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IMPLEMENTATION OF THE POLICY ON RELIGIOUS EQUITY IN PUBLIC SCHOOLS IN THE EAST LONDON EDUCATION DISTRICT: TOWARDS A FRAMEWORK FOR RELIGIOUS DIVERSITY

BY

CORDELIA NOMA-ABYSINIA MAKASI
[201504623]

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Supervisor: Prof C. Maphosa

DECLARATION

I hereby solemnly declare that to the best of my knowledge and belief, the thesis titled **"Implementation of the Policy on Religious Equity in Public Schools in the East London Education District: Towards a Framework for Religious Diversity"** is my original work. It has not been submitted to any other institution of higher learning for the awarding of any degree or qualification. In those instances in which I have made use of either the published or unpublished works of other scholars, I have acknowledged the sources, both in the text and in the list of references appended to this thesis.

Cordelia Noma-Abysinia Makasi

Signed: **Date: 10 June 2017**

DECLARATION ON PLAGIARISM

I, **Cordelia Noma-Abysinia Makasi,** student number **201504623**, hereby declare that I am fully aware of the University of Fort Hare Policy on Plagiarism and that I have taken every possible precaution to comply with the regulations pertaining to this policy.

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I, **Cordelia Noma-Abysinia Makasi**, student number **201504623,** hereby declare that I am fully aware of the University of Fort Hare Policy on Research Ethics and that I have taken every possible precaution to comply with the regulations pertaining to it. I have obtained an ethical clearance certificate from the University of Fort Hare Ethics Committee, for which the reference number is MAP081SMAK01.

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ABSTRACT

The study sought to establish the implementation of the policy on religious equity in public schools in the East London Education district in the Eastern Cape Province of South Africa. Underpinned by Van Meter and Van Horn (2015) with implementation and conceptual theory and also a theory on opportunity to learn and school performance by Van Der Grift and Houtveen(2006), the study was located in the pragmatist research paradigm and followed a mixed methods approach and concurrent triangulation design. The research sampling technique was random for high school learners in selected schools and purposeful for principals, heads of departments, teachers and provincial education officials. Three methods were employed to collect data from selected public schools and from the provincial office namely; semi-structured interviews, individual interviews and observation. Quantitative data were analysed statistically and presented in the form of descriptive statistics. Qualitative data were analysed using the thematic content analysis technique. Major findings of the study are that teachers and principals understood the concept religious equity and had a fair understanding of the policy on religious equity. Schools were predominantly Christian-oriented in terms of religious practices and there were no recorded cases of religious conflict. Learners of minority religions were not compelled to attend Christian religious functions in schools and were allowed to attend their own religious functions outside school. This was established from the fact that participants cited freedom of religion as being exercised in schools. However, it was further established that there was no strategic monitoring and support for teachers in the implementation of religious equity. There were also no deliberate measures and strategies for the implementation of religious equity suggesting challenges and inconsistencies in the implementation of the policy. While there were notable challenges in the implementation of the policy, due to resistance of stakeholders to change, schools had great opportunities which could be utilized to enhance the implementation of the policy on religious equity. The study concludes by noting that, while key policy implementers had an understanding of religious equity, the situation on the ground revealed challenges and inconsistencies in the

implementation of the policy which resulted in a Christian-dominated school environment at the expense of minority religions The study recommends, among other things, that that religious equity be adhered to as enshrined in the Constitution of South Africa of 1996 and the South African Schools Act of 1996. The teaching and learning environment should include Religion Education as per prescription by National Policy on Religion Education of 2003, that monitoring and support of teachers be done, and that community involvement with policy development be considered crucial as well as moral education teaching in schools. A framework for enhancing implementation of the policy on religious equity is also proposed.

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DEDICATION

I dedicate this study to my son, Matthew Mfanelo Makasi who kept on empowering me with computer skills. I am indebted to him for his patience and influence on me. He even endured three years of deprivation during my absence from home. He deserves many thanks for that.

I also dedicate this study to my late parents who sacrificed to send me to school and to the church. May their Spirit and legacy live forever and ever, Amen.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ACRONYMS

ACRONYM	FULL MEANING
ABET	Adult Education and Training
BA	Bachelor of Arts
BED	Bachelor of Education
CIA	Central Intelligence Agency
CNR	Communication and Network Riser
DBE	Department of Basic Education
DOE	Department of Education
EDO	Education Development Officer
ELRC	Education Labour Relations Council
FET	Further Education and Training
HDE	Higher Diploma in Education
HOD	Head of Department
IRF	International Religious Freedom
IRFA	International Religious Freedom Act
KZN	KwaZulu Natal
LO	Life Orientation
MA	Master of Arts
MBA	Master in Business Administration
MEC	Member of Executive Committee
MED	Master of Education
MOE	Ministry of Education
PGCE	Post Graduate Certificate in Education
PLC	Public Law Corporation
QUAL	Qualitative
QUAN	Quantitative
R	Reception
RSA	Republic of South Africa
SACC	South African Council of Churches
SASA	South African Schools Act
SCA	Students Christian Association
SGB	School Governing Body
SMT	Senior Management Team
UNESCO	United Nations Educational Scientific and Cultural Organisation
US	United States
USA	United States of America
USAID	United States Agency for International Development

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

Religious diversity is a vehicle to unity and tolerance amongst people in society. Schools should be seen to drive the promotion of multiculturalism through religious equity. Religious equity is the equal recognition of religious beliefs and practices in line with fundamental rights. Freedom of religion is a fundamental right espoused by international treaties like the United Nations Declaration of Human Rights.

The concern of this study is that educators are confronted with the challenges associated with the implementation of the policy on religious equity. There is no proof that educators understand the policy on religious equity because there is no framework or guidelines for religious diversity. As from 1996, everyone has the right to freedom of conscience, religion, thought, belief and opinion. According to the constitution of the Republic of South Africa, religious observances are conducted on an equitable basis and attendance at them is free and voluntary (Republic of South Africa, 1996a). It is therefore, time for all citizens of South Africa to know and understand the diversity of religions in public schools, and other world views that are held by their fellow citizens. It is also imperative that all citizens of South Africa abide by the constitution of their country.

1.2 BACKGROUND TO THE STUDY

Since 1994, when the country emerged from the oppressive, racist era of apartheid to become a unified and democratic nation, South Africa has tested the potential and limits of religion in nation building. The government has tried to draw upon the resources of many religions in the country in the national interest (Chidester, 2003). Countries like New Zealand, United Kingdom and Canada allow everyone the right to freedom of conscience, religion, thought, belief and opinion. Chidester (2002) mentions some landmark American cases whereby Bible reading, prescribed

prayers, holidays, religious observances and other religious activities are attended to.

Roux (2004) mentions the relevance of religious teaching and learning within the social construct and places human rights directly within the context of religious and cultural diversity in international debates. In Italy, the government generally respects religious freedom in law and practice. Social groups establish policies to enforce discipline and authorise what is good, evil, right and wrong (Petito & Thomas, 2014).

According to Arsal (2014), for the constitution of the Republic of Turkey, the laws of National Education and Moral Course Program were examined. Religious and Moral Program consisted of many objectives related to secular and multicultural education. However, the results showed that there were some contradictions between philosophy, principles and objectives of the program and legal basis of secularism and multiculturalism. The Religious and Moral Program in Turkey should be revised by considering learners' diverse beliefs. In this case, implementation of the policy on religious equity cannot be easy. Leggett (1995) states that when learners go to sanctuary workshop, this experience consists of adult led singing, prayers, welcome, announcements, singing, taking offering, choir led special music and preaching.

Moore (1992) maintains that the multi-faith approach to religious education in Australia has been successful so far. Kniker (1985) argues that practices like bible reading, prayers, and hymns were necessary due to the fact that religion is a fact of life. Gokulsing (2006) also mentions that by adopting a policy on equal inclusion, the objective of public schools in USA is one of embracing shared civic identity and education. Religion Education Teaching in post-independence Zimbabwe has remained Bible oriented and confessional at a time when most religion education stakeholders expect an open, plural, authentic, multi-faith religion education curriculum (Ndlovu, 2014).

The data which was obtained by the religion education stakeholders preferred a reliable and genuine value-oriented multi faith model that would result in the teaching of values such as citizenship, human rights, humanity, nationhood and others. A value oriented multi-faith approach, is therefore proposed for possible implementation in Zimbabwe Secondary Schools. The 1999 Constitution of Nigeria contains provisions prohibiting discrimination in sex, religion and political beliefs (The

2

Republic of Nigeria, 1999). Inequality and discrimination in Nigeria tradition and religion affects gender. Although religion is quite well embraced in Kenya, it was also noted to be an impediment to the achievement of gender equity in education development as well as to the development of the country (Julie, 2012). The constitution of India shields individual religions or groups by adding religious rights as fundamental rights. Articles 25 and 26 allow equal freedom of religion and all denominations to manage their own affairs of religion. Lita (2014) mentions that in 1990, under the constitution, Namibia was declared a secular state, recognising all religions, with schools being mandated to ensure this recognition.

The Constitution of the Republic of South Africa (1996a) spells out that everyone has a right to freedom of conscience, religion, thought, belief and opinion. Religious observances may be conducted at state or state aided institutions provided that those observances follow rules made by the appropriate public authorities, and that they are conducted on an equitable basis and attendance at them is free and voluntary (Republic of South Africa, 1996a). Republic of South Africa (1996a) further states that for the heterogeneity and diversity of South Africa, the ethnic and racial identity continues to be treated as conventional wisdom, leading to a rainbow nation which tolerates one another.

Regarding freedom of conscience and religion in public schools, Republic of South Africa (1996b) states that subject to the constitution and any applicable provincial law, religious observances may be conducted at a public school under rules issued by the governing body if such observances are conducted on an equitable basis. It goes on to state that attendance at these observances by learners and members of the staff is free and voluntary. To this end, learners from minority religions should not be forced to participate in religious activities of the dominant religious group in the school.

The Department of Education (1999) states that after independence the policy of separating religion from education was implemented in South Africa although majority of schools were gradually disbanded and religious courses were eliminated. The wake-up call of the new constitution of South Africa called for diversity of religion in the country (Republic of South Africa (2010). In agreement with Section 9 of the

Constitution, the Equality Act of 2010 prohibits unfair discrimination on various grounds, including religion (Republic of South Africa, 2010).

The National Policy on Religion and Education, which spells out the need for religious equity in South Africa, was approved in 2003 (Republic of South Africa, 2003). The policy states that there should be due recognition of different religions in public schools. School activities such as morning assemblies, religious or cultural clubs, commemorations and holidays, should cater for religious diversity (Republic of South Africa, 2003). The policy acknowledges that South Africa is a multi-religious country and that, while over 60% of the people are Christians, there are a variety of other religious traditions (Republic of South Africa, 2003). Of importance in the policy is the issue of religious equity which is marked by respect for the value of "all people's diverse cultural, religious and linguistic traditions." (Republic of South Africa, 2003: 7). However, there are concerns regarding the implementation of this policy in public schools (Schunke, 2015). In some schools, concerns are raised on the issue of tolerance of minority religions as prescribed by the National Policy.

There is no doubt that the adoption of the constitution with the Bill of Rights is an important issue in the constitutional history of South Africa. The Bill of Rights (1996) is entrenched in the second chapter of the South African constitution and it provides the framework for determining the relationship between religion and education in a democratic South Africa (Republic of South Africa, 1996a). In section 9 of the constitution, the Equality Act of 2010 does not allow unfair discrimination on various grounds including religion (Republic of South Africa, 2010). In other words, the Equality Act of 2010 does not apply unfair discrimination in the work place which is covered by the Employment Equity Act of 1998 (Republic of South Africa, 1998b).

The National Policy on Religion and Education (2003) is based on the premise that public schools have educational responsibility for teaching and learning about religions and even to promote them (Republic of South Africa, 2003). It has not been intended to be a prescription, but to provide a framework and guidelines for public schools to establish policies in order to deal with religious diversity. Emphasis is placed on treating all religions equally. Parents and communities should be informed about their rights and responsibilities with regards to religion and education. Section 15 of this policy differentiates the various fields of study in religion and education,

such as religion education, religious instructions, religious studies and religious observances.

The National Policy on Religion Education (2003) has clearly adopted a multi-religion approach which talks to the spirit of diversity in the country. The multi-religious approach absolutely builds unity and tolerance amongst the nation (Republic of South Africa, 2003). This policy document does not promote any religious discrimination or religious resistance. The National Policy on Religion and Education requires primary schools to develop an understanding of religion among learners, rather than teaching a belief or particular religion.

This clearly indicates that the diversity of religions should be recognised and equitable time be accorded each religion. In South Africa, for instance, the Westville Hindu Primary School teaches Hindu religion together with curriculum learning areas. There is weekly Friday morning for a ritual, daily prayers rendered, and the observance of the various festivals through-out the year.

Boshoff and Morkel (1999: 2A- 8) note that;

> *Subject to the Constitution and any Applicable Provincial Law, Religious observance may be conducted at a public School under rules issued by the governing body, if such observance conducted on an equitable basis and attendance at them by teachers and members of staff is free and voluntary.*

According to King (2007), many students believe that affirming cultural differences is tantamount to racial separatism, that diversity threatens national unity, and that social inequity originates with socio-cultural deficits and not with unequal outcomes that are inherent in their socially stratified society.

As Mabud (1992) suggests, almost all societies contain cultural and religious differences. It is therefore, important that teachers become knowledgeable about them, as ignorance often leads to misunderstandings. Mabud (1992) goes on to state that an aspect of the approach is that it is linked to child's stages of development. It begins with the definite moving towards the abstract in keeping with the child's level of cognitive development; the specific and concrete dealing with the aspects of religion the learners can experience for themselves; the abstract dealing with more spiritual and moral aspects. As the learners move together, they develop tolerance and unity.

Teachers are constrained to professionalism towards their profession. Thus, they should, in any religion education class, adhere to their professionalism and teach religion education for its literary and historic qualities. Jarvis (2008) claims that the National Policy on Religion and Education of 2003, which calls for religious equity, is in place but there are concerns around how it is implemented in South Africa. The policy provides for religion education, which is education about diverse religions, and does not promote any particular religion in the public school curriculum (Republic of South Africa, 2003). Religion Education is covered in the Life Orientation learning area. In classroom praxis, there has been little or no substantial cascading of the intention and substance of policy of 2003 to teachers and to learners (Jarvis, 2008). A possible reason for this is that, most teachers may not understand how to implement this policy on an equitable basis because there is neither a framework nor guidelines about it. As a result, it has not been an easy task for rollout of the diversity of religions in public schools.

Jechoutek (2010) confirms that Cape Town's ongoing transition at the beginning of the twenty-first century, from 1990 onwards, a formal "Emancipation" from the race based dispensation of the short twentieth century has taken place, and religious diversity is increasing with the growth of charismatic and Pentecostal denominations. For the heterogeneity and diversity of South African Society, such as Whites, Xhosa, Zulu, Indian, the centrality of ethnic and racial identity continues to be treated as conventional wisdom, leading to rainbow nation which tolerates one another.

Religious diversity still has significant relation to the self-image and sense of belonging. While acknowledging religious diversity, the policy advocates equity in observations, prayers, devotions, commemorations, as well as holidays in the national calendar. Learners should not feel that their faith is not considered. When celebrating diversity of religions, the learners should be aware of religious holidays. Free and voluntary participation should be practised so as not to violate their rights (Republic of South Africa, 2003).

The new dispensation brought out new challenges to the teachers because in the past they were trained in Biblical instruction or Biblical studies. According to the new constitution the state favours all religions. Diversity of religions may result in an understanding and tolerance of different faith and values. Unity in public schools can

easily be built and learners become responsible citizens of South Africa (National Policy on Religion and Education, 2003).

Fryer (2014) notes that different policy makers would be involved in the development of policy and such a policy should be fully understood by the implementers so that they can implement it well. He goes on to state that Barclay and Birkland (1998) highlight the importance of a policy maker who involves the implementers in the policy making process as this would prepare the implementers to interpret the policy well. There are reported challenges that are faced by public schools when implementing the policy on diversity of religions in terms of understanding the policy and allocating equitable time on different religious activities.

1.3 STATEMENT OF THE PROBLEM

The equality of believers demonstrates that most missionaries in South Africa did not straight forwardly advocate an extension of racial equality from the spiritual to the social realm. Black Christians, on the contrary, tended to vigorously assert that equality in the eyes of God should evolve into social and political equality (Elphick, 2012).

There is very little information available regarding the opportunities and challenges associated with the implementation of the policy on religious equity. It is necessary that when challenges based on implementation of the policy on religious equity exist, exploration of the extent to which the policy on religious equity is implemented should be done. The National Policy on Religion and Education (Republic of South Africa, 2003) is informed by the Constitution of South Africa Act No. 108 of 1996 (Republic of South Africa, 1996a) and South African Schools Act No. 84 of 1996 (Republic of South Africa, 1996b).

Although the policy on religious equity is implemented on religious diversity in public schools, the research done suggests that there are still problems (Modipa, 2014). The policy makers concentrate on the 'what' of policy and ignore the 'how' of the implementation. More emphasis is on adoption of educational programmes only. One of the challenges faced by policy on religion is around development and implementation of the policy (Smit, 2003).

According to Modipa (2014), principals acknowledged experiencing conflict during the development of policy on issues pertaining to religion. The conduct of assembly, which is automatically turned into a Christian religious service, posed a serious challenge as other learners and educators refused to attend assembly. There were conflicts of religious interests between learners with different religious convictions to those of their parents. Modipa goes on to state that the use of assembly is a burning issue. It is the inability of the School Governing Bodies (SGBs) to successfully deal with the dominant character of Christian religious ethos over other religions.

Schunke (2015) also confirms that, in his study, he discovered that SGBs have insufficient knowledge of the legislative framework guiding the formulation and implementation of religious policies in public schools. There are concerns around the implementation of the policy of 2003, which calls for religious diversity in South African schools (Jarvis, 2008).

There are concerns reported around the implementation of The National policy on Religion and Education (2003) in South Africa (Jarvis, 2008). It is the aim of the present study to establish the implementation of the policy on religious equity in schools as espoused by the National Policy on Religion and Education of 2003. This, the study sought to do this, by looking at teachers' understanding of the concept religious equity and how familiar they were with the policy itself, and how they were supported and monitored in the implementation of the policy to ensure religious diversity and tolerance in schools.

1.4   MAIN RESEARCH QUESTION

1.4.1 Main Research Question

How is the policy on religious equity implemented in public schools?

1.5   SUB-RESEARCH QUESTIONS

  1.5.1. How do teachers understand the policy on religious equity?

  1.5.2 How are teachers supported and monitored in the implementation of the policy on religious equity?

1.5.3. What measures and strategies are the teachers employing to ensure religious equity?

1.5.4. What are opportunities and challenges associated with implementation of the policy on religious equity?

1.5.5. What framework can be designed to enable the implementation of the policy on religious equity?

1.6   OBJECTIVES OF THE STUDY

The study sought to address the following research objectives:

1.6.1. Establish how teachers understand the policy on religious equity.

1.6.2. Ascertain the support and monitoring of the implementation of the policy on Religious equity.

1.6.3. Identify measures and strategies employed to ensure religious equity.

1.6.4. Establish opportunities and challenges/threats associated with the Implementation of the policy on religious equity.

1.6.5. Design a framework that can enable the implementation of the policy on religious equity.

1.7   PURPOSE OF THE STUDY

The purpose of the study was to explore and establish how the policy on religious equity is implemented in the selected public schools in the East London Education District.

1.8   SIGNIFICANCE OF THE STUDY

The significance of the study is practical by nature in the sense that stakeholders in the implementation of the policy on religious equity may benefit from its findings. Teachers who are the major players in the implementation of the policy may have their understanding of the policy enhanced. The study may also educate teachers on how they are supposed to implement the policy on religious equity. The researcher

is also hoping that findings and recommendations from the study may inform learners and educators about religion issues in public schools. The recommendations of the research may also add value and quality on literature development, implementation, support and monitoring of policies.

The key stakeholders such as principals, heads of department and departmental officials of the districts and province may also benefit from the framework on the implementation of the policy on religious equity. The policy makers from the provincial office may also benefit as far as they will be assisted to devise ways of assisting schools in the implementation of the policy on religious equity in schools. The Education Development Officers (EDO's) may also benefit with regards to the development of teachers as effective implementers of the policy.

1.9 DELIMITATION AND SCOPE OF THE STUDY

The study focused on five (5) senior secondary schools situated at the East London West region in the Eastern Cape Province. The study also focused on learners from grades 10 to 12 only and on how they perceive the implementation of the policy on religious equity. The study focused on the implementation of the policy on religious equity.

1.10 DEFINITION OF KEY TERMS

1.10.1 Implementation

According to Kakhbod and Teneketzis (2013), implementation is the carrying out, execution or practice of a plan, a method or any design, idea, model, specification, standard or policy for doing something. As such, implementation is the action that must allow any preliminary thinking in order for something to actually happen. In this study, implementation is used to carry out and execute a policy.

1.10.2 Equity

Equity is the process of ensuring equal access and equal opportunity through the allocation of resources, services and opportunities in a fair, consistent and inclusive manner irrespective of an individual's or group's cultural or linguistic background, religious or spiritual beliefs, socio-economic status, gender, sex, race, age, colour, national origin or ancestry, abilities, veteran status, generic information, expression orientation or gender identity expression (Republic of South Africa, 2010). In this study, equity is used to ensure that religious observances are conducted on an equitable basis.

1.10.3 Curriculum

Curriculum is a set of learning areas that has specified stages or steps which each learner is expected to complete before being promoted to the next level or grade. Curriculum is the planned and guided learning experiences or learning areas and intended learning outcomes formulated through the systematic reconstruction of knowledge and experience, under the auspices of the school, for the learner's continuous full growth in personal social competence (Tanner & Tanner, 1980). According to the current curriculum, religion and education fall under curriculum.

1.10.4 Constitution

Constitution is the supreme law of the Republic, it is the law or conduct inconsistent with its invalid and the obligations imposed by it must be fulfilled (Republic of South Africa, 1996a). The title of this study is based on the Constitution of the Republic of South Africa.

1.10.5 Educator/Teacher

Educator/Teacher means any person who teaches, educates or trains other persons or who provides professional educational services including professional therapy and educational psychological services at any public school, further education and training (FET) institution, departmental office or adult basic education and training (ABET) centre and who is appointed in a post or any educator establishment under

the Public Service Act of 1994 (Republic of South Africa, 1994). Educator and teacher can be defined as persons who do the same job in schools. This study is basically on teaching learners.

1.10.6 Religious Freedom

Religious Freedom means the right to express one's religious belief or philosophical convictions, both in private and public, individually or jointly with others, freely in the form of teaching practice worship and observances (Mestry, 2006). The study is done on specifically freedom of religion hence religious freedom.

1.10.7 Public school

Public school is an ordinary government-funded learning institution for learners who receive tuition in various intellectual, cultural, social and moral aspects of the curriculum. Such tuition is provided by teachers deployed to the schools by the government (Republic of South Africa, 1996b). The title of this study mentions public schools.

1.10.8 School

School means a public I or an independent institution of learning which enrols learners in one or more grades from Grade R (Reception) to Grade 12 (Republic of South Africa, 1996b). The study dwells much on schools.

1.10.9 Principal

Principal means an educator appointed or acting as the head of a school (Republic of South Africa, 1996b). In this study, a principal is a key stakeholder in the implementation of policy.

1.10.10   Stakeholders

According to Brinkenhoff and Crosby (2002), stakeholders are the constituencies who are affected by a policy and who have powers to assist or obstruct it. Implementation of a policy can only be effective when stakeholders assist.

1.11 OVERVIEW OF RESEARCH DESIGN AND METHODOLOGY

This section provides a brief methodology used in the study.

1.11.1 Research Paradigm

The study was located within the post-positivism research paradigm. Post-positivism as a research paradigm, allows the researcher to look at phenomenon under study using the two lens of subjective and objective reality. Numerical data were collected together with participants' narratives on different aspects of the implementation of the policy on religious equity in schools. Locating the study within this paradigm ensured that numerical data and participants' narratives complemented each other in giving a holistic picture on the issue under study.

1.11.2 Research Approach

The study adopted a mixed methods research approach which, according to Creswell (2011), is a combination of qualitative and quantitative approaches, in the methodology of a study. This approach allows the researcher to complement qualitative data with quantitative data in addressing the same research problem.

1.11.3 Research Design

The study followed a concurrent triangulation research design. This means that qualitative and quantitative data were collected and analysed at the same time. The purpose was to obtain a full picture on specific issues related to implementation of the policy on religious equity. To this end, both numerical data and participants' narratives were triangulated to give full understanding on views and practices on the implementation of the policy on religious equity.

1.11.4 Population, Sample and Sampling Procedures

1.11.4.1   Population

 The population of the study was teachers and learners in five selected high schools in the East London Education District. These were teachers and learners involved in teaching and learning from grades 10-12. There were hundred teachers and five hundred and fifty-nine learners. The population from where the sample was selected included five Heads of Department (HoDs), five principals and five provincial department education officials.

1.11.4.2   Sampling

The sample for the quantitative aspect of the study was selected using simple random sampling to select fifty-nine learners. The fifty-nine learners selected constituted 10% of the population and hence were considered representative. The sample for the qualitative aspect was selected using purposive sampling and yielded nine teachers, four principals, four HoDs and two provincial officials. These were considered information-rich sources that could provide insights on religious activities in schools.

1.11.5 DATA COLLECTION INSTRUMENTS

The researcher used semi-structured individual interviews to collect qualitative data from the selected teachers, HoDs, principals and provincial officers. Interviews allowed the researcher to probe and prompt the interviewees on different aspects regarding the implementation of the policy on religious equity. The researcher also employed a self-administered semi-structured questionnaire on the learners. Observation was also employed to collect additional qualitative data by witnessing and recording some of the religious activities which took place in schools.

1.11.6 DATA ANALYSIS PROCEDURE

Data analysis was done concurrently by triangulating results from the qualitative aspect of the study with quantitative ones. It also involved analysing both sets of information using techniques that mix the quantitative and qualitative data and

results. These analyses were in response to the research questions that guided the study (Creswell & Clark, 2011).

1.11.6.1 Quantitative Data Analysis

In quantitative data analysis, the researcher used descriptive statistics such as frequencies, percentages, and standard deviation, in order to determine the significance of findings. Tables were used to present quantitative results in a visual form. These visual forms represent the trends and distributions of the data.

1.11.6.2 Qualitative Data Analysis

In qualitative data analysis, the researcher used thematic content analysis that involved the coding of data, dividing the text into small units such as phrases, sentences or paragraphs, themes and sub-themes. These themes and sub-themes were analysed in a narrative form.

1.12 CHAPTER OUTLINE

Chapter 1 discussed the background of the study, statement of the problem, main research question and sub-research questions. Objectives of the study were also identified, as well as the purpose and significance of the study. Delimitation and scope of the study, as well as definition of key terms, were covered in this chapter. In the second chapter, the research discusses the theoretical framework and review of literature by looking at relevant legislation and relevant empirical studies. In the third chapter, the researcher explains and justifies all the methodological processes and procedures followed in the study. In the fourth chapter, results from the study are presented, analysed and discussed while in the fifth chapter, the researcher gives a summary of findings, draws conclusions and makes some recommendations.

1.13 SUMMARY

The foregoing chapter has introduced the study through the background of the study, statement of the problem, main research question, sub-research questions, purpose of the study, significance of the study, delimitations of the study, definition of terms and chapter outlines. The subsequent chapter discusses theoretical frameworks that

informed the study, literature review that is in line with the research questions, and relevant legislation and relevant empirical studies.

CHAPTER TWO

THEORETICAL FRAMEWORK, RELEVANT LEGISLATION, LITERATURE REVIEW AND RELEVANT EMPIRICAL STUDIES

2.1   INTRODUCTION

In the previous chapter, the study dealt with the background which stated the international context on issues under investigation, in countries like New Zealand, United Kingdom, Canada and USA. The study also dealt with the African context whereby African studies were mentioned including the South African context. The problem which triggered the researcher to undertake this study was also mentioned. The main research question and sub-research questions were identified. The main research question was closely linked to the title of the study and the sub-research questions were meant to assist the researcher to answer the main research question.

The purpose of the study was stated by the researcher and it aligned with the title of the study and the main research question. All the sub-research questions were converted into research objectives, which are statements of intent derived from sub-research questions. The researcher fully explained the contribution of the study to policy and practice. Research methodology, delimitation of the study and definition of terms was done by the researcher. The chapter outline and summary were covered in chapter 1.

In chapter 2, the research deals with the theoretical framework and its importance in research, the main attributes of the theory for the study and how the theory informs the study. The researcher converted each of the sub-research questions into main headings for literature review. The researcher also reviewed relevant empirical studies and summarise what was covered in Chapter two and what will be covered in the following chapter.

The aim of this chapter is to review literature that is related to the implementation of the policy on religious equity. It also focuses on the theoretical framework adopted and particular attention is given to issues drawn from the purpose and research objectives of the study.

2.2   THEORETICAL FRAMEWORK

A theoretical framework helps the researcher to develop his or her engagement with the literature and debates in the field of study and to set up good habits early in the research and maintain them throughout the study. Wisker (2012) goes further to state that it can also assist the researcher to look at how to write the literature review chapter because it suggests an engagement with theories, theorists and experts in the field.

A theoretical framework influences the methodology used in the study. Deciding on a specific theoretical model of the research issue can allow the researcher to set the frame for how to operationalise the relevant structures of the issue under study (Flick, 2011). A relevant question in this context is how far the theoretical framework is compatible with the research question or the issue under study. These decisions should be oriented to the issue under study and the field in which the study is conducted (Flick, 2011).

2.2.1   Theoretical framework and its importance in research

Swanson (2013) defines a theoretical framework as the structure that can hold and support a theory of a research study. It also introduces and describes the theory that explains the research problem. Denzin and Lincoln (2011) define a theoretical framework as the structure that shows and guides the researcher's beliefs and worldviews. The study problem should be informed by theory. Literature reveals that there are various frameworks that guide research. According to Eisenhart (1991), a theoretical framework is a formal theory, which is constructed by using an established, coherent explanation of certain phenomena and relationships. A theoretical framework is therefore, the structure that can support a theory of a research study.

A theoretical framework introduces the theory that explains the reasons for the existence of the research problem (Maxwell, 2005). This study can be informed by several theories that are relevant to the title of the study, main research question and sub research questions.

It is crucial to ensure that the research study is supported by theory as theory gives direction to how research fits into what is already known, by establishing a relationship between existing theory and research. A theoretical framework demonstrates how one's research study makes a contribution to the phenomenon under investigation (Maxwell, 2005). A theoretical framework also provides a link among all the major aspects of a research study. Ennis (1999:129) defines a theoretical framework in the following way;

> *Is a structure that identifies and describes major elements, variables or constructs that organise your scholarship? It is used to hypothesise, understand or give meaning to the relationships among the elements that influence, affect and predict the events or outcomes. Suitable and relevant theories that inform the study should be fully explored to show a clear link between the study conducted and theory.*

This section discusses the theoretical framework used for the investigation on the implementation of the policy on religious equity. It also shows how the framework has been adopted as a light to guide the study. It is an attempt to bring an understanding of interfering in some course of events regarding the implementation of the policy on religious equity.

The present study is informed by the implementation and the conceptual theories, which are discussed in the following section.

2.2.2 Implementation theory

Since this study is about the implementation of the policy on religious equity, the theoretical framework is on implementation theory. Implementation theory is an area of game theory closely related to mechanism design where an attempt is made to add into a game a mechanism such that equilibrium of the game conforms to some concept of social optimality (Kakhbod & Teneketis, 2013). In the implementation, there should be a question of design where systems and structures are manipulated

in concert with strategic goals. Implementation should be treated, either as an issue of gaining prior group commitment through coalitional decision making, or as a question of total organisational involvement through a strong corporate culture (Bourgeois & Brodwn, 2006).

The implementation theory of Kakhbod and Teneketis (2013) best suits the study on implementation because it allows the users to be part of the implementation process. It also enhances the reduction of the gaps in structures and systems of the educational curriculum. Since the study investigates the implementation of the policy on religious equity, the researcher hopes to provide the teachers with practical guidance on implementation on the policy of religious equity. The action plan models facilitate implementation by offering practical guidance in the planning and execution of implementation of the policy at different levels as well as suggesting implementation strategies (Nilsen, 2015).

Findings from Fryer's (2014) research confirm that the government fulfils the role of the policy formulation but does not get involved in the implementation of the policy in the institutions which exist for that purpose. The policy makers revealed that governments assume that they drive growth, which is a total misleading. They get in the way of growth and they are the problem, not the solution (Fryer, 2014). In fact, the policy makers are concerned with the 'what' part of the policy and do not care about the 'how' part of the policy. If the policy makers can unpack, monitor and support the implementation of the policy, there would be no misunderstanding amongst the stakeholders.

2.2.3 Theory on opportunity to learn and school performance

One theory regarding poor school performance has been called "opportunity to learn" theory. According to this theory, the main problem is that students in these schools are not given sufficient opportunities to reach the objectives of standard curricula (Van De Grift & Houtveen, 2006). These schools do not have enough learning and teaching time, and teachers themselves are not familiar with the subject they are teaching. Most probably, such teachers may not be able to convey the information to the learners adequately. According to the theory of opportunity to learn, these factors

all inhibit students' chances to be successful at school (Van De Grift & Houtveen, 2006). The theory "opportunity to learn" as classified by Van De Grift and Houtveen (2006) posits that in order for the learners to be successful, they need opportunities to meet academic objectives.

Many studies identify the principal of a school as the one who should be playing a major and essential role in the success of the underperforming school. It is the principals who are directly responsible for setting the scene for optimal teaching and learning to take place in schools (Van Grift & Houtveen, 2006). In addition, teachers and the community members should support the principals in order to create the most advantageous and healthy teaching and learning environment. Even in the case of implementing the policies in schools, principals are subject to be supported.

2.2.4 Conceptual theory

A conceptual theory by Van Meter and Van Horn (2015) informs the policy implementation process. In the policy implementation process, government officials should be encouraged to produce results from their work. If government officials are not encouraged to engage in functional activity, it cannot be possible for them to produce any results. At the same time, the community should possess the demands and resources that carry motivation from the environment to policy makers (Van Meter & Van Horn, 2015). In view of the implementation of the policy on religious equity which this study investigates, government officials at provincial and district education office levels were expected to fully understand the policy and assist schools in its implementation.

A creation process, including the formal structures, systems and procedures of government that transform demands and resources into public policies, is necessary for changing the appearance or form of the environment (Van Meter & Van Horn, 2015). The policies should represent the formal goals, purposes, intentions and statements of government officials in order to achieve the intended objectives. In view of the policy on religious equity, its intentions must be understood clearly at school level for the school to have systems, structures and processes that ensure implementation of aspects of religious equity like religious tolerance.,

The conceptual framework considers policy and performance as two different categories and, according to Van Meter and Van Horn (2015), policy implementation encompasses actions by public and private individuals or groups that are directed towards the achievement of the policy objectives. This shows that policy decisions are transformed into operational terms and also involve continuing efforts to achieve all changes mandated by policy decisions (Van Meter &Van Horn, 2015). Therefore, at different levels of the education system, strategies should be clear on how the policy on religious equity is implemented.

A policy delivery system has been explained in Figure 2.1. The environment of the system shows that in order to perform effectively and efficiently, one should supply the system with sources and demands.

The environment of the system

Demands and resources   Conversions   Policy   Performance

Process

Feedback
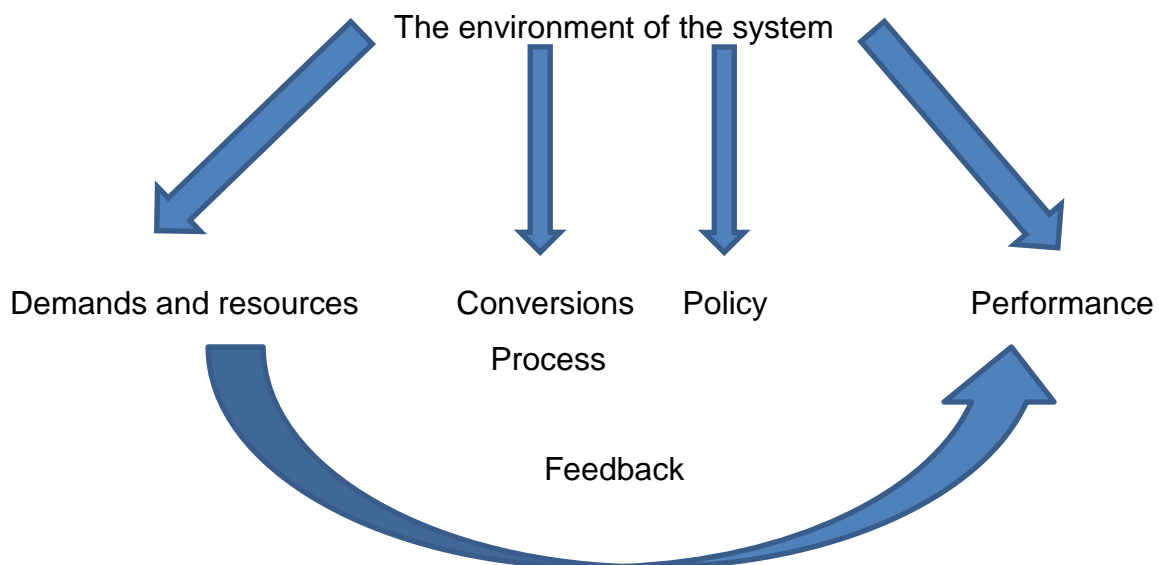
Figure 2-1: The Policy Delivery System

2.2.5 Policy Implementation

Policy implementation normally divulges the intentions of the government to do things so that these actions and challenging situations can be improved. In order for the government to be successful in implementing policies, it should devise measures and strategies to control the situation. In the implementation of the policy on religious

equity, there should be guidelines formulated and systems in place. Policy implementation developed implementation theory after the realisation of lack of a theoretical framework within the policy implementation and acknowledgement of how much complex policy implementation was (Van Meter & Van Horn (2015). They postulate that there are six independent variables which mediate between policy and practice.

According to Van Meter and Van Horn (2015), policy statements and objectives elaborate the overall goals of the project and at the same time resources available facilitate policy administration. They go on to state that in order to minimise deviation, there should be effective communication and enforcement. They argue that characteristics of implementing agencies impact on the capacity to implement policy. Van Meter and Van Horn (2015) posit that in most cases, economic, social and political conditions can affect performance of the implementers. These engender the comprehension of the policy by the implementers and thus, the direction of their response towards the policy.

In order for the implementation of the policy to be accomplished, there should be careful planning which has its focus on factors such as key stakeholders, programmes and procedure (Ornstein & Hunkins, 2009). Policy implementation solely depends on the degree of its clarity and how people analyse and interpret the policy so that it can be implemented. Ornstein and Hunkins (2009) go on to argue that organisations have a tendency of ignoring the people factor and spending time and money modifying programmes and procedures when the people are the key implementers. As they are the key implementers, they need to know the programme very well and understand the practices involved.

The teachers have a right to their dignity as enshrined in the Constitution of 1996, Chapter 2, 10 (Republic of South Africa, 1996). The Constitution states that everyone has inherent dignity and the right to have their dignity respected and protected. The teacher's commonest view regarding the treatment with respect is that all individuals should enjoy their rights as human beings and deserve to be treated with dignity. The understanding of the concepts on human rights and human

dignity is consistent with legal and philosophical theory underpinning such concepts (Rich, 2010).

2.2.6 Problems in Policy Implementation

Administration is the key component in the process of implementation in all institutions. Lack of administrative capability in policy implementation poses a threat to successful implementation (Van Meter & Van Horn, 2015). Communication is also an essential element of policy implementation because through communication, orders to implementation policies are transmitted to appropriate personnel in a clear manner. Communication is the means by which intentions of the program are clarified to ensure fruitful results and as such orders must be accurate and consistent (Van Meter & Van Horn, 2015). There should be effective communication between groups and implementers of the policy programs. In view of the policy on religious equity in South Africa, communication is very important at all levels. At school level, teachers should be aware of the policy and what it entails in order for them to show religious tolerance in their operations.

Policy implementation should show cooperation and different roles played by stakeholders in the implementation process. Van Meter and Van Horn (2015) posit that planning of implementation requires cooperation, co-ordination and commitment at all levels of implementing machinery starting with ministries and the relevant departments. The same applies to the policy on religious equity which this study focuses, the different roles played by the stakeholders should be clearly defined. Policy is only as good as implementation (Van Meter &Van Horn, 2015).

The National Environment Policy outlines continuing initiatives. It requires co-ordinated actions of diverse actors for the major part organised and stimulated by one or more public agencies. Van Meter and Van Horn (2015) emphasise that policy implementation is of vital importance. For policies to be successful, a target group should be viewed and involved actively, and public enthusiasm and community participation in the program should be generated in adequate measures.

Public Policy in democratic countries is a complex process because it involves a number of governmental agencies. Unless policies formulated are executed in a fair, impartial and effective way, their implementation may face serious challenges (Van Meter & Van Horn, 2015). The reason why the policy implementation fails is because, at the highest level, it is not dependent on effective co-ordination and co-operation. The important factors are organisational structuring of implementation and location in the government system. Van Meter and Van Horn (2015) concur that implementers of the program should understand the nature of the program so that they are able to co-ordinate and manage the implementation process. In view of the policy on religious equity the role of teachers as implementers is important for effective implementation of the policy..

Political parties also affect the policy implementation process. Van Meter and Van Horn (2015) state that political parties exert their influence on the executive and its branches to implement policies which serve their purposes. Political parties establish their purposes and control over government and policies. Van Meter and Van Horn (2015) postulate that political parties present their goals and policies to people with a view to gaining their support. Since the government is formed by the leaders of political parties with majority of seats in the legislature, the party leadership engages in the formulation of public policy.

2.2.7 Policy goals achievement

There can be no achievement of goals if the necessary precautions are not taken by the policy formulators. Goals can only be achieved when there are structures and systems of implementation and monitoring in place, in order to close the gaps. Van Meter and Van Horn (2015) state that during the time that the policy is implemented there is need for planned activities which ensure proper and effective implementation so that the policy achieves the intended goals. If there are unplanned activities this results in considerable amount of wastage and leakages and all this won't be useful in the achievement of policy objectives. This aspect of the theory assists the study to look at activities at school level which promote religious equity. Similarly, planned activities for policy implementation should be driven by mechanisms for monitoring

and evaluation to ascertain if the policy is achieving the intended goals (Van Meter & Van Horn, 2015).

In developing countries like South Africa, most policies are not implemented fully because of challenges such as lack of trained staff and financial resources. Financial constraints hinder the programs and processes on policy implementation. In addition to that, lack of dedicated staff in districts and at state levels does not comply with the policy guidelines and thus, compromise the implementation process (Van Meter &Van Horn (2015). Regarding the policy on religious equity, teachers as implementers of the policy should be adequately prepared in that the policy is unpacked to them and they find ways of infusing different aspects on policy in their day to day operation.

Qualified manpower is the key to successful implementation of the policy. Even the policy makers should have sound knowledge in order to formulate the policy adequately. In the process of policy formulation there should be a sound policy design which affects the implementation process (Van Meter & Van Horn, 2015). For efficient and effective implementation of public policy, internal procedures should be simple and clearly defined. Van Meter and Van Horn (2015) go on to postulate that roles at different levels should be defined so as to simplify the process. Whenever the roles are clear, everything can take place speedily and responsively. Unnecessary delays should be avoided and insight of intermediaries should be incorporated.

It is crucial that simple internal procedures and specific roles be defined clearly so as to achieve efficient and effective implementation. Efficient and effective implementation depends on availability of skilled personnel, complementary activities and supportive roles of participating agencies, acceptance from a target group and persistence of organised effort (Van Meter & Van Horn (2015). Implementation requires implementers to understand fully what the policy they will be implementing involves in order to implement it effectively.

Effective implementation is thus, the combination of design features, agency, behaviour and target group reactions. Implementation of the policy can therefore, be

quickened by improving program or project management and success is verifiable by focusing on performance. Policy statements should then be put in clear terms. One of the reasons why implementers often encounter a number of challenges regarding policy implementation is because they do not find policy statements made in clear terms.

2.3 RELEVANT LEGISLATION

Legislation is the act of preparing and enacting of laws. The laws are enacted by the legislature or any other governing body. In this section, the researcher deals with relevant legislation in South Africa and other countries. Relevant legislation is the one that is directly related, connected and pertinent to the topic under study.

2.3.1 Legislation in other countries

Laws differ from country to country and dominant religions differ from country to country as well. For instance, a law of the state of New York requires local public school authorities to lend textbooks free of charge to all learners in Grades 7-12, private schools inclusive. This statute is a law respecting confirmation of religion, and not allowing the free exercise thereof and thus in disagreement with the first and fourteenth amendment to the Constitution because it authorises the loan of textbooks to learners who attend parochial schools (Board of Education of central school District, 1968).

2.3.1.1 Legislation in the United States of America

The First Amendment to the USA Constitution does not allow the making of any law respecting an establishment of religion, to assure that there is free exercise of religion. There should be no denial to any person regarding the freedom of speech, the freedom of press and the right to freedom. Constitution of USA (2015) declares the right to choose a religion or no religion without the interference by the government. This freedom of religion is assured by the First Amendment to the Constitution.

James Madison, commonly known as the father of the Constitution, wrote the first Amendment whereby he proposed 12 amendments that eventually became 10

Amendments that make up the USA Bill of Rights. He was never questioned as the writer of the First Amendment.

Farr and Hoover (2017) posit that the International Religious Freedom Act (IRFA) passed unanimously by Congress in 1998, created a U.S. foreign policy mandate to advance religious freedom worldwide. IRFA established an office of International Religious Freedom (IRF) in the state department led by an IRF Ambassador at large to implement the policy. Farr and Hoover (2017) state that IRFA mandated the annual State Department report on the status of religious freedom worldwide, an annual designation of the worst violators (countries of particular concern) and an advisory IRF Commission as policy tools to advance religious freedom.

Farr and Hoover (2017) further postulate that over the past decade, the capacity of U.S. Government, particularly of the State Department, to analyse and engage religious ideas increased. The State Department added senior officials to focus on religion related issues and has approximately fifty staff working full time on religion based issues, including IRF. Farr and Hoover (2017) even go on to confirm that recently, there is a new level of interest among America's Democratic allies in promoting international religious freedom, through initiatives such as the creation of International Panel of Parliamentarians for freedom of religion or belief.

Despite the signs of increased attention to religious freedom, the global tide of religious persecution and conflict remain dangerously high. Farr and Hoover (2017) confirm that according to 2010 data, 74% of the world's population lived in countries with high or very high governmental restriction on, or social hostilities toward, religion. Millions are subject to violent persecution because of their religious beliefs.

The policy brief outlines an agenda for augmenting the U.S. government's capacity and practical effectiveness in advancing the global spread of religious freedom. The Review of Faith and International Affairs of 2016 published a special collection of articles on the theme, "Faith, Freedom and Foreign Policy". They also partnered with Georgetown University's Religious Freedom project to host consultations with leading experts in the field. Notwithstanding increased attention to religion in U.S. foreign policy, global levels on religious persecution, violent religious extremism and

religion related conflict, remain alarmingly high (Farr & Hoover, 2017). America's interest in global justice, the protection of minorities and its own national security is directly affected and this means that the scope of the problem is very large. Farr and Hoover (2017) posit that many religious communities are threatened; suffering is extremely high although it varies from region to region. Studies show that globally, Christian minorities are at risk, particularly in the Middle East where they are dying and emigrating in great numbers.

According to Farr and Hoover (2017), no administration has seen IRF policy as a national security imperative. There is no national security strategy to advance religious freedom in U.S. foreign policy. No administration has integrated IRF into the policy mainstream of diplomacy defence, intelligence and development work. Current U.S. foreign policy efforts to understand, counter and prevent religious persecution do not give sufficient attention to religious ideologies or to radical secularist ideologies, or to the dynamics involved when repressive regimes cynically manipulate religious or anti-religious sentiments. Farr and Hoover (2017) go on to mention that there is insufficient co-ordination on IRF policy among the various U.S. agencies that have foreign policy responsibilities like the White House, the National Security Council, the Department of Defence, USAID and the CIA and the Department of Homeland Security.

The recent IRFA amendments strengthened the annual designation of countries of particular concern although the designations should be part of an integrated strategy to improve religious freedom in those countries (Farr & Hoover, 2017). The IRF Ambassador needs increased resources and greater authority in advancing religious freedom in key areas around the world. U.S. policy is often seen as an attack on the majority religious communities, as cultural imperialism, or as a front for American missionaries (Farr and Hoover, 2017). Despite how inaccurate these perceptions are, they have dramatically limited the policy's impact. They are supposed to be opposed by the arguments that can be understood and accepted by target nations, especially arguments that will be seen by stakeholders as being in their interests.

Fair and Hoover (2017) argue that domestic debates and legal battles over religious freedom have led some Americans to view religious freedom with suspicion, as a

partisan issue and this false perception risks harming U.S. IRF policy. Nevertheless, the positive step it took in passing amendments to IRFA in December 2016, congress as a whole has historically taken little systematic interest in the U.S. IRF policy.

2.3.1.2 Legislation in Germany

Freedom of religion in Germany is guaranteed by article 4 of the Basic Law (Constitution). The Constitution of Germany (2008) states that the freedom of religion, conscience and the freedom of confessing one's religious and philosophical beliefs are inviolable. Uninfringed religious practice is guaranteed. Article 3 states that No one may be prejudiced or favoured because of his gender, descent, race, language, homeland and place of origin, faith or his religious or political views. Any person or organisation can call the Federal Constitutional Court of Germany for free help.

The German system of state support for other independent religious institutions assists all religions equally in principle, though in practice it has been unable to completely include some minority faiths. The Government has granted most of the country's major religious communities' public law corporation (PLC status). The freedom of religion in (Basic Law) means that one may adopt any kind of religious or non-religious belief, practise it in private or in in public, confess it, or keep it for oneself. The state does not identify with any religious organisation. Religious freedom like other basic rights of the Basic Law is limited where it collides with core value of human dignity, or with the basic rights of others, or if it is misused to fight against the basic constituency of free democracy.

German Law on freedom of religion distinguishes between individual and collective freedom of religion. Collective freedom of religion additionally covers statutes of religious organisations. Statute of corporate body under public law allows the organisation to collect church tax and hold religious freedom in state schools. A religious group in Germany can be formed under all legal statutes. It can be organised as a company under Corporate Law but tax regulations, company duties and responsibilities are often seen as advantageous. A voluntary association can be

formed by anybody. A corporate body (a juristic person), rather than a simple group of individuals, can be used by any secular or religious group.

In July 2008, the Federal Constitutional Court of Germany had to decide whether a fee for leaving a religious corporate body under public law was in accordance with the Constitution. Most importantly, the court decided that it was an unconstitutional infringement of religious liberty. Education, as a matter of fact, is the responsibility of the 16 federal states, and each state can decide how to organise religious education. In most states, religious education is binding.

The curriculum is provided by the churches and approved by the state. Generally, the Roman Catholic Church and one protestant church each provides school lessons for members of their own denominations and for members of other denominations that wish to participate. Smaller denominations and some other religious minorities either co-operate with one of the big ones or may decide to conduct classes outside school. Children who do not want to participate in religious education are compelled to attend alternative classes called ethics in which various issues of philosophy, society and morals are discussed.

In most cases, learners who stay in one classroom for almost all their lessons are divided into 3 groups (Roman Catholic, Protestant, Ethics) for their religious education, joining other learners they might not know very well, but who belong to the same denomination. Besides the collective, German law protects individual freedom of religion, which is to be divided into positive and negative freedom of religion. Negative freedom of religion covers the right not to confess your faith unless legally required to (for example, registration for church tax), and the right not to be exposed to religion while in a position.

2.3.1.3 Legislation in Caribbean and North Atlantic Territories

The Constitution of the Cayman Islands is recalling the events that have formed their history and caused them to be what they are today. They are recognising their prominent history, culture and Christian heritage as well as its enduring influence and contribution to the formation of their spiritual, moral and social values that have informed their development and contributed to peace, prosperity and stability to

those islands, through the desire forbearance, and leadership of their people who are faithful to Her Majesty, the Queen (Caribbean and North Atlantic Territories, 2009).

The intention of the Constitution of the Cayman Islands is to create a God fearing country which is based on the Christian values and tolerance of other religions and beliefs (Caribbean and North Atlantic Territories, 2009). They want to see their country with a religion that will discover its expression in moral living and social justice. Their country should also be rooted in democratic values of human dignity, equality and freedom. The Bill of Rights, Freedoms and Responsibilities is fundamental to democracy in the Cayman Islands. The Constitution acknowledges the distinct history, culture, Christian values and socio-economic framework of the Cayman Islands and it encourages the rule of law and the democratic values of dignity, equality and freedom (Caribbean and North Atlantic Territories, 2009).

Caribbean and North Atlantic Territories (2009) states that no person shall be impeded by the government in the exercise of the right to her freedom and conscience. Freedom of conscience comprises freedom of thought and religion, religious denomination, freedom to change religion, religious denomination or belief and freedom to, either alone or in community with others, both in public and in private, declare and disseminate own religion or belief in worship, teaching, practice, observance and day of worship.

According to the Caribbean and North Atlantic Territories (2009), no minor is allowed to attend any place of education and receive religious instruction or take part in, or attend any, religious ceremony or observance that relates to a religion other than his or her own without the consent of a parent or guardian. Furthermore, no person is compelled to undergo any oath which is contrary to his or her religion or belief or undergo any oath in a manner which is contrary to his or her religion or belief.

2.3.1.4 Legislation in Canada

According to the Constitution of Canada, freedom of religion protects rights and allows believers the freedom to gather and worship without interference. The Canadian Charter of Rights and Freedoms clearly spells out that everyone has

fundamental rights and freedoms. Canadians are subject to freedom of conscience and religion, freedom of thought, belief, opinion and expression, as well as freedom of the press and other media of communication (Republic of Canada, 2008). Canadians are free to have their own beliefs and opinions. They are free to practise their own religion or abstain and are also free to found media organisations with or without consent (Republic of Canada, 2008).

The Charter's preamble states explicitly that Canada is founded upon the principles that consider the supremacy of God. The Constitutional recognition has been criticised as conflicting in principle with the basics of freedom of conscience and religion that is guaranteed in Section 2, as it would disadvantage those who possess non-theistic or poly-theistic beliefs including atheism and Buddhism (Republic of Canada, 2008).

Although religious freedoms are defended from state interference by the Charter, the actions of private individuals are mainly governed by the provincial human rights codes. These codes do not allow discrimination in the market place, accommodation and employment on the grounds of a variety of personal characteristics, including religion.

Canada has laws that do not permit the promotion of unpleasant and harmful against sections of the public noticeably different by colour, race, religion, ethnic origin or sexual orientation. There are immunities in the Bill which allow the expression of opinions or religious experiences and opinions based on religious characters which would otherwise be forbidden.

The Supreme Court of Canada ruled that it is imperative to accommodate religious observances under human rights legislation. For example, under dress code, a Sikh whose religion required him to wear a turban lost his challenge of the CNR policy that required him to wear a hard hat. Another instance is that the Supreme Court of Canada found that the employer should have accommodated the employee's religious practices after the employee, who was required by his religion to take Easter Monday as a holy day was not allowed to do so and threatened with dismissal if he did not work on that.

The Bill of Rights' freedoms and responsibilities are prominent and noteworthy for democracy in all countries, internationally, in Africa and in South Africa. The Constitution of any country permits and recognises injustices of the past, honours freedom and respects the fundamental human rights. The Constitution lays a foundation for a democratic and open society whereby the government functions under the will of the citizens and every citizen is equally defended by the laws of the country. In this manner, the quality of lives of all citizens and their abilities is improved and as such, they become united and democratic in the family of nations.

2.3.2 Legislation in South Africa

Legislation is the act of legislating, preparation and enactment of laws. These laws have been enacted by the legislature or any other government body. The law of Religion Education is understood and practised in different countries, internationally, Africa and new South Africa.

2.3.2.1 Policy and Religion in New South Africa

In the wake of the Constitution of South Africa, proclaiming the acceptance and safeguard of all religions in South Africa, a policy document prefaced itself and was articulated as the spirit of the policy (Republic South Africa, 1996a). This new policy recommended policy changes. Amongst the selected committee to perform the task were different perspectives from which the various members were coming. The differences reflected the contested areas of broader South African Societies. The process of drafting the policy on religion in public schools was long and not easily understood within the public learning schools. The learning space of the classroom was meant, only for diversity of religions, which is an essential feature (Chidester, 2002).

The National Policy on Religion Education (2003) adopted a multi-religion approach that articulates a wish to embrace the spirit of diversity in South Africa and make an extension to the classroom. Chidester (2002) mentions the single tradition opinion, itself an expression of a previous Christian Dominated Apartheid Government, and the parallel single model, as being a kind of religious apartheid.

The opportunity regarding the implementation of the policy on religious equity is driven by the mandate of celebrating and building national unity. National Policy on Religion and Education (2003) distances itself from any possibility of religious discrimination. The rationale of the policy on inclusion of multi-religion education in public schools is to provide learners with educational programmes whereby they will gain a broader understanding of life orientations, worldviews, cultural practices and ethical resources of humanity. As they develop creative and critical abilities for thinking about religion and religions, the learners can also develop the capacities for mutual recognition, respect for diversity, reduced prejudice and increased civil toleration necessary for citizens of South Africa to live together in a democratic country and society. National Policy on Religion and Education (2003) suggests and encourages shared committed leadership, school community relationships, and inclusive curriculum and assessment practices.

Chidester (2002) states that the new South African educational policy for teaching and learning about religion is inclusive, enabling learners to explore their own identities within the diversity of South Africa. As South Africa departed from the Christian religious indoctrination of the apartheid era, the new policy proposes educational outcomes in teaching and learning about religious diversity, that promote empathetic understanding and critical reflection on religious identity and difference.

According to National Policy on Religion and Education (2003), religion education supported by clear educational outcomes, curriculum statements and assessment criteria can serve important educational outcomes while also working to increase understanding, reduce prejudice and expand respect for human diversity. When the learners understand themselves and others, they can develop powers of critical reflection in thinking through problems of religious and moral concern. The National Policy on Religion and Education (2003) specifies that teachers teaching Religion Education should ensure that learners demonstrate an understanding of, and commitment to, constitutional rights and responsibilities and show an understanding of diverse cultures and religions. Learners having knowledge of diverse religions leads to them having non-discriminatory attitudes that will prevent prejudices.

Religious education is recognised in order to enhance the implementation of the policy on religious equity. Equity is the process of access and equal opportunity through the allocation of resources, services and opportunities in a fair, consistent and inclusive manner irrespective of an individual or group's cultural or linguistic background, religious and spiritual beliefs, socio-economic status, gender, sex, age, colour, national origin or ancestry, abilities, veteran status, generic information, sexual orientation or gender identity or expression (Republic of South Africa, 2003). Access and equity are about removing impediments and opening opportunities to all people based on interest, skill and effort. If the implementation of the policy on religious equity is successfully done, there can be improvement of school climate and the prevention of discrimination and harassment. Professional teaching and learning will thus, be promoted and contribute to the high level of accountability and transparency.

The policy regarding religious equity reads as follows;

> *Religious Education is a curricular programme with clear and age- appropriate educational aims and objectives, for teaching and learning about religion, religions and religious diversity in South Africa and the world. The study of religion must serve recognisable educational goals that are consistent with the aims and objectives of the learning areas* (Naidu, 2007: 65).

Religion Education is therefore a compulsory curriculum programme with clear educational outcomes for teaching and learning about religion, religions, and religious diversity in South Africa and the world.

The Constitution is a formal system of primary principles and laws that regulate a government or other institutions. Law is a legal document that describes a formal system. In South Africa, the constitution has crafted in such a way that laws regulate a government and people to recognise the injustices of the past and believe that South Africa belongs to all who live in it, remain united in their diversity.. The Constitution of South Africa is meant to heal the divisions of the past and to establish a society based on democratic values, social justice and fundamental human rights. It is also meant to lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected

by law and it seeks to improve the quality of all citizens and free the potential of each person (Republic of South Africa, 1996a).

The Constitution of South Africa is about identity and change for each and every citizen (Republic of South Africa, 1996a). Everyone has the right to freedom of conscience, religion, thought, belief and opinion. The legal instruments that relate to religion and belief are the Equality Act (Republic of South Africa, 2010), the Racial and Religious Hatred Act (Republic of South Africa, 2006) and the Human Rights Act (Republic of South Africa, 1998). Pursuant to Section 9 of the Constitution, the Equality Act of 2010 prohibits unfair discrimination on various grounds including religion. The Equality Act does not apply to unfair discrimination in the work place as that is covered by the Employment Act of 2000.

Freedom of religion is an individual's right and a collective responsibility. National Policy on Religion Education (2003) promotes acceptance and freedom for all. Freedom of religion acknowledges each individual's right to follow or not to follow religious beliefs and practices free from discriminatory or harassing behaviour. It also ensures respect for the dignity and well-being of each person and seeks to eliminate both systematic and individual forms of harassment and discrimination.

Freedom is one of the underlying values of South Africa's Bill of Rights of 1996 and courts must interpret all rights to promote the underlying values of human dignity, equality and freedom (Republic of South Arica, 1996a). These values enhance and reinforce each other. A necessary element of freedom and dignity of any individual is an entitlement to respect for the unique set of ends that the individual pursues. One of the ends is voluntary religious and cultural practices in which people participate. That we choose voluntarily rather than through a feeling of obligation only enhances the significance of a practice to our autonomy, our identity and our dignity (MEC for Education: KZN, 2008).

Francis (2005) argues that South Africa is undergoing a rapid social change and there has been a renewal in issues of identity reflecting this change. Since the abandonment of apartheid, South Africans have had the opportunity of reshaping

new identities and fashioning a new set of understandings about what they are and what they consider fundamental values to themselves.

2.3.2.2 Policy on Religion and Education

National Policy on Religion and Education was published in the government gazette of the 12th August, 2003. This policy is the result of many years of research and consultation. It is clearly stated that this new policy is in accordance with the values of the South African Constitution, Act 108 of 1996. There is a distinction between teaching religion and religious instruction. Religious Instruction should be provided by home, family and religious community, while teaching Religion is an educational responsibility in public schools (Republic of South Africa, 2003).

The National Policy on Religion and Education is applicable in all public schools. It deals with Religious Instruction, Religion Education and Religious Observances. Religion Education is taught in public schools in order to protect religious groups from ignorance, stereotypes and denigration (Republic of South Africa, 2003). Religion Education is a curricular programme with clear outcomes like other learning areas such as Life Skills. It describes a set of curriculum outcomes which define what a learner should know about religion. In Religion Education, integrated learning approach is suggested to draw a distinction between teaching and learning and preaching. Religion Education also serves important educational outcomes to impact on moral dimensions of learner development. Learners in Religion Education create understanding of themselves and acquire knowledge, understanding and appreciation of religious diversity. In Religion Education, teachers are supposed to use a multi-faith approach to religious diversity irrespective of race, creed, sexual orientation, disability, language, gender and class. The whole process of imparting moral values is intensified through teaching and learning (Republic of South Africa, 2003).

Religious Instruction is a particular faith with a view to adhering to that particular faith or belief. It refers to a programme of instruction which is aimed at providing information regarding a particular set of religious beliefs with a view to promoting adherence thereto. Religious Instruction is a responsibility of home, family and religious community. It may not be the formal part of the formal school programme

(Republic of South Africa, 2003). Religious observances are voluntary to learners and teachers. They may take place during school break or any other time convenient for the participants. During religious observances, dress codes, prayer times and diets are respected and accommodated.

The National Policy on Religion and Education (2003) mentions the importance of moral generation and promotion of values (Republic of South Africa, 2003). There are principles that guide the Policy on Religion and Education. These principles include the importance of constitutional values of citizenship; equality; freedom from discrimination; freedom of conscience, religion, thought, belief and opinion; integration and unity in diversity; professional approach to teaching religion; and human rights.

The Policy on Religion and Education (2003) distinguishes three different aspects such as Religion Education, Religious Instruction and Religious Observances. Examples of religious observances are the Ramadan month of fasting for Muslims which is May 27 to June 6. Muslims do not eat or drink on these days from the break of dawn to sunset. The learners may need to eat during evening classes to break the fast. Muslims are also required to perform five daily prayers whereby they come together around noon on Fridays for a congregational prayer. In the religion of Judaism and the Seventh Day Adventist Church, for Sabbath members cease from work and the day begins at sunset on Friday and ends at sunset on Saturday (National Policy on Religion and Education, 2003). These are the most commonly cited on three year calendar on which a religiously observant person is expected to refrain from classes, exams or other academic activities. The Christian holidays of Christmas Day and Good Friday remained in post-apartheid South Africa's calendar of public holidays.

The National Policy on Religion and Education (2003) stipulates that SGBs of public schools should make facilities available for religious observances (Republic of South Africa, 2003). The religious observances should be conducted on an equitable basis and in accordance with the Constitution of South Africa and South African Schools Act, 84 of 1996. Chapter 2 of the Constitution of 1996, the Bill of Rights, contains a number of provisions dealing with religious freedom. Section 15 states that everyone

has the right to freedom of conscience, religion, thought, belief and opinion and allows religious observances in state and state-aided institutions.

The Constitution of South Africa (Republic of South Africa, 1996a) and the South African Schools Act (Republic of South Africa,1996b) provides that public schools may make their facilities available for religious observances such as worship, prayer, religious singing, the observance of holy days, the observance of dress codes within school hours and devotional scripture reading, within the context of free and voluntary association, provided that facilities are made available on an equitable basis to all who apply for the use of these facilities. Although religious observances take place on the school property, they are not part of the schools' programme.

The Bill of Rights Chapter 2, 7 (1) of democracy in South Africa, enshrines the rights of all people and affirms the democratic values of human dignity, equality and freedom. In the Bill of Rights, two types of religious observances are implied. Such observances are public holidays which make use of school facilities and occasions when the school community, such as teachers and learners, gather for a religious observance.

Section 7 of the South African Schools Act, Chapter 2 gives powers to the SGBs to determine rules and regulations to conduct religious observances in public schools if such observances are conducted on an equitable basis and attendance to them is free and voluntary (Republic of South Africa, 1996b). It may be argued that the Minister of Education does not have power to make policy regarding religious observances. The reason is that the policy document was published in terms of the National Education Policy Act since 3(4) are general and concern managerial, organisational and curriculum matters.

National Policy on Religion and Education (2003) states that time allocation procedures for religious observances by teachers and learners may be determined by SGBs and be part of the school assembly (Republic of South Africa, 2003). Where religious observances are organised as an integral part of the school hours on a day, it should reflect the multi-religious nature of South Africa. The SGBs are

supposed to determine the nature and content of such religious observation and that coherence and alignment to the policy on religious equity is ensured.

National Policy on Religion and Education (2003) goes on to stipulate that attendance at these religious observances is free and voluntary and the observances can be organised in public schools with the acknowledgement of the implementation of the policy on religious equity (Republic of South Africa, 2003). It provides Religion Education about diverse religions which do not promote any particular religion in the public curriculum. Religious Education is mostly covered in the Life Orientation learning area. National Policy on Religion and Education (2003) emphasises the importance of maintaining a constitutional impartiality regarding the religion in public schools whilst at the same time maintaining a cooperative model for relations between religion and state (Dreyer, 2006).

The Policy on Religion and Education has been controversial from the first draft to the final policy statement. Many Christian Organisations from a variety of positions opposed the new policy (Chidester, 2003). The major criticism from the Christian sector of the South African Society was the multi-religious approach to the teaching of religion in public schools.

The new policy on Religion and Education came under scrutiny from various academic perspectives. A judicial perspective incited research and reflection on notions such as freedom of religion underlying the policy, its constitutionality and legal case studies with regards to the implementation of the policy on religious equity. Educational experts, especially on Religion Education, published results on the implementation of the policy on religious equity (Chidester, 2003; Kruger, 2003; Roux, 2006; Steyn, 1998).

The policy on Religion and Education works from the premise that the public schools have an educational responsibility for learning about religions and for promoting these. It is not intended to be prescriptive but provides a framework for public schools to determine policies and for parents and communities to be informed of their rights and responsibilities in regard to religion and education.

2.3.2.2.1 Objectives of National Policy on Religion Education

An objective is a purpose or aim or act of intending to do something according to the determination. With a purpose in mind, one is liable to accomplish the mission or plan. The policy on Religion Education aims to establish a broader user-friendly basis for Religion Education and ensure that there is no form of discrimination that occurs on the grounds of religious beliefs and religious practices in public schools.

In Religion Education, norms are clearly set out in public schools in order to encourage unity in diversity and enhance tolerance towards different religions in South Africa. Multi-faith practices are encouraged to expose learners, teachers and parents to diverse religions for affording respect. A co-operative model of Religion Education is also suggested to encourage separation between Religion and State (Republic of South Africa, 2003).

According to Roux (2003), the aims of religion and education should include fostering a better understanding among the learners of their communities and diversity within communities. This goes to the fact that public schools should develop an understanding of religion among learners, rather than teaching a belief or religion and should steer clear of promotion of dogma or doctrine. A doctrine relates to matters such as morality and faith, set forth authoritatively by a religious organisation or leader.

Against the background of a historical legacy that privileged a certain kind of Christian religious instruction in public schools, the new policy of religion education has not always been understood. In June, 2001, Deputy Minister of Education, Mosibudi Mangena delivered a speech on the future of religion in South African public schools to the annual conference of Students Christian Union. The Deputy Minister was supporting both national unity and religious diversity in South Africa. His speech was based on religious interests based on Constitutional values and educational objectives.

Within the framework of the democratic South Africa, the role of religion in public schools should be consistent with constitutional values of common citizenship,

human rights, equality, equity, freedom of religion and freedom from educational grounds. Public schools have a responsibility to teach about religion and religions, different from religious education and instruction. Environmental influences should be provided by home, family and religious community. The new policy of religious education advances educational goals of teaching and learning about religion, religions and religions diversity (Mangena, 2001).

2.3.2.2.2 Principles between Religion and Education

A principle is a fundamental assumption or guiding belief whereby an individual considers a moral rule or aspect. National Policy on Religion and Education (2003) emphasises that practice must be based on Constitution, values, human rights, equality and freedom from discrimination. Freedom of conscience, religion, thought, belief and opinion are supported. In Religion Education, teachers teach about religion and religions in order to reflect a profound appreciation of the spiritual aspects of life. Religion Education should contribute to creating integrated and informed community that affirms unity in diversity (Republic of South Africa, 2003).

2.3.2.3 Education and the New South Africa

South Africans may claim to be proud of being associated with South Africa for the reason that it is post-apartheid and its Constitution is apparently progressive on several aspects of South African life. Naidu (2007) states that the process of the adoption of the Constitution of South Africa was relatively inclusive and consultative, containing human rights of all the citizens of South Africa including the right to education. Religious Studies Research in the public reveal that post-apartheid system of education is inclusive and sensitive of the religious cultures of all South African citizens. This is in a way, an opportunity for South Africans to apply religion used as it was one of the separating instruments of the previous apartheid government (Naidu, 2007). Although over 60% of the citizens of South Africa claim allegiance to Christianity, South Africa embraces a variety of religions such as Hinduism, Islam, Judaism and indigenous African traditions.

Naidu (2007) posits that the nature and the shape of the current education model and the relationship between the state and religion regarding the orientation, content and aims of religion education programme was debated by various categories of stakeholders who included academics, representatives from Faith Based Organisations, parents and learners who are the new recipients of the programme on religion education. There were also religious representatives and parents positioned at various points who accepted this multi-faith religion education programme (Naidu, 2007). Given the fact that there were various stakeholders involved, the debate on education and new South Africa was painful and based on the political history of South Africa.

Manila Soni-Amin (2001) points out that education had been used as a kind of tool by successive governments to produce and preserve a certain type of adult. During the apartheid regime, there were heterogeneous education systems that led to imbalances of the past which are now being redressed. The government is committed to providing a safe, respectful and equitable environment for all South African citizens free from all forms of discriminatory or harassing behaviour, including those based on religion.

2.4 LITERATURE REVIEW

This section reviews documented literature and related studies undertaken by other researchers on the implementation of the policy on religious equity.

2.4.1 Monitoring and Support in Religion policy implementation

Monitoring is the act of listening, carrying out surveillance on, and recording the emissions of one's own or allied forces for the purpose of maintaining and improving procedural standards and security or for reference, as applicable. Support is the process of answering questions and resolving problems regarding activities. Support is best done by use of materials of any form in order to assume and carry out the activity successfully.

2.4.1.1 Understanding of the Policy by relevant Stakeholders

Understanding is the act of knowing the meaning, apprehend and grasp thoroughly what is supposed to be done or what is pronounced. In the case of new policy implementation in public schools, education authorities are supposed to ensure that the new policy is understood and implemented both fairly to a high quality level. In order to assess and monitor teachers successfully, there should be availability of support materials for teaching and learning.

Lee (2004) indicates that there are various key stakeholders that are supposed to be monitored and supported with regards to policy implementation on religious equity. Such stakeholders are parents, SGBs, teachers and learners. Teacher co-operatives and training are essential as well as the empowering of SGBs and parents. Lee (2004) states that this should be an on-going process done in order to ensure that aspects of the new policy which fall outside the classrooms are sensitively handled. Activities such as assemblies, non-discriminatory practices, issues of decorations and dress codes should be handled with care to avoid conflicts among the implementers.

Monitoring of activities should be done on an on-going basis for quality process. In the case of SGBs and parents, it is imperative that they are monitored and supported to avoid possible criticisms against them. In this way, a positive and tolerant atmosphere in public schools, as a reflection of local community at large, can be sustained (Lee, 2004). Lee goes on to advise that interreligious relationships in staff room should be looked at and appropriate contact and communication with the Departmental officials responsible for schools should be maintained.

Teachers and learners should adjust themselves to every model and spirit of the new policy so that they can be flexible and tolerant to avoid challenges. Values and assumptions from different backgrounds, political and ideological context may be a cultural organisation or youth movement which is actively intolerant or prejudicial. Such signs should be thoroughly watched within the education system (Lee, 2004).

New norms and standards for teachers require competence in dealing with multi-religious context in the classroom. Teachers need to tolerate professional practice and develop enthusiasm to avoid challenges regarding the implementation of the policy on religious equity. In this way, they can be in a position to express their own faith and convictions in an appropriate manner.

2.4.1.2 Policy Development

Development is the process of growth and directed change whereby new ideas are produced. It is the application of new ideas to practical problems. The process of development is usually introduced to policies that are formulated in the government departments. According to Torjman (2005), policy development is a decision making process that assists in addressing the goals, problems and concerns and, most importantly, as a process which entails selection of a destination or desired goals. It involves identification and analysis of a range of actions that respond to these concerns.

Dukeshire and Thurlow (2002) believe that policy development activity involves research, analysis, consultation and synthesis of information to produce recommendations. They also state that it involves an evaluation of options against a set of criteria used to assess each option. Dukeshire and Thurlow (2002) even go further to state that effective policy is made possible by community involvement. It is therefore, clear that members of the community must be included in policy development. They must have knowledge of the how part of the implementation of the policy. The involvement of community members is in a way advantageous to them because rural communities lack knowledge of legislative imperatives. Dukeshire and Thurlow (2002) emphasise careful development of the policy on religious equity. Policy makers must review the policies in order to establish effectiveness and efficiency of the policy on religious equity. There are no clear guidelines formulated on the criteria to limit the right to freedom of religion, conscience, thought, belief and opinion.

In contradiction to the policy of the old regime which had established Christian National Education, not only in religious education, but also throughout the entire curriculum, the new democratic government sought to redress such privileging and

discrimination (Kallaway, 2002). Although Pandor, the then minister of education, explained that the education policy recognises the difference between religious, theological or confessional interests and values religious contributions to our country, all these engagements with religion were important for unifying religious communities. Discrimination on the basis of religion was limited, the scope of mutual human recognition was expanded, but understanding in the midst of religious difference was difficult and problematic.

Religious opponents of the new policy warned that removing Christian Instruction and Christian worship from public schools would deprive children of divine protection (Atkins, 2003). Since Christianity is the most famous faith and religion in South Africa, it would not be easier for teachers to fully understand other religions, especially in South Africa's indigenous heritage. The national department, guided by the constitutional principles and values, was the suitable and relevant public authority (Atkins, 2003). The DOE exercised its authority over public schools and advanced a policy in which religious instruction was the responsibility of the family, home and religious community, while teaching and learning about religion was the responsibility of public schools.

2.4.1.3 Religious and Moral Education

A theoretical framework of Kitshoff (1996) is relevant to religious and moral education because it guides the assessment of teachers' spirit with regards to lesson preparation as well as the progress of learners. Kelly and Melograno (2004) explain the monitoring progress of learners through the use of assessment tasks as well as addressing unique and diverse needs of the learners. Monitoring and support of teachers during teaching and learning may determine the effectiveness and efficiency of the lessons and consequently, how to overcome problems encountered during the lesson. Monitoring and support involves maintaining and expanding collaborative relationships with parents, family members and diverse communities that can support the systems and structures of the school improvement (Kelly & Melograno, 2004). Effective instructional practices that reflect the diverse needs and pathways of all the learners should be supported as well as the evidence-based instructional and assessment practices across all the learning areas.

Involvement of the diverse communities should be increased in the development, implementation and monitoring of the policies, procedures and programs. In order to ensure inclusion and accountability of the perspectives, experiences and needs of all stakeholders, there should be practices of nurturing effective relationships amongst them. Teaching and learning should be monitored on the basis of educational activity, religious activity and learner behavioural change, through sharing religious and moral values (Kelly & Melograno, 2004).

2.4.1.4 Religious and Moral values

In the Namibian context, according to the Ministry of Education and culture (1991) learners in Okahandja can express and share their experiences of religious and moral values with one another, with the purpose of contributing to the development of peace and harmony in the communities of diverse religious groups. This basically means that the implementation of the policy on religious equity can bring about necessary behavioural changes in the lives of the learners. Teachers themselves are supposed to be role models as far as religious and moral values are concerned. Moral and ethical values are the key concepts inside and outside the classroom situation for religious and moral purposes in order to change mindsets of the learners. Moral values are usually abstract but are sometimes physical entities to which human beings attach worth (Pedro, 2009). Moral values are common in individuals or groups through physical exposure and generic make up. Teaching and learning instils values and schools adopt values system which should not be applied to any individual learner.

Pedro (2009) believes that moral values should be taught in public schools because they influence attitudes, priorities, principles, norms, standards, morals and ethics which influence decision making, learner performance, and behaviour for future purposes. Education systems play a major role in caring for learners and developing their moral values. Educational institutions have a responsibility to restore positive rules into all aspects of curriculum. If all stakeholders of education can come together as a team to institute informed understanding of policy documents and reconcile complexity and challenges that extend transmission of moral values, teachers can meaningfully assist their learners. Ryan (2012) is of the opinion that public education should be constructed as a means of forming citizenship, the

purpose of which must be clearly embraced by all relevant stakeholders regardless of their religions, racial and ethnic affiliation.

On the moral point of view, the 'ideal world' provides the moral guidance and arbitration that it needs. On this view, Rachels (2008) states that the moralist is not like a courtroom judge who resolves disputes. Instead, he is like the Commissioner of Boxing who urges the fighter to do the best. Although a successful recreational activity of self- interest may be viewed as a moral victory, it could also be deemed as immoral if it prevents another person from executing what is in his or her interests.

Kitshoff (1996) emphasises the need for teachers to know how to plan, organise, delegate, control and supervise their learners. The teachers should be able to use teaching and learning materials and teaching methods and to evaluate the work of the learners. This process can positively help the learners to be responsible citizens of South Africa who are characterised by tolerance, cooperation, peace, discipline and order, as well as unity amidst a reality of religious equity and diversity (Kitshoff, 1996). Equitable and inclusive curriculum offers a balance of perspectives that may enable the learners to see themselves reflected in their learning and provide them with knowledge, skills, attitudes and behaviours that are needed to live in a diverse, complex world, Teachers and learners also need to understand and respect cultures, appreciate diversity and reject discriminatory attitudes and behaviours. These results can only be acquired when the implementation of the policy on religious equity is done in public schools.

Kitshoff (1996) mentions that a number of processes are expected during learning and teaching situation. Teaching learners about religious and moral knowledge promotes the culture of unity amongst them. Where there is unity, there is tolerance. If the learners are taught to be accountable for their religious and moral behaviour they may contribute to ethical human conduct relative to social norms.

Teaching learners to acquire a sense of perspective, humour and various aspects of life, such as human needs and values can boost their appearance and expression. To make good decisions and choices about religious and moral values can influence the learners to be able to do critical thinking with regards to their daily life and finally,

teaching learners to express their religious and moral experiences in words and actions will make them responsible citizens of South Africa who act in accordance with what they have experienced in religious worship, religious or cultural activities, as well as personal choices.

Teachers of religious and moral education should be well equipped for performing their duties. Teachers should also know what they are doing in learning and teaching processes. The key activities are religions, learning environment, teaching principles, teaching methods as well as the process of evaluation and assessment. In assessment and evaluation of the policy on equity, teachers and learners should be given authentic and relevant opportunities to learn diverse histories, cultures and perspectives (Kitshoff, 1996). In view of treating all religions fairly, there is need to support high school learners who engage in different religious activities as demanded by their religious groups. This will ensure support of their needs and interests. Evaluation and assessment policies for discriminatory bias should be reviewed with the knowledge of parents in terms of policies and practices.

The assessment and evaluation policies and practices must ensure that parents understand them linguistically and culturally. Kitshoff (1996) observes that feelings, emotions, attitudes, knowledge, values and skills may also affect teaching and learning environment either positively or negatively. Morals and ethics (right or wrong) are the concepts that determine responsibility of a human being. Whatever a person is doing should be encapsulated with moral considerations, moral applications, moral judgement, fairness and justice. The implementation of the policy on religious equity can thus, benefit many people, young or old.

2.4.2 Measures and Strategies in Religion policy implementation

Measure is a technique and a limit that cannot be exceeded to moderate temperance. It is a standard against which something can be judged and a criterion to improve anything. Measures go in line with strategies which are a plan of action intended to accomplish a specific goal.

2.4.2.1 Moral Education

There is no way that one can separate religion from teaching moral education. Teachers in public schools do not all value moral education. If teachers can be descriptive in the implementation of the policy on religious equity rather than prescriptive on religious equity, they can intellectually accept the implementation of the policy on religious equity.

Leggett (1995) states that physical activity period provides a rich source of opportunities for learners to observe, to interact, to compete, to cooperate and to challenge one another (Turner, 1992; Elliot, 1978, Anderson, 2003 & Laberge, 1978). In essence, a diversity of people gives others opportunity to learn from different people. Turner (1992) believes that in order to integrate the truths of God and Christ into every area of life, there should be a combination of Christian Education and Recreation as it relates to learners. Experiences have proved that learners should be allowed to learn by doing things in order to share morals. Once the learner becomes aware of the society at large, he or she can be able to realise the Image of God (Imago Dei). Thus, the learner will be aware of different talents and gifts given by God to His people as well as their strengths and weaknesses.

The educational knowledge should expose the learners to the richness and variety of religion in a well-planned and prepared manner. Since education is about diversity in an environment it should encourage a sense of acceptance and security for all regardless of race and creed. It means that people should appreciate and feel emotionally secure in the field of religion. Education should also sustain traditional values including the moral regeneration to which all religious and non-religious citizens are devoted.

2.4.2.2 Teacher Preparation

Teachers need to know diversity of religions in order to be able to implement the policy on religious diversity. They must also be conscious of their biases and be aware of the religious background of the learners in their classes (Kniker, 1985). Roux (2007) emphasises that whenever the relativity of truths is not acknowledged, then religions can only be studied in terms of a specific cultural context. He supports an approach that promotes the equitable treatment of all religions. Horn (2006)

concurs with him by saying the question of religious truth is being ignored when learners are taught that all religions are equally worth to be learnt. She goes on to state that implementation of the policy on religious equity should rather enhance tolerance which means that one should respect the rights of another one who has a different religion.

Intra-religious discussions amongst multi-faith groups or individuals should be allowed to take place in public schools for critical inquiry between denominations. These intra conversations may help to broaden knowledge about different religions, especially if different religious traditions are in contact with one another. In their approach, they need to reflect as groups and individuals on their own religions while also simultaneously developing religious literacy (Roux, 2007). Thus, the learners will be able to adapt a context of religious equity and diversity.

Du Preez (2005) supports the adoption of Human Rights Values which focuses on universal values rather than looks at difference between religions as the point of departure. The Department of Education (2002) provides teachers with the understanding of the collective Human Rights Values. All teaching and learning is based on the Manifesto on Values, Education and Democracy of 2001. The Human Rights Values includes the concept of identity which looks at teachers' religious identity and how it impinges on their voices in a context of religious equity.

In his research, Swanepoel (2001) discovered that attitudes of people of South Africa towards religious and human rights values basically correlate positively with multi-religions orientation and negatively correlate with human rights attitudes.

2.4.2.3 Teachers' Professional Status

It is of great importance for teachers to have a profession that is matured to a full status. In many cases, teachers' qualifications are questioned and given various terms. Some teachers are known to be semi-qualified; some are known to be under-qualified while others are known to be fully qualified. This is one of the reasons why teachers are supposed to undergo pre-service training before starting to teach and in-service training during the period of teaching. These services are provided in order to make teachers experts in their fields. Hargreaves (2003) observes that due to the

multi-dimensional and ambiguous nature of teaching, teaching tends not to be a fully- fledged profession. It has remained and is confined to "belonging to a pre-professional age". In most cases, the teachers' professional status is questioned and their expert knowledge is subject to public scrutiny with regards to their knowledge and experience.

 Wotherspoon (2004) concludes that teaching is a contradictory occupation although it is highly regarded as professional. Even though teachers are known as experts in their fields, their performance tends to be always under scrutiny, which is not the case with other professionals. Teachers are subordinate to principals and other senior departmental officials of educational hierarchies. Hence, they are subject to scrutiny by those in higher positions as well as members of the society. The fact that teachers become subordinates is an unfortunate situation because when they join school, they enter into contracts. In this way, teachers are supposed to automatically accept the authority of supervisors and obey their commands (Crowther, 2002).

Sometimes administrators use their powers and positions to frighten and harass teachers. Davies (2004) states that some administrators may often want teachers to implement measures and strategies that have never been used before in the classroom. He goes on to say that other administrators make school environment hostile for a teacher by not appreciating their efforts. In most cases, both the administrators and societies do not appreciate the teachers' efforts. With all professions, teachers are the ones that are always publicly humiliated and condemned for the declining standards. Thomas (2000) argues that all teachers are seen as guardians of cultural knowledge, traditions and religious beliefs and they are supposed to transmit knowledge to learners. All these factors have a weight on the teachers' professional standing which can either empower or restrain them in terms of translating and implementing policies into practice. Beyer (1998) concludes that teachers' influence, unlike other professions, can have an impact on the lives of their learners.

2.4.2.4 Approaches towards diverse religions

Teachers and learners should be encouraged to explore the phenomena of religion, especially if they are from an exclusively mono-religious environment. Studying and understanding other religions emphasises descriptive historical facts rather than spiritual growth and exploration of faith (Roux, 2006).

Teaching methods and instructional methods guide the teachers into the object-oriented activities and the flow of information between teachers and learners (Lita, 2014). Teachers can use either direct or indirect instruction during teaching and learning but all these methods and approaches demand a thorough preparation of the lesson. Once the teacher develops teaching skills, learners can be able to attain expected outcomes.

New materials can be linked to prior knowledge and experience of learners in order to move from the known to the unknown. The new materials can be related to learners' previous knowledge and experiences by testing their skills formally and informally (Van Rooy, 1997; Tennant & Pogson, 1995). Teachers should be aware of the classroom behaviour in order for them to be controlled (Kitshoff, 1996). Once the learners are controlled, it can be possible for them to gain and develop moral behaviours that can enhance the meaningful implementation of the policy on religious equity.

Teachers are supposed to know religious and cultural backgrounds of the learners as well as the environmental settings, home and religious connections. Blakemore (1999) posits that the spiritual and moral growth, intellectual and emotional development, skills, values and attitudes affect the manner in which the learners learn. Teachers should therefore, adopt different teaching and learning methods in order to be able to implement the policy on religious equity.

Normally, in the day to day teaching and learning, learners are guided by textbooks, learning materials and teachers. The learners work in groups and they interact for learning and knowledge. A good teacher should, in this case, act as an agent of change. The teacher should accept changes, especially within the democratic

country of South Africa. Multi-religious education should be provided by teachers to diverse learners to augment the implementation of the policy on religious equity.

Daily prayers and worship should be done on an equitable basis. Religious singing and educational scripture readings should also be done on an equitable basis. The use of the universal prayer and selected readings from various religious texts should be considered as an appropriate and equitable means of acknowledging the multi-religious nature of South Africa. Attendance to religious activities should be free and voluntary because compulsory attendance would violate freedom of religion (Republic of South Africa, 1996a). According to regulation on Section 15(2), education authorities should allow public schools to offer prayers that are taken in an equitable manner and do so in a way which does not give rise to indirect conversion of non- believers.

2.4.2.5 Teachers' Professional Development

Research suggests that professional for teachers are essential part of improving school performance (Hargreaves, 1994; Bolam, 2016). The problem is that the discourse about professional development is typified by conceptual vagueness (Coffield, 2000). In most cases, some teachers are not keen to develop themselves while others do not have resources. In South Africa, especially in the Eastern Cape Province, the in-service centres are not well equipped and established. This challenge may handicap the systems and structures of the Department of Education. Friedman, Durkin, Phillips & Davis (2000) cite a list of competing claims for professional development such as lifelong learning for professionals, a means of personal development, a means of individual professionals to ensure a measure of control and security in the often precarious modern workplace, a means of assuring a wary public that professionals are indeed up to date given the rapid pace of theological advancement, a means whereby professional associations can verify that the standards of their professionals are being upheld, and a means for employers to garner a competent, adaptable workforce.

Professional development and learning increases the knowledge and skills that teachers bring to their craft and thus, fascinates the learners with increasing complexity and precision teaching. Professional development and professional

learning must include knowledge creation and knowledge sharing to ensure that all voices are represented. Professional development should equip the teachers as well as other members of the staff, administration and trustees with equity and inclusive education. All personnel need to be encouraged through the process of the implementation of the policy on religious equity in order for them to acquire knowledge, skills, and behaviours that are necessary to eliminate discriminatory biases and systematic barriers under the policy on religious equity.

Knowledge and practice of teaching and learning augments experiences of teachers. Whenever the experiences of teachers are raised up, such teachers can be orderly, logical and consistent with their program of teaching and learning. Knowledge and practice of teaching develop experienced teachers and it is demonstrated in Figure 2.2.
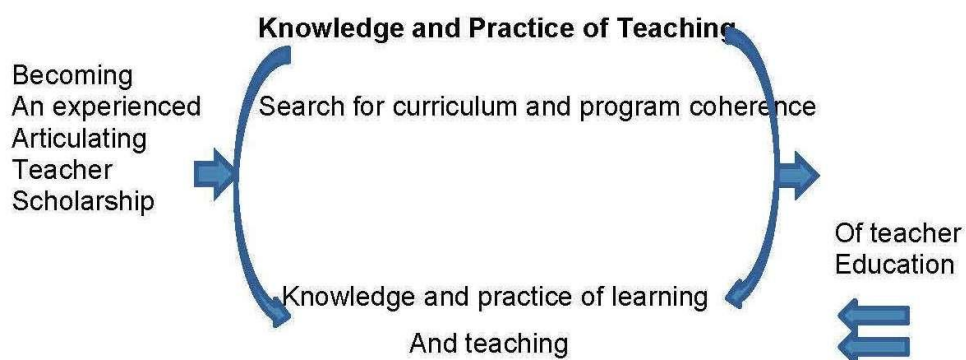
Figure 2-2: Teachers' professional development

2.4.3 Opportunities and Challenges in Religion policy implementation

Opportunity is a chance for advancement, progress and profit. Opportunity can be described as a favourable circumstance or occasion whereby one can be in a position to gain something. If there is no opportunity that can be experienced, a

challenge exists. A challenge is a difficult task, especially one that the person making the attempt finds more enjoyable because of that difficulty.

2.4.3.1 Diversity and Cultural/ Religious Competition

According to Jechoutek (2010), a process of change in cultural values towards diversity and self-expression introduces a kind of modern manifestation of individuality. Poly-ethnicity and cultural diversity have been normal features of societies throughout history, before the homogeneous state. Cultural and religious values define the path for development and the change is recognisably shaped by cultural and religious heritage. Jechoutek (2010) goes on to state that individual identities in culturally diverse places can be multiple ones to become primary according to circumstances. Diversity can also generate friction amongst societies but can also enhance qualities of individualisation and innovation.

2.4.3.2 Religious Education

Ministry of Education (2005) confirms that the concept of religious education is not explicitly developed in Okahandja, but rather implicitly manifest in themes such as belonging, phases of life, the sacred, festivals, social values and children's rights and responsibilities. Tony (2001) also indicates that religious education involves instruction in beliefs and practices. This is an indication that learners are assisted to gain respect, knowledge and understanding of multi-faith religions and cultures in an attempt to create peaceful and harmonious communities. The implementation of the policy on religious equity can easily contribute, in this regard, to peace and harmony in public schools.

A study conducted by Ndlovu (2014) reveals that about 61, 6% of participants noted that the introduction of a multi-faith approach to Religion Education teaching would not be acceptable to all key stakeholders. The participants agreed that initially, there would be resistance from Christian conservatives who believe that their country of Zimbabwe is a Christian state. They also pointed out that mission or church owned schools would oppose the introduction of a multi-faith approach. It was not only the teachers, lecturers, curriculum developers, but also provincial officers who predicted resistance from the conservatives who were not willing to change. The same thing applied when the Policy on Religion and Education was drafted. Chidester (2002)

confirms the single tradition opinion, itself an expression of a previous Christian dominated apartheid government and the single model, as being a kind of religious apartheid.

Before 1994, there were 18 distinct departments of Education, each serving different racially defined groups of learners. There were separate departments which operated in public schools for each of the four main racial groups, namely; Whites, Indians, Africans and Coloureds, while additional departments operated for Afrikaans in each of the homelands. In the apartheid era, learners in each of the four socially constructed racial groups were restricted to attending schools operated by the relevant department of education. National Policy on Religion and Education (2003) sets guidelines for Religion Education which is defined as teaching and learning about different religions, and respect for religious diversity in South Africa. When the implementation of the policy on religious equity is substantially done in public schools, all the South African citizens will be free to exercise their basic rights to religious conviction, expression and association.

Religion Education rests on a division of responsibilities between the state on one hand, and religious bodies and parents on the other hand. Religion Education therefore, has a civic, rather than a religious function and promotes civic rights and responsibilities. In the context of the Constitution of South Africa, religion education contributes to the wider framework of education to be developing in every learner the knowledge, skills, values and attitudes which are needed for diverse religions to co-exist in a multi-religious society. Individuals will thus, realise that they are part of the broader community and will learn to see their own identities in harmony with others (Department of Education, 2002).

2.4.3.3 Controversy on Policy Tolerance

In response to the new curriculum, some Christians in South Africa, especially those with ideological, organisational and financial links with conservative Christian groups in USA, vigorously objected to the policy for religion education. Through an organised co-ordinated campaign, they indicated that the new policy violated their human rights and constitutional rights to freedom of religion. This campaign drew together apparently separate organisations namely; a Christian organisation for

home schooling (Pestalozzi Trust), a Christian organisation for evangelising Africa (Frontline Fellowship), and a Christian Political Party (The African Democratic Party), and other Christian groupings in common cause against the new policy curriculum and learning outcomes (Chidester, 2002).

In the midst of controversy, opposition came from different Christian points of departure. This was a great challenge with regards to the new policy that spelled out the implementation of the policy on religious equity. Consequently, there were only four different Christian positions which expressed very different religious interests in opposing new policy (Reconstructionist, Protectionist, Ecumenical and Interfaith) (Chidester, 2002).

The concerned group of Christians held a series of meetings whereby they showed that their principal problem with the new policy was its promotion of a single set of values under the practice of tolerance. These values, which appeared as relativism, situational ethics and quality of all religions, were severely criticized as the basic elements of a New Age Religion. The South African Council of Churches (SACC) has certainly earned credibility in defeating a wide range of social problems in apartheid and post-apartheid in South Africa. The controversy amongst the Christians is a clear indication that it is not going to be possibly easy to implement the policy on religious equity in public schools.

The Christian objections, a Christian Inter-faith position can be identified as objects not to learning about religions but to the apparent absence of explicit attention to spirituality in new policy. Faller (2001) calls for formative rather than a purely descriptive Religious Education, while Williams (2012) insists that a lived pluralism involves the strong participation of faiths in the public exchange of multi-religious civil society, injecting transcendental argument into an otherwise secular public environment.

2.4.3.4 Emerging Concepts of Citizenship

According to Enskin (2003), the emerging conception of citizenship draws on recent developments rather than on a long standing tradition. South Africa's developing conception of citizenship draws mainly on two ingredients; anti-apartheid struggle

and the new Constitution. The struggle against apartheid produced a highly participatory notion of democratic citizenship. Popular organisations such as Trade Unions and Civic Organisations established models of debate, consultation and accountability that remain influential.

Enskin (2003) states that a vision of active citizenship reflected mostly in the 1980s in mass mobilisation against old order. It extended to early 1990s to consultation process which the Constitutional Assembly tried to follow in the writing of the Constitution of the Republic of South Africa, 1996. The Constitution provides a framework for a transformed citizen who will strive to overcome the past. The Constitution's preamble acknowledges the suffering of those who struggled against injustices of the past. The intention of the Constitution is to 'Heal the divisions of the past and establish society based on democratic values, social justice and fundamental human rights'. In other words, the Constitution addresses the imbalances of the past. (Republic of South Africa, 1996a).

Religion Education is the key fact of life that is supposed to distil from the various religions and other worldviews, those values that would benefit society. The objective of the equity on religion is to impose to learners, a particular view about faith that is determined by the state. Learners will thus, be encouraged or compelled to analyse religions critically, including their own, from the point of view of its contribution to the realisation of the values the state pursues and not for the process of their personal salvation.

The present political culture is insufficiently mature to ensure consolidation for democratic practices. Enskin (2003: 31) states that;

South Africans' support for democracy is lukewarm and has not grown in any substantial way, over the past five ways. With increasingly tenuous connections between voters and government and increasing policy disaffection, trust in government and satisfaction with south economic policy and political performance are declining sharply…

The new policy of Religion and Education is aligned with, and supports, the expectations of the Human Rights policy and Safe Schools Policy to provide learning and working environment free of negative factors. The citizens of South Africa should

therefore, be committed to an equitable education system that upholds and reflects the principles of fair and inclusive education which should spread through all the policies, programs, practices and operations. Respect for the diverse perspectives of the entire school community should be reflected in all areas of the teaching, learning and administrative culture.

In order to strengthen the democracy and the implementation of the policy on religious equity, the diverse communities should be committed to principles of equity and inclusive education in all existing new policies, guidelines, strategic plans, practices, programs, procedures and organisational structures consistent with the principles of the Code. Systematic barriers should also be removed in order to meet the needs of the teachers and learners. These appropriate mechanisms should be established to guarantee accountability for achieving the objectives of the policy on religious equity.

2.5   RELEVANT EMPIRICAL STUDIES

Relevant Empirical studies refer to studies pertaining to, or based on, experience and observations which extend the senses. The studies may have been verified by means of scientific experimentation and are directly related to the study conducted by the researcher.

2.5.1   Religion Education in different countries

Relevant empirical studies demonstrate that studies on promoting religious tolerance in schools conducted in Europe, Australia and United States of America focused mainly on learners and sometimes on beginning teachers (Boschki, & Schweitzer, 2005). Homan (2004) and Leirvik (2004) concur that these studies are mostly on a Christian form of Religion Education. Religion Education has no place in the curriculum and other studies focus on the content and teaching approach of Religion Education (Hull, 2004; Jackson, 1997; White, 2005; Wright, 2004). These studies were mostly conducted in Britain because it is the country that prepared the multi-faith type of Religion Education.

Concerning the studies indicated above, Religion Education is a learning area that can be easily rejected or accepted in the education system. Hull (2005) identifies two aspects that can supply Religion Education with its purpose and nature. He identifies religious affiliation of a country and the relationship between the secular and religious country. According to Hull (2005), there are three categories in which Religion Education is seen and taught. Firstly, there is a single religion type of Religion Education curriculum which is served and funded by the state and it is mostly Christianity and in many Latin American countries, Catholic based Religion Education is taught in public schools because of the influence of Catholicism (Sigmund, 2005).

Secondly, Religion Education is not taught in public schools. For instance, religion in the USA is kept out of government controlled institutions with the inclusion of public schools which by law are not allowed to promote religion and religious beliefs. Presumably, the government in USA has left out religious debates for public schools because USA is an ethnically diverse and pluralistic country. Matters related to religion may be taught in learning areas such as Humanities and Literature (Grelle, 2005).

There is another country where Religion Education is not taught in public schools which is France because it is regarded as a private issue which the family has to take care of. The same thing applies to Taiwanese province of the People's Republic of China and in Russia where religion is prohibited in that part of the world as it is blamed for indoctrination (Kozyrev, 2005).

Thirdly, another category of countries is where the state funds Religion Education in public schools and Religion Education is placed under the Ministry of Education (Hull, 2005). According to this category, Religion Education is not meant to promote any particular religion either by converting learners or strengthening their religious faith. Such countries are Britain, England and Wales, Scotland, Denmark, Sweden and Norway. Nevertheless, there are differences within this category in terms of how Religion Education is perceived and practised in public schools.

The Education Act of 1996 in Britain postulates that Religion Education stipulated syllabus must reflect that the religious traditions of Great Britain are mainly Christian, although taking into cognisance practices of other main religions represented in Great Britain (British Government, 1996). In other words, Religion Education in Britain is multi-faith and its purpose is to enable the learners to know mainly about Christianity and other many religions existing in the country. British Government in 1988 endorsed the act of daily Christian collective worship in public schools. British Broadcasting Service (2004) and British Government (1996) suggest that there is a diverse multi-faith Religion Education in Britain whereby learners are expected to use their beliefs in common without discomfort and criticism.

Ideally, the British Education Reform Act of 1988 stressed that Christianity was the most powerful religious tradition in Britain hence, the politicians could not accept the educational and not the religious status of Religion Education (Hull, 2003). The main and dominant national religion is Christianity because it is regarded as the source of moral values. At the same time, Religion Education is a core curriculum studied by all learners in England and Wales with the exception of those withdrawn by their parents. In Britain, Religion Education is allowed to be taught in public schools and faith schools are supported by the government. In Britain, other religions are explored in the classrooms but are not as eminent as Christianity.

Learners who belong to religions other than Christianity are mostly ridiculed and embarrassed. Besides that, the British Education Act of 1996 makes provision for other major faiths practised in Britain such as Buddhism, Hinduism, Islam, Judaism and Sikhism as well as some minor faiths such as Baha'i, Jainism and Zoroastrianism. Despite the presence of all these religions, Christianity is the main religion that is distinguished and exists in Britain. Although a revolution for the multi-faith Religion Education tends to have affected many secondary schools, Christianity is still ranked as a determining religious identity (Mantin, 1999).

In societies where Christian religion is promoted, other religions are likely not to be respected. In addition to that a partisan perspective opposes the philosophy of a multi- faith curriculum. This may be the reason why a spokesman of the National Secular Society in Britain once complained that learners were removed from Religion

Education classes and by law their rights were violated as they were also isolated from their peers (British Broadcasting Service, 2004). It was even alleged that learners were withdrawn from their Religion Education classes by their parents and were made to sweep playgrounds whilst their peers were attending religious instruction classes.

The public schools in Britain are not compelled by law to provide lessons for learners who are withdrawn from worship by their parents hence, this results in discrimination against such learners and indirectly compulsory Religion Education. In Britain, Christianity is regarded as a more legitimate religion compared to other religions. Biseth (2009) posits that in such a situation, the education system sends a message of a normative character since what is accepted and respected is seen as normally represented in the classroom community.

Before the 1944 Education Act, Religion Education in England and Wales was assessed by ministers of religion while other learning areas were assessed by the inspectors of the government (Hull, 2005). The sequence of events has not changed much in England and Wales because religious authorities have much influence over Religion Education. For example, at the present moment they are part of the local education authority that designs and assists in the implementation of Religion Education hence they are likely to influence the nature of Religion Education. Hull (2005) posits that Christians in England and Wales are always in majority even if the committee for Religion Education matters has not used its influence to reject the syllabus. He even explains that there is no faith requirement when learners are admitted in the colleges run by the churches. Possibly, Christians being the majority can easily influence decisions made with regards to the structure and implementation of Religion Education.

Training of teachers in any education system empowers them for effective and efficient teaching. Jansen (1998) postulates that until recently, the training of teachers of Religion Education in England and Wales was left to church owned institutions that would determine the type of teachers they wanted to produce. Notwithstanding that, Hull (2005) still affirms that Religion Education in England and Wales is secular because it is not under the control of any religious community

except that the communities essentially provide resources for their respective religions. He observes that the situation in England and Wales is self-contradictory since Religion Education is supposed to be embodied in a secular education system and yet its content is religious and sacred. Religion Education is secular in the sense that it is concerned with general human issues and educational progress of the learners which may not necessarily be religious (Hull, 2005).

A multi-faith Religion Education attains moral values such as sympathy, empathy, respect for people and others. Felderhoff (1985) agrees that a multi-faith Religion Education involves acquiring these values of sympathy, empathy and respect and so learners are expected to develop positive attitudes towards other people and institutions. At the same time, it is not comfortable to find that learners become autonomous, critical, reflective and capable of interpreting situations in a critical way due to the exposure to a multi-faith religion type of Religion Education. Multi-faith Religion Education attempts to practise liberal ideals even though liberalism has been blamed for promoting permissiveness in society destroying common standards of behaviour since everything tends to be relative (Gutek, 2004).

In order to glorify the complications in teaching a multi-faith, Religion Education curriculum, teachers get involved in a more unusual practice whereby they are expected to use the curriculum as means of bringing about positive attitudes and behavioural changes. Kay (2005) and Wright (2005) also remark that multi-faith Religion Education involves reflection and autonomy in learners hence, the development of responsible citizens in their countries. Wright (2005) argues that the multi-faith Religion Education should be dynamic in order to employ open inquiry and debate amongst learners. In this manner, teachers can be successful in their endeavours and bring about positive attitude, reflection and autonomy.

2.5.2 Problems affecting Policy Implementation

There are problems to be considered as far as the implementation of the policy on religious equity is concerned. Mankind (2005) believes that the problems occur when the desired results are not accomplished and whenever basic critical factors for the implementation of the policy on religious equity in public schools are missing. Such

factors may be communication, resources, dispositions, attitudes as well as bureaucratic structures.

Rogan (2007) and Dieltiens (2008) believe that lack of proper implementation of the policy on religious equity is due to the fact that policy makers concentrate on what the policy is and ignore the how part of the implementation. He goes on to emphasise that adoption of the educational programmes and the implementation of the policy on religious equity are ignored resulting in poor results being experienced.

2.5.3 Implementation Gaps

The study done by Modipa (2014) shows that SGBs are faced with challenges with regards to the implementation of the policy on religious equity. The main cause of the implementation gaps is lack of educational background, misuse of rights, autocracy, indecisiveness, lack of inclusiveness in decision making processes, and lack of knowledge of legislative imperatives that provide for duties and responsibilities of SGBs.

Dieltiens (2008) and Tomalin (2007) observe that learners are not exposed to the religions and spirituality. Moreover, learners are not used to attending church services at their homes and families. In public schools, SGBs are seen as fire extinguishers when there is a power struggle. Learners are also perceived as potentially hostile partners who have a little say in significant decision making. Mohajeran and Ghaleel (2008) believe that challenges identified regarding the implementation of the policy on religious equity require involvement of key stakeholders directly and indirectly as well as their empowerment.

Hamukwaya (2009) and Pepe and Addimando (2010) pose a question on how these problems affect the duties and responsibilities of SGBs and how these challenges impact the implementation of policy on religious equity to enhance school communities freedom of religions, beliefs, expressions and avoid religious coercion and discrimination. The biggest challenge in public schools is that, issues of religion have not been traced to policy implementation. All arguments should be based on the Constitution of South Africa and the South African Schools Act.

Care should be taken to establish the extent to which public schools' policies on religious equity are providing for such a framework in relation to the regulations of the National Policy on Religion Education. According to the rules and regulations of the South African Schools Act, Chapter 3, 19 (b), the Head of Department must establish a programme to provide training of SGBs in order to promote effective performance of their functions and enable them to assume additional functions. Whenever they attend workshops, the Department of Education should also consider training on the implementation of the policy on religious equity. Research is needed to find out to what extent the programmes of training are effective in terms of empowering the SGBs to deal with the implementation of the policy on religious equity.

2.5.4 Religions in Regulated Pluralism

Secular citizens are those who are not bound by monastic rules. They are secular ecclesiastic church officials whose functions are confined to the vocal department. They are known as laymen as distinguished from clergymen. According to Jechoutek (2010), it cannot be easy for believing members of established religions to deal with the accumulated tradition of scriptural interpretations, religious law and developed doctrine because that means they are holding more than one ecclesiastical living at a time. Even the non-believers who are not specifically religious have to struggle with the idea that a contribution to the values debate put forward a religious language to be listened to.

The secular citizen not being religious operates comfortably in an essentially secular model of pluralism in which the very idea of competing ideas of public and private is essential. The religious citizen who is cooperative has to overcome his disbeliefs. What is important is for the believer to tolerate all requirements of his or her religion in the interests of others. At the same time the believer has a right to freedom of religion, conscience, thoughts, beliefs and opinion. Furthermore, it is a matter of equitable basis. Muhammad Talbi believes that faith is a choice and choice is only a choice if it is a free and reasonable one, hence the constitution in Chapter 2, 15 (c)

emphasises attendance at religious observances to be free and voluntary (Republic of South Africa, 1996a).

2.5.5 Segregation of South African Education System

The Education system of South Africa was segregated during apartheid time. The education systems were separated due to the enforcement of the law of the apartheid government hence heterogeneous systems existed in education. Lita (2014) observes that the apartheid system of South Africa encouraged the segregated education systems where the education for Whites was superior and that of Blacks inferior. Bantu Education aimed at increasing general literacy of workers and suppressing secondary and tertiary education in order to prevent Blacks from rising to higher social and economic levels (Mowes, 2002). South African Truth and Reconciliation Commission, which commenced its work in 1995 and based on the statements made by the representatives of different faith communities, the roles of the communities played in the past apartheid era were analysed. South Africans as agents of oppression, as victims of apartheid, as opponents of apartheid needed to enjoy the country's transition to a new democratic society. As a result, the contribution of the faith communities in the process of reconciliation and nation building was discussed, hence; the National Policy of Religion and Education of 2003. In terms of the Constitution of South Africa, Chapter 2, Section 13 protects the rights of citizens belonging to a religious community to practise their religion together with other members of that community and to inform, join and maintain voluntary religious associations.

2.5.6 Identity of Individuals

Identity is defined as a concept used in social sciences for an individual's understanding of himself or herself as a distinct and separate unit. Identity is the difference or character that marks off an individual from the rest of the same kind, selfhood. In most cases, people identify themselves by names or personalities. Most psychologists define the term 'identity' as 'personal identity' which refers to personal characteristics and individual relationships. According to Giddens (2002), self-identity means that a person understands himself or herself in terms of his or her own

existence. Giddens (2002) defines self-identity as that which is automatically understood by the person in terms of his or her biography.

Jenkins (1996) believes that at every turn, we engage in conflicts about identity. When we talk about change, there is concealment of new identities, the renewal of old ones and the transformation of existing ones. Francis (2005) posits that South African society is undergoing a rapid social change and he believes that after the apartheid era, South Africans had opportunities of reshaping new identities and gained an understanding of who they are. Thus, they considered the essential values to themselves. Francis (2005) goes on to state that the concept of identity fails to take into account identity changes in the society and that it is an ongoing process. Members of society make their own choices with various identities as they move on to different situations.

It is important to have a relationship between an individual and society because in this way, they can be able to understand and experience one's behaviour. The identities of members of the social group comprise race, religion, gender and ethnicity. These place the members of society within the social world. The members of society are divided in terms of nationality, ethnicity, class, occupation, gender and religion (Francis, 2005).

Jarvis (2008) argues that identification is the process that occurs when individuals join certain groups which they understand themselves to be part of. When these groups are identified, members of the group feel self-respected and confident. Francis (2005) believes that when the members of the group interact, their personal uniqueness and social group identification controls the substance of interaction.

> *The self is seen to determine the nature of its own identity through exerting conscious choices, not bound by fixed and culturally determined positions, but increasing autonomy and control* (Ramson, 2006: 61).

Religious diversity is a regular feature of the modern and complex society of South Africa. A problem developed in the department of Religious Diversity under Prof. Dr. Van Der Veer. Religious diversity was accommodated and governed within secular arrangements. The location of Religions in national culture is increasingly globalised

like religion itself. Globalisation has therefore, to be understood in economic terms, political terms and cultural terms. Hence, the problem is addressed in terms of religions. Almost all South Africans belong to a church and practise faith although they differ in terms of religion and religious beliefs. The Constitution is in a way addressing those differences and is introducing changes for unity and tolerance.

2.5.7 Diversity, Tolerance and Religious Identity

Tolerance is the ability to endure pain or hardship. In the case of religious tolerance, we can describe it as an acceptance of, or patience with, the beliefs, opinions or practices of others. Usually, members of the communities do not accept each other's beliefs especially when it comes to religions, because they are diverse. Even the culture and tradition of human beings is diverse. Everything is done according to their norms.

The concept of religious tolerance is an application of diversity of religions, the ability to exercise a fair attitude towards those who have their own opinions, beliefs, practices and religions (Yusuf, 2013). Religious tolerance is the ability to adhere to one's beliefs and accept the right of others, as well as to enjoy one's religious rights and freedom without infringing on the rights of others (Goolam, 2000).

According to Parker (2010), the etymological meaning of tolerance is the action or practice of enduring or sustaining pain or hardship; the power or capacity of enduring, meaning that one who is tolerant is one who is prepared to put up with something inferior or unpleasant. In cases where individuals or communities are deeply involved in violent conflicts, tolerant groups help affected groups to endure the pain of the past and resolve the differences (Yusuf, 2013). He then, explains tolerance as critical to the interaction of different groups in a respectful and comprehensive manner.

Our own beliefs and practices emerge from the conception of the truth and good. Without our own beliefs and practices, we cannot judge the beliefs and practices of others (Clark, 1997). In other words, without disagreement about issues of fundamental human concerns, there is no burden to bear and no tolerance to practise. Tolerance should meet two states of affairs. There should be a situation of

difference first, and secondly, there has to be a reason to passively or actively accept the situation of difference (Knauth, 2014).

Jechoutek (2010) concludes from his study that human development encompasses both socio-economic and cultural-religious features. These concepts form a holistic package of change based on choice improvement. Cultural and religious values are developed and changed considerably by cultural and religious heritage. Religion is related to economic behaviour in various ways in as far as both material and spiritual resources are concerned.

Rural locations have a variety of cultures and religions that get into conflict and friction. Individual identities in culturally diverse places can be manifold but primary according to circumstances. They fuse together to form a black society. Diversity and disagreements can generate conflict in the community but at the same time can augment qualities of individualism and introduce new customs and rites. Urban communities embrace change more easily than traditional ones who are characterised by homogeneity and stability. Urban areas are drivers of change, cross fertilisation and development, especially in terms of social change (Jechoutek, 2010).

Kalin (2012) posits that the South African conversation and exchange on cultural identities of the entire population as categorised by apartheid regime, emerged from being involved in racism thought of processes that dominated the broken society. South African society composed of different races and ethnic groups form a rainbow nation that is homogeneous and tolerant to each other. Unity, integration and diversity have multiple layers of meaning in religious context. While religions emphasise unity and integrity, they also address the issues of diversity. Religions offer a unified vision of reality because God is one and the reality which He created must have unity and integrity. Unity is a framework of analysis, a context in which reality emerges as an interconnected whole (Kalin, 2012).

Lita (2014) states that religious beliefs and identities of people are often as much an integral part of their cultural awareness as is racial and ethnic heritage. Culture also influences peoples' lifestyles such as the manner in which they talk, eat, and care for their children. Children normally grow in family relationships. They bond with their

parents, friends and community members in order to build their identities. Whenever they build their identities, they feel strong and able to deal with challenges and problems encountered in their lives. This process can comfortably facilitate teaching and learning.

2.5.8 Religious Tolerance in Education

Education is a basic and fundamental concept that requires tolerance. Everybody starts schooling in his or her early life. In the process of learning and teaching, the learners learn by tolerating one another in all respects. They learn to tolerate their teachers and teachers learn to tolerate them. For instance, the case of education clearly refers to multiculturalism and integration in the classrooms where the learners are supposed to co-operate, respect and accept one another's beliefs and practices. Thus, the school transforms the learners and assists them to become critical thinkers and responsible citizens of the country. They also become beneficiaries of socialisation and distinctive individualisation (Miedema, 2014).

Teachers in public schools should create opportunities for learners to be able to discuss matters in preparation for decision making forums. Learners should also be given an opportunity to engage in knowledge exchange (Mthethwa-Somers, 2014). Learning should thus, be a complex process which takes place through interaction, bringing together previous and new knowledge, experiences, actions and integration between teachers and learners (Knauth, 2014). Tolerance is not just a political or legal requirement but also an educational requirement. From the educational perspective, tolerance is one of the moral values instilled through knowledge, openness, communication and freedom of thought (Mohamad & Khadijan, 2013).

2.5.9 Tolerance in Religion Education Curriculum

There is no way that diverse communities cannot tolerate diverse religions because the Constitution of South Africa, Act 108 of 1996 was adopted by the Constitutional Assembly and it is enshrined in Chapter two 15.(1) that everyone has the freedom of conscience, religion, thought, belief and opinion. It can be observed that one way a diverse nation can survive is by practising a high degree of tolerance. The urge to be

tolerant tends to be ideal for many people around the world, as shown in the Declaration of Principles on Tolerance (UNESCO, 1995).

The South African Schools Act No. 84 of 1996 provides for a uniform system for the organisation, governance and funding of schools, to amend and repeal certain laws relating to schools, and to provide for matters connected therewith. The achievement of democracy in South Africa has consigned to history, the past system of education which was based on racial inequality and segregation and South Africa requires a new national system for schools which will redress past injustices in educational provision, provide an education of progressively high quality for all learners, and lay a strong foundation for the development of all the citizens' talents and capabilities, advance the democratic transformation of society, combat racism, sexism and all other forms of unfair discrimination and intolerance (Republic of South Africa, 1996b).

Tolerance should not be understood as the way a particular religious belief understands reality, but it has to be about acceptance of those with different belief systems including those views that are not religious. It is in the principle of unity that the value of tolerance is deeply rooted where diversity of different groups is celebrated because unity occupies a central position in human affairs. The issue is how one understands another's point of view which they may not agree with. Tolerance may not necessarily mean indifference, but it may mean awareness of difference that exists (Vogt, 1997).

Peaceful co-existence and religious tolerance suggest the capability to live together in accord. There are no reasons to experience violence, and conflicts can be easily resolved. If there is no conflict amongst people, order and discipline can be maintained. Adejobi and Adesina (2009) and Burns (2005) see peace in education as the way of essentially inducing discipline amongst people.

Peace and tolerance amongst learners go together and enhance values and attitudes that bring about a conducive environment for human living (Ajala, 2003). Peaceful mutual interaction and religious tolerance begins with one individual and extends to the families, schools, communities, societies, nations and the world at

large. The members of the communities need to be oriented towards peace and tolerance to avoid violence. Simultaneously, peace and tolerance should be supported socially, economically, politically, and religiously. The main strategy to affect these aspects is education as the starting point (Ajala, 2003). Basic education is fundamental to peace and tolerance as it is essential in life. Literacy plays a significant role to shape the world in religions and non-religious worldviews. It also influences relations between people and culture, especially in mixed societies. Culture of peaceful co-existence and religious tolerance motivates and supports values, attitudes, traditions, behaviours and life styles.

2.5.9.1 Promoting Tolerance in Religion Education Curriculum

Tolerance should be promoted in Religion Education Curriculum so as to allow smooth and harmonious co-existence in the public schools. Teachers and learners must observe their own attitudes and actions towards different faiths. This process is a very crucial one to be played because learners are too observant and can easily catch discriminatory behaviours. Attitudes of learners as well as teachers must have a strong impact on the way learners see and perceive teaching. Teachers and learners should share accurate information and have open discussions in classrooms. Questions should be encouraged in order to confront biased behaviour for others to be apathetic towards intolerance (Republic of South Africa, Circular 67/ 2002).

2.5.10 Confessional Approach to Religion Education

Confession is understood as the open admittance of having done something bad. This has been a practice in churches but nowadays, presumably because of democracy, most people are reluctant to confess in their churches for penitence. They believe that ministers are liable to divulge their confessions.
Confessional Religion Education is the type of education found in Uganda's religiously founded primary and secondary schools. Confessional Religion Education is an approach of teaching about religion that promotes one particular tradition (Chidester, Mitchell, Omar & Phiri, 1994). The confessional approach intends to affirm the learners within their respective religious traditions to promote their spiritual

growth within the Christian religions, traditions and Islamic religious traditions (Pastoral Institute of Eastern Africa, 1974).

The confessional approach to religious education was promoted in British maintained schools and according to the Schools Council Working Party;

This begins with the assumption that the aim of religious education is intellectual and cultic indoctrination (Schools Council Publications 1971: 2).

Given the above description, learners are supposed to be encouraged to appreciate their own religious tradition. This means that learners can feel superior among others of a particular religious tradition and this may cause lack of relationship in terms of religious identity. It is for this reason that in Britain and other countries like South Africa, multi- faith approach has been introduced and it explores other religions and attendant benefits.

2.5.11 Government Intervention in Policy Implementation

Government officials are key stakeholders in the implementation of policies and as such, it is imperative that they intervene during the process of implementation. Fryer (2014) states that government intervention has been identified as a main factor that creates uncertainty around how policy should be implemented. The fact that the government does not intervene with regards to policy implementation can produce unexpected outcomes. If the policy on religious equity is not sufficiently implemented in a manner that attracts participation from teachers and learners, there will be ultimately failure in terms of religious equity and diversity.

There are various impediments that hinder the implementation of policy on religious equity in South Africa. The primary one is an understanding of the policy on religious equity by teachers. The secondary ones are challenges associated with the implementation of the policy on religious equity. All these are largely around the correct policy formation, development and implementation. South Africa has the capability to ensure that policy frameworks are developed and formulated in a correct manner. In this way South Africa can become well informed and established

in terms of policy formulation, development and implementation of the policy on religious equity.

2.5.12 Religion Education Teaching

According to Chizelu (2006), changes brought about 1977 Educational reforms when teachers sought to introduce a moral multi-religious approach in teaching Religion Education. The forms read as follows;

> *The aim is to enable the pupils to appreciate spiritual, moral and religious values and behaviour. This appreciation is drawn from the main religious traditions in Zambia namely; Christianity, Hinduism, Indigenous Zambian beliefs, Islam and from the religious elements of the Zambia Philosophy of Humanism* (MOE, 1984:3).

The introduction of a spiritual and moral education curriculum seeks to enhance religious education teachers to assist learners to explore assumptions of their religions which are crucial for the development of moral and religious spiritual values. The teachers can assist learners to use their religious beliefs and moral values as a means of actual assessment of their own beliefs and moral values.

All the processes mentioned involve teachers and learners in the teaching and learning situation (MOE, 1984). Learners should be made happy when religious education is taught. They must feel at home in their faiths. In this way, an identity will be created and it is a necessity for the learners to become parties with other religious institutions and beliefs. Thus, learners can be able to form foundations on new religions and can approach, unpack, interpret and move from the known to the unknown. Consequently, learners can accomplish a better understanding of their own traditions and unity, harmony, discipline and order can be restored.

2.6   SUMMARY

This chapter was divided into four main sections namely; theoretical framework, relevant legislation, literature review and relevant empirical studies. The first part of this chapter began with the implementation theory that explains the meaning of implementation, its importance and its effects on the policy. The second and third part explores relevant legislation in different countries and in South Africa. The fourth part of this chapter provides a brief exposition of relevant empirical studies.

This chapter intensively reviewed literature that is related to the concept of policy implementation on religious equity. The policy implementation was explored. The policy on implementation of policy on religious equity was examined based on the support and monitoring of teachers and learners in religious education. The review of literature also identified measures and strategies that can be employed to ensure the implementation of the policy on religious equity. Challenges and opportunities associated with the implementation of the policy on religious equity were also identified.

The related literature assisted the researcher in exploring the extent to which the implementation of the policy on religious equity has been effective in ensuring religious equity and diversity in public schools. Chapter three provides information regarding design and methodology employed in this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   INTRODUCTION

In Chapter two, the researcher dealt with the theoretical framework, related literature, relevant legislation and relevant empirical studies in order to explore the extent to which the policy on religious equity is implemented. In this chapter, the researcher discusses the research methodology that was employed to evaluate the implementation of the policy on religious equity in order to enhance quality education in public schools. The methods used in the study are presented and their use is justified. This chapter provides details of the paradigms and approaches used to collect and analyse data in the study.

In this chapter, the researcher covers the research paradigms, research approach and research design; the mixed methods that combines the collection and analysis of data both quantitatively and qualitatively. In this chapter, the researcher furthermore, presents and outlines the population, sampling and sampling procedures that were used in the study in order to accomplish the purpose and research objectives. The researcher also discusses data collection instruments and procedures undertaken to enhance validity, reliability, credibility and trustworthiness of the data in the study. The researcher also presents ethical considerations that were observed when conducting the study.

3.2   RESEARCH PARADIGM

A research paradigm is a set of assumptions or beliefs about fundamental aspects of reality which give rise to a particular worldview. A research paradigm addresses fundamental assumptions taken on faith, such as beliefs about nature of reality (ontology), the relationship between knower and known (epistemology) and assumptions about methodologies. Research paradigms are ways of breaking down the complexity of the real world that tell their adherents what to do. Research

paradigms are essentially intellectual cultures, and as such, they are fundamentally embedded in the socialisation of their adherents: a way of life rather than simply a set of technical and procedural differences (Blaxter, Hughes & Tight, 2011). Lincoln and Guba (2005:15) believe that a research paradigm represents what we think about the world but which we cannot prove. They say:

> *Paradigms represent what we think about the world. Our actions in the world, including the actions we take as inquirers, cannot occur without reference to those paradigms. As we think, so we act.*

This explanation suggests that paradigms serve as a light and organising principles by which reality is translated. In other words, paradigms enable us to tell a consistent story by demonstrating a world that is significant and useful, but culturally subjective.

Blanche, Durrheim and Painter (2014) define paradigms as systems of interrelated ontological, epistemological and methodological assumptions. They describe paradigms as perspectives that provide rationale for the research and commit the researcher to particular methods of data collection, observation and interpretation. They state that paradigms are in a way central to research design because they influence both the nature of the research question (what is to be studied) and the manner in which the question is to be studied.

According to Creswell and Clark (2011), at the broadest level, there are issues of philosophical assumptions such as epistemology behind the study and how the researchers gain knowledge about what they know. They go on to mention that these philosophical assumptions inform the use of theoretical stance that the researcher might use.

There are four levels for developing a research study as shown in Figure 3.1.

(Beliefs e.g. epistemology, ontology)

⬇

Theoretical lens

(e. g. feminist, racial, social science theories)

⬇

Methodological approach

e. g. ethnography, experiment, mixed methods)

⬇

Methods of data collection

(e. g. interviews, checklists, instruments)
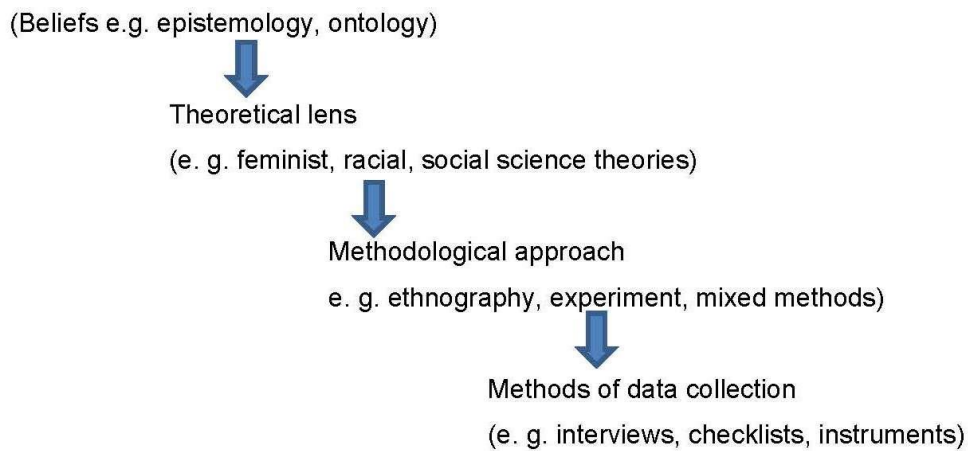
Figure 3-1: Paradigmatic Worldview

In order to achieve the rationale of the study, the researcher chooses a methodology that is based on researcher's worldview. The methodology used by the researcher affects research questions, the type of the research conducted, methods used, modes of data analysis used, and arguments from the findings. The research paradigm gives light to methods to be applied in the study as well as data collection methods such as questionnaires, interviews and observation. Without a research paradigm, there can be no direction in a study (Creswell & Clark, 2011).

Philosophical assumptions in mixed methods research consist of a basic set of beliefs and assumptions that guide inquiries (Guba & Lincoln, 2005). According to Wisker (2012), a research paradigm is the underlying set of beliefs about how elements fit together, how we can enquire of it and make meaning. A paradigm is the way in which the researcher views his material. Thus a paradigm is a way of looking at the world. In the natural sciences this means views of nature. In the social sciences the research material is individuals or groups of human beings viewed in different ways in different paradigms (Kuhn, 2012). Paradigms differ in terms of the questions. They consider legitimate and the scientific methods they endorse.

Paradigms are all encompassing systems of interrelated practice and thinking that define for researchers, the nature of their inquiry: ontology, epistemology and methodology (Blanche, Durrheim & Painter, 2014).

Methodology is the rationale and the philosophical assumptions underlying a particular study rather than a collection of methods, though the methodology leads to and informs the methods (Wisker, 2012). At the same time, methods are the vehicles and processes used to collect information. Methodology is the study of procedures used in research to create new knowledge. This basically means that the choice of methodology and the methods used in a research follows on naturally from the researcher's worldview and philosophy, and from the clear definition of the topic or title of the research and of the research questions that guide the research. Methodology in research affects research questions asked by the researcher, the kind of research the researcher carries out, the methods used by the researcher, the modes of analysis used in data, and finally what the researcher can argue as findings from data.

A methodology shows how research questions are articulated with questions asked in the field. Its effect is a claim about the importance of research questions. It furnishes reasons for using a particular research recipe. According to Wisker (2012) ontology means 'being in the world', self, subjects, how you experience and perceive yourself in the world, whether you believe, for instance, that the world is knowable. In other words, ontology is a logical system involving theory of classes. It is a structure of concepts or entities within a domain, organised by relationships. It is a system or model. We all share the same sense of reality and personal solidity but can perceive in different ways even if we agree to communicate as if the world is fixed and reality the same for all of us. Ontology is therefore, a theory of the essence of things, their true nature and the philosophical understanding of what aspects of human nature existence are available to study.

Epistemology is knowledge, most particularly of the ways in which different disciplines construct, interpret and present knowledge in the world (Wisker, 2012). Epistemology is therefore, a theory of knowledge whereby one would ask questions such as 'what is knowledge? how is knowledge acquired? what do people know?

and how do we know what we know?. Epistemology is basically a theory of grounds of knowledge, how things can be known and the rules and premises by which it is accepted that knowledge is generated.

3.2.1 Different research Paradigms

Different research paradigms underlie a set of beliefs about how elements of research fit together and how the researcher can enquire of it and get the meaning hence, different research paradigms. The research paradigms also depend upon the design of the study to be conducted and where the study is located in terms of quantitative and qualitative methods.

3.2.1.1 Positivism Paradigm

On the positivist research paradigm, Neuman (2009: 66) states that;
.
Positivism sees social science as an organised method of combining deductive logic with precise empirical observations of individual behaviour in order to discover and confirm a set of probabilistic causal laws that can be used to predict general patterns of human activity.

Positivism paradigm goes with the quantitative method. A quantitative method is one which is used to analyse data by means of numbers, graphs, charts and it is known as the statistical analysis. Positivism solely depends on beliefs of the society, the fixed laws and behaviour that can be determined.

Researchers using a positivist approach prefer accurate quantitative data and it is mostly used for research in economics, psychology, management studies, marketing and in some health related or non-clinical research. Wisker (2012) believes that positivism depends on beliefs that human society, like the natural world is subject to fixed laws, behaviour can be determined, and there is little room for choice or multiple interpretations. Positivism is associated with empiricism, behaviourism, naturalism or the scientific approach and tends to attribute scientific status to social research.

Positivism is a system of philosophy that does not include everything in its consideration, except natural phenomena and their relationship (Borg, Gall, & Gall:

2003). In other words, positivism is an approach in the social science that tries to apply the natural science model of research to inquire social phenomena and the process of the social world (Denscombe, 2010). According to Cohen and Manion (2011), positivism views knowledge as hard, objective and tangible hence it demands the researcher to play an observer role together and adherence to the methods of natural sciences.

Positivism is only objective, and observable facts can be the basis for science. In positivistic approach, theological (supernatural) or metaphysical (abstract) claims must yield to positivism that underpins quantitative research. Positivist paradigm concerns hypothesis testing and uses large samples. Within the positivist approach, the researcher should gather highly specific and precise quantitative data with high reliability and low validity. Positivism generalises from sample to population (Wisker, 2012).

3.2.1.2 Interpretivism Paradigm

Wisker (2012) argues that human beings are subjects and have consciousness or mind. He goes on to state that human behaviour is affected by knowledge of the social world which exists only in relation to human beings. This basically means that the mind interprets experience and events and constructs meaning from them. Naturally, meaning does not exist outside the mind and agreement of human beings. Interpretivism applies the meaning that individuals or communities assign to their experiences. Creswell (2014) states that there is no distinction between subject (the researcher) and the object (the event being studied) unlike in positivism.

Multifaceted socially constructed multiple realities

Reality

Interpretation Meanings
Constructed Holistic   Phenomena   Interpretivism   Methods   Relational Naturalistic
Subjective
Interpretive
Descriptive

Product

Understanding from within not generalisable richness and depth
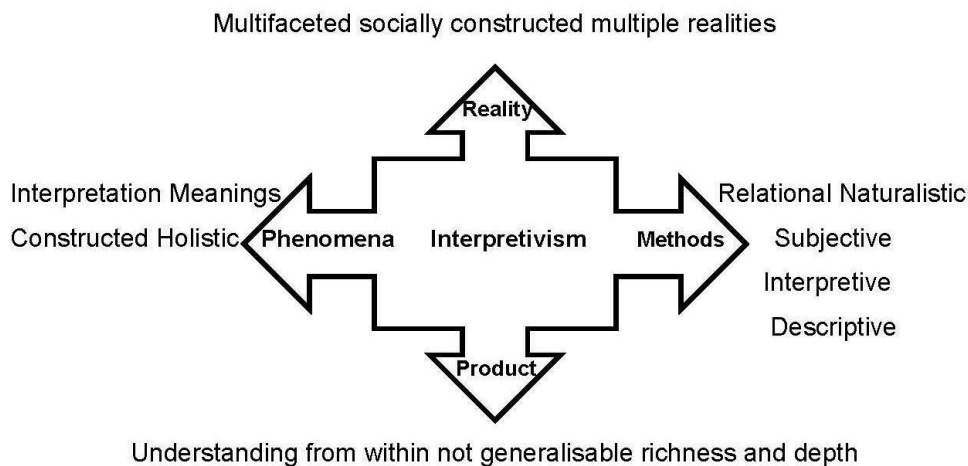
Figure 3.2: Representation of Interpretivism

This diagram shows many concepts of social being in human beings. Human beings have different minds to grasp, understand and interpret meanings of what they are told. After understanding and interpreting, human beings can describe things in depth and not generally.

According to Wisker (2012), constructivism is based on similar beliefs as interpretivism. He belies that human beings construct knowledge and meaning from experience and from relationships between things, people and events. Constructionist methods, like their interpretive counterparts, are qualitative, interpretive and concerned with meaning. A social constructivism takes language seriously from a radically different perspective to the interpretive approach. Constructionism by contrast, holds that human life is fundamentally constituted in language and that language itself should therefore be the object of the study (Blanche, Durrheim & Painter (2014). Thus, constructionism does not treat language as neutral and transparent as both positivism and interpretivism research may assume as a route to underlying realities, rather language helps to construct reality. In other words, constructivism is concerned with broader patterns of social meaning

constituted in language. As a result, constructionist researchers focus mostly on language.

3.2.1.3 Structuralism Paradigm

Wisker (2012) believes that all knowledge is historically and socially contingent. It is based on its content and mediated by power relations, law and language. Objective rational laws inform human activity, the mind, language, behaviour, identity formation and interpretations.

3.2.1.4 Post structuralism Paradigm

Wisker (2012) also sees post structuralism as structuralism whereby language is divorced from things and events, relations agreed on by human beings or not in a context where there are no stable meanings, reality or laws. In post-structuralist paradigm, all knowledge is constructed, interpreted in a system of relations.

There are similar assumptions in terms of postmodernist paradigm, whereby knowledge and experience are disconnected and human beings impose meaning and order upon them.

Table 3-1: Characteristics of Four Worldviews Used In Research

Post positivist Worldview	Constructivist Worldview	Participatory Worldview	Pragmatic Worldview
Determination	Understanding	Political	Consequences of actions
Reductionism	Multiple participant meanings	Empowerment and issue oriented	Problem centred
Empirical observation and measurement	Social and historical construction	Collaborative	Pluralistic
Theory verification	Theory generation	Change oriented	Real world practise oriented

The following section discusses the post-positivism paradigm at length, and gives reasons why it is located in the study.

3.2.1.5 Post-Positivism Paradigm

The researcher applied post-positivist paradigm. Post-positivism holds that only partially objective accounts of the world can be produced, for all methods of examining such accounts are flawed (Denzin & Lincoln, 2011). Seale (2017) suggests that post-positivism is a useful paradigm for researchers who maintain an interest in some aspects of positivism such as quantification, yet wish to incorporate interpretivist concerns around subjectivity and meaning, and who are interested in the pragmatic combination of qualitative and quantitative methods. By using this paradigm, the researcher used checks to eliminate bias. It also allows the researcher to maintain formal style where agreed on definitions of variables are used.

Guba and Lincoln (2005) describe post-positivism and critical theory as two research traditions which occupy the space between positivism and constructivism. While working within a post-positivist paradigm, the researcher followed critical realist ontology. In post-positivist approach, the constructed reality does not exist in a vacuum but it is influenced by context (culture, gender etc.). In post-positivist paradigm, the researcher focussed on establishing and searching for evidence that is valid and reliable in terms of the existence of phenomena rather than generalisation. The limitations of the post-positivist approach generally divulge the interactive and participatory nature of quantitative and qualitative methods. According to Creswell and Clark (2011), post-positivism is often associated with quantitative approaches. Researchers make claims for knowledge based on determinism or cause and effect thinking, reductionism, by narrowing and focusing on select variables to interrelate, detailed observations and measures of variables and the testing of theories that are continually refined (Slife & Williams, 2013).

Denzin and Lincoln (2011:27) argue as the name of post-positivism suggests, it maintains the same set of basic beliefs as positivism. They say;

> *While objectivity remains an ideal, there is an increased use of qualitative techniques in order to check the validity of findings, Post-positivism holds that only partially objective accounts of the world can be produced for all methods, for examining such accounts.*

In other words, post-positivism reflects a deterministic philosophy in which effects definitely determine outcomes. Post-positivist paradigm enables the researcher to assess the effectiveness and efficiency of interventions through the research objectives.

Mackenzie and Knipe (2006:3) declare the following;

> *We share the post positivist's belief that observations are theory laden and that the construction of sophisticated scientific apparatus and procedures for data presentation usually involve the explicit or implicit acceptance of developed scientific theories, over and above the theories being tested…*

In other words, the gaps found in the assumptions of positivism prepared for the revised view of what established legitimate scientific inquiry and led to the formation of post- positivism. Post-positivist paradigm displays a reward for important knowledge in education, which the researcher applied in order to solicit new knowledge on the implementation of the policy on religious equity in public schools. The researcher also used mixed methods approach in order to look at both numerical and qualitative data. The qualitative and quantitative paradigms present a basic framework for dividing up knowledge camps.

Research questions answered by participants were on support and monitoring done in the implementation of the policy on religious equity, strategies and measures employed by the teachers to enhance the implementation of the policy on religious equity; and challenges and opportunities that are associated with the implementation of the policy on religious equity. The researcher also tried to investigate whether teachers understood the policy on religious equity. The researcher intended to find out whether a framework could be designed to look at the implementation of the policy on religious equity.

Porteus (2013) explored pedagogical innovation in core curriculum in a South Africa University and found that 70% of students suggested that the course directly impacted their learning activity in a positive way. Mathwasa (2012) was investigating

an assessment of the implementation of teacher performance appraisal system in Zimbabwe. She found that teachers noted that the system was adopted from a developed country and imposed wholesome without any adjustments to suit the local environment. Mlalazi (2015) explored implementation of strategies used to maintain positive discipline in secondary schools in Bulawayo Metropolitan Province in Zimbabwe. The research findings indicated that most of participants were conversant with school codes of conduct and their implications. All these studies were done and utilised this paradigm.

3.3   RESEARCH APPROACH

The researcher used mixed method approach whereby qualitative and quantitative methods were combined. An approach is the first step to creating structure to design, and it entails a theoretical model of how the data will be collected (Edmonds & Kennedy, 2013). Mixed methods are defined as the combination of qualitative and quantitative approaches in the methodology of a study (Creswell, 2011). Johnson, Onwuegbuzie and Turner (2017: 123) provide the following composite definition:

> *Mixed method research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative approaches e.g. use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques, for the purposes of breadth and depth of understanding and collaboration.*

The researcher maintained the autonomy of each method by subjecting some of the samples to qualitative approach and others to quantitative approach. They were done concurrently by looking both at numerical (statistical) and qualitative data. Qualitative and quantitative samples from the same population enabled the researcher to compare data. The mixed method approach also allowed the researcher to address the same questions (parallel) in both qualitative and quantitative data collection.

The mixed method approach is a concurrent approach which involves the simultaneous collection of qualitative and quantitative data (usually both QUAL and

QUAN are the emphasis) followed by the combination and comparisons of these multiple data sources i.e., the two methods are ultimately merged. This approach involves the collection of different but complementary data on the same phenomena (Edmonds & Kennedy, 2013). Thus, the mixed method approach was used for the diverging and subsequent interpretation of qualitative and quantitative data. This approach is also referred to as the concurrent triangulation design because the data was collected concurrently.

According to Blaxter, Hughes and Tight (2011), there are various ways to combine qualitative and quantitative research method. In logic of triangulation, the findings from one type of study can be checked against the findings derived from the other type. For instance, the results of a qualitative investigation may be checked against those of a quantitative aspect. In the mixed method approach, qualitative research facilitates quantitative research in order to provide background information on context and subjects, to act as a source of hypothesis, and to aid scale construction. Mixed method in research was done in order to provide a general picture.

Blaxter, Hughes and Tight (2011) argue that quantitative research tends to involve relatively a large scale and representative sets of data and is perceived to be about gathering facts. At the same time, qualitative research is concerned with collecting and analysing information in as many forms as possible, but basically not numeric. The researcher used mixed method approach to enable generalisation. The addition of some quantitative evidence helped generalisation. Qualitative research also facilitated the interpretation of relationships between variables while quantitative research allowed the researcher to establish relationships among variables.

Creswell (2013) describes qualitative research as an inquiry process of understanding where a researcher develops a complex, holistic picture, analyses words, reports detailed view of informants and conducts the study in natural setting. In this perspective, the researcher went out into the field and gathered their stories and wrote a persuasive, literary account of their experiences. Denzin and Lincoln (2011) describe qualitative research as a manner in which the researcher approaches reality from a constructivist position, which allows for multiple meanings of individual experiences. In some cases, the researcher may help promote social

justice for individuals marginalised by society with a participatory perspective. The main objective of qualitative research was to explore and understand a central phenomenon, which is the concept or process explored in a qualitative research study (Creswell, 2013).

According to Creswell and Clark (2011), mixed method approach is a procedure of collecting data in both qualitative and quantitative research, because mixed methods builds on these procedures. The researcher used mixed method approach in order to generate the answers to the research questions. In mixed method approach, the researcher collected both quantitative and qualitative data. Creswell and Clark (2011) highlight that quantitative and qualitative data collection involves the key components of sampling, obtaining permissions, selecting types of data, preparing forms for recording data, and administering the data collection. They go on to state that in mixed methods research, it helps to conceptualise the two types of data collection as either concurrent or sequential and to relate the data collection procedures to the specific types of mixed methods designs.

The researcher applied mixed method approach to employ diverse data gathering instruments to address the research questions, to provide details for the procedures and to use sampling that draws on the approaches found in both qualitative and quantitative research.

3.3.1 Common Mixed Methods Research Approaches

Mixed Methods research combines various aspects of quantitative and qualitative methods often referred to as quantitative and qualitative strands (Edmonds & Kennedy, 2013). One of the primary objectives in designing a mixed method study is to determine if the design should be fixed or emergent (Creswell & Clark, 2011). A fixed method design is used when the researcher decides on the application and integration of a quantitative and qualitative method in the study.

3.3.1.1 Convergent Parallel Approach

The convergent parallel approach is a concurrent approach and involves the simultaneous collection of qualitative and quantitative data followed by a combination

and comparisons of these multiple data sources (Edmonds & Kennedy, 2013). In this approach, the two methods are ultimately merged. In this approach the researcher collects different but complementary data on the same phenomena. Thus, the approach is used to converge and subsequently interpret the quantitative and qualitative data. The approach is also referred to as the concurrent triangulation design because the data is collected and analysed individually but simultaneously. Convergent Parallel approach is utilised by the researcher in order to look at both quantitative and qualitative data. In this way, the researcher can obtain different but complementary data on the same topic and understand the research problem from diverse perspectives. The intention is also to bring together different strengths and non-overlapping weaknesses of quantitative methods with those of qualitative methods. This approach goes together with the triangulation method which directly compares and contrasts quantitative statistical results with qualitative findings for corroboration and validation purposes. Another purpose of this approach is to illustrate quantitative results with qualitative findings, synthesising complementary quantitative and qualitative results to develop a more complete understanding of a phenomenon and comparing multiple levels within a system (Creswell & Clark, 2011).

3.3.1.2 Explanatory Sequential Approach

The explanatory sequential approach is a sequential approach used when the researcher wants to follow the quantitative results with qualitative data (Edmonds & Kennedy, 2013). In other words, the qualitative data is used in the subsequent interpretation and clarification of the results from analysis of the quantitative data. In most cases, a generic qualitative design is used in explanatory approaches because the quantitative design is the emphasis. This approach is basically useful for the researcher who is interested in explaining the findings from the first phase of the study with qualitative data collected during the second phase. Either qualitative or quantitative data or both may be the main focus of the study.

3.3.1.3 Exploratory Sequential Approach

Creswell and Clark (2011) explain the exploratory sequential approach as a sequential approach that is used when the researcher is interested in following up qualitative findings with quantitative analysis. They also highlight that this two phase

approach is particularly useful for a researcher who is interested in developing a new instrument, taxonomy, or treatment protocol. In this approach, the researcher uses the qualitative or exploratory findings from the first phase to develop the instrument or treatment and thereafter, tests this product during the second phase. Generally, this approach is useful for identifying important variables in phase one for subsequent quantitative analysis in phase two, when the variables are unknown.

3.3.1.4 Mixed Method single case Approach

The mixed method single case study approach maintains the key characteristics which are continuous assessment and baseline assessment, accounting for stability in performance and introduction of varied phases (Edmonds & Kennedy, 2013). Nevertheless, the qualitative method should serve as a secondary phase to the quantitative method. This means that the emphasis is on the design of the single case approach. Because the qualitative method is a secondary approach, a sound generic design is usually adequate for these applications. For instance, a cross section of qualitative data can be collected concurrently, sequentially or can be embedded within the design. When the researcher applies these designs and stays true to the beliefs of mixed methodology, it is extremely important to discuss how the findings add to, explain and expand on, the quantitative results.

The exploratory sequential approach entails sequence, and is used in order to follow up qualitative findings with quantitative analysis. In this approach, the researcher can develop a new instrument and classification as well as identify important variables for subsequent quantitative analysis. The researcher can revise existing instruments and treatment protocols and at the same time develop and test the theory.

The exploratory sequential approach was deemed suitable for the nature of this study in the sense that the researcher was able to collect both quantitative and qualitative data and analyse results. After analysis of results, the researcher was in a position to interpret the findings from quantitative and qualitative data. Thereafter, the researcher could revise existing instruments and develop a new instrument.

The research questions to be answered were;
   a) How do teachers understand the policy in religious equity?
   b) How are teachers supported and monitored in the implementation of the policy on religious equity?
   c) What measures and strategies are the teachers employing to ensure religious diversity?
   d) What are the opportunities and challenges associated with the implementation of the policy on religious equity?
   e) What framework can be designed to enable the implementation of the policy on religious equity?

Some previous studies utilised the concurrent triangulation approach and were successful. I can specifically and precisely identify the studies done by some researchers. Mtsi (2015) investigated implementation of the Natural science Curriculum in selected rural Junior Secondary Schools in Cofimvaba Education District. She discovered that educators were available and qualified to teach but were not NS specialists as many of them possessed a junior degree in Science or Science Education. Rich (2010) investigated the educators' right to dignity. Educators' commonest view in this regard related to being treated with respect. The concepts of both "human rights and dignity" are intuitively well understood by educators. The understanding of these concepts tends to be consistent with the legal and philosophical theory underpinning such concepts. This study was done and it was successful.

3.4   RESEARCH DESIGN

According to Creswell (2011), a research design is a procedure for collecting, analysing, interpreting and reporting data in research studies. He goes on to state that a research design represents different models for doing research and these models have different distinct names and procedures associated with them.

A central concept in research planning is the research design, which Ragin (2011:191) defines as follows:

> *Research design is a plan of collecting and analysing evidence that will make it possible for the investigator to answer whatever question he or she has posed. The design of an investigation touches almost all aspects of the research from the minute details of data collection to the selection of the techniques of data analysis.*

When the researcher constructed and used a specific research design, the objective was to make answering the research question possible and also to control the procedures. Control in this case, refers to keeping of conditions of the study constant, so that differences in the replies of two participants can be rooted in their own differences and attitudes and not in the fact that participants were asked in different ways (Flick, 2011). This in turn, requires the researcher to keep the conditions of the study constant and to define sampling procedures. In the quantitative research, the aim of research designs is to control external variables. This refers to factors which are not part of the relations that are studied but influence the phenomenon under study (Flick, 2011). Flick (2011) advises that in order to control external influences, the researcher should use consistent methods of data collection. This means that data are collected from all participants in the same way so as to assure that differences in the results come from differences in the participants' attitudes and not from differences in the data collection.

Creswell (2014) states that, in a qualitative research, a design is a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data collection techniques to be used, and the data analysis to be done. The research design influences the way the researcher collects data. This means that the researcher is supposed to choose the research design according to his or her assumptions, skills and practices. In this case, the researcher selected the design which corresponded with her philosophical assumptions and was most suitable for generating the kind of data required to answer the research questions interrogated.

Edmonds and Kennedy (2013) define a design as the actual structure or framework that indicates the time frame in which data will be collected or how and when the data will be analysed using qualitative methods, when the treatment will be implemented and the exact number of groups that will be involved e.g. a quantitative method, experimental research with a between subjects, approach and a pre-test and post-test control group design as it is in original. According to Cohen, Manion and Morrison (2011), triangulation involves use of more than one method and it improves validity of measures of the same objective by using semi-structured interviews and observation.

According to Creswell and Clark (2011), research designs are procedures for collecting, analysing, interpreting and reporting data in research studies. The designs represent different models for doing research and these models have distinctive names and procedures associated with them. In other words, research designs are useful because they guide the researcher in terms of methods decisions that must be made during the study. Once the researcher has identified the problem and intends to apply a mixed method approach, the researcher reflects on the philosophical and theoretical foundations of the study. The next step is to choose a specific design that best suits the problem and the research questions in the study. Triangulation means that the researcher takes different perspectives on an issue of the study. It may also refer to combining different sorts of data against the background of the theoretical perspectives applied to the data. These perspectives should be treated on an equal footing. Triangulation also refers to the use of multiple methods to study a single problem, looking for convergent evidence from different sources, such as interviewing, participant observation, surveying and a review of documentary resources (Blanche, Durrheim & Painter, 2014).

The researcher y applied a concurrent triangulation mixed method design which uses both qualitative and quantitative methods of data collection in a concurrent manner. The concurrent triangulation is most suitable when a researcher wants to collect both types of data at the same time about a phenomenon in order to compare and contrast the different findings to produce well validated conclusions (Creswell, 2013). The researcher therefore, implemented the qualitative and quantitative research methods simultaneously with equal measure. The concurrent triangulation

gave answers on research questions and controlled variance. There was no differential influence on research results.

3.4.1 Different Designs in line with exploratory sequential approach

The primary purpose of the exploratory design is to generalise qualitative findings based on a few individuals from the first phase to a larger sample gathered during the second phase (Creswell & Clark, 2011). The intention with the two phase exploratory design is that the results of the first qualitative method can assist the researcher to develop and inform the second quantitative method. The exploratory design is meant to explore that the measures or instruments are not available, the variance are unknown and that there is no guiding framework or theory (Creswell & (Clark, 2011).

3.4.1.1 Instrument Development Design

The instrument development design is often quantitative method that is emphasised by the researcher. It provides a framework for the researcher to first, develop and then test an instrument on a specific population (Edmonds & Kennedy, 2013). Within this design, the researcher utilises the qualitative results to help construct the instrument and validates the instrument during the subsequent quantitative phase. Either the qualitative or quantitative data or both can be the main emphasis of the study.

3.4.1.2 Theory development design

The theory development design often emphasises qualitative data. The researcher uses qualitative data collected during the first phase to identify, develop, and construct a classification system or the theory. The theory is subsequently analysed quantitatively during the second phase (Edmonds & Kennedy, 2013). Most probably the researchers use the qualitative findings to develop their research questions which guide the quantitative phase of the study. The researcher may use the qualitative data or quantitative data or both equally as the primary emphasis of the study.

3.4.1.3 Treatment development design

The treatment development design has both a QUAL and QUAN emphasis. It provides a framework for the researcher to develop and then test a treatment protocol or approach with a specific population (Edmonds & Kennedy, 2013). With the treatment development design, the researcher utilises the qualitative results to help construct the treatment protocol and then uses the effect of the treatment during the subsequent quantitative phase. Both qualitative and quantitative data may equally be the primary emphasis of the study.

3.4.1.4 Explanatory mixed methods design

The explanatory design is the most straight forward mixed methods design (Creswell (2013). The purpose of this design is to use qualitative findings to assist in clarifying the quantitative results. The reason is that the quantitative results give a general picture of the research problem while the qualitative results refine, explain and extend the general picture. In the explanatory design, the researcher collects and analyses the quantitative data first.

3.4.1.5 Exploratory mixed methods design

Exploratory design is used to explore a topic using the qualitative data before attempting to measure or test it quantitatively. With this design, the researcher explores a topic by identifying qualitative themes and generating theories and then using that exploration to guide a subsequent quantitative examination of the initial qualitative results, such as to test the theory or to develop a measurement instrument based on the qualitative results(Creswell & Clark, 2011).

3.4.1.6 Triangulation mixed methods design

In the triangulation mixed methods design, the researcher uses both quantitative and qualitative methods in order to best understand the phenomenon interest. It is most suitable when the researcher wants to collect both types of data simultaneously about a single phenomenon in order to compare and contrast the different things and produce well validated conclusions (Creswell, 2013). For instance, the researcher conducts a survey and at the same time conducts focus group interviews with the same participants and then compares what is found from each method.

3.4.1.7 Embedded mixed methods design

In the embedded mixed method design, the researcher needs to answer a secondary research question that is different from, but related to, the primary research question (Creswell, 2013). In order to achieve this, the researcher will encapsulate qualitative data within the methodology associated with other type of data.

The researcher followed the concurrent triangulation mixed methods design. Concurrent triangulation methods design entails the collection of both qualitative and quantitative data at the same time and was most suitable for this study.

The researcher is able to compare and contrast the different findings in order to produce well validated conclusions (Creswell, 2013). The researcher can also best understand the phenomena of interest (Creswell, 2014). The researcher therefore, implemented the qualitative and quantitative research methods simultaneously with equal weight. The concurrent triangulation, in a way, gave answers on research questions and controlled variance. There was no differential influence on research results.

According to Blanche, Durrheim and Painter (2014), data triangulation refers to the use of variety of data sources in a study. Triangulation is the procedure of using more than one source to strengthen data. Triangulation entails collecting material in as many different ways and from as many sources as possible. Triangulation helps the researcher to get a better understanding of a phenomenon by approaching it from diverse angles.

In this way, the researcher confirmed data from different sources and from different collection instruments in order to get a true reflection of the state of affairs. The researcher therefore, applied quantitative and qualitative data. Different types of research approaches produce different types of knowledge about the perception under study. In other words, the researcher can easily converge across the qualitative and quantitative methods

Triangulation carries the researcher into validated conclusions when two or more methods are applied. This can be done in order to acquire two or more perspectives on the structure of the study. Guba and Lincoln (2005) oppose the concept of triangulation because they believe that it is necessary to find consistency across the sources. In triangulation, it is speculated that there is not much attention paid to investigate in a specific way (Bloor, 2011). Fielding and Fielding (2012) believe that triangulation is an approach to thoughts that draw upon multiple theories to gain complementary insights into phenomena while Silverman (2010) believes that triangulation casts great doubt on the argument that multiple research methods should be employed in a variety of settings in order to gain a total picture of the phenomenon.

The triangulation mixed methods design requires a lengthy amount of time for complementing the two phases. The qualitative phase takes more time to implement than the quantitative phase. Although the qualitative phase can be limited to a few participants, adequate time must still be budgeted for the qualitative phase (Creswell & Clark, 2011). At the same time the researcher cannot specify how participants will be selected for the second phase until there are first findings. The researcher further needs to decide which quantitative results must be explained further. In the case of triangulation mixed methods design, the researcher is supposed to decide who to sample in the second phase and what criteria to use for the participant selection (Creswell & Clark, 2011).

Flick (2011) states that triangulation means that you take different perspectives on an issue you study or in answering your research questions. These perspectives can be substantiated through using several methods or several theoretical approaches. Furthermore, triangulation of qualitative and quantitative research often becomes tangible at the level of results produced.

Although there are some advantages and disadvantages mentioned above, the researcher applied the triangulation of data by administering structured questionnaires, semi-structured individual interviews and observation of activities by teachers and learners. Departmental officials, such as provincial officials, principals and heads of Department were also interviewed. The reason why the data was collected from various sources was to furnish diverse information for maximum

accuracy in the findings. The researcher also needed to increase a perception about the phenomenon that motivated. Flick (2011) observes that the use of triangulation ensures the security of an in-depth comprehension of the phenomenon in question.

3.5 POPULATION, SAMPLE AND SAMPLING PROCEDURES

Generally, in research, the researcher is supposed to apply a concept of sampling which involves a wider population from which the researcher draws a sample. The sample of actual participants then represents some larger group of potential participants (Flick, 2011). The researcher should first of all consider what she or he wants in the study and where to find the participants. The most important consideration is that the participants are necessarily those people who have knowledge of what is investigated in the study and are key stakeholders.

3.5.1 Population

A study population is a full set of cases from which a sample is drawn. The population is the mass of individuals, cases, events to which the statements of the study will refer and which has to be delimited unambiguously beforehand with regards to the research question and the operationalisation (Flick, 2011). The population should be free of ambiguity or doubt, distinct and well-marked and the researcher should empirically define it.

The population of this study was formed by a total number of one hundred teachers, five principals, five HoDs, and five hundred and fifty-nine learners from five selected senior secondary schools. Five provincial officials from the head office were also part of the population for the quantitative research.

3.5.2 Sampling

According to Flick (2011), the concept of sampling involves a wider population from which you draw a sample, and your sample of actual participants represents some larger group of potential participants. Blanche, Durrheim and Painter (2014) define sampling as the selection of research participants from an entire population and involves decisions about which people, settings, events, behaviours and or social

processes to observe. According to Blanche, Durrheim and Painter (2014), a study sample is the process of selecting cases to observe what the researcher needs as information relevant to the study. Basically, a study sample is quite simply the units or elements that are included in the study.

Creswell and Clark (2011) state that a study sample is the selection of the larger number of individuals who are representatives of the population or who represent a segment of the population. Ideally, individuals are randomly chosen from the population so that each person in the population gets an opportunity to be selected. To draw a simple random sample, it is necessary that the researcher has a complete and up to date sample frame available.

To address the research questions, the researcher engaged in a sampling procedure that involved determining the site for the research, the participants who provided data for the study and how they were sampled, the number of participants needed to answer the research questions, and the recruitment procedures for participants. These steps in sampling apply both to qualitative and quantitative research (Creswell & Clark, 2011).

3.5.2.1 Purposive sampling

The researcher used a purposive sampling of participants. Purposive sampling is a selection of group members who represent the target population, keeping in mind factors such as homogeneity or heterogeneity, age and gender, race and class, literacy levels, income and other demographics (Creswell, 2013). The purposive sampling of participants is very important to the success of the focus groups.

The purposeful sampling was employed in this study for theoretical reasons for instance, the Heads of Department (HODs), teachers, principals and departmental officials were selected for the study on the implementation of the policy on religious equity. In the purposeful sampling, the researcher was able to get the information from the resourceful sample or individuals. Thus, the researcher selected individuals to participate based on the specific need or purpose of gathering relevant information.

3.5.2.2 Random sampling

Simple random sampling was necessary to have a complete up to date sample frame available. Every individual from the population had an equal chance of being selected. The learners were therefore, randomly selected from the five senior secondary schools for the quantitative side of the study only. Out of a learner population of five hundred and fifty-nine learners, fifty-nine were randomly selected and they constituted ten percent of the population and hence considered representative.

Table 3-2: A Summary of Population and Sample Schools A, B, C, D, AND E.

Population	Sample	Sampling technique	Justification
559 learners	59	Random	Representatives of learners who study religion
100 teachers	9	Purposive	They teach learners religious diversity
5 Heads of Department	4	Purposive	They are managers in the implementation of the policy on religious equity
5 Principals	4	Purposive	They are the members of SMT and as such they influence the implementation of the policy on religious equity
5 Departmental officials	2	Purposive	They are the policy makers and are supposed to design the framework for the policy on religious equity

From Table 3.2 above, the researcher has tabulated population, sample, sampling technique and justification. Out of five hundred and fifty-nine learners, fifty-nine were selected as respondents to the self-administered structured questionnaire. Distribution was at least ten to fifteen learners per school who were the representatives. Out of hundred teachers, nine teachers were selected as representatives who taught religion. At least one teacher per school was interviewed by the researcher using semi-structured individual interviews. A total of four HoDs and four principals from the five schools were interviewed. Furthermore, two provincial education officers were also interviewed. These departmental officials

were considered important as officials responsible for monitoring and supporting teachers in schools. The researcher also did observation of teachers and learners on daily activities with regards to the implementation of the policy on religious equity. Principals, teachers, Heads of Departments and Department of Education officials were all purposively selected as they were considered 'information-rich' sources who could provide rich insights on the implementation of the policy on religious equity in schools, in line with the mixed methods approach adopted for the study. Such participants provided the required qualitative data to complement quantitative data provided by learner respondents to the questionnaire.

3.6   DATA COLLECTION INSTRUMENTS

In designing a mixed methods study, it is recommended that the researcher advances a qualitative strand that includes 'persuasive' qualitative data collection procedures and a quantitative strand that incorporates 'rigorous' for the thoroughness of this aspect of research in order to respect the distinct terms that qualitative and quantitative researchers often use (Creswell & Clark,2011).

The data collection instruments used in this study were semi-structured individual interviews, self-administered questionnaires and observation. As the researcher chose these data collection instruments, she was guided by the nature of the research problem and the type of research questions to be answered. The researcher was also guided by the research paradigm and the research design chosen to adopt the instruments that are in line with the key issues of the study. The researcher selected appropriate data collecting tools that best suited the study and each with its own unique characteristics.

In selecting and designing data collection instruments, appropriate care was taken to align such instruments with the sub-research questions and nature of data to be collected as shown on Table 3.3.

Table 3-3: Alignment of data collection instruments to research questions

Sub-research questions	Data collection instruments	Unit of Analysis	Nature of data collected
How do teachers understand the policy on religious equity?	a) Questionnaire b) Semi-structured interviews c) Observation	a) Grades 10-12 learners b) Provincial Officials, Principals, HOD's and teachers c) Teachers and Grades 10-12 learners	a) Quantitative data b) Qualitative data Qualitative and qualitative data
How are teachers supported and monitored in the implementation of the policy on religious equity?	a) Structured-questionnaires b) Semi-structured interviews c) Observation	a) Grades 10- 12 learners b) Provincial Officials, Principals, HOD's and teachers c) Teachers and Grades 10-12 learners	a) Quantitative data b) Qualitative data c) Qualitative and qualitative data
What measures and strategies are the teachers employing to ensure religious equity?	a) Structured-questionnaires b) Semi-structured interviews c) Observation	Grades 10-12 learners b) Provincial Officials, Principals, HOD's and teachers c) Teachers and Grades 10-12 learners	a) Qualitative data b) Quantitative data c) Quantitative and qualitative data
What are opportunities and challenges associated with the implementation of the policy on religious equity?	a) Structured-questionnaires b) Semi-structured interviews c) Observation	Grades 10- 12 learners b) Provincial Officials, Principals, HOD's and teachers c) Teachers and Grades 10-12 learners	a) Quantitative data b) Qualitative data c) Qualitative and quantitative data

The researcher was guided by the study's sub-research questions to investigate the implementation of the policy on religious equity. Structured questionnaires were administered to Grades 10-12 learners to collect quantitative data. Semi-structured

interviews were employed for provincial officials, principals, HoDs and teachers for qualitative data.

3.6.1 Self- administered structured questionnaires

Flick (2011) defines a questionnaire as a list of questions presented to every participant of a study in an identical way, either written or orally. The participants are requested to respond to these questions mostly by giving them a limited number of alternative answers. Blanche, Durrheim and Painter (2014) emphasise that questionnaires typically consist of a number of different sub-parts or scales, each consisting of a number of items. Questionnaires are arranged in a well ordered and easy to read final questionnaire. Assembling a questionnaire involves attending to the layout and questionnaire format as well as the instructions for completing the questionnaire.

Structured questions were designed and formulated in an identical way for all respondents. They were collected directly or indirectly with respondents' reasons for a specific behaviour or attitude and showing their response concerning the issue under investigation. The researcher handed out the questionnaires to the respondents who would complete them on their own. The researcher was available, in case problems were experienced. The researcher limited her own contribution in the completion of the questionnaire to the absolute minimum. The researcher remained in the background and only encouraged the respondents with a few words to continue with their contribution.

3.6.2 Semi- structured individual interviews

Generally speaking, interviews give the researcher an opportunity to meet the subjects of her research. They can provide both the detailed information the researcher set out to collect and some fascinating contextual or other information (not all of which the researcher can use) (Wisker, 2012).

According to Blaxter, Hughes and Painter (2011), interviews may take place face to face or at a distance, over telephone or mail, at the interviewer's place of work, home or in the street. The interview may be tightly structured with a set of questions

requiring specific answers or it may be open-ended, taking the form of discussion. Semi- structured interviews lie between these two positions. Interviews may involve just two individuals namely; the researcher and the interviewee. At the same time, interviews may involve group or focus groups. Interviews are recorded in various ways by taping and later having them transcribed by an audio-typist. Sometimes the researcher may take field notes while another person is conducting the interview or vice-versa. The whole program of interviews should be held over a period of time in order to build upon each other or explore changing views and experience (Blaxter et al., 2011).

Creswell (2013) defines an interview as a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant. They go on to state that the aim of the qualitative interviews is to see the world through the eyes of the participant and they can be a valuable source of information provided they are used in a correct manner. With the interviews, the researcher always procures rich descriptive data that assists in understanding the participants' construction of knowledge and social reality.

In the semi-structured interviews, questions are detailed and developed in advance much as they are in survey research (Creswell, 2013). The semi-structured interviews address both the need for comparable responses, i.e. the same questions being asked of each interviewee and the need for the interview to be developed by the conversation between the interviewer and the interviewee which is very rich and rewarding. With the semi-structured interviews, there is a set of questions to be asked and space for some divergence, with the interviewer then returning to the structured interview questions (Wisker, 2012). The semi-structured interviews are commonly used in research projects to corroborate data emerging from other data sources. The semi- structured interviews seldom cover a long time period and commonly require the participant to answer a set of predetermined questions. They allow for the probing and clarification of answers. The semi-structured interview schedules basically define the line of inquiry (Creswell, 2013).

The researcher used the semi-structured interviews in order to allow the interviewee to present experiences in a general form. The researcher prepared the semi-structured interviews in such a way that they cover the intended scope of the interview and so, an orientation guide was developed for the interviewees. Silverman (2010) emphasises the problem that faces interview researchers concerning what to make of their data. Positivists, however, aspire for the creation of the pure interview that can provide a mirror reflection of what exists in the ideal world. He goes on to state that emotionalists suggest that unstructured, open-ended interviews deduce authentic accounts of subjective experience. Finally, radical social constructionists believe that no knowledge about reality that is out there in the social world can be acquired from the interview since the interview is obviously and exclusively an interaction between the interviewer and interviewee. Both participants can create and construct narrative versions of the social world. In the case of the researcher, semi-structured individual interviews were conducted to enable the interviewee to present the information generally. According to Silverman (2010), the researchers' primary issue is to generate data which gives an authentic insight into people's experiences.

Pool (2013:192-193) states that a prominent critic of public opinion polling argued that the dynamic, communicative contingencies of the interview literally activate respondents opinions. He indicated that;

> *The social milieu, in which communication takes place during interviews modifies, not only what a person dares to say, but also even what he thinks he chooses to say. And these variations in expression cannot be viewed as mere deviations from some underlying 'true' opinion, for there is no neutral, non- social, uninfluenced situation to provide that baseline.*

This means that interviewing is a form of interpretive practice which involves respondents and interviewers as they speak their orientations and comprehension in terms of their practical reasoning.

3.6.3 Observation

Observation method involves the researcher watching, recording and analysing events of interest (Blaxter, Hughes & Painter, 2011). According to Creswell (2013), observation is the systematic process of recording the behavioural patterns of participants, objects and occurrences without necessarily questioning or communicating with them. Observation is a daily activity whereby the researcher uses senses (seeing, hearing, touching, smelling and tasting) to gather the bits of data. Because observation is a qualitative data gathering technique, the researcher used it in order to gain deeper insight and understanding of the phenomenon being observed. At the same time, observation is highly selective and subjective in nature.

Observation is an essential data gathering technique because it holds the possibility of providing the researcher with an inside perspective of the group dynamics and behaviours in different scenarios. Observation allows the researcher to hear, see and begin to experience reality as the participants do (Creswell, 2013). During observation the researcher learns through personal experience and reflects on how the setting is socially constructed in terms of power, communication lines, discourse and language.

 During the period of observation, the researcher recorded the events either at that particular time or subsequently, and recorded them mechanically through photographs. In recording observations, the researcher made notes, not only on what she was directly observing, but also on the peripheral context in which observation was taking place. The researcher employed a relatively open observation. The researcher observed teachers and learners on what they were doing as a daily routine regarding the implementation of the policy on religious equity. Silverman (2010) analyses the manner of looking at individuals as a theoretical choice whereby the primary aim is to construct a theory of potential skills. In this manner, the researcher was able to observe each individual' s behaviour, recording the differences between people. Measuring possible actions was comparatively distinct.

The researcher conducted observation of teachers and learners regarding the implementation of the policy on religious equity. The researcher recorded all the actions and behaviours of teachers and learners during the implementation of the policy on religious equity. The events that were observed were as follows:

      a) Use of morning assemblies.

      b) Religious diversity adherence.

      c) Religious observances.

      d) Religious / Cultural clubs.

      e) Commemorations.

      f) Holidays.

      g) Teaching and learning.

      h) Bible reading terms

      i) Prescribed prayers.

      j) Singing of hymns.

      k) Announcements.

      l) Preaching.

The activities were observed and recorded in the sequence of occurrence in combination with other events. In recording the observations, the researcher captured two dimensions, such as the description of what the researcher has observed (what actually took place without judgement) and the researcher's reflection about what happened (the researcher's thoughts and views about the meaning of observation).

3.7   DATA COLLECTION PROCEDURES

Creswell and Clark (2011) believe that the basic idea of collecting data in any research is to gather information to address the questions being asked in the study. In mixed methods research, the data collection procedures consist of several crucial components such as sampling, gaining permission, collecting data, recording data and administering the data collection. Data collection is not just simple collection of data because it involves several interconnected stages. Furthermore, in mixed methods research, data collection needs to proceed along two phases namely;

quantitative and qualitative phases. Each phase should be fully run with persuasive and rigorous approaches.

In order to address the research questions or hypotheses, the researcher engaged in a sampling procedure that involved determining the location or site for the research, the respondents who would provide data in the study, and how they would be sampled, the number of respondents who needed to answer the research questions and the recruitment procedures for participants.

In using quantitative and qualitative data collection procedures, the researcher identified sites to be studied which, in this case, were five senior secondary schools situated in the East London Education District Office in the Eastern Cape Province. The participants for the study were also identified. The total number of learners from these senior secondary schools was five hundred and fifty-nine with the sample of ten to fifteen learners drawn per school. The total number of principals of these schools was five which automatically led to one principal per school. The same applied to the heads of department who were five in total. And one head of department per school was selected. Out of hundred teachers, two teachers per school were selected. Lastly but not least, five provincial officials were selected.

The researcher employed purposeful sampling on provincial officials, principals, heads of department and teachers as they are the key stakeholders in the implementation of the policy on religious equity. Simple random sampling was done for learners in order to have a complete and up to data sample frame available. The random sampling was administered on Grades 10-12 learners only. In recruiting the participants, the researcher wrote letters to authorities requesting to conduct research in the public schools. In addition to that, the researcher filled in application forms from the provincial office whereby the research committee gave permission to conduct research in public schools.

Application for ethical clearance was done from the university research ethics committee. See Appendix L for a copy of the ethical clearance certificate. Informed consent form was filled in by the researcher and submitted to all participants so that they could consider assisting with the answering of research questions. A copy of the

consent form is shown on Appendix A. The researcher also assured the participants that she would not divulge any information given. The researcher even confirmed that the interviewees had been informed about the purpose of data collection, the details of the agreement about data protection and that she had obtained consent.

Interview protocols were used by the researcher to interview provincial officials, principals, heads of departments and teachers. The researcher used semi-structured individual interviews to address both the need for comparable responses. The same questions were asked to each interviewee in order to corroborate data emerging from other sources. Self-administered structured questionnaires were presented to learners. The questions were administered to every respondent of the study in an identical way of writing down the answers.

Ethical issues such as providing mutual exchange of rights and privileges to participants for their willingness to provide data, handling sensitive information and revealing the purposes of research applied to both quantitative and qualitative research. In order to administer the data collection in quantitative research, the researcher attended to ethical issues. In addition, with the procedures of quantitative data collection the researcher needed to administer them in such a way that bias was not introduced into the process (Creswell & Clark, 2011).

3.8   VALIDITY AND RELIABILITY

Validity has to do with whether the methods, approaches and techniques used by the researcher actually relate to, or measure the issues the researcher has been exploring (Blaxter, Hughes & Tight, 2011). At the same time the concept of reliability has to do with how well the researcher carried out his or her research project. The issue is that the researcher should carry out the project in such a way that if another researcher were to look at the same questions in the same setting, they would come up with the the same results but not necessarily with an identical interpretation.

3.8.1 Validity

Validity in qualitative research is the degree to which a study is honest and true to its intent, context and its reporting. Concurrent triangulation of data was used in order to establish consistency of issues or lack thereof. The researcher used a variety of data collecting instruments such as questionnaires, interviews and observation. The researcher also used multiple sources of evidence because there was no single source of data that was complete. Audio tapes and video recorded materials were transcribed as soon as interviews and observation had been completed. The findings were compared during initial interviews. Time spent allowed the forming of an adequate picture of the implementation of the policy on religious equity. Member checks also assisted the researcher as she went back to participants to verify the data. Participants read and verified the data.

According to Babbie (2016), validity refers to the extent to which empirical measure accurately reflects the concept it is intended to measure. In other words, as defined by Gravetter and Forzano (2012) the validity of a measurement procedure is the degree to which the measurement process measures the variable it claims to measure. In validity, the instrument actually measures the concept it is measuring accurately.

Validity is the degree to which a measure does what it is intended to do. This measure should provide a good degree of fit between the conceptual and operational definitions of the construct, and the instrument should be usable for particular purposes for which it was designed (Carmines & Zeller, 1979). Validity of a measurement instrument is the extent to which the instrument measures what it is intended to measure. Kirk and Miller (2017) state that validity of research concerns the interpretation of observations: whether or not the researcher is calling what is measured by the right name. According to Flick (2011), validity is a standard criterion in standardised or quantitative research for which the researcher will check whether confounding influences affected the relations under study (internal validity) or how far the results are transferable to situations beyond the current research situation (external validity). Validity refers basically, to the soundness of a study.

3.8.1.1 Construct validity

Construct validity is a degree to which a test measures what it claims, or purports to be measuring. In construct validity, question items in instruments should elicit precise responses. This type of validity is required for standardisation and also has to do with how well the constructs covered by the instrument are measured by different groups of related items. In order to ensure validity of the study, the researcher measured each construct by a different set of related items. Each of these immeasurable or latent variables was addressed by a number of questions relating to the implementation of the policy on religious equity whose combined responses provide a measure of the factor. The researcher made it a point that construct validity of an instrument is examined and shown to be present before it can be said to be a standardised instrument. The researcher also used statistical skills such as factor analysis and item analysis.

3.8.1.2 External validity

External validity is about generalisation, i.e., it is a measurement of the extent to which the results of a study can be generalised to populations, settings, treatment variables and measurement variables (Creswell (2013). Leedy and Ormrod (2010) state that the external validity of a research study is the extent to which its results apply to situations beyond the study itself. In other words, it is the extent to which the conclusions drawn can be generalised to other contexts. In external validity, the instrument looks valid regardless of whether the instrument measured what it is supposed to measure. This type of validity cannot be quantified or tested.

In order to ensure external validity, the researcher adopted concurrent triangulation of data to establish consistency of issues or lack thereof. Various data collecting methods such as questionnaires, interviews and observation, member checks process were also carried out to guarantee that information gathered was a true reflection of what the participants said. The process of external validity took place immediately after interviews and observation to avoid mistakes by the researcher. .

3.8.1.3 Content validity

When a test has content validity, the items on the test represent the entire range of possible items the test should cover. Creswell (2013) states that content validity refers to the extent to which the instrument covers the complete content of the particular construct that it is set to measure. For instance, if an instrument is developed to measure intelligence, there should be items that cover all aspects of intelligence such as verbal reasoning, analytical ability and so on. In order to ensure content validity, the researcher made it a point that the items on the test represent the whole range of possible items the test should cover. In other words, the researcher covered all the questions regarding the implementation of the policy on religious equity and compared the findings during initial interviews, pre-lesson and post-lesson interviews.

In order to check the validity of findings, the researcher used the post-positivism paradigm which is often associated with quantitative approach. In order to ascertain statistical conclusion validity, the researcher checked the extent to which the statistical relationship between the treatment and the outcome was accurate.

3.8.2 Reliability

Kirk and Miller (2017) define reliability as the degree to which the finding is independent of accidental circumstances. They go further to state that in ethnographic research, the reliability of research entails whether or not the ethnographer would expect to obtain the same finding if she tried again in the same way. The reliability of a measurement procedure is the stability or consistency of the measurement. It means that if the same variable is measured under the same conditions, a reliable measurement procedure will produce identical measurement. In other words, reliability refers to a measuring instrument's ability to yield consistent numerical results each time it is applied and it does not fluctuate unless there are variations in the variable being measured (Gravetter & Forzano, 2012).

Reliability refers to the dependability of a measurement instrument, the extent to which the instrument produces the same results on repeated trials. According to

Leedy and Ormrod (2010), reliability is the consistency with which a measuring instrument yields a certain result when the entity being measured has not changed. Flick (2011) defines reliability as a standard criterion in standardised or quantitative research which is based on repeated application of a test for assessing whether the results are the same in both cases. Leedy and Ormond (2010) state that reliability of a measurement instrument is the extent to which the instrument yields consistent results when the characteristic being measured has not changed. Like validity, reliability takes different forms in different situations.

3.8.2.1 Test- retests reliability

Test-retest reliability is a measure of reliability obtained by administering the same test twice over a period of time to a group of individuals. In other words, test- retest reliability is determined by administering the instrument to the same subjects on two or more occasions (Creswell 2013). Test- retest reliability is the extent to which a single instrument yields the same results for the same people on two occasions (Leedy & Ormrod, 2010). In order to ensure reliability of the study, the researcher compared the first set of scores with the second set of scores by calculating a correlation coefficient. Such a coefficient takes on a value close to zero if the instrument has low reliability, and close to one if the instrument has high reliability. If the time lapses between the two occasions, the subjects may remember their responses on the first occasion and then simply respond in the same way.

3.8.2.2 Inter-rater reliability

Inter-rater reliability is a measure of reliability used to assess the degree to which different judges or raters agree in their assessment decisions. It measures the extent to which test results are consistent when measurements are taken by different people using same instruments or methods. According to Leedy and Ormrod (2010), interrater reliability is the extent to which two or more individuals evaluating the same product or performance give identical judgements. In order to ensure reliability of the study, the researcher measured the extent to which results were consistent by taking measurements with different people using the same instruments or methods.

3.8.2.3 Internal consistency reliability

Internal consistency reliability is a measure of reliability used to evaluate the degree to which different test items that probe the same construct produce similar results. According to Creswell (2013), when a number of items are formulated to measure a certain construct, there should be a high degree of similarity among them since they are supposed to measure one common construct. Leedy and Ormrod (2010) states that the internal consistency reliability is the extent to which all the items within a single instrument yield similar results. Guidelines for interpretation are as follows;

0. 90- high reliability

0. 80- moderate reliability

0. 70- low reliability

Both the validity and reliability reflect the degree to which the researcher may have error in her measurements. In order to ensure reliability and consistency the researcher assessed the strength of the relationship between the different measures.

3.9   CREDIBILITY AND DATA TRUSTWORTHINESS

Reliability and validity, specifically for research instruments, are critical components in qualitative and quantitative research. In qualitative research, the researcher is the data collecting instrument. Thus, when qualitative and quantitative researchers speak of research 'validity and reliability', they refer to research that is credible and trustworthy. The researcher recorded interviews, interview transcripts, interview guides, list of participants and their profiles. The field notes were audited throughout the study to validate their accuracy and authenticity. The transcripts were sent to the participants to correct errors of facts.

 According to Guba and Lincoln (2005,) trustworthiness is a means of supporting the arguments that the inquiry's findings are worth paying attention to. Flick (2011) believes that qualitative researchers need to be as vigilant as positivist researchers and ensure reliability and validity of their studies. They may also use other terms such as credibility and authenticity to portray the qualities of trustworthiness in their studies. According to Guba and Lincoln (2005), trustworthiness includes credibility, dependability, transferability and conformability as the key criteria of trustworthiness

and these are constructed to parallel the conventional criteria of inquiry of internal and external validity, reliability and neutrality respectively. They go on to claim that since there can be no validity without reliability, a demonstration of the validity is sufficient to establish reliability.

3.9.1 Credibility

Credibility is the way of ensuring data trustworthiness by means of member checking, multiple sources of data collection, and pilot testing of instruments. In a qualitative research, the idea of validity refers to the accuracy of data gathered by the researcher and it is useful to indicate whether the information is credible or correct and whether the interpretation and explanation of the data is revealed by the participants. In order to achieve credibility of data, the researcher consulted the suitable documents and visited the stakeholders. Guba and Lincoln (2005) recommend a prolonged engagement between the researcher and the participants so as to increase sufficient understanding of the organisation as well as to develop trust relationship between the parties. Credibility means the relationship between the findings. The researcher did member checks, accurate reporting and use of various collection techniques as well as data sources, in order to ensure data trustworthiness.

3.9.2 Transferability

Transferability depends upon some aspects of recurrence of the the data from somewhere else. As the researcher gathered data from only five research sites, the question regarding transferability was: To what extent could the findings from this study be transferred to other studies? The researcher used multiple methods of enquiry to establish a single case and to fit that case into an overall context. The researcher asked questions about the situation and practices that could be used or transferred to others in similar situations (Wisker, 2012). According to Babbie and Mouton (2016), transferability is the extent to which the findings can be applied to another context or with other respondents. Transferability is conceptually related to generalisability. Blanche (2013) believes that generalisability relates to the extent to which the interpretive account can be applied to other contexts than the one being

researched. Transferability therefore, means whether findings can justifiably be transferred to other contexts (Lee & Lings, 2008).

3.9.3 Dependability

According to Babbie and Mouton (2016), dependability is the provision of evidential support that the repetition of the study would yield comparable results. Nevertheless, there can be no assurance of the replication of the context of the study conducted in a natural setting. Lichtman (2012) explains the changing nature of the research context and relaticity of dependability to the researcher's ability to account for changes correctly and reflect such changes in the analysis of the study. Dependability therefore, is the use of an inquiry audit where the researcher accounts for evidence for all research strategies used, documentation of data collection methods, reflection of changes affecting the study. Dependability is the assurance to the people about the findings from the raw social context (Lee & Lings, 2008). Transparency is the key factor that leads to a more dependable study.

3.9.4 Confirmability

Guba and Lincoln (2005) believe that no research can be free from the influence of those who conducted it and as a result, they postulate how the position of the researcher might influence data collected and analysed. Emanating from this statement, the researcher considered alternative and competing explanations of the data. Russell, Gregory, Ploeg, Dicenso and Guyatti (2005) state that a foundation should be kept in in order to ensure quality in terms of research questions, research design, purposeful and random sampling, data collection and analysis. Confirmability ensures the public that actions were appropriate without bias (Lee & Lings, 2008). The researcher made it a point that she had done enough with regards to the standards for good research.

The researcher therefore, engaged various methods of data collection such as observation and structured interviews in order to gain trustworthiness. The researcher included triangulation or multiple sources of data as evidence. According to Creswell (2013), triangulation is a traditional strategy for improving the validity and reliability of research or evaluation of findings. Triangulation is used extremely and

118

extensively in quantitative research for the confirmation and generalisation of research findings.

3.10 DATA ANALYSIS PROCEDURES

Data analysis in mixed method research consists of analysing separately the quantitative data using the quantitative methods and the qualitative data using qualitative methods. It also involves analysing both sets of information using techniques that mix the quantitative and qualitative data and results. These analyses are in response to the research questions or hypotheses in a study, including the mixed methods questions (Creswell & Clark, 2011). In this study, the researcher gathered the rigorous quantitative and persuasive qualitative data and analysed the data.

3.10.1 Quantitative Data Analysis

The researcher analysed the data by using simple statistics and descriptions. The responses from the questions or hypotheses were coded and entered according to variables for computer analysis. The researcher used relevant statistical software packages such as the SPSS Version 24. Descriptive statistics such as frequencies, percentages, and standard deviation were used to determine the significance of findings. Tables were used to present quantitative results in a visual form. These visual forms represented the trends and distributions of the data.

According to Wisker (2012), data analysis refers to the management of data in terms of reducing its size and scope, finding the slice that fits the enquiries, analysing the managed data, asking analytical questions, abstracting and generalising from them, and using them to back up the arguments and indications they seem to present. Data is therefore, collected and analysed and it involves a periodic combination between quantitative deductive inference (theory driven hypothesis testing, verification oriented) and qualitative inductive inference (data driven hypothesis and theory development, exploratory oriented) (Braakman & Benektar, 2017).

As the study has two sets of data, the researcher analysed the data in two different ways. For the quantitative data analysis, the researcher used Statistical Programme

for Social Sciences (SPSS). The researcher entered the data onto the SPSS immediately after it was collected. The researcher analysed the data to answer the research questions. The results were represented in statements of results and the results were provided in tables. In order to determine the significance of findings the researcher used frequencies, percentages, and standard deviation.

3.10.2 Qualitative Data Analysis

Qualitative data were collected for the study and analysed qualitatively. The thematic approach was used involving the coding of data, dividing the text into small units such as phrases, sentences or paragraphs, themes, general ideas and related features. The researcher assigned a label to each unit and then grouped the codes into themes and categories. The coding label came from the exact words of the participants, phrases composed by the researcher and concepts used in thesis. The researcher used qualitative software programs to store text documents for analysis to test the main research question. This method enabled the researcher to block and label text segments with codes so that they can be easily retrieved. The codes were organised into a visual making it possible to represent diagrammatically and see the relationship between them and search for segments of text that contain multiple codes.

The researcher then compared the results from the quantitative and qualitative analysis, merged and interpreted them together, as the findings of the study. Thus, the researcher was able to establish how the framework for the implementation of policy on religious equity can be designed.

The qualitative data was analysed after the interviews were completed and the recorded observation field notes were processed into files for analysis. After the transcription process, the researcher checked the transcription for accuracy before manually coding and categorising data. The researcher presented findings by identifying themes and sub-themes and supporting these with verbatim quotations from the participants. The researcher compared the findings with the literature and assessed how the research questions were answered. The researcher also reflected on the personal meaning of the findings. Use of validation strategies such

as member checking, disconfirming evidence and external reviewers, were applied. Accuracy of the account was checked and limited procedures for checking reliability were employed.

3.11 ETHICAL CONSIDERATIONS

Wisker (2012) posits that ethics in research is a major issue. This statement clearly indicates that whenever the researcher is following unethical research on human subjects, the horror of infringement on human rights initiated the insistence that all research should be ethical.

> *Research ethics addresses the question of which ethically relevant issues caused by the intervention of researchers can be expected to impact on the people with or about whom they research. It is concerned in addition with the steps taken to protect those who participate in the research, if this is necessary* (Schnell & Heinritz, 2014:17).

If research is conducted with people who are, for some reasons unable to give their consent, specific ethical problems can be encountered. Such people are called vulnerable. Vulnerable is a term used to classify the groups of people according to their age, their limited cognitive abilities, their specific situation and these can be endangered by their participation in a research project (Schnell & Heinritz, 2014). The researcher requested formal ethics approval for the study. In this way, the researcher was in a position to respect the human rights, needs, values and attitudes of the participants.

The word 'ethics' is derived from the Greek word 'ethos' meaning one's character or disposition (Claire Bless, Craig Hugson-Smith & Ashaf Kagee, 2010). The whole term means a set of moral principles and etiquette. Research ethics helps the researcher to apply the environmental rules of social behaviour. Research ethics ensures that there is no typical procedure that will infringe on human rights, or cause any kind of harm or even reveal the confidential nature of the individual participant's involvement.

For the purpose of considering ethics, the researcher applied ethical measures such as the followings:

- Informed consent
- Confidentiality
- Anonymity and Privacy
- Voluntary participation and withdrawal
- Research permission
- Recruitment strategy
- Avoiding harm

3.11.1 Informed consent

Informed consent involves giving participants comprehensive and correct information about a research study, and ensuring that they understand fully what participation would entail before securing their consent to take part (Mann & Stewart, 2012). The researcher gave the participants informed consent forms to sign before interviews and questionnaires were administered. The Departmental Authorities also signed consent forms whereby the permission was given to the researcher to undertake research in public schools.

3.11.2 Confidentiality

To ensure participants' confidentiality in research is very easy to achieve. The researcher can use fictitious names; change any identifiable personal particulars, names of participants and places, schools and times, the assignment of code numbers, the securing of storage for data and even the destruction of such data after a certain period of time. All these strategies protected participant confidentiality, which is a key element of informed consent. The researcher took every precaution within her power to act ethically and ensure confidentiality in her research undertakings.

To do this, the researcher completed a form for informed consent. The form was signed by both the researcher and the participant. The informed consent form specified who would access the data and whether the data could be used for

teaching after anonymization. Confidentiality is particularly relevant if the research involves several participants in a specific and a very small setting.

3.11.3 Anonymity and privacy

Walther (1999) has noted that publishing research that discloses even the name of a site can lead to repercussions in terms of a flood of visitors to the site or battles within site over who allegedly did what. The researcher therefore, applied the aspects of anonymity and privacy. The researcher ensured that the names of the participants were not disclosed and the use of symbols and or letters such as A, B, C was done. Disturbance, interference and interruption was avoided. The recordings of the interviews were locked in a password protected cabinet by the interviewer to be erased two years after the study at least. Only the interviewer or the members of the project team would have access to the recording and analysis of data. Where the recording could be used for seminars, all the participants then would be forced to maintain data anonymity.

For analysis and archiving, recording of data was transcribed. All the information regarding names and locations if mentioned, were anonymised in the script as far as possible. If there would be any publications, identification of the interviewee would not be possible. The interviewer of the project would hold the copyright for the interviews.

3.11.4 Voluntary participation and withdrawal

It is the right of a participant to voluntarily agree to participate in the research and to withdraw from the study at any time. At the same time, a participant may phone the researcher or simply not respond to an invitation to participate. There is also a possibility of a participant to physically leave the classroom where research is conducted. The interviewees were allowed to withdraw their declaration of consent completely or partially within a period of fourteen days. Mann and Stewart (2012) recommend that a researcher always tries to gather a combination of contact details from a participant. Participation was also voluntary.

3.11.5 Research permission

The researcher applied for research permission from the Faculty of Research Ethics Committee and the Institutional Research Ethics Committee of the University of Fort Hare. The researcher also asked for permission from the Departmental Authorities such as the District Director and the principals where the study was conducted. Letters for research permission were submitted to the principals. The researcher filled in a form for permission to conduct research from public schools in the Eastern Cape Province office and was granted permission by the research committee of the head office as shown by the permission letter on Appendix E.

3.11.6 Recruitment strategy

The researcher recruited the participants and the respondents for the study by writing letters to them which highlighted the following issues;

- ➢ The type of research undertaken
- ➢ Research processes
- ➢ Assurance of research ethics to be followed

3.11.7 Avoiding Harm

The risk of harm for participants is a major critical issue in social research (Flick, 2011). In other words, the researcher is supposed to be careful when conducting an interview or administering a questionnaire. Sensitive and delicate questions are not allowed because they may cause a crisis or lead to additional stress for the interviewees especially when the researcher is dealing with chronic diseases. In addition to that, participants are required to sacrifice time to complete the questionnaires and answer the interviewer's questions. They may also deal with embarrassing questions and issues in order to allow researchers access to their privacy. At the same time the researcher should check what are justifiable demands on the participants, what is already stressful and not justified as a demand as well as when the harming of the participants begins.

3.12 SUMMARY

In this chapter the researcher outlined the research methodology adopted by the study. The researcher discussed research paradigms, research approaches, research designs and some previous studies that utilised this design and were successful. The study adopted the mixed methods design that enhanced the use of various data collection instruments. Data Collection instruments were explained including their strengths and weaknesses. Validity and reliability for quantitative study were explained and as was how they were used in order to ensure validity and reliability of quantitative results. Data trustworthiness for qualitative results was explained. Population, sample and sampling procedures were discussed. In chapter four, the researcher focuses on data presentation, analysis and discussion of findings.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1   INTRODUCTION

The previous chapter looked at the research methodology. This chapter focuses on data presentation and analysis. Data was analysed both qualitatively and quantitatively with concurrent triangulation design in order to look at both qualitative and numerical (statistical) results.

4.2   PRESENTATION OF DATA

In this section, results for the study are presented and analysed. Data is presented from the questionnaire administered on learners and interviews held with principals, HODs, teachers and provincial officers. Qualitative and quantitative data are presented concurrently.

4.3   DESCRIPTION OF RESEARCH PARTICIPANTS

Qualitative data for the study were collected from selected teachers, heads of departments, principals and provincial officers in the department of education. In this section, a detailed description of the participants who participated in interviews is given. Table 4.1 shows a summary of the details of the participants.

Table 4.1: Summary of the details of the participants

Participant	Gender	Age	Ethnic Group	Religion	Subject taught	Teaching Experience	Highest Academic Qualification	Highest Professional Qualification
Teacher 1	M	43	Afrikaans	Messianic	English	15	Grade 12	Diploma
Teacher 2	F	25	Afrikaans	Hindu	Maths	3	Grade 12	Diploma
Teacher 3	F	73	White	Atheist	Bible	49	Grade 12	BED
Teacher 4	M	31	White	Christian	Maths	4	BED (Hons)	HDE
Teacher 5	F	54	Indian	Christian	L.O	34	BA (Hons)	-
Teacher 6	M	35	African	Christian	L.O	5	BA	PGCE
Teacher 7	F	24	White	Agnostic	Maths	7	-	BED
Teacher 8	F	49	White	Christian	English	25	MA	HDE
Teacher 9	M	50	Afrikaans	Christian	Maths	26	BA	HDE
HOD 1	F	34	Coloured	Christian	English	34	BA	HDE
HOD 2	F	57	White	Christian	Geography	34	BA	HDE
HOD 3	M	49	White	Christian	History	28	BA	HDE
HOD 4	F	60	Coloured	Christian	L.O	31	Grade 12	Diploma
Principal 1	M	51	White	Hindu	English	30	BA	HDE
Principal 2	M	46	White	Christian	Maths	20	MA	MED
Principal 3	M	63	White	Atheist	Geography	38	BA	HDE
Principal 4	M	57	Indian	Atheist	Geography	34	MA	-
Provincial officer 1	M	38	Coloured	Christian	-	-	MBA	-
Provincial Officer 2	F	49	African	Christian	Business Economics	26	BA	HDE

4.3.1 Teacher participants

From Table 4.1, the total number of teacher participants was nine (9). Out of them, four (4) are males and five (5) are females. Their ages ranged between seventy-three (73) years and twenty four (24) years. According to their ethnic groups, most of them are Christians and the rest belonged to other religions like Messianic, Hindu,

Atheist and Agnostic. They taught learning areas like English, Mathematics, History, Geography and Life Orientation. There was only one (1) teacher who taught Bible. Teaching experience of teacher participants ranged between forty nine (49) years and three (3) years. The highest academic qualification of teacher participants was an MA degree and the highest professional qualification was a BED degree.

4.3.2 Heads of Departments participants

According to Table 4.1, Heads of Departments participants are four (4). Three (3) of them are females and one (1) of them is a male. Their ages range between sixty (60) years and thirty-four (34) years. Their ethnic groups are the same thus, two (2) whites and two (2) coloureds. Heads of Department participants are all Christians. Two (2) of them are teaching Social Sciences with disciplines such as Geography and History. The other two (2) teach English and Life Orientation. Their teaching experience ranges between thirty four (34) years and twenty eight (28) years. The highest academic qualification of the heads of Departments participants is BA and the highest professional qualification is HDE.

4.3.3 Principal participants

From Table 4.1, Principal participants are four (4) and they are all males. Their ages range between forty six(46 and sixty three(63). Three of them are Whites and there is only one Indian. There is only one Christian and the rest are one Hindu and two (2) atheists. Two (2) participants teach Geography and two (2) teach English and Mathematics. Their teaching experience ranges from thirty eight (38) years and twenty (20) years. The highest academic qualification of the principal participants is MA degree and the highest professional qualification is Med degree.

4.3.4 Provincial office participants

From the Table 4.1, there are two (2) Provincial office participants. One (1) is a female and one (1) is a male. Their ethnic group is a Coloured and Indian. They are both Christians. The male participant is thirty-eight (38) years old and has never taught. His qualification is MBA. The female participant is forty-nine (49) years old and has twenty six (26) years' experience in teaching. She was teaching Business

Economics and her highest academic qualification is a BA degree. Her highest professional qualification is HDE.

4.4 BIOGRAPHICAL DATA FOR LEARNERS

In this section, biographical details of learners who responded to the questionnaire are given. Table 4.2 shows the details.

Table 4-2: Biographical details of Learners

Variable Category	Frequency	Percentage
Gender		
Male	39	66.1
Female	20	33.9
Total	59	100
Age		
18 – 20	58	98.3
21 – 25	1	1.7
Total	59	100
Ethnic Group		
English	0	0
Afrikaans	36	61.0
African	23	39.0
Other	0	0
Total	59	100
Grade		
10	6	10.2
11	3	5.1
12	50	84.7
Total	59	100

Out of fifty-nine (59) respondents, 66.1% (n=39) were male and 33.9% (n=20) were female. Table 4.2 further shows that the learner respondents were aged between 18 and 20 years, making a total of 66.1% (n=58) and only one respondent was aged between 21-25 years, which is 1.7% (n=.1) According to their ethnic groups, the learner respondents compose a majority number of 61.0% (n= 36) Afrikaans and 39.0% (n=23) African. The majority of learner respondents which is 84.7% (n= 50) were doing Grade 12 and only 5.1% (n= 3) were doing Grade 11. The other remaining 10.2% (n= 6) were doing Grade 10.

Learner respondents were also shown their distribution by religion as shown on

Table 4-3: Learners' distribution by religion

Religion	Frequency	Percentage
Christianity	56	94.9
Hinduism	2	3.4
Islam	1	1.7
TOTAL	59	100

It is clear from Table 4.3 above that the majority of the learner respondents were Christians, 94.9 (n=56). Very few learners belonged to minority religious groups such as Hinduism and Islam. However, it is worth noting that despite the high presence of predominantly Christian students there were learners who belonged to other religions other than Christianity.

4.5 RESULTS ON TEACHERS' UNDERSTANDING OF RELIGIOUS EQUITY

The previous section looked at the details of the participants of the study as well as respondents to the questionnaire. This section now presents results in line with the first sub-research question of the study which looked at teachers' understanding of religious equity. Qualitative results on the issue are presented, followed by quantitative results on the same issue. A summary of the findings is then made by looking at common issues emanating from both qualitative and quantitative sections of the study, in line with the mixed-methods approach followed.

4.5.1 Qualitative results on teachers' understanding of religious equity.

In this section, qualitative results on teachers' understanding of religious equity are presented. Table 4.4 summarises participants' views on teachers' understanding of religious equity by addressing sub-themes raised from the interviews.

Table 4.4: Participants' responses on teachers' understanding of religious equity

THEME	SUB-THEMES	KEY ISSUES RAISED
Understanding of Religious Equity and Policy on Religious Equity	- Fair treatment of religions - Equal recognition of religions - respect of religious diversity	- treating all religions fairly - fairness to all religions - equal recognition of different religions - respect for religious diversity in schools. - Non-discrimination of religions - Recognition of minority religions
	- National Policy on Religion Education	- Constitutional requirement to recognise all religions - Existence of different legislative instruments calling for religious equity - In line with respect for human rights
	- Domination of Christianity over other religions	- School assembly sessions dominated with Christian activities - Other religions allowed to attend religious activities conducted out of school
	- Religious observances	- Different religious groups allowed to observe their important religious days - Use of school uniform in order to deal with diversity in religious dressing - Some dressing allowed in line with learners' religious beliefs .
	- Religious Associations	- Christian associations more dominant than others - Schools predominantly Christian - Very little activity by other religious groups
	- Moral values and religion	- Moral values imparted through religion - Religious teachings important for learner guidance

4.5.1.1 Fair treatment of Religions

The participants interviewed indicated that they understood religious equity as equality of religions. Another issue that came out of their understanding of religious equity was that of fair treatment of religions. This was shown in the following quotations from the participants;

"I understand this simply as treating all religions fairly" (Teacher 2)

"Religious Equity is understood as fairness to all religions, thus equal recognition and respect of religious diversity in schools." (Principal 1)

"No religion is more important than the other. All religions are important and people should be free with any religion of their choice." (Head of Department 1)

The above views by some of the participants showed participants' general understanding of religious equity in that there was no superior religion to others and that all religions were supposed to be treated fairly.

4.5.1.2 Equal recognition of religions

The participants interviewed also raised the issue that teachers' understanding of religious equity was based on the equal recognition of religions. This is shown from the following responses;

"Religious Equity means that all religions are treated on a non-biased and fair manner. (Teacher 3)

"It entails respect and humility for religious diversity." (Principal 4)

"Even at school level, different religions should be recognised and allowed to exist together with others". (Teacher 8)

It was clear from the responses, that the issue of respecting different religions was important in respondents' view of religious diversity. It was also clear that this respect was based on making sure that everyone was free to practice their religion without any hindrances or disturbances.

4.5.1.3 Respect of religious diversity

The issue of religious diversity was also found to be emanating from teachers' understanding of religious equity as shown from the following participants' responses.

"Children must be taught to tolerate other people's religions". (Teacher 4)

"Religious Equity entails allowing diverse religious sectors to practise their religion without being discriminated." (Principal 1)

"All religions in this country must be respected." (Head of Department 3)

The above views show how the participants considered the issue of respect as important in their understanding of religious equity. This shows that when different religions are treated equally, there is respect for diversity.

4.5.1.4 National Policy on Religion and Education

The participants raised the issue of Acts together with the National Policy of Religion and Education and the ELRC file. This is shown from the following responses;

"National Policy on Religion Education of 2003 and South African Schools Act No.108 No.84 of 1996 and Constitution of the Republic of South Africa, Act No.108 of 1996." (Teacher 9)

"It is a human right to practise any religion that we choose in a free and open manner without harming the integrity of other people." (Principal 4)

"I understand the issue religious equity very much because I have read about it in the ELRC file." (HoD 3)

The issue of National Policy on Religion Education of 2003, the South African Schools Act No. 84 of 1996, and the Constitution of the Republic of South Africa, Act No. 108 of 1996 give an idea for teachers to understand Religious Equity and Policy on Religious Equity although understanding and implementing are two different issues.

The above views and the identification of Acts and ELRC file indicate that the participants read about Religious Equity policy and Acts even though they were not clear on how to implement them.

4.5.1.5 Domination of Christianity over other religions

The participants interviewed indicated that it was only Christians that attended assemblies in their schools. They also went further to state that Muslims were permitted to go to Moscow on Fridays for prayers. One participant stated that non-Christians were allowed to attend Temple worship or the Synagogue. This was revealed in the following responses:

"In this school, most of the activities such as bible reading, prayers and singing of hymns is all based on Christianity." (Teacher 3)

"Muslim students are allowed to go to Mosques for prayers on Fridays. They are permitted to leave school on Fridays and go for prayer." (Principal 1)

"Non-Christians are allowed to attend Temple worship or the Synagogue." (Principal 2)

It was evident from the participants that the Christian religion dominated other religions in schools with learners from minority religions being allowed to practice their religious activities outside the schools. This is inconsistent with requirements of the policy on religious equity, which state that all religions should be treated equally at school level.

4.5.1.6 Religious Observances, Special days and Dress Codes

The participants mentioned the issue of religious observances, special days and dress codes as being respected in their schools although Christianity had more recognition because of large numbers of learners who were Christians. This is shown from the following quotations.

"Uniform has been adapted to accommodate certain learners. A Rastafarian is permitted to wear a specific head rest." (HoD 4)

"Christianity has more recognition in our schools because generally, most of the learners and parents are Christians in most of our schools." (Provincial Officer 1)

From the above quotations, it is clear that religious observances, dress codes and special days were recognised in schools although the policy on religious equity is not implemented in the classroom. However, the use of school uniform assisted in dealing with differences in religious dressing.

4.5.1.7 Religious Associations

The participants mentioned that Christianity had more learners and staff in schools. This is clarified endorsed in the following quotations:

"Christianity definitely, has more learners and staff that belong to Christian religion. (Teacher 4)

"Christianity is the dominant religion because of overwhelmingly Christian population of 98%." (HoD 3)

From the quotations above, it was clear that Christianity was the dominant religion in schools. However, learners were free to belong to any religious association of their choice and this was in the true spirit of religious equity.

4.5.1.8 Moral Values, Inclusive Environment and Constitutional Rights

The participants interviewed raised the issue that moral values are acquired through religion and the majority of learners come from broken homes. The participants even raised the fact that constitutional rights were important for everybody. All what was raised is confirmed in the following responses:

"Morals and values are taught through religion". (Teacher 5)
"The majority of people come from broken homes'. (Provincial Officer 1)
"It is important due to the constitutional rights". (Provincial Officer 2)
The above quotations are a confirmation that there were no moral values that could be reinforced without religion, especially considering that the majority of people came from broken homes. It was therefore, imperative for them to be guided in their daily lives. The constitutional rights gave freedom of religion, conscience, thought, belief and opinion to every citizen of the country.

4.5.2 Quantitative results on teachers' understanding of religious equity

This section now presents quantitative results on teachers' understanding of religious equity as captured in learners' responses to the questionnaire. The researcher was of the opinion that senior learners in grades 10-12 would be in a position to provide insights into how teachers understood religious equity. Table 4.5 summarises the results.

Table 4.5: Learners' responses on teachers' understanding of religious equity

Question item/Responses	Agree (% /No.)	Disagree (% /No.)	Not sure (% /No.)	Standard Deviation
a) Our teachers fully understand religious equity	61.0 (36)	15.3 (9)	23.7 (14)	.849
b) There are religious activities that are taking place in my school.	64.4 (38)	6.8 (4)	28.8 (17)	.905
c) These religious activities are in line with the policy on religious equity.	39.0 (23)	16.9 (10)	44.1 (26)	.918
d) Teachers use Christianity religion most in my school.	88.1 (52)	6.8 (4)	5.1 (3)	.448
e) Teachers use Islam religion most in my school.	-	88.1 (52)	11.9 (7)	.326
f) All religions are given due recognition in my school.	22.0 (13)	78.0 (46)	-	.418

According to Table 4.5, the majority of respondents (61%, n=36) indicated that teachers fully understood religious equity. On whether religious activities that are taking place in schools, 64.4% (n=38), constituting the majority of responses agreed. The majority of respondents (44.1, n=26) was not sure whether these religious activities were in line with the policy on religious equity which implied that learners themselves may not have been aware of the existence of such a policy. The majority of respondents, 88.1% (n=52) agreed that teachers used Christianity most in their schools. This further confirms the dominance of Christianity in schools as revealed in interviews with participants. On the issue of teachers using Islamic religion most in their schools, the majority of respondents, 88.1% (n=52) disagreed, suggesting that any other religion other than Christianity was a minority religion and hardly practised in schools. The majority of respondents, 78 % (n=46) disagreed that all religions

were given due recognition in their schools and this further shows that while teachers understood religious equity, the practice in schools did not show this understanding.

The standard deviation for the items on teachers' understanding of religious equity ranged from .326 to .918, indicating a weak to a very strong response from respondents.

4.5.3 Summary of Main Findings on teachers understanding of religious equity

There was a general understanding of religious equity as a concept but there were varying views on the actual implementation of religious equity in schools. Table 4.6 below presents a triangulation of findings from the quantitative and qualitative data.

Table 4.6: Triangulation table: qualitative and quantitative data

Findings (Qualitative data)	Findings (Quantitative data)
There was understanding of religious equity and fair treatment of religions in schools.	The majority of respondents indicated that teachers understood religious equity in schools.
Christianity and Islam religions were considered only for worshipping without the implementation of the policy on religious equity.	Religious activities took place in schools although learners were not sure whether they are in line with the policy on religious equity.
Christianity was the most dominant religion in schools due to majority of learners and teachers.	Religions were not all given due recognition in schools.
Teachers read about Religious Equity Policy and Act although it was not implemented.	Teachers used Christianity most in the religious activities in schools.
Religious observances, dress codes and special days were recognized in schools.	Minority religions were not given due recognition in schools.

Table 4.6 above illustrates the summarised version of the qualitative and quantitative data that the researcher converged, diverged and showed a relationship between.

4.5.3.1 Interpreting the triangulation table

Qualitative results revealed that there was understanding of religious equity and fair treatment of religions by principals and teachers in schools. On the other hand, the majority of the learner respondents indicated that teachers had an understanding of

religious equity. However, it was observed that Christianity as a religion was largely practiced in schools owing to the fact that schools were largely dominated by Christian teachers and learners. This shows that whilst religious equity was understood in theory, practically it was not practiced in schools, hence the domination of Christian practices over other religions.

Furthermore, learners from minority religions were allowed to exercise their religious activities on special days by taking time out of school to observe such days. The fact that some school authorities allowed learners to exercise their rights in observing religious days shows that there was an attempt to recognise other religions and respect them.

4.6   RESULTS ON MONITORING AND SUPPORT OF TEACHERS IN THE IMPLEMENTATION OF THE POLICY ON RELIUGIOUS EQUITY

Effective implementation of any educational policy depends on the proper monitoring and support of teachers in schools, who are the implementers of such a policy. The study sought to establish how teachers were monitored and supported in the implementation of the policy on religious equity in schools. This was in an attempt to answer sub-research question two; "How are teachers supported and monitored in the Implementation of the Policy on religious equity?" There is need to have mechanisms and processes in place to monitor and support teachers in order to ensure proper implementation of a policy in schools.

4.6.1   Qualitative results on monitoring and support of teachers

This section presents results on monitoring and support of teachers in the implementation of the religious policy on equity. Table 4.7 summarises participants' views on monitoring and support of teachers regarding the implementation of the policy on religious equity.

Table 4.7: Participants' views on monitoring and support of teachers

THEME	SUB-THEME	KEY ISSUES RAISED
MONITORING AND SUPPORT	Involvement of principals	- School policy on religious tolerance - Stakeholder involvement in policy development - pupils encouraged to be involved in religious activities
	Involvement of HODs	- no formal monitoring - teachers work on their own to implement - not emphasising on single religion - some teachers not adhering to rules and regulations
	Supporting implementation of the policy	- no support on implementation of the policy on religious equity - Department of Education not involved in monitoring - no support for teachers in the implementation of policy - need for class visits to monitor implementation - school and department of education officials' monitoring roles should be defined - need for onsite support for teachers
	Involvement of SGB's and RCL's	- school governing bodies determining dominant religion in schools - SGBs not involved in the implementation of religious equity in schools - RCL not involved in the implementation of the policy on religious equity
	Empowerment and Awareness	- no awareness programmes on religious equity - need for school policies on religious tolerance made available to learners - learner empowerment through dissemination of information

4.6.1.1 Involvement of principals and HoDs

The participants interviewed revealed that a policy on religion had been drafted and was available to staff members and interested parties. They even stated that learners were encouraged to develop culturally and spiritually although school functions did not necessarily include religious practices. The participants also raised the issue that teachers did not teach religion and thus, did not adhere to rules and regulations. This is shown from the following passages.

"A policy on Religion has been drafted and available to staff members and interested parties" (Principal 1)

"Pupils are encouraged to develop culturally and spiritually" (Teacher 6)

 "Some teachers do not adhere to rules and regulations." (HoD 4)

It is evident from the above responses that some principals have drafted the policy on Religion and it is available for those who are interested, and for those who are not interested it is not an issue. The learners are encouraged to develop culturally and spiritually and this is done informally without any religious practices. The participants also confirmed that teachers did not teach religion and thus, did not adhere to rules and regulations.

4.6.1.2 Monitoring and supporting policies and implementation of the policy on religious equity

The participants who were interviewed raised the issue that there was no monitoring and support in the implementation of the policy on religious equity. Even the Department of Education had never been involved in the monitoring and support of the policy on religious equity. This was conveyed in the following responses.

"No, we do not support implementation of the policy on religious equity." (*Teacher 1*)

"I do not monitor and support implementation of the policy on religious equity". (Provincial Officer 2)

"Implementation of the policy on religious equity is not known." (*Teacher 3*)

"The Department does not become involved, needs to make a distinction between teachers and school management and the Department does not become involved." (Provincial Officer 2)

The extracts above clearly indicate that there is no monitoring and support of policies in schools especially the policy on religious equity. Above all that, the Department of Education has never become involved besides the fact that teachers and HoDs do not monitor and support the policies, especially the policy on religious equity.

4.6.1.3 Involvement of SGBs and RCLs

The participants interviewed raised the issue that their schools state upfront that they are Christian based although other faiths are respected. The participants also mentioned that SGBs and RCLs had never been involved in the implementation of the policy on religious equity. This is confirmed by the statements given below.

"No, SGBs and RCLs have never been involved in the implementation of the policy on religious equity." (Teacher 6)
"Our school states upfront that it is Christian based, other faiths are respected. This respect is genuine and there has never been an issue around this area". (Principal 2)

The above statements indicate clearly that there was lack of involvement of either SGBs or RCLs and what is regrettable is that schools stated that they were Christian based although other faiths were respected. It was evident therefore, that there was no implementation of the policy on religious equity in schools.

4.6.1.4 Empowerment and Awareness

From Table 4.7, the participants raised the issue of lack of knowledge on religious equity due to lack of empowerment and awareness. The participants even mentioned that they were not assisted and as a result there was not much that was known about religious equity. This is shown in the following responses:

"They should be empowered by putting a printed copy of religious policies on the wall in the office or by handing out summaries of the religious policies to all stakeholders who visit the school in order to raise awareness." (Teacher 3)
"Unknown, they may be empowered through dissemination of such knowledge at PTA meetings." (HoD1)
"Not known, there is little assistance as not much is known about religious equity."

(Teacher 5)

The participants' responses showed that there was neither empowerment nor awareness to unpack the policy on religious equity. There is no assistance rather in the schools. Some stakeholders were not even aware of the religious equity while others who are aware had never been empowered.

4.6.1.5 Learning and teaching environment

The participants interviewed on the issue of learning and teaching environment raised the point that people who are outside the learning and teaching environment lack knowledge on religious equity. This is shown from the following extract.

"I feel that for people outside teaching and learning environment, knowledge on religious equity is sometimes limited." (Teacher 1)

From the quotation above, it is clearly given that for those people who are outside teaching and learning environment, knowledge is finite and limited.

4.6.2 Quantitative results on monitoring and support of teachers

This section presents results on monitoring and support of teachers regarding the implementation of the policy on religious equity. Both qualitative and quantitative results are presented and analysed in Table 4.8. Table 4.8 presents results of learners' views on monitoring and support of teachers.

Table 4.8: Leaners' responses on monitoring and support of teachers

Question items/Responses	YES	NO	Standard Deviation
	(% /No.)	(% /No.)	
a) Are your teachers monitored and supported by HODs regarding implementation of the policy on religious equity?	22.0 (13)	78.0 (46)	.418
b) Are they monitored on a daily basis?	5.1 (3)	94.9 (56)	.222
c) Is there a big number of leaners in the class for religion?	54.2 (32)	45.8 (27)	.502
d) Are you satisfied in the manner in which you are monitored and supported in your class for religion?	61.0 (36)	39.0 (23)	.492
e) Do your teachers have tools for monitoring and support in your class for religion?	25.4 (15)	74.6 (44)	.439
f) Do HOD's monitor and support your teachers with regards to the implementation of the policy on religious equity?	27.1 (16)	72.9 (43)	.448
g) Does your Principal monitor and support your teachers and HODs?	74.6 (44)	25.4 (15)	.439
h) Does your Principal have monitoring tools?	32.2 (19)	67.8 (40)	.471

According to Table 4.8, the majority of respondents (78.0%, no=46) observed that teachers were not monitored and supported by HoDs regarding implementation of the policy on religious equity. The majority of respondents, 94.9% (n=56) confirmed that they were not monitored on a daily basis. On the issue of the number of learners in the class for religion, the majority of respondents, 54.2% (n=32) responded positively. The majority of respondents, 61.0% (n=36) were satisfied with the manner in which they were monitored and supported in their class of religion. The majority of respondents, 74.6% (n=44) indicated that their teachers did not have tools for monitoring and support in the class for religion. The majority of respondents, 72.9% (n=43) confirmed that HoDs did not monitor and support their teachers with regards to the implementation of the policy on religious equity. The majority of respondents (74.6%, n=44) indicated that their principals monitored and supported teachers and HoDs. On the issue of monitoring tools, the majority of respondents (67.8%, n=40) noted that their principals did not have monitoring tools.

4.6.3 Summary of Main Findings on monitoring and support of teachers

As previously alluded to, effective implementation of any policy is only possible if the implementers are monitored and supported in the implementation process. On the focus of this study, which is the implementation of the policy on religious equity, teachers as implementers of the policy in schools needed to be supported and monitored. In this section, the main findings on the monitoring and support of teachers are presented in Table 4.9 below.

Table 4.9: Triangulation table: qualitative and quantitative data

Findings (Qualitative data)	Findings (Quantitative data)
The policy on Religious Equity has been drafted by some principals and available for those who are interested in it.	There is no monitoring and support done by principals on the implementation of the policy on religious equity.
There is no monitoring and support which is done on the policy on religious equity even by the Department of Education.	There is no monitoring done by HoD's on the implementation of the policy on religious equity.
SGBs and RCLs have never been involved in the implementation of the policy on religious equity.	There is no monitoring and support done by the SMT on daily basis.
There has been never empowerment of teachers on the policy on religious equity. Neither awareness nor unpacking of the policy has been disseminated hence knowledge is limited.	There are a big number of learners in class of religion.
There is no implementation of the policy on religious equity in schools.	Principals and teachers do not have tools for monitoring and support in the teaching and learning situation.

Table 4.9 illustrates the summarised version of the qualitative and quantitative data and its convergence, divergence and relationship.

4.6.3.1 Interpreting the triangulation table

Data from the qualitative sample revealed that the policy on Religious Equity had been drafted by some principals and made available to those who were interested in it. The participants from the qualitative data disclosed that there was no monitoring and support done in their schools, even by the Department of Education, while the respondents from the quantitative data also confirmed that there was no monitoring and support done by principals and HoDs with regards to the implementation of the

policy on religious equity. They noted that principals and HoDs did not have tools for monitoring and support for the implementation of the policy on religious equity.

SGBs and RCLs were not involved in the implementation of the policy on religious equity and this was revealed by the participants from the qualitative sample. They also indicated that there had never been any empowerment of teachers on the policy on religious equity. They further confirmed that neither awareness nor unpacking of the policy on religious equity had been circulated hence, knowledge was limited. Basically there was evidence of the implementation of the policy on religious equity as no monitoring and support was done in schools.

4.7   RESULTS ON MEASURES AND STRATEGIES EMPLOYED BY TEACHERS IN IMPLEMENTING RELIGIOUS EQUITY

The implementation of the policy on religious equity in South African schools depends on the availability of well-established measures and strategies which are employed by teachers to ensure this implementation. This is against the realisation that effective implementation of any policy cannot be done in a haphazard manner. Hence, the study's sub-research question, "What are the measures and strategies employed by teachers in the implementation of the policy on religious equity?"

In this section, the researcher presents results on measures and strategies employed by teachers in implementing religious equity. These results are presented in both the qualitative and quantitative data form.

4.7.1   Qualitative results on measures and strategies employed by teachers in implementing religious equity

To be able to implement the policy on religious equity in schools, teachers should have plans and strategies of how this is done. Teachers and learners should be fully aware of such strategies and work collectively in implementing them. Qualitative results on measures and strategies employed by teachers in the implementation of the policy on religious equity are presented below.

Table 4.10: Participants views on measures and strategies employed by teachers in implementing religious equity

THEME	SUB-THEMES	KEY ISSUES RAISED
Strategies and measures employed to ensure diversity of religions	- Freedom of religions - Choice of devotion - Adoption of impartiality - Beliefs	- encouraging freedom of expression among learners - encouraging religious tolerance - allowing individual devotion in learners' religious practices - teachers not imposing on beliefs on learners. .
	- Observation - Participation - Exposition	- encouraging learners' participation in different religious observances - encouraging learners; free participation in religious and cultural clubs of their choice
	- Daily basis - Free and voluntary	- excusing learners of minority religions from Christian activities - compulsory assembly attendance - non-mandatory attendance of assembly sessions - voluntary participation
	- Different religious convictions - Confusion - Misconceptions	- no recorded conflicts of religions - explaining religious misconceptions - non-discriminatory religious practices .
	- Free and voluntary attendance - Flexibility of prayer use - Freedom of choice	- no support of policy by DBE - Christian prayers dominating DBE meetings - Non-attendance of provincial religious observances
	- Sharing of the policy - Unpacking of the policy - Explanation of the policy	- Need for policy clarification - Sensitising teachers on policy - Explaining policy contents - Improving on tolerance and diversity

4.7.1.1 Freedom of religions and Choice of devotion, adoption of impartiality

From Table 4.10, the participants raised some issues on freedom of religions and Choice of devotion. The participants revealed that they allowed learners to express

themselves about religion in a non-biased way. One participant even stated that he allowed learners the choice of being part of devotion or to leave the class if they wanted to. The participants commented that those teachers who imposed their own beliefs were spoken to. The following quotations confirm that.

"*Freedom of expression and opinion in my classroom, I allow the learners to express themselves in a non-biased way about religion. I encourage them to fuel their curiosity.* (Teacher 1)

"*I start my day by reading a Bible and then end up with a prayer. I give my pupils a choice of being part of devotion or to leave the class if they want to.*" (HoD 1)

"*Teachers who impose their own beliefs are spoken to.*" (Principal 3)

The quotations above are telling that freedom of religions is exercised in some schools as well as choice of devotion. There is no adoption of partiality. Beliefs of learners are respected as prescribed by the Constitution of South Africa.

4.7.1.2 Observation, participation and Exposition

The participants who were interviewed raised the issue that learners observed religious activities and participated in various ways throughout the year. The participants also alluded to the fact that it was common for the society to hesitate, especially when they were exposed to new insight. This was shown fin their responses.

"*Many learners observe and participate in a variety of these throughout the year*" (Teacher 8)

"*Yes, I think that under the right circumstances, they are. There is hesitation sometimes, but this is not an uncommon occurrence in society when younger people are exposed to new insight.*" (Provincial Officer 2)

"*Our school allows learners to express themselves and allows their cultures and religious clubs.*" (Principal 2)

From the above quotations, the opinions of the participants show that the issue of religious observances was respected to the extent of participation and exposition.

4.7.1.3 Free and voluntary attendance, Daily Basis

Table 4.10 shows that the participants who were interviewed confirmed that the assembly was compulsory and not free or voluntary as enshrined in the Constitution of South Africa. The participants even noted that teachers and learners were

expected to attend because attendance was compulsory. Their responses are stated below.

"All learners attend. They can choose to participate or stay out during bible reading" (Teacher 7)

"The assembly takes place twice a week, on Monday and Friday. The attendance is compulsory for learners and staff unless you have a valid reason for not attending."

(Teacher 6 and Observation by researcher)

"Assemblies are usually twice a week. The expectation is that all students attend except in cases of valid objection. Staff and students are not obliged to participate in religious observances." (Principal 3 and Observation by researcher)

"No, teachers and learners are expected to attend but not necessarily to partake." (HoD 4)

From the statements above, it is clear that attendance at assemblies was compulsory in schools. What was not obligatory for learners and teachers was to participate in religious observances. In most of the schools observed by the researcher, assemblies were conducted twice a week and not on daily basis and learners are not compelled to participate in religious observances.

4.7.1.4 Different religious convictions/Confusion/Misconceptions

Table 4.9 shows that the participants interviewed indicated no conflicts, misconceptions and confusion regarding different religious convictions. This is evident in the following statements:

"In terms of religious conflicts, no. There are no conflicts." (Teacher 1)

"Maybe, there can be confusion or misconceptions because learners are curious about different religions." (Provincial Officer 2)

 "No, there are no conflicts. We do not discriminate against various religious practices." (Principal 3)

From these quotations above, it is evident that there are no conflicts in schools with regard to different religions.

4.7.1.5 Free and voluntary attendance/Flexibility of prayer use/Freedom of choice

The participants interviewed raised the issue of the Department that does not support the policy of religious equity. The participants also revealed that provincial religious observances never took place. They even complained that all departmental meetings began with a quasi-Christian prayer. Their responses are given below.

"The authorities themselves i.e. the Department does not support this policy, all departmental meetings begin with a quasi- Christian prayer." (Teacher 2)

"No, it has never happened in all years I have been teaching." (Teacher 5)

"No, I never attended any provincial religious observances." (Teacher 2)

The above views of the participants confirm that the Department of Education does not support the policy on religious equity. Whenever there are departmental meetings of the principals, prayers are conducted from the Christian perspective and this means that this religion dominates more than other religions.

4.7.1.6 Sharing of the policy/Unpacking of the policy/Explanation of the policy

The participants interviewed raised the issue on sharing, unpacking and explanation of the policy on religious equity. The participants revealed that they have never been empowered regarding this policy. This is shown by their responses regarding this policy.

"Policy needs to be shared and explained to the staff before maintenance." (Principal 2)

"I am unfamiliar with the framework required." *(Teacher 4)*

"There should be room for improvement and adjustment." (Provincial Officer 1)

The responses above indicate that there was never any empowerment of teachers and principals by the Departmental officials. The teachers and principals were not familiar with the framework that was required in order to implement the policy on religious equity.

4.7.2 Quantitative results on measures and strategies employed by teachers in implementing religious equity

In this section, the researcher presents results on measures and strategies employed by teachers in implementing religious equity. Table 4.11 presents results on learners' views regarding measures and strategies employed by teachers in implementing religious equity. The researcher was of the opinion that learners would have insight on measures and strategies employed by teachers in implementing religious equity.

Table 4.11: Measures and Strategies Employed by Teachers in Implementing Religious Equity

Questions/Items	VP (%, No.)	P (%, No.)	N1 (%, No.)	N2 (%, No.)	VN (%, No.)	NS (%, No.)	STD
a) There is attendance to religious or cultural clubs conducted in my school.	33.9 (20)	40.7 (24)	22.0 (13)	1.7 (1)	-	1.7 (1)	0.956
b) There are religious observances prescribed in the school calendar that we attend.	-	22 (13)	39.0 (23)	3.4 (2)	3.4 (2)	32.2 (19)	1.343
c) Implementation of the policy on religious equity is done in my school.	1.7 (1)	13.6 (8)	78.0 (46)	-	-	6.8 (4)	.923
d) How would you rank measures and strategies employed by teachers regarding implementation of religious equity?	5.1 (3)	18.6 (11)	8.5 (5)	5.1 (3)	62.7 (37)		1.803
e) Implementation of the policy on religious equity can be enhanced.	22.0 (13)	22.0 (13)	3.4 (2)	5.1 (3)	-	47.5 (28)	2.073
f) Problems encountered with the implementation of the policy on religious equity can be solved.	28.8 (17)	25.4 (15)	8.5 (5)	-	-	37.3 (22)	2.072

(Very positive=VP, Positive=P, Neutral 1=N1, Negative=N2, Very negative=VN, Not sure=NS, STD=Standard Deviation)

According to Table 4.11, the majority of respondents (74.6%, n=44) was positive that there was attendance to religious or cultural clubs conducted in their schools. The majority of respondents (39.0%, n=23) was neutral on the whether there were religious observances prescribed in their school calendars that they attended. The majority of respondents (78.0%, n=46) was also neutral on the whether the implementation of the policy on religious equity was done in their schools. The majority of respondents (62.7%, n=37) was very negative on how to rank measures and strategies employed by teachers regarding implementation of religious equity. The majority of respondents (47.5%, n=28) was not sure whether implementation of the policy on religious equity could be enhanced. On the issue of problems encountered with the implementation of the policy on religious equity, the majority of respondents (37.3%, n=22) was not sure whether they could be solved.

4.7.3 Summary of Main Findings on Measures and Strategies Employed By Teachers in Implementing Religious Equity

It is only when teachers adopt clear and useful measures and strategies that they will be in a position to effectively implement the policy on religious equity. Such measures and strategies should be stated in school religious tolerance policies with measurable outcomes. It is the purpose of this section to present main findings on measures and strategies employed by teachers in implementing religious equity in schools as presented in Table 4.12.

Table 4.12: Triangulation table: qualitative and quantitative data

Findings (Qualitative data)	Findings (Quantitative data)
Freedom of religions is exercised in some schools and beliefs of learners are respected thus, there is no adoption of partiality.	Learners do not know whether the issue of the implementation of the policy on religious equity can be enhanced.
Religious observances are respected in some schools to the extent of participation and exposition.	Learners are neutral on the issue that there are religious observances in their schools.
Attendance to morning assemblies is compulsory in schools and they are most conducted twice a week.	There is attendance to religious and cultural clubs conducted in schools.
There are no conflicts in schools with regard to diversity of religions.	Learners are not clear on how to rank measures and strategies employed by teachers in the implementation of the policy on religious equity.
Principals and teachers are not familiar with the framework acquired in order to implement the policy on religious equity.	Learners do not know the issue of implementation of the policy on religious equity and whether its problem can be solved.

Table 4.12 illustrates the summarised version of the qualitative and quantitative data that the researcher converged, diverged and showed a relationship between.

4.7.3.1 Interpreting the triangulation table

The qualitative data revealed that freedom of religions was exercised in some schools and beliefs of learners were respected. There was no adoption of partiality. The participants from the qualitative sample communicated that religious observances were adhered to in schools to the extent of participation and exposition. The respondents from the quantitative data were not clear about the measures and strategies that could be employed in the implementation of the policy on religious equity. They were uncertain on the issue of religious observances in schools as well as the issue of the implementation of the policy on religious equity.

From the quantitative data, the respondents were not sure about the issue of religious equity and they confirmed that they did not know whether problems on implementation of religious equity could be solved. The participants from the

qualitative sample noted that attendance to morning assemblies was binding and obligatory to learners and teachers. These morning assemblies were generally conducted twice a week in schools. Participants also divulged that principals and teachers were not familiar with the framework used for them to implement the policy on religious equity. They also agreed that there were no conflicts in schools with regards to diversity of religions. It was evident that there were measures and strategies employed by teachers to ensure diversity of religions even though there was no proper evidence of the implementation of the policy on religious equity.

4.8 RESULTS ON CHALLENGES AND OPPORTUNITIES IN THE IMPLEMENTATION OF RELIGIOUS EQUITY IN PUBLIC SCHOOLS

Effective implementation of the policy on religious equity could be affected by existence of challenges. At the same time there could be opportunities in schools providing for effective implementation of the policy hence the study sought to establish these. This was to answer sub-research question on; "What are the challenges and opportunities in the implementation of religious equity in schools?" Identifying challenges and opportunities goes a long way in preparing the necessary conditions for policy implementation.

4.8.1 Qualitative results on challenges and opportunities in the implementation of religious equity in public schools

In this section, the researcher presents results on challenges and opportunities in the implementation of religious equity in public schools. Table 4.13 presents the findings on the aspect.

Table 4.13: Participants' views on opportunities and challenges associated with the implementation of the policy on religious equity

THEME	SUB-THEMES	KEY ISSUES RAISED
Opportunities and Challenges associated with implementation of the policy on religious equity	- Opportunities and challenges - Accommodation of customs - Renewal of policy on religious equity	- Opportunity to have school policy on religious equity - Challenge ion accommodating all religious beliefs and practices at any given time - Unity in diversity of religions - Promoting awareness and tolerance.
	- Expansion of diversity - Freedom of choice - Tolerance - Religious morals	- Potential for expanding religious diversity - Catering for religious tolerance - Absence of religious conflict in school. - Non-complaining of religious minorities
	- Lack of discipline - Intolerance - Disrespect	- Lack of discipline by some learners – threat to unity - Pockets of intolerance and disrespect - Problem of accommodating all customs in school - Possibility of not forcing participation.
	- Resistance - Lack of engagement - Attitude and behaviour - First instance and change - Lack of interest and enthusiasm -Time constraints	- problem of resistance - time constraints - lack of interest - modelling positive change in learner behaviour
	- Majority in numbers - Minority in numbers - Peer pressure - Conversation	- domination of majority Christian religion - ding of minority religions - endeavouring to accommodate all religions - need for clear understanding of policy

4.8.1.1 Opportunities and challenges

In Table 4.13, the interviewed participants noted that there were opportunities and challenges associated with the implementation of the policy on religious equity. This was confirmed in the responses;

"Yes, there is an opportunity to renew different parts of the school policy on religious equity." (Teacher 4)

"There are challenges sometimes when the school has to accommodate various religious customs that may not meet the criteria of the religious equity." (Teacher 1)

"There can be little doubt that the advancement of scientific knowledge has witnessed the steady retreat of religious beliefs and practices. Where it has not faded away completely, it has evolved in an effort to remain relevant in the modern world. It is suggested that the biggest challenge lies in resistance to these changes and to the rise of fundamentalism." (Principal 2)

It is evident from the quotations above that there are opportunities and challenges associated with the implementation of the policy on religious equity.

4.8.1.2 Expansion of diversity/tolerance

The participants interviewed raised the issue of diversity and tolerance amongst learners with regard to the implementation of the policy on religious equity. They noted thus;

"*Our school is a school that caters for religious tolerance."* (Principal 1)

"I believe there is no religious conflict in school. Religious minorities have never complained and any customs they need to do are given time." (Provincial Officer 1)

From the above responses, there was tolerance amongst the learners in schools in terms of religious diversity. Diversity existed because even minorities had never complained with regard to the religious diversity.

4.8.1.3 Lack of discipline/intolerance/ Disrespect

Table 4.13 above indicates that the interview participants observed lack of discipline, intolerance and disrespect amongst the learners in schools. This is shown by the verbatim responses below;

"Learners are undisciplined in some cases. Also, some are intolerant and disrespectful when topics of religious nature are discussed." (Principal 4)

"Which of the customs do we do as school and which ones do we not do? If we allow some and not others, then it becomes religious discrimination." (Principal 3)

The above responses give evidence that there was lack of discipline in some cases whereby learners are disrespectful when topics of religious nature are discussed. The participants even stated that some learners were intolerant towards others of different religions. It was also observed by the researcher that some learners from other religions did not sing during morning assembly due to their own beliefs.

4.8.1.4 Resistance/Attitude and behaviour problems

Table 4.13 shows that the participants interviewed mentioned resistance of stakeholders to change and to the rise of fundamentalism. The participants were of the views that there should be a change in behaviour and attitude amongst the learners and their delinquent colleagues. This is evident from the following extracts;

"It is suggested that the biggest challenge lies in the resistance to these changes and to the rise of fundamentalism." (Principal 3)

"Many may find embracing thinking that is different from one's belief system, lack of interest and time constraints." (Provincial Officer 2)

"There should be change in behaviour and attitude in a positive manner amongst learners and the delinquent colleagues." (Teacher 4)

The above quotations give evidence that the biggest challenge lay in resistance to the changes and to the rise of fundamentalism. The participants were of the views that many find embracing thinking that is different from one's belief system, lack of interest and time constraints. It is also imperative that there be change in behaviour and attitude in a positive manner amongst the learners and delinquencies.

4.8.1.5 Majority/minority issues and Conversation

From Table 4.13, the participants alluded to the point that the concept of majority is the root cause for the Christian religion to be dominating in schools. The participants also gave an issue of minority which causes the minority group to feel pressure from their peers, the reason being that non-Christians are few in their schools. This is shown by the responses below;

"It is all about numbers so those in the minority feel pressure from their peers, very few are non-Christians in our school". (Teacher 2)

"Christianity is the most dominant religion in our school." (Teacher 4)
"Because I am not altogether familiar with the policy, I cannot share my solution on understanding or the interpretation of the policy on religious equity for the SGBs" (Teacher 3)

From the quotations above, it is clear that Christianity was the dominant religion in schools due to the majority numbers of learners and teachers. Another crucial matter was the fact that teachers themselves were not acquainted with the interpretation of the policy on religious equity that they could not share any solution regarding this policy with SGBs hence, there could be no expression and exchange of individual ideas through talking with other stakeholders.

4.8.1.6 Peer Pressure

The participants that were interviewed raised another issue which was extremely important on peer pressure. This was reflected in the words;

"It is all about numbers, so those in the minority feel pressure from their peers, very few are non-Christians in our school." (Teacher 4)

4.8.2 Qualitative results on Challenges and Opportunities in the Implementation of Religious Equity in public schools

In this section, results on challenges and opportunities in the implementation of religious equity in public schools are presented and analysed. Table 4.14 shows how learners responded to items regarding challenges and opportunities in the implementation of religious equity in public schools. The researcher was of the opinion that these learners would be able to identify challenges and opportunities in the implementation of religious equity.

Table 4.14: Challenges and Opportunities in the Implementation of Religious Equity in public schools

	YES		NO		Standard
	%	No.	%	No.	Deviation
a) Do you dislike other religions that are not your religion?	0 (0)		100 (59)		.000
b) Do you encounter any challenges with regards to religious equity?	20.3 (12)		79.7 (47)		.406
c) Do your teachers implement the policy on religious equity?	44.1 (26)		55.9 (33)		.501
d) Are there any conflicts of religious interests amongst teachers and leaners in your school?	30.5 (18)		69.5 (41)		.464
e) Do you perceive implementation of the policy on religious equity as successful in your school?	40.7 (24)		59.3 (35)		.495

According to Table 4.14, all respondents (100%, n=59) confirmed that they did not dislike other religions that were not their religions. The majority of respondents (79.7%, n=47) did not encounter any challenges with regards to religious equity. The majority of respondents (55.9%, n=33) said that their teachers did not implement the policy on religious equity. On the issue of conflict of religious interests amongst teachers and learners in their schools, the majority of respondents (69.5%, n=41) denied that there were conflicts of religious interests amongst teachers and learners. The majority of respondents (59.3%, n=35) did not perceive implementation of the policy on religious equity as successful in their schools.

4.8.3 Summary of Main Findings on Challenges and Opportunities in the Implementation of Religious Equity in public schools

As already observed, identification of challenges affecting policy implementation as well as observing opportunities are important elements in ensuring proper implementation. This section to presents main findings on challenges and opportunities encountered in the implementation of religious equity in schools as summarised in Table 4.15.

Table 4.15: Triangulation table: qualitative and quantitative data

Findings (Qualitative data)	Findings (Quantitative data)
There are challenges and opportunities associated with the implementation of the policy on religious equity.	Learners do like other religions that are not their religions.
There is resistance amongst stakeholders to the changes and to the rise of fundamentalism.	There are no conflicts of religious interests amongst the learners.
There is lack of discipline in some cases and disrespect when topics of religious nature are discussed.	There are challenges in schools regarding the implementation of the policy on religious equity.
There is lack of interest, negative behavior and attitude as well as time-constraints amongst the stakeholders.	There is no implementation of the policy on religious equity by teachers in schools.
Christian religion is dominant in schools due to the majority of learners and teachers who are Christians. Non – Christians are the minority.	There are no perceptions that the implementation of the policy on religious equity can be enhanced.

Table 4.15 illustrates the summarised version of the qualitative and quantitative data that the researcher converged, diverged and showed a relationship between.

4.8.3.1 Interpreting the triangulation table

The qualitative data revealed that there are opportunities and challenges associated with the implementation of the policy on religious equity. From the quantitative data, the respondents also concurred that there are challenges in schools regarding the implementation of the policy on religious equity.

From the qualitative data, the participants observed that there is resistance by stakeholders to change and to the rise of fundamentalism. They even stated that there was lack of discipline and disrespect in some cases, especially when topics of a religious nature were discussed. The participants from the qualitative sample noted that there was lack of interest, negative behavior, negative attitude and time constraints amongst stakeholders. The major challenge that the participants identified was the fact that Christianity is dominant in schools due to the majority of learners and teachers being Christians. They emphasized the fact that non-Christians were a minority in schools.

From the quantitative sample, the respondents revealed that they liked other religions that were not their religions and also confirmed that there are no conflicts of religious interests in their schools. They even observed that, according to their perceptions, implementation of the policy on religious equity could be successful. On the whole, there were opportunities and challenges associated with the implementation of the policy on religious equity.

4.9   DISCUSSION OF FINDINGS

In this section, the researcher focuses on discussion of findings and how this study differs, confirms or adds to literature review and theoretical framework employed in chapter two. The researcher will refer to the sub-research questions used in this study and explain what was found in the study.

4.9.1   Teachers' understanding of religious equity

The study found that the majority of participants and respondents fairly understood religious equity. Although the teachers claim that they understood religious equity, they do not comprehend and grasp what was supposed to be done or what was pronounced. Departmental officials are supposed to make it a point that the new policy is understood and implemented both effectively and efficiently.

The National Policy on Religion Education (2003) sets guidelines for Religion Education which is explained as teaching and learning about different religions and respect for religious diversity. When the schools understand the policy on religious equity, it can easily be implemented and the citizens will be able to exercise their

basic rights to religious conviction, expression and association. The DOE (2002) stipulates the need for teachers' understanding of the Human Rights values. The Human Rights values include the concept of identity which looks at teachers' religious identities and how they impact on their voices in religious equity and diversity.

According to Chidester (2002), the concerned group of Christians held various meetings where they demonstrated their major problem with the new policy. They did not understand that practice and tolerance are the values that appeared as relativism, situational ethics and equality of all religions. They were severely judged as the basic elements of a new age religion. The controversy amongst Christians clearly indicated that it was not easy to understand the policy on religious equity and as a result it is not easy to implement the policy on religious equity. Kitshoff (1996) notes that there is need for teachers to know how to plan, organize, delegate, control and supervise the learners. Teachers should also be able to use teaching and learning materials as well as teaching methods. This understanding can capacitate them to evaluate the progress of the learners. The results of this process can also encourage teachers to understand and respect cultures as well as appreciate diversity and repudiate discriminatory attitudes and behaviors. Kitshoff (1996) goes further to state that there are various processes that are expected during the teaching and learning situation. Teachers are supposed to understand that learners should be taught about moral knowledge, unity and tolerance. Teachers and learners can both understand the significance of the religious equity if the impediments and hindrances are avoided.

4.9.2 Monitoring and support of teachers in implementation of religious equity

The study found that there was no monitoring and support of teachers in implementation of religious equity either by the District officials or Departmental officials. Lee (2004) argues that various key stakeholders with the policy on religious equity should be monitored and supported. He goes further to state that it is imperative that such stakeholders be empowered in order to guarantee that aspects of the new policy are sensitively handled. He further advises that inter-religious relationships in staff rooms should be maintained for appropriate contact and communication purposes with the Departmental officials. According to Van Meter

and Van Horn (2015), through communication, orders to implementation policies are transmitted to appropriate personnel in a clear manner and these orders must be accurate and consistent. Communication is the means by which intentions of a program are classified to ensure fruitful results. They go further to state that effective communication between target groups and implementers of policy programs is appropriate. Implementation process necessarily gets tied up with the dynamics of the relationship between different implementing agencies in the field. Plan implementation requires co-operation, co-ordination and commitment at all levels of the implementing machinery starting with ministries, through various non-secretariat organisations in the field at district or local level.

Dukeshire and Thurlow (2002) posit that the policy development activity engages research, analysis, consultation and synthesis of information to generate recommendations. They note that effective policy is made possible when the members of the community are involved. Whenever members of the community are associated with policy development, knowledge on implementation of the policy can easily be acquired. Policy makers must evaluate the policies in order for policy implementation to be effective and efficient.

Van Meter and Van Horn (2015) posit that public involvement in policy implementation is of crucial importance. For policies to be successful, target groups should be viewed and involved actively. There should be adequate measures for the success of policy implementation. Policy goals can only be achieved when there is effective system of monitoring and support. In the absence of adequate monitoring and evaluation of plans, programs and other non-plan activities, there is a considerable amount of wastage and leakages and spill over programs.. This goes to show that when existing mechanisms for monitoring and evaluation have not been used adequately by the agencies responsible for implementing policy.

4.9.3 Measures and strategies employed by teachers in implementing religious equity

It was also found that there are measures and strategies employed by teachers in implementing religious equity. Freedom of religion is exercised in some schools and

beliefs of learners are respected. There is also no partiality adopted. Since education is about diversity in an environment, it should motivate a sense of acceptance and tolerance of others regardless of race, principles and beliefs.

Teachers need to be prepared for diversity of religions so that they can be able to implement the policy on religion. Kniker (1985) postulates that teachers must be conscious of their biases and aware of the religious background of learners in their classes. Roux (2007) points out that whenever the relativity of truth is not recognised, then religions can only be studied in terms of a specific cultural context. He is of the view that there should be equitable treatment of religions. Horn (2006) states that implementation of the policy on religious equity should augment tolerance so that each and every one is in a position to respect the human rights of those who belong to different religions.

There should be intra-religious conversations and debates conducted by groups and individuals belonging to various faiths and beliefs in public schools. These discussions may assist to broaden knowledge on diversity of religions. In their attempts, they can be in a position to reflect as groups and individuals on their own religions and at the same time develop religious literacy. In this way, learners can be able to modify a context for religious equity and diversity. Du Preez (2005) supports the Human Rights values because they focus on universal values rather than paying attention to different religions as the point of procedure.

It is crucial that teachers have a profession that is mature and fully developed in terms of thinking and behaviour. Teachers should undergo pre-service and in-service during teaching and learning. Hargreaves (2003) argues that sometimes teachers' professional status is questioned and they are subject to public scrutiny in terms of their knowledge and experience. The measures and strategies employed by teachers in implementation of the policy on religious equity may not necessarily be effective when teachers are not fully qualified.

Teachers and learners are motivated to systematically examine and investigate the phenomena of religion if they are from mono religious environments. Roux (2006) believes that when they study and understand other religions, there can be emphasis on descriptive historical facts more than spiritual growth and exploration of faith. Lita (2014) observes that instructional methods influence the teachers into the object-

oriented activities and determine the flow of information between teachers and learners. Teachers can use either direct or indirect instruction in a teaching and learning situation which all demands an absolute preparation of the lesson. These measures and strategies when employed by principals and teachers can improve the implementation of the policy on religious equity as religious observances are respected to the extent of participation and exposition.

Principals and teachers are not familiar with the framework acquired for the implementation of the policy on religious equity. In order for them to be empowered in this regard, new material can be linked to prior knowledge and experience of teachers and learners. These new materials can be related to their previous knowledge and experience and their skills can be tested formally and informally (Van Rooy, 1997; Tennant & Pogson, 1995). Kitshoff (1996) emphasises that once learners are controlled, they can gain and develop moral behaviours that can improve the meaningful implementation of the policy on religious equity.

The finding that there were no conflicts in schools regarding diversity of religions is evidence that some teachers were really agents of change. Teachers should accept change, especially within the democratic country of South Africa. Multi-religious education should be provided by teachers to diverse leaners to augment the implementation of the policy on religious equity. The problem with some teachers is that they are not keen to embrace change and that challenge may handicap the systems and structures of the Department of Education. Friedman, Durkin, Phillips and Davis (2000) quote a list of competing claims for professional development such as 'Lifelong learning for professional, a means of individual professionals' to ensure a measure of control and security in the often precarious modern work place, as a careful public that professionals are given rapid pace of theological advancement.

4.10 Challenges and opportunities associated with the implementation of religious equity

The study established that there were challenges and opportunities associated with the implementation of the policy on religious equity. There was lack of discipline in some cases and disrespect when topics of a religious nature were discussed. Atkins (2003) cautions opponents of the new policy that removing Christian instruction and

Christian worship from public schools would deprive children divine protection. Since Christianity is the most dominant religion in South Africa and it would not be easy for learners and teachers to absolutely understand other religions, particularly in the South African aboriginal heritage.

A challenge always exists where there is a change. Jechoutek (2010) states that the process of change in cultural values towards diversity and self-expression, introduces a kind of modern observable symptoms of individuality. He goes on to emphasise that cultural and religious values determine the path for development and thus, change becomes recognisably shaped by cultural and religious heritage. He also posits that individual identities in culturally diverse places become primary according to circumstances.

The fact that the concept of religious education is not explicitly developed may be the root cause of challenges associated with the implementation of religious equity. Ministry of Education (2005) concept of religious education is not specifically developed as a result. It rather implicitly manifests in themes such as belonging, phases of life, the sacred, festivals, social values and children's' rights and responsibilities. Tony (2001) notes that religious education involves instruction in beliefs and practices. In this manner, there can be no challenges because learners gain respect, knowledge and clear understanding of multi- faith religions and cultures in an attempt to create peaceful and harmonious communities. The implementation of the policy on religious equity can contribute in terms of peace and harmony in public schools.

The fact that learners tolerated other religions that were not theirs is an opportunity that can be used in schools. Even the issue of conflict of religious interests which do not exist in schools gives assurance that there are opportunities associated with the implementation of the policy on religious equity. Leggett (1995) states that the physical activity period provides a rich source of opportunities for learners to observe, to interact, to compete, to cooperate and to challenge one another. The crux of the matter is that a diversity of people gives others opportunity to learn from different people. Turner (1992) believes that in order to integrate truths of God and Christ into every life. There should be a combination of Christian Education and Recreation as it relates to learners.

Education should introduce the leaners to the richness and variety of religions in a well-planned, prepared and managed manner. Because education is about diversity in an environment, a sense of acceptance and security for all people is encouraged regardless of race and creed. In this way, people should appreciate and feel secure in the field of religion. Education also sustains traditional values including the moral regeneration to which all religious and non-religious citizens are dedicated.

4.11 SUMMARY

In chapter four, the researcher looked at the presentation of data and description of research participants and respondents. The researcher also looked at the biographical data for learners, teachers, HoDs, principals and provincial officers. Results on the sub-research questions were presented and analysed both qualitatively and quantitatively. Interpretation of the triangulation tables was done as the discussion of findings was presented.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1   INTRODUCTION

In the previous chapter, the researcher presented and discussed qualitative and quantitative data in a triangulation table. This chapter presents the summary, conclusions and recommendations of the study. Restating of research problem, main research and sub-research questions, research objectives and summary of findings constitute the chapter's focus.

5.2   RESTATING OF RESEARCH PROBLEM

Before making a summary and drawing conclusions from the study, it is important to restate the research problem. There is very little information available regarding the opportunities and challenges associated with the implementation of the policy on religious equity. It is necessary that when challenges based on implementation of the policy on religious equity exist, exploration of the extent to which the policy on religious equity is implemented should be done. The policy on religious equity is informed by the Constitution of South Africa Act No. 108 of 1996 and South African Schools Act No. 84 of 1996.

Although the policy on religious equity is implemented on religious diversity in public schools, the research done suggests that there are still problems existing. The policy makers concentrate on the' what' of policy and ignore the' how' of the implementation. More emphasis is on adoption of educational programmes only. One of the challenges faced by the policy on religion is around development and implementation of the policy (Smit, 2003).

According to Modipa (2014), principals acknowledged that they experienced conflict during the development of policy on issues pertaining religion. The use of assembly, which is automatically turned into Christian religious observance, posed a serious challenge in that other learners and educators refused to attend assembly. There

were conflicts of religious interests between learners with different religious convictions to those of their parents. He goes on to state that the use of assembly is a burning issue. It reflects the inability of the SGBs to successfully deal with the dominant character of Christian Religion Ethos over other religions.

Schunke (2015) also confirms that in his study, he discovered that SGBs have insufficient knowledge of the legislative framework guiding the formulation and implementation of religious policies in public schools. There are concerns around the implementation of the policy of 2003 which calls for religious diversity in South African schools (Jarvis, 2008).

There are reported concerns around the implementation of The National policy on Religion Education (2003) in South Africa. There has been little or no cascading to teachers and learners in preparation for this policy. Hence, this study sought to investigate and explore how the policy on religious equity was implemented in public schools. The study focused on the implementation of the policy on religious equity in public schools and sought to answer the following research questions:

5.3 MAIN RESEARCH QUESTION

How is the policy on religious equity implemented in public schools?

5.3.1 Sub-Research Questions

5.3.1.1 How do teachers understand the policy on religious equity?

5.3.1.2 How are teachers supported and monitored in the Implementation of the Policy on religious equity?

5.3.1.3 What measures and strategies are the teachers employing to ensure religious equity?

5.3.1.4 What are opportunities and challenges associated with implementation of the Policy on religious equity?

5.3.1.5 What framework can be designed to enable the implementation of the Policy on religious equity?

5.4 RESEARCH OBJECTIVES

The study sought to answer following research objectives, aligned to the sub-research questions:

5.4.1. Establish how teachers understand the policy on religious equity.

5.4.2 Ascertain the support and monitoring in the implementation of the policy on religious equity.

5.4. 3 Identify measures and strategies employed to ensure religious equity.

5.5.4 Establish opportunities and challenges/threats associated with the implementation of the policy on religious equity.

5.4.5 Design a framework that can enable the implementation of the policy on religious equity.

5.5 SUMMARY OF FINDINGS

5.6 The purpose of this section is to present the main findings of the study.

5.6.1 Understanding of religious equity and the policy on religious equity

It was established that the principals and teachers do understand the policy on religious equity and fair treatment of religions. This was evident when principals and teachers mentioned that they read about Religious Equity policy and Acts on Religious Equity although it was not yet implemented in schools. The document on Religion Education, the Constitution of South Africa and the South African Schools Act of 1996 were available in schools and principals and teachers read them. The majority of learners mentioned that they fully understood religious equity. The principals, teachers and provincial officials explained that religious equity was important in the sense that it accommodated all learners. Principals and teachers even stated further that all religions should be treated equally so as to give respect thereof and to accommodate specific religious needs. They also mentioned that religion is a personal practice and no religion should be promoted in schools by means of prayers, hymn singing and bible reading. Students should learn about different religions, beliefs and traditions so that they can establish a sense of tolerance and acceptance for one another.

The principals, teachers and provincial officials mentioned that religious equity meant that all religions got the same quantity of exposure, acceptance and tolerance. They went further to specify that religious equity allows learners to observe all religions and give them equal opportunities. It also allows everybody to practice a particular faith without prejudice or favor. It was found that they understood that religion is a set of beliefs and practices focused on gods and that religious equity is fairness to all religions and it translates into equal recognition and respect for religious diversity in schools. It was also established that whenever religious equity is allowed in religious sectors, it can be practiced without any discrimination.

5.6.2 Monitoring and support of teachers in the implementation of the policy on religious equity

It was established that principals, HoDs and provincial officials did not monitor and support teachers in the implementation of the policy on religious equity although in some schools, a policy on religion had been drafted and was available to staff members and interested parties. Although there were documents that the participants mentioned before, there was no evidence of the implementation of the policy on religious equity in schools. The teachers stated that they did not teach religion and monitoring was done informally. Teachers, however, revealed that they did not impose their personal beliefs on learners.

It was found that although Religion Education was not taught in schools, during the learning area time of Life Orientation and SCA, there were many opportunities to discuss religious tolerance and equity through the prescribed literature in the Life Orientation learning area. Teachers mentioned that during learning area meetings, support was given by colleagues, and other teachers were co-operative in all learning areas. The principals and teachers mentioned that even the Department of Basic Education (DBE) officials never came to their schools to monitor and support the implementation of the policy on religious equity. It was established that they had never been involved in the monitoring and support of religious equity. The principals also mentioned that during meetings with DBE, prayers were conducted by Christians and there was no allowance for any other religion.

5.6.3 Measures and Strategies employed by teachers in the implementation of the policy on religious equity

It was established that in some schools there were learners who were not Christians but they were not free not to sing and pray during morning assemblies. Such learners were, however, permitted to go out and pray according to their religions. Muslim learners were even allowed to go to mosques on Fridays for prayers. The participants who imposed their own beliefs were not welcomed by the principals. Some teachers also stated that learners were made to believe in religious equity and encouraged to voice it out when they were unhappy about any form of discrimination.

The participants mentioned that morning assemblies were usually conducted twice a week but these were not free and voluntary. The learners were had to be excused because morning assemblies were compulsory. It was established that principals and teachers did not even have an idea of what was meant by provincial religious observances although in their schools, learners respected cultural and religious clubs. It was found that in some schools, religious equity was enforced in order for learners and teachers to become tolerant of other people's beliefs and practices. It was found that there was no discrimination of religions and learners were allowed to express themselves according to their religions. Learners could choose to participate or stay out during Bible readings. It was established that in most cases there were no conflicts encountered in schools regarding religious equity.

5.6.4 Opportunities and challenges associated with the implementation of the policy on religious equity

The findings reflect that some learners attempted to promote their religion but were aware that they could be offending others. There has always been room for improvement and adjustments in terms of religious tolerance. The participants mentioned that there was happiness and tranquility amongst learners and they all accepted who they were and the different religions they belonged to.

The principals, HoDs, teachers and provincial officials mentioned that it would be a challenge to change morning assemblies to accommodate other religions and to get a motivational speaker in recognition of religious equity. At the same time, the participants mentioned that some learners from other religions could adhere to

uniformity in terms of dress codes. It was established that teachers believed that it would be interesting to observe different religious leaders conducting morning assemblies. The participants mentioned that, the fact that schools were mostly Christian, could bring a challenge against the school tradition although the minority groups had never complained.

The findings reflect that some participants learnt about religious equity for the first time although they realised that everyone had a right to practise their religion without fear and intimidation. The assumption was that, if religious equity was practised, learners would be respectful and tolerant when topics of a religious nature were discussed. It was found that most participants and respondents were not familiar with the policy on religious equity. The participants mentioned that religious diversity can be conversant with the documents such as Constitution of South Africa, South African Schools Act, National Policy on Religion Education and ELRC file.

5.7   CONCLUSIONS OF THE STUDY

This section now gives conclusions of the study in the light of the main findings.

5.7.1   Understanding of the policy on religious equity

The study sought to examine and investigate how teachers understood the policy on religious equity in the Education District of East London. Findings showed that there was understanding of the policy on religious equity. The study findings made it possible to assess the fair treatment of religions. The study also established that freedom of religions was exercised in schools and beliefs of learner were respected with impartiality. The participants revealed that Christianity and Islam are attended to by means of worship without the implementation of the policy on religious equity. They substantiated that Christianity was the most dominant religion in schools due to the majority of the people being Christians and the minority being Muslims. They identified and justified the reading of Religious Equity policy and Acts on religious equity as the means of understanding religious equity. Although they indicated that there was no implementation of the policy on religious equity, they mentioned that religious observances, dress codes and special holidays were recognised in their schools. They indicated that religious activities took place in their schools although

learners indicated that they were not sure whether religious activities taking place in schools were in line with the policy on religious equity.

5.7.2 Monitoring and support of teachers in the implementation of the policy on religious equity

The study revealed that there was no monitoring and support in the implementation of the policy on religious equity. There was no guidance even by the Departmental officials. Principals and HoDs did not bother to monitor and support religious equity. Teachers do not even teach religion in schools. It was only in cases of LO and SCA where they talked about religion. They indicated that the policy on religious equity was drafted by some principals and was available for those who were interested in it. Principals and teachers admitted that SGBs and RCLs had never been involved in the implementation of the policy on religious equity. They indicated that there had never been any empowerment of teachers on the policy on religious equity. There was neither awareness raising nor unpacking of the policy hence, teachers' knowledge was limited. They confirmed that there was no implementation of the policy on religious equity.

5.7.3 Measures and strategies employed by teachers to ensure religious equity.

The study findings reflected the measures and strategies that teachers employed to ensure diversity of religions. They were based on sub-themes such as freedom of religion and beliefs. It was found that the participants employed some measures and strategies to enhance religious equity. Principals, teachers and the heads of department indicated that freedom of religions was exercised in some schools and beliefs of learners were respected. There was no impartiality. They indicated that there were religious observances taking place in their schools and they were respected to the extent of participation and exposition. They confirmed that attendance to morning assemblies was compulsory in their schools and they were mostly conducted twice a week. They indicated that there were no conflicts in their schools regarding the diversity of religions although principals, teachers and heads of department were not familiar with the implementation of the policy on religious equity. The learners indicated that there was attendance to religious or cultural clubs

in their schools and they did not know whether implementation of the policy on religious equity could be enhanced.

5.7.4 Opportunities and challenges associated with implementation of the policy on religious equity.

Findings from interviews were presented and were based on major and sub-themes on opportunities and challenges associated with the implementation of the policy on religious equity. The main issue that was established was that there were opportunities and challenges associated with the implementation of the policy on religious equity. Resistance of stakeholders to change was the main challenge. Lack of discipline and respect, lack of interest, negative behaviour and attitude among stakeholders is the major challenge especially when topics of religious nature are discussed. Principals, teachers and heads of departments indicated that the Christian religion was most dominant in their schools due to the majority of learners and teachers being Christians and non-Christians were a minority. Learners confirmed that they liked other religions that were not their religion and there were no conflict of religious interests. They even went further to state that there were no perceptions that implementation of the policy on religious equity could be successful.

5.8 RECOMMENDATIONS

As a result of the analysis and discussion of the current study findings, and the conclusions that emerged from them, practical recommendations are given for ensuring the implementation of the policy on religious equity.

5.8.1 Religious Equity Adherence

According to the Constitution of South Africa, schools should not choose to adopt a religion or be a particular religion because it allows religious activities to take place at schools or other state institutions, which is not the same as teachers running religious assemblies. The Constitution allows religious events to take place at schools but not to be conducted by school staff. When schools adopt a religious belief or endorse a particular religion as decided by SGBs, they breach the Constitution. In case of religious observances, it should not be a specific religion that is held at school.

174

The Constitution allows religion at state institutions as long as it is voluntary and equitable. Therefore, schools should not run Christian assemblies or Christian voluntary meetings at break. Meetings held after school or on weekends should be conducted by external organisations outside the premises. The same thing applies to religious observances where all religious holidays and commemorations should be observed regardless of religion.

5.8.2 Teaching and Learning Environment

National Policy on Religion Education, which is defined as teaching and learning about different religions, and respect for religious diversity in South Africa, sets guidelines for religion. South African citizens can therefore, be sensitised in terms of civic rights, responsibilities, knowledge, skills, values and attitudes which are needed for diverse religions to co-exist in a multi religious society. The teaching and learning environment should respond to the new curriculum so as to allow individuals to realise that they are part of the broader community and learn to see their own identities in harmony with others. Religion Education is formative and involves the strong participation of faiths in the public exchange of multi-religious civil society, and also injects transcendental argument into an otherwise secular public environment. Teaching and learning environment should not just depend on LO and SCA time for teaching but involve Religion Education.

5.8.3 Monitoring and Support

Understanding of the policy by relevant stakeholders depends solely on monitoring and support of the implementation of the policy. In order to achieve implementation of the policy, stakeholders such as parents, SGBs, principals, teachers and learners should be empowered. Teacher co-operatives and training should be done on an ongoing basis to ensure that aspects of the new policy which fall outside the classroom are sensibly handled. Activities such as assemblies, non-discriminatory practices, issues of decorations and dress codes should be handled with care to avoid conflicts among the implementers of the policy.

Monitoring and support activities should be done on an on-going basis for quality. Monitoring and support is imperative in order to avoid possible criticisms against the

stakeholders. Inter-religious relationships in the school should be looked at so as to maintain appropriate contact and communication, especially with the Departmental officials responsible for schools.

Teachers and learners should adjust themselves to every model and spirit of the new policy so that they can be flexible and tolerant to avoid challenges. Norms and standards, as prescribed in the departmental document, require competence in dealing with multi-religious context in the classroom. It is essential that teachers tolerate professional practice and develop enthusiasm to curb challenges with regards to implementation of the policy on religious equity.

5.8.4 Community involvement with Policy Development

Communities should be involved with policy development in order to direct change and produce new ideas to practical problems. The process of policy development should be introduced at national department, to provincial department, to district level and finally down to school level. Policy development is a decision making process that helps to address the goals, problems and concerns about the new policy. It is a process which has desired goals. It involves identification and analysis of a range of actions that respond to the concerns. It also involves research, analysis, consultation and synthesis of information to produce recommendations. It also involves an evaluation of options against a set criterion to assess options. Policy development can only be effective and possible when community members are involved.

The involvement of community members is in a way advantageous to them because rural communities lack knowledge of legislative imperatives. When community members are involved with the policy development that means there is emphasis on careful development. Policy makers are supposed to review the policies in order to establish effectiveness and efficiency of the policy on religious equity. It is also imperative to journey with the process of policy development, especially since there are no clear guidelines formulated on the criteria to limit the right to freedom of religion, conscience, thought, belief and opinion.

5.8.5 Moral Education teaching in schools

It is impossible to separate religion from teaching moral education in schools. Most probably, teachers do not value moral education in schools. Teachers must be descriptive in the implementation of the policy on religious equity rather than being prescriptive on religious equity. In that manner, teachers can intellectually accept the implementation of the policy on religious equity.

Moral education teaching in schools gives a chance for people to learn from one another. In this way, they can easily interact with God. There should be a combination of Religion Education and Recreation as it relates to learners. It has been proven from past experiences that learners should be allowed to learn by doing things in order to collaboratively develop morals. Once the learner knows the society at large, he or she can realise that everybody has been created in the image of God. In that way, the learner will be in a position to appreciate that there are different gifs and talents given by God to His people despite their strengths and weaknesses.

Moral Education in schools and educational knowledge expose learners to the richness and variety of religions in a well-planned, organised and prepared manner. Diversity of religions in an environment encourages a sense of acceptance and security for everybody regardless of race and creed. Where there is moral education, people feel emotionally secure in the field of religion, and education sustains traditional values including moral regeneration to which all religious and non-religious citizens are devoted.

5.9 CONTRIBUTION OF THE STUDY TO KNOWLEDGE

This section is devoted to highlighting the study's contribution to policy and practice in the light of the major findings of the study.

5.9.1 Framework for enhanced implementation of the policy on religious equity

A framework for enhanced implementation of the policy on religious equity is presented in Figure 5.1 below and its operation is explained thereafter.
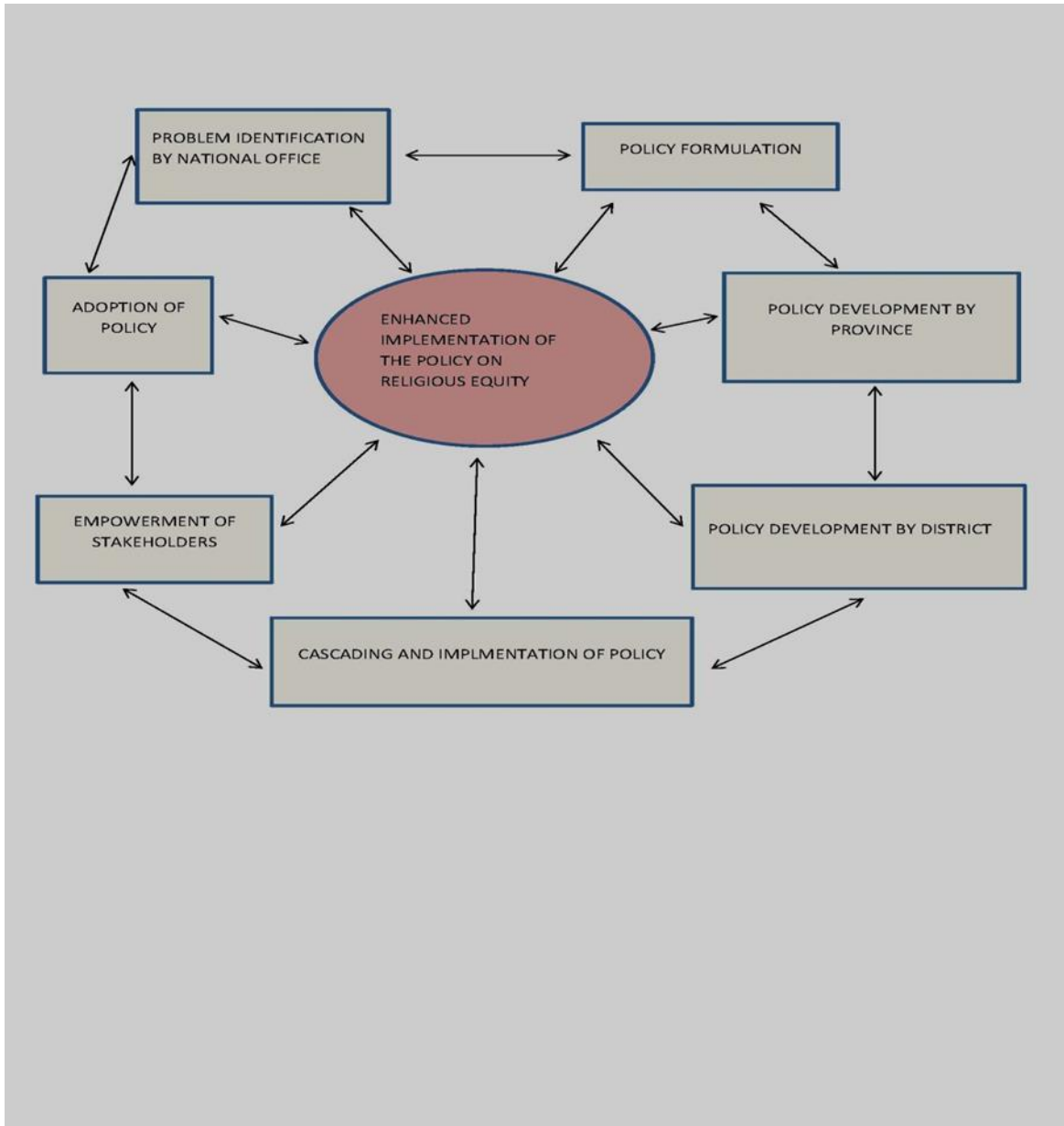
Figure 5-1: Makasi framework on enhanced implementation of religious equity

Figure 5.1 shows a proposed framework for the enhancement of the implementation of the policy on religious equity in public schools. The way the suggested framework operates is explained in detail below;

5.9.1.1 Policy making by National office

Policy making is the act of creating laws or setting standards for a government. Policy making is a process whereby actions are taken by government in order to solve problems and improve quality of life of its citizens. A policy established by the

government goes through several stages from inception to implementation. Such stages are agenda building, formulation, adoption, evaluation, termination and implementation. The department has goals for the policy. Before policy can be formulated, there should be a problem that exists.

National office identifies issues or problems encountered by citizens and sets out an agenda. Officials of the government attend to the problem. Policy makers in legislature and bureaucracy take up the issue. They create legislative, regulatory and programmatic strategies to address the problem. This process involves the proposal of solutions to the agenda issues.

The next stage is whereby policy makers adopt a policy solution, generally in the form of rules and legislation. The policy makers begin the job of making policy to work by finding some procedures and guidance, as well as documents on the policy. After all the policy implementation, evaluation or assessment of the policy is crucial so as to determine whether the policy is addressing the problem or not.

5.9.1.2 Policy development by Strategic Planning Provincial office

The policy goes to the next office of the district. There are three levels of government namely, national, provincial and local levels. The office of the province does strategic planning on the policy. The first step is to analyse the current state and define the future state. After having done analysis, it is now for the provincial office to develop strategies to achieve the goal. Once the plan has been assessed, it can be delivered to the district office for implementation.

5.9.1.3 Policy development by District office

In the district office, the stakeholders develop the policy from the provincial office policy. They develop the policy in such a way that it suits their society but emanating from the provincial one. They spread the policy from the original policy. It is at the district office where there should be awareness and unpacking of the policy by district officials and SMTs. The motive behind is to share the policy with stakeholders in the community so that they become familiar with it.

5.9.1.4 Policy development by SMT's in public schools

The senior management team has a duty of developing the policy for public schools. There are scholarly articles for policy development in schools. The process of development of policy used in schools is a matter of urgency because implementers cannot be familiar with the policy which has not been developed. Development of policy entails developing learning and participation in schools. Policies should be clearly written, and set out the schools' position on particular issues. Policies are important tools as they reflect administration of the school. The development policy process reviews policies and provides opportunities for the SGB to engage with the school community.

5.9.1.5 Empowerment and Cascading of policy to Stakeholders

It is imperative that policy should be cascaded to stakeholders to allow execution in a fair and effective way. When stakeholders are empowered, there should be organisational and structuring of implementation. The policy should be located in a governmental system. The powers and range of authority and responsibility vested on government officials allow them to implement planning, co-ordination and management of critical program resources. In order to accomplish effective implementation of the policy, there should be a combination of design features. Agency behavior and target group reactions. Empowerment on policy implementation grants political, social and economic power to implementers. It also supports them to discover and claim personal power. In most cases, policy implementers often face a number of challenges and encounter problems because they do not find policy statement made clear to them. In developing countries like South Africa, policy implementation is not done in full magnitude because of financial constraints and inadequate resources. Also, staff that is not trained at district level does not comply with policy guidelines.

5.9.1.6 Implementation of policy in public schools

According to Figure 5.1, policy is formulated at the national office. The National office submits the new policy to the strategic planning office in the province. The strategic planning office may unpack the policy to the district officials so that they become familiar with it. The provincial office thereafter, delivers the new policy to the district offices and makes them aware of the policy before it is implemented. The new policy

can then be developed at district level by SMTs. After the development of the new policy, cascading of the policy to the stakeholders takes place.

In the implementation of the policy, the implementers should first of all know the policy statements, objectives and goals. Resources are the key elements that make policy administration easier. Nevertheless, effective communication and enforcement activities minimise deviation from the policy. Characteristics of implementing agencies impact on the capacity to implement the policy. Sometimes there are challenges associated with the implementation of the policy. Economic, social and political conditions may affect performance of the implementers. Even where the implementers lack comprehension of the policy and direction of their response towards it, there is acceptance or rejection and strength for that response. In order for implementation to be attained, there should be careful planning that focuses on factors such as people, programs and processes.

Effective implementation of the policy solely depends on the degree of clarity and how the stakeholders analyse and interpret the policy so that it can be implemented. In many cases, organisations have a tendency to ignore the people factor while they spend money and time adapting programs and processes and yet the people are the key implementers who need to know the program accurately and comprehend the practices involved.

There are challenges and problems associated with the policy implementation. Whenever there is lack of administrative ability in the implementation process, there is a threat to successful implementation. Where the organisational structure is weak and the government is incompatible with functional requirement of national development, implementation process becomes tied up with essential dynamics of relationship between different implementing agencies in the field. Policy is only as good as implementation.

The National Environment Policy generally describes continuing initiatives. This policy requires coordinated functions and actions for the major part organised and encouraged by one or more public agencies. Public involvement in policy development is essential. In order to implement the policies successfully, the public should be actively involved, enthusiastic, participate in programs, and generate necessary measures.

5.10 ACHIEVEMENT OF RESEARCH OBJECTIVES

5.10.1 Research objective 1: The study conducted achieved the research objective on establishing how teachers understand the policy on religious equity. It was established that teachers understand the policy on religious equity although the policy is not yet implemented. The participants mentioned that they understood the policy on religious equity because there were documents supplied to them such as National Policy on Religion Education, The Constitution of South Africa and The South African Schools Act, where religious equity is stated and the rules and regulations that should be adhered to identified.

5.10.2 Research Objective 2: The study conducted also achieved research objective on ascertaining the monitoring and support of teachers in the implementation of the policy on religious equity. The current study revealed that there is no monitoring and support of teachers in the implementation of the policy on religious equity. The majority of participants and respondents mentioned that there was no monitoring of the policy on religious equity by principals, HoDs and provincial officials. They even stated that monitoring and support in the classroom is only done in other learning areas. Religion Education is not taught by teachers.

5.10.3 Research Objective 3: In the current study, the participants identified measures and strategies employed by teachers to ensure diversity of religions. Freedom of religion was cited by the participants as being exercised and beliefs of learners were practised. They further mentioned that there was no impartiality amongst the learners. Religious observances were respected to the extent of participation and exposition.

5.10.4 Research Objective 4: Participants identified several opportunities and challenges associated with the implementation of the policy on religious equity. The study sought to establish opportunities and challenges encountered in the implementation of the policy on religious equity and the participants and respondents mentioned that there were opportunities and challenges associated with religious diversity. The fact that there was resistance of stakeholders to the change tells that there is a challenge. There was also lack of discipline and respect when topics of religious nature are discussed. The opportunity was the absence of conflicts of

religious interests where, even the learners liked other religions that are not their religion.

5.11 LIMITATIONS OF THE STUDY

5.11.1 The study focused on senior secondary schools in the education district office in East London only.

5.11.2 The study did not include all stakeholders for the implementation of the policy on religious equity.

5.11.3 The study did not explore all the aspects with regards to the implementation of the policy on religious equity.

5.11.4 The study was conducted in urban areas only.

5.12 RECOMMENDATIONS FOR FURTHER STUDY

The study focused on implementation of the policy on religious equity in public schools in the Education district in East London with a view to developing a framework for religious diversity. The study did not aim to cover all aspects of the implementation of the policy on religious equity; hence the researcher suggests further studies to be conducted in future.

The study was conducted in public schools in the Education district in East London only; it was not conducted in other districts of the province and further to other districts of the country so as to identify similarities and differences in the findings.

The current study was conducted in urban schools in East London and in four senior secondary schools. The recommendation is therefore, that further studies be conducted in junior and primary schools, in rural and farm schools so as to compare and contrast the findings.

The study was conducted with a focus on views and opinions of principals, HoDs, teachers, provincial officials and learners only. Other stakeholders such as parents, SGBs, politicians, religious and traditional leaders were not interviewed in order to get sound information on the implementation of the policy on religious equity.

5.13 SUMMARY

In this chapter, the researcher presented the summary, conclusions and recommendations that emanated from the findings. The study focused on the implementation of the policy on religious equity. The first aspect of the study sought to investigate how teachers understood the policy on religious equity. It was identified that teachers understood the policy on religious equity.

The study established that there was no monitoring and support for teachers in the implementation of the policy on religious equity. This second aspect was to ascertain the monitoring and support in the implementation of the policy on religious equity. The third aspect was on measures and strategies employed by teachers to ensure diversity of religions. The current study discovered that measures and strategies like freedom of religions were employed by teachers. Lastly, the fourth component was to establish opportunities and challenges associated with the implementation of the policy on religious equity. In essence, there were opportunities and challenges such as lack of discipline and respect associated with the implementation of the policy on religious equity. The study established that some stakeholders resist to change and to the rise of fundamentalism.

Conclusions of the study were in line with the main research questions and sub-research questions. Recommendations were made with reference to the discussions and analysis of the study. Recommendations were presented by means of a designed framework that can be used to implement the policy on religious equity effectively and efficiently.

Recommendations were also made by the researcher for further studies due to limitations of the study. The researcher indicated the achievements of the study in relation to the research objectives that were in line with the main research question and sub-research questions. A summary of measures and strategies which could be put in place to enhance the implementation of the policy on religious equity were provided by the researcher. The major aspect was on monitoring and support of teachers in the implementation of the policy on religious equity.

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LIST OF APPENDICES

APPENDIX A: INFORMED CONSENT FORM FOR ALL PARTICIPANTS

Name of Researcher: Cordelia Noma- Abyssinia Makasi

Institution: University of Fort Hare, Eastern Cape, Republic of South Africa

Degree: Doctor of Philosophy in Education

Research Title: Implementation of the policy on Religious equity in public schools in the East London Education District: Towards a framework for Religious Diversity.

Purpose of the study

The purpose of the study is to establish how is the policy on religious equity implemented on religious diversity in the five (5) selected senior secondary schools in the East London district in the Eastern Cape Province. The study will seek to establish how teachers understand the policy on religious diversity. The study will also focus on monitoring and support, measures and strategies, challenges and opportunities associated with the implementation of the policy on religious equity.

Research Ethics

The Informed consent form invites you to participate in this study. It also ensures anonymity and confidentiality and it is signed voluntarily. It is in a way a tool to protect participants. I therefore, humbly request you to answer all the structured self- administered questionnaire, semi- structured interviews and give any suggestions regarding the implementation of the policy on religious equity. There are various types of survey questions like complex grid or table, yes or no, open-ended etc. Observation for teachers and learners will also be done by the researcher to see what they are doing on daily basis with regards to the implementation of the policy on religious equity. All sessions will not take longer than forty-five (45) minutes.

Condition for participation

Anonymity, Confidentiality and Data Protection

Your identity will never be divulged. You can willingly use anonymous names without recognition. Data gathered from questionnaires, recordings, transcripts, field notes, interpretations etc. will physically be locked in a safe or cupboards so that nobody can gain access to them especially one who is not supposed to access the data. Even if the data is

collected electronically, the password will be protected and the number of people having access to the site will be strictly limited.

How to avoid harm for participants

The risk of harm for participants is a major ethical issue in research. The harm can be physically, socially, emotionally and psychologically. The researcher promises to ensure that your right to privacy is secured all the time. Even when there are demands on the participants resulting from the research, they are not expected to deal with embarrassing questions and issues and give the researcher access to their privacy.

Participation and Withdrawal

Participation in this research is voluntary and the participant can withdraw at any moment when he/she feels like. If you want to withdraw you can do that at any time during the process of research. There will be no punishment for such withdrawal.

Benefits to you and others

Participation in this research may not necessarily benefit you as an individual. It may also benefit other stakeholders and other departments of the government as well as the community at large. There might be unity and tolerance amongst the various denominations in South Africa. Most probably, the policy makers may begin to realise a 'what' and a 'how' part of the policy implementation process.

Contact details

Whenever having questions and enquiries do not hesitate to phone Cordelia Noma-Abyssinia Makasi on 0832597629------Mobile phone

makasicordelia@gmail.com---email address

My Research Promoter is Professor C. Maphosa

cmaphosa@ufh.ac.za------email address

0736601920-------Mobile phone

Informed Consent

I have read, understood and agree to the conditions of my participation in this research.

Signature of participant…………………………………….Date…………………………………………..

Signature of researcher…………………………………….Date…………………………………………..

APPENDIX B: PERMISSION LETTER TO SENIOR SECONDARY SCHOOLS

11 Goddard Street
Meadow Park
Amalinda
East London

07: 12: 2016

Dear Sir / Madam

REF: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR INSTITUTION

I am Cordelia Noma- Abyssinia Makasi. I am currently studying for a Doctor of Philosophy (PHD) in The Department of Education at the University of Fort Hare in the Eastern Cape Province of South Africa. My research study is focusing on the Implementation of the policy on religious equity in public schools in the East London Education District: Towards a framework for religious diversity. The purpose is to establish how is the policy on religious equity implemented on religious diversity in public schools.

The main objective is to investigate how teachers understand the policy on religious equity. I wish to use self- administered and structured questionnaire to the learners for Grades 8-12 only. Semi- structured interviews will be used to Principals, Heads of Department, teachers and Departmental officials.

I thank you in advance

Yours faithfully

Cordelia Noma- Abyssinia Makasi (Student No. 201504623)

APPENDIX C: REQUEST LETTER TO DISTRICT OFFICE

11 Goddard Street
Meadow Park
Amalinda
East London

15 December 2016

The District Director
East London

Dear Sir

RE: APPLICATION TO CONDUCT A STUDY IN SELECTED SENIOR SECONDARY SCHOOLS IN EAST LONDON DISTRICT

My name is Cordelia Noma-Abyssinia Makasi, a Doctor of Philosophy student at University of Fort Hare, Faculty of Education in the Eastern Cape Province of South Africa. I am requesting for permission to conduct research in selected senior secondary schools. My research title is: **Implementation of the policy on Religious Equity in public schools in the East London District: Towards a framework for Religious Diversity.**

The study participants are Principals, Heads of Departments, teachers and learners. I have enclosed a letter of confirmation from the University of Fort Hare.

I thank you in advance for your co-operation

Yours faithfully

Cordelia Noma- Abyssinia Makasi

Student No: 201504623

APPENDIX D: REQUEST LETTER TO PROVINCIAL OFFICE

11 Goddard Street
Meadow Park
Amalinda
East London

15 December 2016

The Superintendent General
Provincial Office
Zwelitsha

Dear Sir

RE: APPLICATION FOR PERMISSION TO CONDUCT A STUDY WITH FIVE OFFICIALS RESPONSIBLE FOR POLICY MAKING

My name is Cordelia Noma-Abyssinia Makasi, a Doctor of Philosophy student at the University of Fort Hare, Faculty of Education in the Eastern Cape Province of South Africa. I am requesting for permission to conduct research in the provincial office. My research title is**: Implementation of the policy on religious equity in public schools in the East London Education District: Towards a framework for religious diversity.** The study participants include Provincial officials, Principals, Heads of departments, teachers and learners. I have enclosed a letter of confirmation from the University of Fort Hare.

I thank you in advance for your co-operation

Yours faithfully

Cordelia Noma-Abyssinia Makasi

(Student No. 201504623)

APPENDIX E: PERMISSION LETTER FROM DEPARTMENT OF BASIC EDUCATION

Province of the EASTERN CAPE EDUCATION

STRATEGIC PLANNING POLICY RESEARCH AND SECRETARIAT SERVICES
Steve Vukile Tshwete Complex • Zone 6 • Zwelitsha • Eastern Cape
Private Bag X0032 • Bhisho • 5605 • REPUBLIC OF SOUTH AFRICA
Tel: +27 (0)40 608 4773/4035/4537 • Fax: +27 (0)40 608 4574 • Website: www.ecdoe.gov.za

Enquiries: B Pamla   Email: babalwa.pamla@ecdoe.gov.za   Date: 05 April 2017

Rev. Cordelia Noma-Abyssinia Makasi

P.O. Box 12214

Amalinda

East London

5252

Dear Rev. Makasi

PERMISSION TO UNDERTAKE A DOCTORAL THESIS: IMPLEMENTATION OF THE POLICY ON RELIGIOUS EQUITY IN PUBLIC SCHOOLS IN THE EAST LONDON EDUCATION DISTRICT – TOWARDS A FRAMEWORK FOR RELIGIOUS DIVERSITY

1. Thank you for your application to conduct research.

2. Your application to conduct the above mentioned research in five selected High schools and the Provincial Office of the Eastern Cape Department of Education (ECDoE) is hereby approved based on the following conditions:

   a. There will be no financial implications for the Department;

   b. Institutions and respondents must not be identifiable in any way from the results of the investigation;

   c. You present a copy of the written approval letter of the Eastern Cape Department of Education (ECDoE) to the District Director before any research is undertaken at any institutions within that particular district;

   d. You will make all the arrangements concerning your research;

   e. The research may not be conducted during official contact time;

   f. Should you wish to extend the period of research after approval has been granted, an application to do this must be directed to Chief Director: Strategic Management Monitoring and Evaluation;

building blocks for growth   Page 1 of 2

APPENDIX F: INTERVIEW GUIDE FOR TEACHERS

I am a PHD student in the Faculty of Education at the University of Fort Hare. My proposed title is: **Implementation of the policy on religious equity in public schools in the East London Education District: Towards a framework for religious Diversity.**

You are humbly requested to assist in providing answers to the following questions. I wish to inform you that I will also conduct observation to teachers and learners on a daily basis, recording and taking notes on what you are doing regarding the implementation the policy on religious equity.

If you accept to participate in this study, please sign the consent form. I thank you for accepting to participate in this study.

BIOGRAPHICAL INFORMATION

DATE OF INTERVIEW……………………………………………………………………..

Gender _____
Age   _____
Ethnic Group_____
Religion_____
Subject taught_____
Teaching Experience _____
Highest Academic Qualification _____
Highest Professional Qualification_____

SECTION A
UNDERSTANDING OF RELIGIOUS EQUITY AND POLICY ON RELIGIOUS EQUITY

a) What is your understanding of Religious equity? What does it entail?
b) Are you aware of any national policies informing religious equity?
c) What informs your understanding of religious equity?
d) What are the most dominant religions in your school?
e) Are all religions given due recognition in the school? Why do you say so?
f) Is there any dominant religion in the school? If so, which one is the most dominant religion and why is it dominant?
g) In what way is it important to uphold religious equity in your school?

SECTION B
MONITORING AND SUPPORT

a) How is the principal of your school involved in the implementation of the Policy on Religious equity?
b) How is the head of department for Humanities and Social sciences involved in supporting the implementation of the Policy on Religious equity?

c) How do you as a teacher, support the implementation of the Policy on Religious equity?
d) Are the programmes monitored and supported effectively in the school?(Elaborate).
e) How are stake holders such as parents, SGB's and RCL's involved in the implementation of the policy on religious equity?
f) Do the stakeholders have sufficient knowledge regarding the policy on religious equity? If no, how can they be empowered?

SECTION C
STRATEGIES AND MEASURES

a) What strategies and measures do you employ to ensure diversity of Religions? (elaborate)
b) Are the leaners willing to observe all cultural and religious clubs? If no, what can be done to encourage them?
c) Do leaners attend morning assemblies on a daily basis and is the attendance free and voluntary? (elaborate).
d) Do you encounter religious conflicts with regards to different religious convictions in your school? If so, can you expatiate on conflicts?
e) Is attendance to provincial religious observances free and voluntary? Why do you say so?
f) Can you please brief me on how your school maintains the implementation of Policy on Religious equity?

SECTION D
OPPORTUNITIES AND CHALLENGES

a) Are there any opportunities and challenges associated with the implementation of the Policy on Religious equity? (elaborate)
b) What are the opportunities related to the implementation of the Policy on Religious equity? (elaborate)
c) What are the challenges do you encounter regarding the implementation of the Policy on Religious equity? (elaborate)
d) What are the challenges that are the most burning issues on monitoring and support of the implementation of the policy on religious equity? (elaborate)
e) Can the SGB's successfully deal with the dominant character of Christian Religion Ethos over other religions? If no, what can be the solution to that effect?

THANK YOU VERY MUCH!!!!!!!!!!!

APPENDIX G: INTERVIEW GUIDE FOR THE PRINCIPALS

Age _____
Gender _____
Ethnic Group_____
Religion_____
Subject taught_____
Teaching Experience _____
Highest Academic Qualification _____
Highest Professional Qualification_____

SECTION A
UNDERSTANDING OF RELIGIOUS EQUITY AND POLICY ON RELIGIOUS EQUITY

1. In your view what does religious equity entail?
2. Would you say it is important to have religious equity in schools? Why do you say so?
3. Are you aware of the existence of the policy on religious equity in schools? If so, what does the policy say about religious equity? If not, what informs your understanding of religious equity?
4. What activities are you involved in as a principal of the school with regards to the implementation of the policy on religious equity?
5. What religious activities are taking place in your school?
6. Are these religious activities in line with the policy on religious equity?(Elaborate).
7. What is your understanding of religious equity?
8. Are you aware of the existence of the right to freedom of religion, conscience, thought, belief and opinion as it is enshrined in Chapter 2, 15(1) of the Act No.108 of 1996 of the Constitution?
9. How do you exercise this right to freedom of religion?
10. How is the policy on religious equity assist in advancing the right to freedom of religion?

SECTION B
MONITORING AND SUPPORT

1. Do you do monitoring and support to teachers on the implementation of policy on religious equity? If so, how often do you do monitoring and support?
2. What monitoring tools do you use to monitor and support the teachers on the implementation of the policy on religious equity?
3. Do District officials such as Subject Advisors and EDO's monitor and support teachers on the implementation of the policy on religious equity? If so, how often do they monitor and support the teachers on the implementation of the policy on religious equity?
4. Do Provincial Officials monitor and support teachers on the implementation of the policy on religious equity? If so, how often do the provincial officials monitor and support the teachers on the implementation of the policy on religious equity?
5. What monitoring tools do they use to monitor and support teachers on the implementation of the policy on religious equity?

6. How do you monitor and support the teachers? Explain what data do you collect during your visits and how do you use that data?

7. Is monitoring and support of teachers effective and efficient regarding the implementation of the policy on religious equity?

8. How do you perceive the implementation of the policy on religious equity?

SECTION C

MEASURES AND STRATEGIES

1. What measures and strategies do you use to ensure implementation of the policy on religious equity?

2. Do you organise any workshops and training sessions for teachers regarding the implementation of the policy on religious equity? How often?

3. Do you cater for diverse religions in your morning assemblies? If yes, how do you cater for them?

4. Do you conduct any religious observances in your school? How and when do you conduct religious observances?

5. Are the religious observances conducted on an equitable basis? If yes, can you give me a picture of equity?

6. Is attendance to these observances free and voluntary to teachers and learners? If yes, how do you manage that?

7. Have you ever organised any sessions for the development of the policy on religious equity? How often do you do that?

8. Have you ever had any platform to give your views and expectations regarding the implementation of the policy on religious equity? If yes, what are your views and expectations regarding the implementation of the policy on religious equity?

9. Do you have any policy documents you use for the implementation of the policy on religious equity? Mention them.

10. Have you ever attended any training as a principal in relation to the implementation of the policy on religious equity? (Elaborate on what was done).

SECTION D
Opportunities and Challenges

1. Are teachers in your school conversant and competent with the policy on religious equity? If no, what do you think is the challenge?
2. Have you ever engaged any stakeholders such as SGB's and RCL's regarding the implementation of the policy on religious equity? If yes, did they have any contributions?
3. Do the teachers and learners abide by the rule on religious equity? If no, what is your reaction to that?
4. Do you experience any challenges regarding the implementation of the policy on religious equity?
(Elaborate).
5. How do you perceive the implementation of the policy on religious equity?
(Elaborate).
6. Is there any room for improvement that you see as a principal as far as the implementation of the policy on religious equity is concerned?
7. Is the policy on religious equity assisting the right to freedom of religion, belief, conscience, thought and belief? How does it assist?
8. What values does the policy on religious equity advance?
9. What opportunities do you envisage regarding the implementation of the policy on religious equity?
10. Do your stakeholders have sufficient knowledge regarding framework of the implementation of the policy on religious equity? If no, what do you think is the root cause?
11. Has the policy on religious equity built any unity and tolerance amongst teachers and learners in your school? If no, how can the problem be overcome?
12. Has the multi faith approach been successful so far in your school? If no, what is your challenge?

THANK YOU FOR YOUR COOPERATION. MAY GOD BLESS YOU!!!!!!!!!!!

APPENDIX H: INTERVIEW GUIDE FOR HODs

BIOGRAPHICAL INFORMATION

Gender_____

Age _____

Ethnic Group _____

Religion _____

Subject taught _____

Teaching Experience _____

Highest Academic Qualification _____

Highest   Professional   Qualification   _____

 DATE OF INTERVIEW………………………………………………………………….

SECTION A
UNDERSTANDING OF RELIGIOUS EQUITY AND POLICY ON RELIGIOUS EQUITY

   a) In your view what does religious equity entail?
   b) Are you aware of any national policies informing religious equity? If yes, what does the national policy say?
   c) Are you aware of the existence of the policy on religious equity? If so, what does the policy say about religious equity? If not, what informs your understanding of religious equity?
   d) What are the dominant religions in your school?
   e) Are all religions given due recognition in the school. Why do you say so?
   f) Is there any most dominant religion in the school? If so, which one is the most dominant religion and why is it most dominant?
   g) In what way is it important to uphold religious equity in your school?
   h) Do SGB's have sufficient knowledge of the legislative framework guiding the formulation and implementation of the policy on religious equity? If not, how do you assist them?

SECTION B
MONITORING AND SUPPORT

   a) Did you get any orientation and guidance regarding Policy on Religious equity? If so, explain how was the orientation and guidance done? Did you achieve anything?
   b) What affects your work when monitoring teachers? Mention the effects.
   c) How do you do monitoring and support to teachers? (elaborate)
   d) How often do you do monitoring and support in your school and why?

e) Do you have monitoring tools for the implementation of the Policy on Religious equity? If yes, what type of tools do you use to monitor the implementation of the policy on religious equity?

f) How do you perceive your monitoring and support, is it effective and efficient? (explain).

SECTION C
MEASURES AND STRATEGIES

a) What measures and strategies do you use to empower teachers regarding the implementation of the Policy on Religious equity? (elaborate)

b) Was the Policy on Religious equity unpacked to you by the departmental officials? (elaborate)

c) Do departmental officials sometimes visit your school for guidance and orientation? If so, do you achieve anything from their visit? (explain).

d) Are you confident that your school promotes multiculturalism through Religious equity? (elaborate)

e) Do you often meet with other HOD's from other schools to develop the Policy on Religious equity? If yes, how do you develop the policy on religious equity?

f) What framework can be designed to enable the implementation of the Policy on Religious equity? (elaborate)

SECTION D
CHALLENGES AND OPPORTUNITIES

a) Are the teachers competent with the implementation of the Policy on Religious equity? If yes, why do you say so?

b) Do the teachers and leaners adhere to the Policy on Religious equity? If yes, why do you say so?

c) Are they willing to attend Religious observances? (elaborate)

d) Are the teachers and leaners keen to attend morning assemblies? If yes, explain the reason why you say so.

e) What challenges have you experienced regarding implementation of Policy on Religious equity? (elaborate)

f) What opportunities do you envisage regarding the implementation of the Policy on Religious equity? (elaborate)

g) Do you understand the Policy on Religious equity? (elaborate)

THANK YOU FOR YOUR COOPERATION. MAY GOD BLESS YOU!!!!!!!!!!!

APPENDIX I: INTERVIEW GUIDE FOR PROVINCIAL OFFICIALS

BIOGRAPHICAL INFORMATION

Gender _____

Age _____

Ethnic Group _____

Religion _____

Subject taught_____

Teaching Experience _____

Highest Academic Qualification _____

Highest Professional Qualification _____

DATE OF INTERVIEW……………………………………………………………..

SECTION A
UNDERSTANDING OF RELIGIOUS EQUITY AND POLICY ON RELIGIOUS EQUITY

a) What is your understanding of Religious equity?
b) Are you aware of the national policy on religious equity? If so, what does the policy say about religious equity? If not, what informs your understanding of religious equity?
c) What are the most dominant religions in your schools in the districts?
d) Are all religions given due recognition in public schools? Why do you say so?
e) If there is a dominant religion in public schools and how can the challenge be overcome?
f) In what way is it important to uphold religious equity in public schools? Expatiate.

SECTION B
MONITORING AND SUPPORT

1. How do you monitor and support schools regarding the implementation of the Policy on Religious equity? Describe the monitoring tools you use.
2. Explain how do you unpack the Policy on Religious equity?

3. Did you allow the district officials to develop the Policy on Religious equity? If so, how did they develop the policy on religious equity?

4. Is there any evaluation that is done with regards to the implementation of the Policy on Religious equity in schools? If so, how do you evaluate and how often do you evaluate?

5. Is there any training and cascading to teachers around the implementation of the Policy on Religious equity? How often is it done?

6. Have you ever organised any motivational speakers to motivate teachers around Religious diversity? If so, how did teachers react?

7. Do you have any role around monitoring and support for implementation of the Policy on Religion? If yes, what is your role?

SECTION C
MEASURES AND STRATEGIES

a) What framework can be designed to enable the implementation of the Policy on Religious equity? (elaborate)

b) What strategies can be applied in order to improve the knowledge and understanding of the Policy on Religious equity? (elaborate)

c) How often can the workshops on Religious diversity be conducted in the districts? Why?

d) What strategies can be applied to the Principals, Teachers and Leaners for them to change their mind set regarding Christianity? (elaborate)

e) What are the strengths of diversity in Religions? (elaborate)

f) What are the weaknesses of diversity in Religions? (elaborate)

g) How can these weaknesses be overcome? (elaborate)

SECTION D
CHALLENGES AND OPPORTUNITIES

1. Are the teachers in the districts familiar with the policy on religious equity? If yes, why do you say so?

2. Have you ever encountered any challenges and conflicts from the districts regarding the implementation of the policy on religious equity? (Elaborate).

3. Has the policy on religious equity been substantially implemented in the districts? If no, what do you think is the challenge?

4. Have the stakeholders such as SGBs and RCLs sufficient knowledge guiding the formulation and implementation of the policy on religious equity? If no, what do you think is the challenge?

5. In your experience, does the religious equity promote discipline and order in schools?(Elaborate).

6. Do you perceive religious equity as effective and efficient as far as learner's behaviour is concerned? (Explain).

7. Which religion dominates in the districts according to your

observation?

8. Is there any religious diversity in public schools?
9. What challenges have you ever faced in your office regarding the implementation of the policy on religious equity?
10. What opportunities do you foresee with regards to the implementation of the policy on religious equity?

I THANK YOU FOR YOUR COOPERATION AND PARTICIPATION!!!!!!!!!!!

APPENDIX J: OBSERVATION SCHEDULE

The researcher conducted observation of teachers and learners regarding the implementation of the policy on religious equity. The researcher recorded all the actions and behaviours of teachers and learners during the implementation of the policy on religious equity. The events observed are the followings;

a) Use of morning assemblies.
b) Religious diversity adherence.
c) Religious observances.
d) Religious / Cultural clubs.
e) Commemorations.
f) Holidays.
g) Teaching and learning.
h) Bible reading terms
i) Prescribed prayers.
j) Singing of hymns.
k) Announcements.
l) Preaching.
m) Monitoring and support.

The activities will be observed and recorded in the sequence of occurrence in combination with other events. In recording the observations, the researcher will capture two dimensions, such as the description of what the researcher has observed (what actually took place without judgement) and the researcher's reflection about what happened(the researcher's thoughts and views about the meaning of observation).

A TEMPLATE TO BE USED TO CONDUCT OBSERVATION:

DATE AND TIME	SITUATION	PARTICIPANT	ACTIONS OBSERVED	REFLECTION
When was recording done	Where were actions and behaviour taking place	Who are the participants observed	What action was actually observed	What are the researcher's reflections about what was observed

MAY GOD BLESS YOU!!!!!!!!!!

APPENDIX K: STRUCTURED QUESTIONNAIRE FOR LEARNERS

BIOGRAPHICAL DETAILS

DATE OF QUESTIONNAIRE…………………………………………………………………….

Gender: [} Male   [ ] Female
Age: [ ] 18-20 years
             [ ] 21-25 years
             [ ] 26-30
Ethnic group: [ ] English [ ] Afrikaaans [ ] African [ ] Other [ ]
Grade: [ ]
Religion:
Tick where it is appropriate:

1. Christianity	
2. Hinduism	
3. Islam	
4. Buddhism	
5. Taoism	
6. Judaism	
7. Shintoism	
8. Shamanism	
9. The Ga	
10. The Maori	
11. The Dinka	
12. Others specify.	

SECTION A
TEACHERS UNDERSTANDING OF RELIGIOUS EQUITY
Use X where it is appropriate

	AGREE	DISAGREE	NOT SURE
a) Our teachers fully understand religious equity and policy on religious equity.			
b) There are religious activities that are taking place in my school.			
c) These religious activities are in line with the policy on religious equity.			
d) Teachers use Christian religion most in my school.			
e) Teachers use Islam religion most in my school.			
f) All religions are given due recognition in my school.			

SECTION B
MONITORING AND SUPPORT
Use X where it is appropriate

		YES	NO
i)	Are your teachers monitored and supported by HODs regarding implementation of the policy on religious equity?		
j)	Are they monitored on a daily basis?		
k)	Is there a big number of leaners in the class for religion?		
l)	Are you satisfied in the manner in which you are monitored and supported in your class for religion?		
m)	Do your teachers have tools for monitoring and support in your class for religion?		
n)	Do HOD's monitor and support your teachers with regards to the implementation of the policy on religious equity?		
o)	Does your Principal monitor and support your teachers and HODs?		
p)	Does your Principal have monitoring tools?		

SECTION C
MEASURES AND STRATEGIES EMPLOYED BY TEACHERS IN IMPLEMENTING RELIGIOUS EQUITY
Use X where it is appropriate: very positive=VP, positive=P, neutral 1=N1, negative=N2, very negative=VN, not sure=NS.

		VP	P	N1	N2	VN	NS
a)	There is attendance to religious or cultural clubs conducted in my school.						
b)	There are religious observances prescribed in the school calendar that we attend.						
c)	Implementation of the policy on religious equity is done in my school.						
d)	How would you rank measures and strategies employed by teachers regarding implementation of religious equity?						
e)	Implementation of the policy on religious equity can be enhanced.						
f)	Problems encountered with the implementation of the policy on religious equity can be solved.						

SECTION D
CHALLENGES AND OPPORTUNITIES IN THE IMPLEMENTATION OF RELIGIOUS EQUITY IN THE SCHOOL
Use X where it is appropriate

		YES	NO
f)	Do you dislike other religions that are not your religion?		
g)	Do you encounter any challenges with regards to religious equity?		
h)	Do your teachers implement the policy on religious equity?		
i)	Are there any conflicts of religious interests amongst teachers and leaners in your school?		
j)	Do you perceive implementation of the policy on religious equity as successful in your school?		

k) Any comments and concerns on religious equity?
   (discuss)_____

_____
_____
_____
_____
_____
_____
_____

l) What is your view on the implementation of the policy on religious equity in your school?
(discuss)_____
_____
_____
_____
_____
_____
_____
_____
_____

THANK YOU FOR YOUR PARTICIPATION!!!!!!!!!!!!!!!!!!!

APPENDIX L: ETHICAL CLEARANCE CERTIFICATE

University of Fort Hare
Together in Excellence

ETHICAL CLEARANCE CERTIFICATE
REC-270710-028-RA Level 01

Certificate Reference Number: MAP081SMAK01

Project title: **Implementation of the policy on religious equity in public schools in the East London Education District: Towards a framework for religious diversity.**

Nature of Project   PhD in Education

Principal Researcher: Cordelia Noma-Abyssinia Makasi

Supervisor: Prof C Maphosa
Co-supervisor: N/A

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: Research that includes children as per the official regulations of the act must take the following into account:
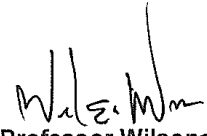
Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
    - Any unethical principal or practices are revealed or suspected
    - Relevant information has been withheld or misrepresented
    - Regulatory changes of whatsoever nature so require
    - The conditions contained in the Certificate have not been adhered to

- Request access to any information or data at any time during the course or after completion of the project.

- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely

Professor Wilson Akpan
Acting Dean of Research

10 March 2017

APPENDIX M: PERMISSION LETTER FROM DEPARTMENT OF EDUCATION

Province of the
EASTERN CAPE
EDUCATION

OFFICE OF THE SUPERINTENDENT-GENERAL
Steve Vukile Tshwete Complex, Zone 6 Zwelitsha, 5608, Private Bag X0032, Bhisho, 5605 REPUBLIC OF SOUTH AFRICA: **Website:** www.ecdoe.gov.za : ntandazo.matika@ecdoe.gov.za: **040 6084233**

Enquiries: N Matika

Date: 22 May 2017

Rev. Cordelia Noma-Abyssinia Makasi
PO Box 12214
Amalinda
East London
5252

Dear Rev Makasi

RE: PERMISSION TO CONDUCT A STUDY WITH FIVE OFFICIALS RESPONSIBLE FOR POLICY MAKING

Your letter dated 15 March 2017 regarding the above-mentioned matter refers.

Approval is hereby granted for you, to conduct a study with five (5) officials responsible for policy making under the research title: **Implementation of the policy on Religious Equity in public schools in the East London District: Towards a framework for religious diversity.**

This permission is granted provided that you make proper arrangement with the affected official and ensure that their work is not interrupted.

MR. T. S. KOJANA
SUPERINTENDENT-GENERAL

DATE: 22/05/17

building blocks for growth

Province of the
EASTERN CAPE
EDUCATION

BUFFALO CITY METRO DISTRICT

OFFICE OF THE DISTRICT DIRECTOR
DR WB Rubusana Building,NU 1 Mdantsane,East London,5200 SOUTH AFRICA Tel: 043 708 6210 Fax :043 760 0545.
Website:www.ecdoe.gov.za ,Email:welekazi.dantile@ecdoe.gov.za

DATE: 19 APRIL 2017

Rev. Cordelia Noma-Abyssinia Makasi

P.O. Box 12214

Amalinda

EAST LONDON

5252

Dear Rev. Makasi

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN SCHOOLS IN THE EAST LONDON DISTRICT

Approval is hereby granted for you, **Rev. Makasi**, to conduct research in five High schools, with the topic *"Implementation of the policy on Religious Equity in public schools in the East London Education District – Towards a framework for Religious Diversity"*, as part of your study towards the PhD qualification at the University of Fort Hare.

This permission is granted provided that you make proper arrangements with the affected school principals and to ensure that tuition time is not disrupted.

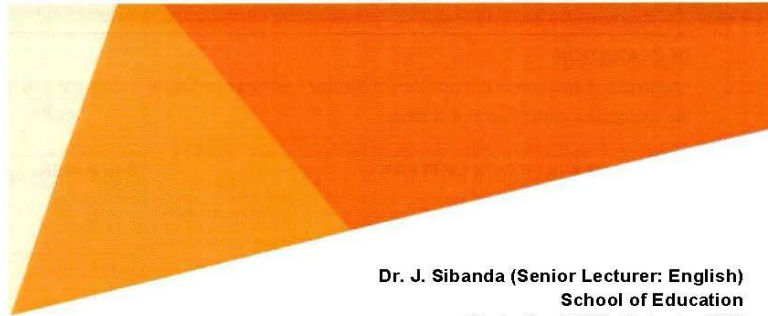We wishing you well in your endeavours.

Yours faithfully

....

E. KLAASEN – DISTRICT DIRECTOR

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APPENDIX N: LANGUAGE EDITOR'S CERTIFICATE

Dr. J. Sibanda (Senior Lecturer: English)
School of Education
Private Bag X 5008, Kimberley, 8300
North Campus, Chapel Street, Kimberley
E-mail: Jabulani.Sibanda@spu.ac.za
Website: www.spu.ac.za
Tel: 27534910142
Cell: 0845282087

14 June 2017

TO WHOM IT MAY CONCERN

I hereby confirm that I have proof read and edited the following PhD Thesis using Windows 'Tracking' System to reflect my comments and suggested corrections for the student to action:

IMPLEMENTATION OF THE POLICY ON RELIGIOUS EQUITY IN PUBLIC SCHOOLS IN THE EAST LONDON EDUCATION DISTRICT: TOWARDS A FRAMEWORK FOR RELIGIOUS DIVERSITY

By

CORDELIA NOMA-ABYSINIA MAKASI

A THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE
DEGREE OF
DOCTOR OF PHILOSOPHY IN EDUCATION.

Although the greatest care was taken in the editing of this document, the final responsibility for the product rests with the author.

Sincerely

14. 06. 2017

_____   _____
SIGNATURE   DATE