Systems practices. Therefore an ethnographic approach is highly recommended for future studies. Further studies including larger sample sizes, can be conducted in other provinces in South Africa and outside countries. This would provide more insights into different geographical areas on the use and importance of incorporation of AIHKS in the Basic Education curriculum of Learners with Special Needs as a way of reducing the impact of dropout rates of learners and minimize the barriers to learning and development.

6.7 Limitations

Several weaknesses and limitations were identified:

A major limitation of this study is that there was limited literature on, and documentation of the integration of African Indigenous Health Knowledge Systems in the Basic Education

curriculum for learners with special education needs. The findings of the study cannot be used to form the whole picture (generalization) about challenges facing educators with regard to the implementation of inclusive education by integrating AIHKS in the Basic Education curriculum of learners with special needs. This is because the researcher conducted her study only within two special schools, one in South Africa in the Free State Province and another one in Lesotho, Maseru District. Malcolm (2012: 394), states that researches are not aimed at the generalization of the results but the extension of understanding. The description enables others to understand similar situations and extend or spread these understandings in later research. The area is fairly new, and there has been very little research done, especially in Africa, and particularly in South Africa and Lesotho.

Furthermore, when visiting schools; district personnel are often seen as officials from the Department who visit the schools to merely monitor the educator's performance, not offering support to educators so that they prop up learners encouraging them to perform better in class. The educators could therefore have felt obliged to give positive answers even if these answers were not the true reflection of how the really felt.

The study focused on the challenges facing teachers with regards to the implementation of inclusive education. The findings of the study cannot be generalized beyond the other districts and provinces in South Africa and Lesotho.

6.8 Conclusion

The researcher pursued the experiences of the participants from the developing and developed contexts which accommodates learners with special needs education in two special schools; one in South Africa in the Free State Province and another school in Lesotho in the Maseru District. In doing so, the research aimed to provide an ideal portraiture for the establishment of a constructive educational framework towards the integration of African Indigenous Health Knowledge Systems into the basic education curriculum for learners with special needs in education. This was explored in light of the inclusive education policy framework. The researcher believes that a systematic analysis and documentation of the integration of AIHKS in the basic education of learners with special needs could provide valuable information in the prevention and alleviation of barriers to learning and development of learners who have dropped out of school because of the inability of the education and training system to

accommodate the diversity of learning needs and those learners who continue to be excluded from it.

The discussion shows the inclusion of stakeholders such as parents and community leaders in the integration of AIHKS in the education of learners with special needs can make significant contributions to improve performance and minimize barriers to learning. The parents, educators, communities and societies have to work together to build a nation of success, good health, respect and love. Children growing up in *Ubuntu* communities will actually belong to the whole community in the sense that the community takes extra special care for them. There will be reduced amounts of homeless children because all children are loved and cherished by the community and protected against any harm.

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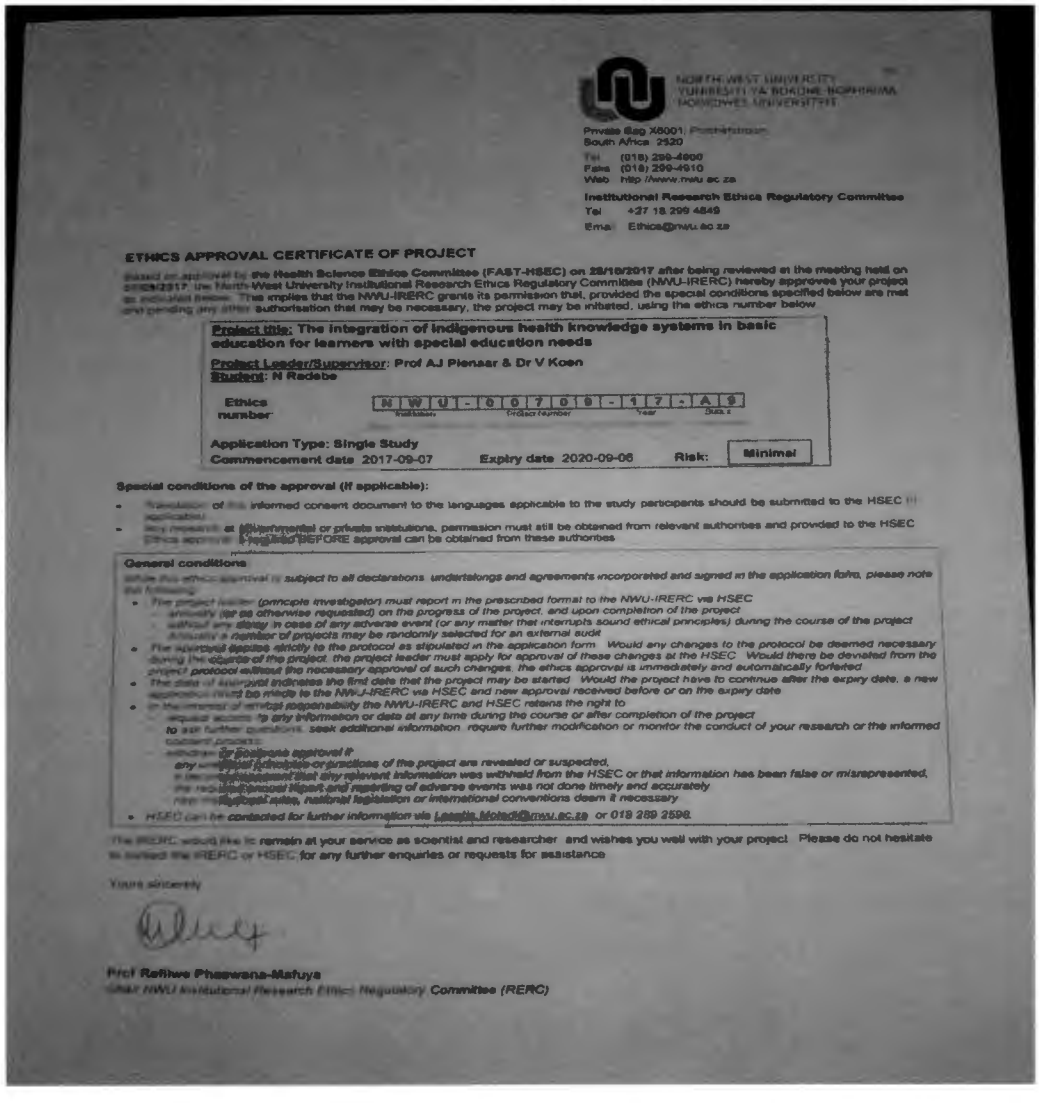
Appendixes

Appendix A: Ethics Approval Certificate



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

Private Bag X6001, Potchefstroom
South Africa 2520

Tel (018) 299-4900
Faks (018) 299-4910
Web http://www.nwu.ac.za

Institutional Research Ethics Regulatory Committee
Tel +27 18 299 4849
Email Ethics@nwu.ac.za

ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by the Health Science Ethics Committee (FAST-HSEC) on 28/10/2017 after being reviewed at the meeting held on 05/09/2017, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby approves your project as indicated below. This implies that the NWU-IRERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below

Project title: The integration of indigenous health knowledge systems in basic education for learners with special education needs

Project Leader/Supervisor: Prof AJ Pienaar & Dr V Koen
Student: N Radebe

Ethics number: NWU-00070-17-A9
(Institution - Project number - Year - State)

Application Type: Single Study
Commencement date 2017-09-07 **Expiry date** 2020-09-06 **Risk:** Minimal

Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the HSEC (if applicable)
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the HSEC Ethics approval is granted BEFORE approval can be obtained from these authorities

General conditions

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principle investigator) must report in the prescribed format to the NWU-IRERC via HSEC
  - annually (or as otherwise requested) on the progress of the project, and upon completion of the project
  - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project
  - Annually a number of projects may be randomly selected for an external audit
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the HSEC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-IRERC via HSEC and new approval received before or on the expiry date
- In the interest of ethical responsibility the NWU-IRERC and HSEC retains the right to
  - request access to any information or data at any time during the course or after completion of the project
  - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process
  - withdraw or postpone approval if
    - any unethical practices or practices of the project are revealed or suspected,
    - it becomes apparent that any relevant information was withheld from the HSEC or that information has been false or misrepresented,
    - the required annual report and reporting of adverse events was not done timely and accurately
    - non-compliance with institutional rules, national legislation or international conventions deem it necessary
- HSEC can be contacted for further information via Lesegile.Motadi@nwu.ac.za or 018 299 2596.

The IRERC would like to remain at your service as scientist and researcher and wishes you well with your project. Please do not hesitate to contact the IRERC or HSEC for any further enquiries or requests for assistance.

Yours sincerely

Prof Refilwe Phaswana-Mafuya
Chair NWU Institutional Research Ethics Regulatory Committee (RERC)

Appendix B: Permission to conduct academic research (Principal)

P.O. Box 14863

WITSIESHOEK

9870

03 February 2015

The Principal

THIBOLOHA SCHOOL FOR THE HEARING IMPAIRMENT AND BLIND

PRIVATE BAG X827

WITSIESHOEK

9870

Dear Sir

Re: PERMISSION TO CONDUCT ACADEMIC RESEARCH

My name is Mrs. N. L. Radebe; I am a PhD student in **Mafikeng Campus** at North West University. I am a Learning Support Facilitator working in the Department of Education (Free State) under HIV & AIDS Support Programs, Inclusive and Special Needs Education Sub Directorate, Thabo Mofutsanyana District. I am undertaking research which is titled: **The integration of Indigenous Health Knowledge Systems in Basic Education for learners with special education needs.** My study leader is Professor A. Pienaar, a lecturer at the North West University (contact number: 0826807642).

The overall aim of this research is to make available model for the establishment of a helpful educational framework towards the incorporation of Indigenous Health Knowledge Systems in the basic education curriculum. The information that will be gathered will assist the educators to determine the focus areas in which they can be empowered to address learning and

developmental barriers and to support the learners in the class successfully. Your participation in this study will empower your educators to render an effective service to your school as a Resource Centre, and other schools since they will be able to address the specific needs.

Your school has been randomly selected as part of the sample schools. It would be greatly appreciated if all educators could participate in this research. The procedure will be as follows; Interviews will be conducted with School Management Teams (SMT) and educators, *makhotla* will be organized for the School Governing Bodies (SGB) and parents, learners will do drawings, play, dance and storytelling. Questions will be designed for those interviews so that the participants would be introspective e.g.

Participants of the different data collection methods

Method of data collection	**Participants**
Makhotla	SGB's and parents at both schools
Observation	Educators & learners
Participative observation	Educators, learners, SMT & SGB
Interviews (semi-structured)	SMT
Drawings, playing, dancing and storytelling	Learners

I will try to arrange all contacts sessions in such a way that it will not interfere with the normal school programme. I shall undertake to ensure strict confidentiality regarding the information collected, and all participants will remain anonymous. A copy of the report will be made available to school if interested and will be available at the library of the Department of Education.

I trust that this appeal will be given your consideration and time and I express my gratitude in anticipation of your kind co-operation.

Kind regards

_____

Radebe N.L

Learning Support Advisor: HIV/AIDS Support Programs, Inclusive and Special Needs Education

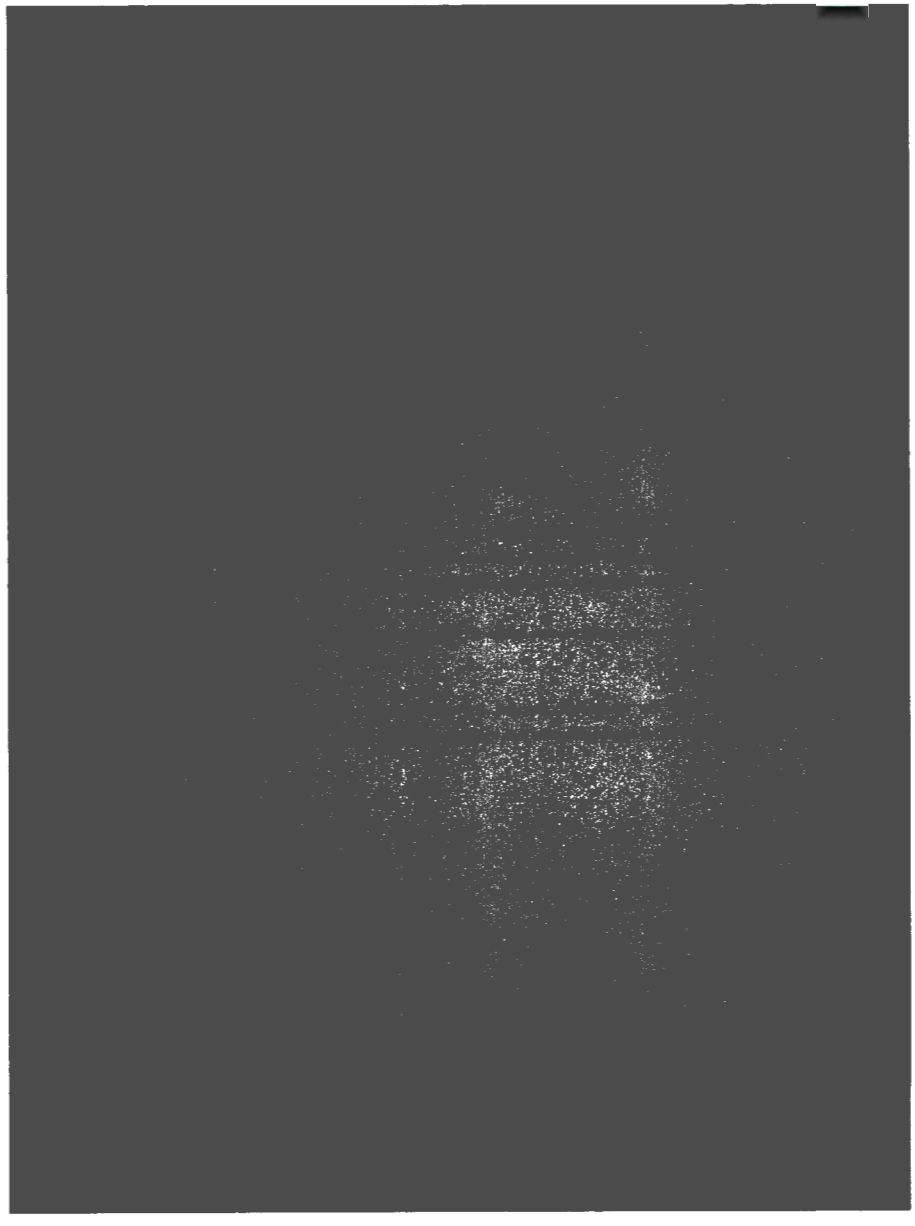
Tel: 082 0411388

Please be so kind as to complete the following slip.

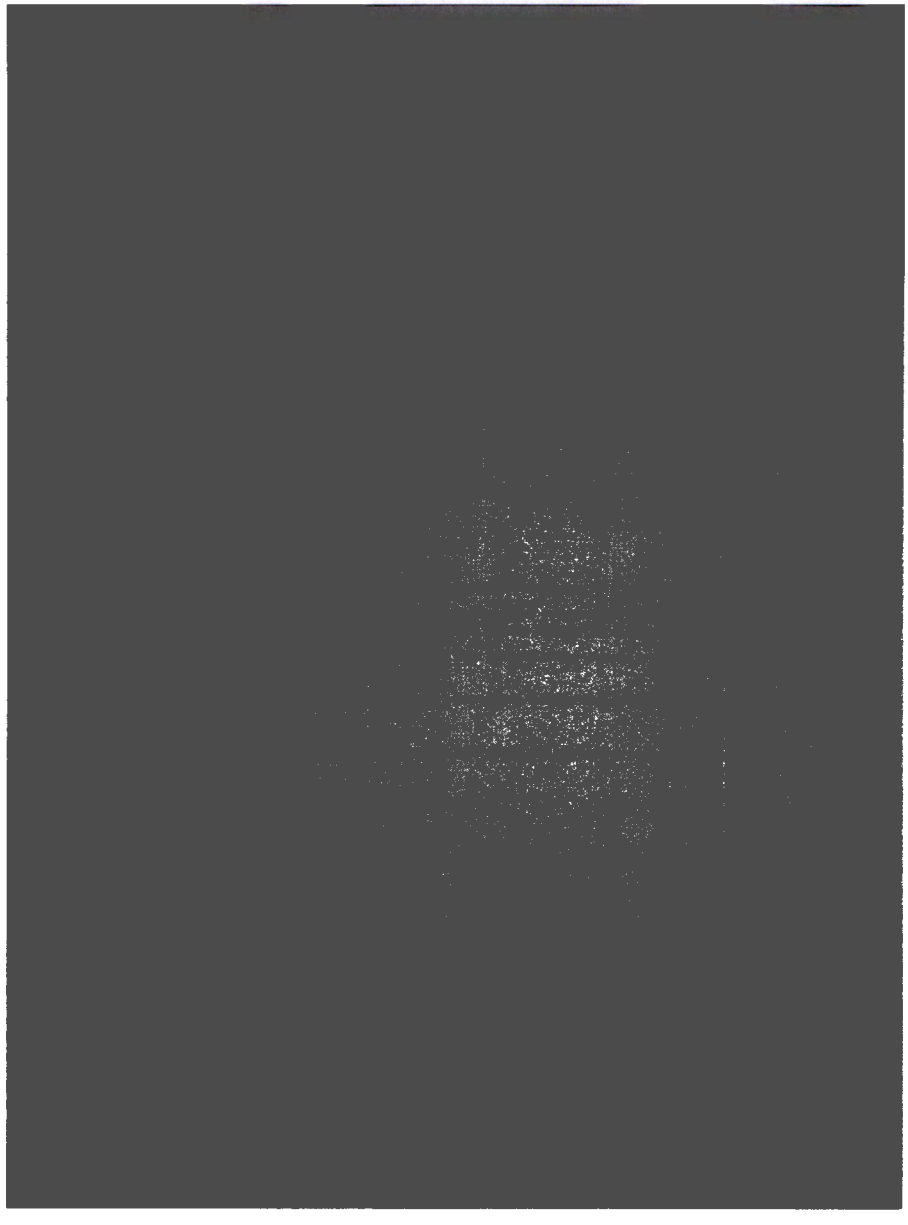
Herewith I, (full name)_____ of_____ School give permission for the research project to be performed at this school. I realize that participants must still give informed consent and that the school and participant may at any time discontinue their participation to no detrimental effects.

Signed: _____ Date: _____ Place: _____

Appendix C: Notification of a research from Free State Department of Education to District Director



Appendix D: Approval to conduct research: Free State Department of Education



Appendix E: Approval to conduct research: Kingdom of Lesotho Ministry of Education

THE KINGDOM OFLESOTHO
Ministry of Education and Training – Berea

20/05/2019

The Dean

University of the North West

South Africa

Dear Sir/Madam

RE: LESELI PRIMARY CONFIRMATION

This serves to confirm that Leseli Primary School is a full registered School in the Berea district and its registration number is 113/004.

Please accord Ms Radebe the necessary support.

Thanking you.

Mopei Selikane

District Education Manager

PRIMARY INSPECTORATE
13 03 2019
P.O BOX 561 • BEREA 200
TEL 22500235/22500323

Appendix F: Approval to conduct research: Leseli Community Centre: Maseru District

Tel (09266) 61103327 Box 2527 Pitso Ground 102 Maseru Lesotho e-mail leseli_centre@yahoo.com/info@leseli.ac.ls

4th December 2017

Dear Lillian,

With this note we acknowledge receipt of your request to come to our school-Leseli Community Centre which is an all inclusive school to see live how various children of various are taught under one roof by the same teacher.

We grand you with pleasure, permission to come to Leseli Community Centre. We have learned from your request that you are a Ph D candidate and your field of research topic is **"The integration of Indigenous Health Knowledge System in the Basic Education of learners with special education needs.**

Although we have had more than twenty years in this field, we feel we are also still in the process of learning therefore know that the learning process is going to be a two way task. We want to learn from you and we look forward to seeing you.

Yours faithfully

D. Khonthu - Principal

LESELI COMMUNITY CENTRE
P.O. BOX 4579
SEBABOLENG 104
Tel: +266 6110 3327

Appendix G: Letter to educators: Consent to participate in research

Dear Educators

Re: PERMISSION TO CONDUCT ACADEMIC RESEARCH

My name is Mrs. N. L. Radebe I am a PhD student in **Mafikeng Campus** at North West University. I am a Learning Support Facilitator working in the Department of Education (Free State) under HIV & AIDS Support Programs, Inclusive and Special Needs Education Sub Directorate, Thabo Mofutsanyana District. I am undertaking research which is titled: **The integration of Indigenous Health Knowledge Systems in Basic Education for learners with special education needs.** My study leader is Professor A. Pienaar, a lecturer at the North West University (contact number: 0826807642).

The overall aim of this research is to make available model for the establishment of a helpful educational framework towards the incorporation of Indigenous Health Knowledge Systems in the basic education curriculum. The information that will be gathered will assist the educators to determine the focus areas in which they can be empowered to address learning and developmental barriers and to support the learners in the class successfully.

Your school has been randomly selected to be part of this study. Your participation will remain confidential, and research will be treated with strict confidentiality. By taking part in this research, you will be empowered to gain skills and knowledge on how to acknowledge and respect the differences in all learners, such as age, gender, ethnicity, language, class, disability, HIV or other infectious diseases and change, attitude, behaviour, teaching methods, curriculum and environment to meet the needs of all learners.

Participants will have an opportunity to capacitate all role players in special and mainstream schools on innovative learning and teaching processes to enhance the integration of IHKS in the Basic Education Curriculum. Your participation in research is voluntary and you may discontinue at any time with no harmful/unfavorable effect.

The researcher will use multiple methods of data collection, namely interviews, *makhotla,* participant observation, and field notes applied during the interviews and the observation. If you are to take part, the procedure will be as follows; Interviews will be conducted with School Management Teams (SMT) and educators, *makhotla* will be organized for the School

Governing Bodies (SGB) and parents, learners will do drawings, play, dance and storytelling. Questions will be designed for those interviews so that the participants would be introspective e.g.

Participants of the different data collection methods

Method of data collection	**Participants**
Makhotla	SGB's and parents at both schools
Observation	Educators & learners
Participative observation	Educators, learners, SMT & SGB
Interviews (semi-structured)	SMT
Drawings, playing, dancing and storytelling	Learners

Your name will not be on the question paper and questions will be mostly questions where you have to write in your opinion. There is no compensation for the participation of this project, and if you should be interested in the results, the findings can be shared with you.

I thank you in anticipation of your kind co-operation.

Kind regards

_____

Radebe N.L

Learning Support Advisor: HIV/AIDS Support Programme, Inclusive and Special Needs Education

Tel: 082 0411388

Appendix H: Letter to SGB: Consent to participate in research

Dear SGB

RE: PERMISSION TO CONDUCT ACADEMIC RESEARCH

I am a PhD student in **Mafikeng Campus** at North West University. I am a Learning Support Facilitator working in the Department of Education in HIV & AIDS Support Programs, Inclusive and Special Needs Education Sub Directorate, Thabo Mofutsanyana District. I am undertaking research which is titled: **The integration of Indigenous Health Knowledge Systems in Basic Education for learners with special education needs.** My study leader is Professor Pienaar, a lecturer at the North West University (contact number 0826807642).

The children of this school will be asked to participate in a research study entitled (**The integration of Indigenous Health Knowledge Systems in Basic Education for learners with special education needs**) conducted by (Seboka investigators) from the North West University.

The purpose and objectives of this study are to make available portraiture for the establishment of a constructive educational framework towards the incorporation of Indigenous Health Knowledge Systems in the basic education curriculum to capacitate all role players in special and mainstream schools.

Potential benefits of this research include helping children learn to express their thoughts and opinions and listen to and respect others irrespective of age, gender, color or disability. This research may provide a complete picture of children over time and has the potential to illustrate progress and achievement in children's learning and development in terms of what is good and healthy and what the child can do.

This research will offer the guiding principle for the structure of a 'new' educational Indigenous Health Knowledge Systems model for learner support. The participants will gain skills and knowledge on how to acknowledge and respect the differences in all learners, such as age, gender, ethnicity, language, class, disability, HIV or other infectious diseases and change, attitude, behaviour, teaching methods, curriculum and environment to meet the needs of all learners.

Participation Procedures

If you agree to allow children to volunteer to participate in this study, they would be asked to: do drawings, play, dance and storytelling and multiple methods of data collection namely interviews, *makhotla,* participant observation, and field notes will be applied during the interviews, the observation and an audio-recording will be made.

Confidentiality Process

Any information obtained in connection with this study and the children's assent that can be identified with any child will remain confidential and will be disclosed only with the permission of their parents. Participation in this study is voluntary. The children have the right to refuse to answer any question(s) that they finds objectionable or which makes them feel uncomfortable.

I thank you in anticipation of your kind co-operation.

Kind regards

Radebe N.L

Learning Support Advisor: HIV/AIDS Support Programme, Inclusive and Special Needs Education

Tel: 082 0411388

Appendix I: Informed consent to participate in research

As the SGB of the school of the children participating in this research study, we clearly understand what we are agreeing to do, and that we are free to decline children's involvement or withdraw them from this project at any time; and that steps are being taken to protect them. We have read this Letter and Consent Form and have had any questions, concerns or complaints answered to our satisfaction. We have been provided with a copy of this letter.

…….. ……

SGB(s) Name (print) **Date**

……

Signature of SGB member(s)

Appendix J: Consent form

You have been provided with an opportunity to read the informed consent form carefully. This agreement states that you have read and received a copy of the informed consent form. By signing this consent form, it indicates that you freely consent to participate and understand the conditions of your participation and agree to take part in this research. You will receive a copy of the consent form once you have agreed to participate.

I.....hereby consent on the following:

- To participate in this research
- That the interview will be recorded on digital voice recorder.
- That interview recordings will be transcribed for data analysis and be analyzed.
- That further collected data (e.g. drawings, storytelling, play, and dance) as indicated in the informed consent form for this research) will be analyzed.
- That all collected data will be treated confidentially and stored in a secure manner on a virus-free, password protected computer securely stored and in a lock up facility.
- That anonymity will be ensured in the write-up by disguising my identity and not be disclosed during the research.
- That my participation in this research is voluntarily and confidential.
- That I serve the right to withdraw at any time.
- That should I experience any discomfort or distress during or as a result of my participation I will inform the researcher who will provide emotional containments and support and referral to an external helping professional if necessary.
- That I shall not be remunerated for my participation.
- That the objectives, benefits, risks and obligations of the research are clear to me and that I understand the implications of my participation.

.....	.....	.....
Participants' name printed	**Participants' signature**	**DD MM YYYY**
.....	.....	.....
Researchers' name printed	**Researchers' signature**	**DD MM YYYY**

Future contact

Would you like us to send you a short summary of the researchers' findings when it is completed?

Yes

No

Provide an address if you like us to send it.

Postal Address or e-mail address

.....

.....

E-mail.....

Tel no:.....

Appendix I: ASSENT FORM FOR PARTICIPANTS AGES 7- 17:

Statements of the researcher when conducting assent discussion:

- I have explained all aspects of the research to the participant to the best of his or her ability to understand.
- I have answered all the questions of the participant relating to this research.
- The participant agrees to be in the research.
- I believe the participant's decision to enroll is voluntary.
- The researcher agree to respect the participant's physical or emotional differ at any time during this research.

_____ _____

Signature of Researcher Date

Statement of Parent or Guardian:

My child appears to understand the research to the best of his or her ability and has agreed to participate.

_____ _____

Signature of Parent or Guardian Date

Appendix J: Interview Questions

- Tell me about your teaching experience at this institution.
- What do you think about Indigenous Health Knowledge Systems being integrated in the Basic Education curriculum for learners with special education needs?
- How do you feel about all learners with different disabilities learning in one classroom?
- What is your view on the morale among educators concerning Inclusive Education practices?
- How do you feel about the support you receive from district, educators, parents and community?

Appendix K: Instructions for drawings

- Draw a picture of anything you like and next to the picture, state the reasons why you like it, or

- Draw a picture of anything you do not like and next to the picture; state the reasons why you do not like it.