Racialised Perceptions and Coaching Approaches Among White Learn-To-Swim Instructors in the South African Context

By

Raquael Stephanie Pita Ferreira

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Supervisor: Dr Jarred H. Martin

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DECLARATION

I, **Raquael Stephanie Pita Ferreira (20635436)**, hereby declare that this mini-dissertation (**Racial Perceptions and Coaching Approaches Among White Learn-To-Swim Instructors in the South African Context**) is my own work except where I used or quoted another source, which has been acknowledged and referenced. I further declare that the work that I am submitting has not previously been submitted before another degree or to any other university or tertiary institution for examination.

Raquael Stephanie Pita Ferreira

On the 22 day of April 2021

ETHICS STATEMENT

I, **Raquael Stephanie Pita Ferreira (u20635436)**, have obtained the applicable research ethics approval for the research titled **Racial Perceptions and Coaching Approaches Among White Learn-To-Swim Instructors in the South African Context** on 12 October 2020 (reference number: HUM038/0720) from Prof Innocent Pikirayi, the Deputy Dean of Postgraduate Studies and Research Ethics, in the Faculty of Humanities at the University of Pretoria.

ABSTRACT

Considerable amounts of research, including research in psychology, has been produced to better understand the social constructions, dynamics, and relations of 'race', generally, and whiteness, in particular, within the field of sport. This study continues in this vein by critically examining the ways in which whiteness and, with it, racialised forms of prejudice can become implicated in water safety and the development of swimming skills, within the context of the learn-to-swim environment. This study specifically aims to explore how whiteness is (re)produced through, and (re)productive of, the perspectives of a sample of white South African learn-to-swim instructors by examining their racialised perceptions and constructions of swimmers of colour and, in particular, their abilities in learning to swim. To this effect, six white learn-to-swim instructors from a swim school in Gauteng Province, South Africa, were recruited and participated in one-on-one, face-to-face, unstructured, individual interviews. The data was analysed using a thematic analysis, underpinned by a theoretical framework of social constructionism and critical whiteness studies. The predominant themes that arose from this study include: (1) *stereotypes* by white learn-to-swim instructors surrounding the challenges that people of colour (PoC)[1] appear to have when learning to swim swim as a result of fear, physiology, and issues around access; (2) *whiteness* in the form of comparing swimmers of colour to the 'standard of whiteness', white privilege and subtle forms of *whiteness*; (3) *racial colour-blindness*, and *structural-institutional suggestions* in order to make swimming and learn-to-swim more accessible to PoC and to assist in promoting water safety and swimming skills. Furthermore, two overarching themes emerged from the main themes, namely: (1) the *understandings of race* and (2) *racialised coaching approaches*.

The value of this study lies in presenting initial insights into the ways that race, broadly, and swimmers of colours, more specifically, are perceived and socially constructed through the perspectives and coaching approaches of white learn-to-swim instructors. In doing so, the

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[1] Refer to list of terms.

study attempts to understand the ways in which black subjectivities and black bodies are perceived and constructed, through the lens of whiteness and the perspective of the white gaze, in relation to water and, ultimately, how both explicit and implicit racialised prejudices continue to be (re)produced in learn-to-swim spaces and coaching approaches.

Keywords: race; whiteness; social construction; swimming; learn-to-swim; South Africa

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LIST OF TERMS

For the purpose of clarity, consistency and transparency, a number of terms repeatedly referred to throughout this dissertation are clarified below:

'Black': The term 'black' is used deliberately to resist the reproduction and adherence to apartheid and colonial era, ethno-cultural racialised categorisations of so-called 'Coloured', 'Indian' and 'African' people. Black and blackness, while sometimes interchanged with a broader reference to 'People of Colour', seeks to emphasise political solidarity and the shared experiences of historical and contemporary systems of racialised oppression in which being white or possessing/performing whiteness remains hegemonic, rather than splicing these into colonially rooted ethno-racial categories of blackness, browness, or 'colouredness'.

'People of Colour': The term "People of Colour" (PoC) refers to all those groups of people who, through the trans-historical forces and legacies of colonialism and racial(ised) othering, have been categorised in some form or another as not/non/less "white." The term here however also emphasises the common experiences of systemic racism under global and local forces of white supremacy. With that said, it does work to discursively reify 'whiteness' as not 'of colour' and, therefore, as the explicitly unraced normative standard within social and cultural systems of white supremacy (Askari, 2019).

'Race': Race, in this study, refers to the classification of individuals through ethno-cultural differences in South Africa, namely, 'Black', 'Indian', 'Coloured' and 'White'. Race is considered a "socio-political and ideologically laden construct[ion]" (Ratele et al., 2012. p. 562) which is embedded in the demographic classifications of race from South Africa's apartheid era. When individuals are socially constructed as 'black' or 'white', their all the dimensions of their personhood, be it their subjectivity or embodiment, become associated with their racial categorisation and are thus reproduced in ways which reduce these individual differences to biological factors, when they are, in fact, socially constructed. To this effect, racial differences often develop an inherent, universal, and immutable quality – even when they are not. The

reason for my continued use of the term 'race' should not be understood as an approval of the term or the different racial(lised) categorisation thereof, but, rather, as an acknowledgement that race, as well as the implications of marking bodies as racialised, continue to impact almost every aspect of the lives of South Africans (Ratele et al., 2012). Race remains a significant system through which South Africans make meaning of their world, their material circumstances, and their relations with others.

'White': 'White' refers to an ideologically informed social construction of people who are racially constructed as 'white' through colonialism and apartheid in South Africa (Ndlovu-Gatsheni & Ndhlovu, 2013; Steyn, 2001). Important to note is that while 'white' may be constructed as an essentialised race group or racial classification, it is in fact a psychological, socio-cultural, and material-structural status of subjectivity, corporeality, and power which is historically and materially (trans)formed and (re)produced through the implicit and explicit racialisation of other(ed) people, bodies, and groups.

CHAPTER 1: INTRODUCTION

1.1 Overview and background of swimming: The context and importance of learning to swim

Arguably one of the most important aspects of general water safety is the development of basic buoyancy[2] and swimming skills. Nowhere else is the importance of such skills brought into acute attention than when considering the global statistics on accidental drowning rates because of individuals, most often children, not being water safe. From some of the most recently available global statistics, the World Health Organization (WHO, 2014), estimates there are at least 4 billion people who cannot swim and, with this, an estimated 372 000 drowning deaths that occur per year, globally, as result of an absence of sufficient swimming skills. The African region, in particular, has been found to account for approximately 20% of those global drownings (WHO, 2014). Furthermore, research from the United States of America (USA) has found higher drowning deaths amongst males than females and, in terms of ethnicity, in African Americans than Caucasians (Brown, 2014).

In South Africa, there is a high prevalence of drownings which, in terms of the most recently available figures, are estimated at 3.0 per 100 000 population (Saunders et al., 2018). It has also been found that drowning is the second leading cause of accidental death in South Africa (Joanknecht et al., 2015). Taken together, the above-mentioned statistics suggest that, at least in terms of region, community, and ethno-demographic profile, African males appear to be at a comparatively higher risk of drowning. However, this drowning prevalence is not directly attributable to one's racial or ethnic or ethno-geographic means of identification[3], but rather to a multitude of both historical and contemporary factors which, together, have inordinately affected often under-resourced and historically marginalised communities of colour. As such, and for the purpose of this dissertation, the classification of individual

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[2] Also referred to as 'treading water'.

[3] Refer to list of terms.

differences in South Africa pertaining to race are treated as socio-political constructs and should be seen through this lens when examining how race has come to intersect both rates of accidental drowning and learning to swim (Brahinsky, 2011).

An article by News24 (2014) titled "Black Children are More Likely to Drown" has reported that there are cultural and historical factors which explain why individuals racialised as black are at a higher risk of drowning. These factors include institutional racism resulting in limited access to recreational swimming facilities and other public swimming areas, access to bodies of water for safe exposure to water and water safety training, as well as racially inflected cultural stereotypes which have come to circumscribe black peoples' relationship with recreational swimming spaces, and which have informed prejudicial beliefs about black peoples' abilities to achieve buoyancy in water, float, and swim. For some black people, these factors have come to coalesce in the transgenerational transmission of a fear of drowning.

In this regard, Irwin et al. (2011) examined the fear of drowning among African American youth and their caregivers as a possible variable associated with limited swimming skills. It was concluded that there are significant racialised differences with regards to the fear of drowning, with African American females more likely to fear drowning than their white counterparts. It was found that this fear was higher in African American participants as a result of peculiar tropes concerning race, water, and swimming, which had been ingrained in familial and communal modes of socialisation and passed down through generations. In a study by Myers et al. (2017), it was maintained that there is an evident and racialised gap in swimming skills between African American's and white Americans. As such, it was argued that the 'racial gap' in swimming skills and drowning is associated with the lack of access and inequalities of the past – in effect predisposing and perpetuating PoC remaining at a higher risk of drowning.

It is arguable, especially given the unique circumstances of South Africa's history of racialised inequality, that the patterns in water safety and swimming skills, which have been noted internationally, are indeed evident in the South African context. Therefore, as a way to understand the under-representation of swimmers of colour in South Africa, especially at the learn-to-swim (LTS) and competitive level, it is assumed that political, historical, and social

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dynamics are always already at work when South Africans interact with water. In other words, public swimming spaces in South Africa, whether they are recreational, essential or competitive, and be they natural bodies of water, such as, beaches or lakes, or part of the built environment, such as, public pools, are not historically or politically neutral spaces.

In another article by Hylton et al. (2015), it is argued that there is a persistence of racial disparities and discrimination in sport. Furthermore, it maintains that racism significantly influences PoC's access, participation, and experiences of sport. Supporting this statement, Davis (1999) argues that subtle forms of racism and stereotypes resulted in harming the interests of African American participation in sports. Moreover, a recent study conducted by Rankin-wright et al. (2016) gave insight into sport organisational perspectives towards race, ethnicity and whiteness using Critical Race theory (CRT) and Black feminism. Here, the authors' concluded that race and racial equality need to be addressed by allowing more PoC to become key actors in sport.

When it comes to matters of water safety and basic LTS skills in South Africa, Swimming South Africa (SSA) is the governing body for organised aquatic activities, sports and often recreation, such as, in the more competitive arena, swimming, diving, and water polo. In this regard, SSA not only regulates and administers all levels of swimming, from LTS programmes through to South Africa's top-tier competitive swimming, but, in addition, is also tasked with the broad-based promotion of water safety and swimming as a basic life skill through a national water safety campaign and LTS programme, in light of South Africa's accidental drowning rate (Joburg, 2018).

The importance of learning to swim, generally, and LTS programmes, in particular, is especially important in the South African context because of the ways in which rates and incidences of accidental drownings, attributed to poor swimming skills, continue to affect South Africans, generally, and, South Africans of colour, in particular. According to the most recently available data, it was found that approximately only 15% of South Africa's population can swim, of which the concentration of this skill set remains localised to white South Africans. Furthermore, approximately three children racialised as black drown every day in South

Africa's lakes, dams, and rivers: highlighting both inequitable distribution of water safety and swimming skills (Harrison, 2006). The same can be said about accidental drownings for African American youth, with more than 60% of African Americans reporting little or no swimming skills (Myers & Cruesta, 2012; USA Swimming Foundation, 2017). In this regard, Irwin et al. (2011) maintained that adequate swimming skills act as a protective agent against drowning yet, under-represented youth who are racialised as black report limited swimming skills.

According to SSA's most recently available and publicly published annual report (2018), the goal of the federation is to reduce drowning prevalence and increase learn-to-swim skills by making swimming a more significant sport in South African townships and to make swimming more inclusive for swimmers of colour. In order to do so, their transformation plan has made many provisions to ensure that water safety skills and LTS programmes are promoted, fast-tracked, and implemented across SA, especially in previously disadvantaged communities (Swimming South Africa [SSA], 2018). SSA's LTS transformation programme has included many initiatives such as rural splash programmes, water safety shows, pamphlet distributions, club development, porta pool events, holiday programmes, and introducing LTS programmes into previously disadvantaged communities and schools (SSA, 2018). It should be highlighted that transformation, for the most part focused, despite all their above-mentioned initiatives, on the national level representation of swimming teams, however, has had greater difficulty and challenges in consistently implementing the large scale LTS development, feeder and pipeline programmes.

Cognisant of the above-mentioned, this research study critically develops and explores the ways in which 'race' appears to be peculiarly implicated in water safety and swimming skills, especially within the South African context (Brown, 2014). In doing so, and more specifically, this study focuses on exploring how Critical Whiteness Studies (CWS) and social constructions of race uncover dimensions of the white imagination found in how white LTS instructors perceive and construct race and their coaching approaches thereof. Thus, it

becomes important to understand the history of swimming and swimming spaces in South Africa, especially in regard to South Africa's deeply rooted history of racial discrimination.

1.1.1 *Swimming, Swimming Spaces, and South Africa's history*

Swimming in South Africa is, at least for the most part, often considered to be a largely 'white'[4] sport (if not white dominated), when compared against many other, and arguably more popular, sporting codes, such as, soccer, rugby, cricket, and athletics (Mwirigi, 2010). Indeed, swimming in South Africa has been one amongst many sporting codes where the overall pace of demographic transformation at all levels of the sport has remained (comparatively) slow. This has been since South Africa's transition to a multi-racial democratic state in 1994 and, thereafter, the formal introduction of redress and representivity programmes in South African sport, in the form of transformation and development initiatives, since the latter 1990s (Mwirigi, 2010).

While swimming has shared many of the same challenges that other sporting codes have also faced in speeding up the pace of meaningful and representative demographic transformation, such as, proper athlete development programmes which identify and support promising sportspeople from historically marginalised and resource disadvantaged backgrounds from their point of entry into a sport and throughout the various stages of the competitive development. It is perhaps the peculiarity of the aquatic medium of swimming and all the physical and financial resource and training requirements that come with this sport which have also come to play a particularly unique role in hampering more rapid demographic transformation. Thus, South Africa's historical forces as well as the financial impact associated with learning to swim, on individual, as well as competitively are crucial factors to consider.

Swimming, in both its recreational and essential or sporting forms, has long been dogged by highly problematic and discriminatory racial tropes rooted in colonial-era caricatures of differently racialised bodies (Nzindukiyimana & O'Connor, 2019). By virtue of

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[4] Refer to list of terms.

the historical forces and legacies linked to the colonial and apartheid-era racialisation of sport and recreation, generally, and learning to swim, in particular, as well as, more contemporarily, there are significant financial costs that are often entailed in both recreational and LTS training. In many ways, these prejudicial tropes were borne from the political and cultural forces of colonial history and (race) science which informed much of the colonial project in South Africa, from 1652 onwards. The ideological influence of colonial race science, especially in the Global South (lower income or developing countries situated mainly in the regions of Latin America, Asia, Africa, and Oceania), not only came to render all indigenous communities, individuals and, in particular, their bodies in terms of ethno-cultural and inherently discriminatory constructions of 'race' (Saint-Aubin, 2005), but, moreover, constructed differently racialised bodies as having particular anatomical and physiological features and capacities which, through a racist logic of biological essentialism, "naturally" predisposed these bodies to specific kinds of economic activity (that is, servitude) as well as different modes of sport and recreation (if at all) (Novak, 2012).

It is also from within this white colonial imaginary that 'black'[5] and, in particular, African people were culturally constructed as having an aversion to water and coupled to this, a 'poorer' ability to 'master' water, such as, floating or 'treading water' – a representation which evolved into what Sexton (2017, p. 41) describes as that of "leaden black bodies unable to float" (p. 41). These racial stereotypes and myths persist today, often acting as both an explicit and implicit barrier for PoC in accessing LTS programmes (Waller & Norwood, 2011). To this effect, it is perhaps not surprising that children of colour have one of the highest prevalence rates of drowning and limited swimming skills in South Africa (and elsewhere, such as, the USA) as a result of cultural, material, and historical forces which have prejudicially represented their bodily and recreational relationship with/in water and traditionally denied them access to swimming pools to develop water safety and swimming skills (Brown, 2014; Saunders et al., 2018). These factors include institutional racism, racially pejorative myths and stereotypes,

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[5] Refer to list of terms.

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and the trans-generationally transmitted fears of drowning (USA Swimming Foundation, 2017). This research study aims to explore whether these considerations follow swimmers of colour into the water by exploring the how white LTS instructors perceive and construct swimmers of colour in racially pejorative ways.

LTS programmes will be explored in this research study because of the contemporary necessity they have in South Africa, especially in promoting water safety and swimming skills. Unfortunately, swimming is a sport associated with leisure and privilege, reliant on expensive facilities and equipment, which is often unavailable and inaccessible to the majority of South Africans (Desai & Veriava, 2010). Historically, LTS programmes are a product of South Africa's history and political geography especially when considering how the Apartheid era legislation and, in particular, the Reservation of Separate Amenities Act No. 49 of 1953 organised sport and recreational facilities, such as, swimming pools, in terms of racialised spatial and town planning (Bezuidenhout, 2011).

In light of the above-mentioned, it is critically important to consider how the contemporary social and economic landscape for sport and recreation, broadly, as well as swimming and LTS, specifically, remains embedded within South Africa's unique history of apartheid and, in many ways, the racist (political) geography crafted through the centuries of colonialism preceding it. In this regard, it is unsurprising that the skills of water safety which are inherent to recreational and non-competitive swimming are not only significantly informed by the legacies of apartheid but are more pointedly often circumscribed by race (Bezuidenhout, 2011). In other words, even though all South Africans are now, since the abolition of the apartheid-era's Group Areas Act No. 41 of 1950[6] and The Reservation of Separate Amenities Act No. 49 of 1953[7] (Rogerson, 2017), legally entitled to access all public pools and beaches. Thus, it is not surprising that the relationship(s) that most, if not all, South

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[6] Group Areas Act No. 41 of 1950 will hereafter be referred to as the 'Group Areas Act'.

[7] The Reservation of Separate Amenities Act No. 49 of 1953 will hereafter be referred to as the 'Separate Amenities Act'.

Africans have with recreational swimming spaces as well as water safety remains informed by the racially peculiar political, social, and cultural constructs that have essentially formed this relationship (Enwezor, 2008). To this effect, it cannot be ignored that a direct consequence of this has been that PoC and, in particular, children of colour, compared to their 'white' counterparts, have been found to have limited swimming skills and be at greater risk of drowning (Irwin et al., 2011).

Swimming in South Africa has historically been perceived and administered as a highly racialised sport (Mwirigi, 2010; Race, 2019). This is not to say that there are no competitive swimmers, coaches, or technical and administrative officials of colour, but, rather, that the 'public face' of swimming, even today, still remains largely white. Besides the transformation plan of SSA to make swimming more inclusive, there has been slow progress in swimming becoming more demographically inclusive and representative of South African society (Ralegoma, 2017). Furthermore, the state of aquatic sports in South Africa largely reflects apartheid's legacy, with 'white'[8] people continuing to enjoy the privilege and advantages of competitive and leisure swimming over their 'black' counterparts (Desai & Veriava, 2010). In addition, given that race, and the meanings assigned to it, significantly underwrite how almost all South Africans not only think about themselves, but also how they think about others (McKaiser, 2012). Racial/ised/ising tropes are a central theme in this study, especially from the perspective of the white LTS instructor in understanding how these tropes inform coaching techniques and perceptions of swimming skills.

The historical lack of access to public recreational swimming facilities for African American's, systemic racism and economic inequality are notable disparities that have prevented PoC from learning to swim. The demographic statistics of PoC in swimming (such

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[8] The terms 'white' and 'black' are placed in inverted commas throughout this dissertation to highlight their social constructed[ness] and to ensure they are not read as a taken for granted term (Erasmus, 2010).

as instructors, coaches and swimmers) represent similar disparities to that of the USA. According to the SSA annual report (2018), there are only 27 black qualified swim instructors and 374 white LTS instructors. Of the competitive swimmers, there were only 384 swimmers racialised as black and 6253 swimmers racialised as white. Furthermore, the Eminent Persons Group (EPG) mentioned in their transformation on sport report that 84% of South Africans under the age of 18 are racialised as black, with the other racial groups consisting of only 16% of that population, yet swimming and drowning statistics show that the sport is dominated by the white race. This raises issues of concern and emphasises the racialised gap of PoC in swimming generally and learning to swim in particular (SSA annual report, 2018). Therefore, relevant literature highlights that individuals racialised as black are underrepresented in aquatics, as they showcase the highest drowning rates.

1.2   Research problem, aims and objectives

Having discussed the context of high rates of accidental drownings as well as explored the challenges for PoC in developing water safety and learning to swim skills, there remains a dearth of qualitative literature exploring the racial perceptions and coaching approaches with PoC who are learning to swim. Much research has investigated and identified racial disparities in sport, and more specifically, in swimming (Hylton et al., 2015; Irwin et al., 2011; Myers et al., 2017). There has also been extensive research conducted on race and racism in post-apartheid contemporary South Africa (Seekings & Nattrass, 2008), as well as the historical influence of racial discrimination on access to public recreational pools (Wiltse, 2007) and the sport of swimming (Desai & Veriava, 2010). However, few studies have qualitatively examined the underlying social constructions of race and the significance of whiteness in exploring the ways in which race is peculiarly implicated in water safety and swimming skills training and development, especially within the South Africa context. There is a significant need for research on how differently racialised subjectivities and bodies are perceived with/in water, especially given the long history of prejudicial beliefs about the relationships, abilities, and skills that PoC have with swimming. This is important to understand as the relationships that

differently racialised bodies have with water may already be culturally, politically, and socially informed by their LTS instructor, especially if their LTS instructor is white (Hastings et al., 2006). Given the paucity of idiographic research regarding the ways in which race is implicated in learning to swim, this research study aimed to qualitatively explore a sample of six white, South African LTS instructors' racial perceptions and coaching approaches of swimmers of colour.

As such, this study sought to explore the underlying social constructions of race employed by the sample of white LTS instructors employed. Additionally, it intended to explore the ways in which PoC were constructed by these white LTS instructors in learning to swim. The research question that this study aimed to answer was therefore:

How do white South African learn-to-swim (LTS) instructors understand race and how does this understanding influence their coaching approaches with differently racialised bodies?

To address the above-mentioned question, social constructionism and critical whiteness studies are considered.

1.3 An Introduction to the Theoretical framework

The theoretical background that informs this research is that of social constructionism and CWS. Thus, this research looks at the constitutive nature of social and political power and the implications for perceptions and practice that arise from the available constructions in learning to swim (Burr, 2015).

1.3.1 *Social constructionism and Critical Whiteness Studies*

Being focused on primarily exploring the subjective perceptions and constructions that white LTS instructors have about race and coaching PoC, the theoretical framework which informs this research study is that of social constructionism and CWS (Hartman, 2004; Lipsitz, 2006; Owen, 2007). Given that this research study was primarily concerned with exploring the

subjective understanding and perceptions, a social constructionism framework, which is specifically geared towards the ways in which phenomena and reality is socially constructed and meaning is created, was deemed most suitable (Vinney, 2019).

Social constructionism thus emphasises and explores how knowledge and meaning is socially constructed and politically given, with the belief that constructs such as 'race' are not an accurate reflection of reality (Berger & Luckmann, 1966). Moreover, social constructionism is concerned with the meaning and constructs that are created when racial groups are defined and categorised by cultural and historical contexts (Subramaniam & Mathai, 2010). As such, the human body has been conceptualised, constructed, and (re)produced in a variety of different ways through culture and history (Turner, 2012).

With this research studies focus on exploring how race is implicated in learning to swim, CWS also form part of this theoretical framework. While social constructionism concerns itself with the ways in which phenomena are socially constructed, CWS aim to uncover the invisible structures that reproduce whiteness and, in particular, white supremacy and white privilege (Applebaum, 2016). As such, it is crucial to the creation of an explanatory account of the persistent tools of racial oppression in the modern world, and more specifically, in swimming (Owen, 2007). Therefore, social constructionism and CWS are applicable to this research study because it holds an important theoretical basis to understanding how differently racialised bodies are perceived by the white LTS instructor in the water.

1.4 Methodology

The corpus of this study includes face-to-face unstructured individual interviews from white LTS instructors in Johannesburg in order to generate information that is in-depth and rigorous. Furthermore, this data collection method uses an umbrella theme to initiate the conversation in the interview to ensure that a discussion can continuously be held which orientates around the research question. The opening questions to start the interview is: *How do you as a South African Learn-To-Swim (LTS) instructor understand race and how does this understanding influence your coaching approach with differently racialised bodies?* Each interview is

approximately 40-60 minutes in length and conducted in English, because it is the first language of the instructors at the swim school. The interviews will be recorded using an application which is password protected.

This research uses thematic analysis as its method of analysing the data. This data analysis technique allows for in-depth, rigorous, and meaningful results (Nowell et al., 2017). Furthermore, thematic analysis enables the researcher to analyse the data from different perspectives and identify themes, which aids in interpreting and understanding the raw data (Braun & Clarke, 2012). The researcher follows the eight steps proposed by Du Plooy-Cilliers, Davis and Bezuidenhout (2014) in order to conduct a thematic analysis.

1.5 Rationale

This research study may be justified in that it aimed to contribute to existing knowledge concerning the ways in which race is particularly implicated in water safety and learning to swim. Furthermore, research on the underlying social and political investment in whiteness was argued in the discussion above, which promoted a better understanding of how white LTS instructors perceive swimmers of colour and express subtle whiteness in their coaching approaches and through their constructions of race. Moreover, the exploration of white LTS instructors' racial perceptions may contribute to a wider body of research and literature on whiteness studies dealing with aspects of the social constructions of race and swimming in South Africa, as well as the lived perceptions and approaches of white LTS instructors.

From a social constructionist perspective, such an exploration may yield added qualitative findings surrounding the subjective racial perceptions white LTS instructors attach to PoC. Through the exploration of the social constructions of race and the underlying themes of whiteness on the part of the LTS instructors, this study might shed light on the qualitative nature of racial implications, specifically in learn to swim programmes in South Africa. As such, the different social, political, and contextual understandings of swimming in South Africa briefly outlined above may benefit from a qualitative approach that is able to provide a textured and in-depth understanding of race from the perspective of a white LTS instructor.

1.6 Overview of the chapters

In the **opening chapter** of this study, I have sought to outline the background, motivation, and overarching aim of this research study while also introducing the key points of theoretical departure and methodology which orientated this study.

In the following chapter of this dissertation, **Chapter two,** various bodies of literature pertinent to the significance of water safety and swimming skills, and their linkages to race, racism and swimming research are reviewed. It further provides an overview of the relevant literature and research regarding sport for PoC, racial disparities in swimming, whiteness and the 'white gaze', and the role of LTS programmes in South Africa.

Chapter three will outline in greater detail the theoretical points of departure. This includes an overview of social constructionism, CWS, and CRT. These discussions inform the underpinning of this research and methodology.

The next chapter, **Chapter four**, will explain the methodology. This includes a discussion on how the research was executed. It will provide a description of the data used as well as the collection thereof. It will then explain how the data was analysed using thematic analysis. There is also a discussion regarding the necessary steps taken in order to ensure the credibility and rigor of the research. Finally, there is a personal account of the reflexive considerations relating to my study, as well as an outline of ethical considerations.

In **Chapter five,** the findings of the study in terms of the main themes and subthemes and overarching themes were identified. This chapter attempted to provide an integrated discussion around the findings and the identified literature and theory within which the study was situated. As such, the overarching discussion explored how the findings of the research contribute to, confirm, and differ from the theory and literature review in the literature review chapter.

The final chapter, **Chapter six,** concluded the study by providing a summative integration and conclusion of the research process which includes the literature that was reviewed, the methodology that was used and the findings of the research study. It then further

discusses these findings, thereafter, concluding the research by addressing limitations and future recommendations. Lastly, a summary of the research study was provided.

CHAPTER 2: LITERATURE REVIEW

2.1 Overview

The purpose of this chapter will be to review some of the bodies of literature pertinent to race, racism, whiteness, and sport generally, but swimming specifically. It is important to note that the review provided here is not entirely exhaustive of the field of literatures on race, racism, water safety, and swimming. In addition, while there has been an effort to review and include locally rendered research within and on the South Africa context, much of the extant literature on these topics, and intersections thereof, remain especially limited. Thus, the literature selected for review and included in this chapter is guided by the aims and objectives of this study intended at exploring the ways in which race is peculiarly implicated in water safety and learning to swim skills.

As such, this review will follow a four-part structure which intends to provide the reader with an accessible and coherent (albeit delimited) overview of the literature that contextualises the research question at the centre of this study. Firstly, this chapter begins by introducing the significance of race, racism, water safety and swimming skills. This is followed by contextualising the history of sport, and more specifically, swimming in South Africa. This contextualisation highlights the contested framework surrounding water safety, swimming skills and abilities, and the sport of swimming. Emphasis is placed on the experiences, difficulties, and barriers that PoC in South Africa have had to grapple with in accessing swimming spaces and developing swimming skills. Following this, the chapter then proceeds to explore racial disparities in swimming. From here, this chapter will then explore the nature of whiteness and 'the white gaze' by reviewing some of its theoretical understandings, with specific reference to white LTS instructors in South Africa. This chapter therefore briefly illustrates the role qualitative accounts of white LTS instructors' perceptions and coaching approaches play in navigating the contestations and deliberations pertinent in learning to swim.

2.2 The significance of water safety and swimming skills, and their linkages to race, racism, and swimming

As this research is interested in the ways in which whiteness and race is implicated in water safety, it is important to create an understanding and review the literature available on the significance of water safety. Water safety is defined as the "the sum of all personal aquatic movements that help prevent drowning as well as the associated water safety knowledge, attitudes, and behaviours that facilitate safety in, on, and around water" (Moran, 2013, p.4). As such, LTS programmes are promoted as a crucial component of water safety, and swimming skills have developed as an important anti-drowning intervention because it teaches individuals to cope with the risk of drowning (Brenner et al., 2006; Keller et al., 2015).

According to Irwin et al. (2011), the greatest predictor of one's mindset in their skills to swim, is the fear of drowning. Additionally, the fear of drowning has been demonstrated to be closely linked with racial demographics and, in particular, with PoC reporting to be three times more fearful of drowning than their white counterparts (Harrison, 2006; Kite & Whitley, 2016). Furthermore, Wiltse (2007) offered a possible explanation that this connection of PoC and the fear of drowning, was due to the decades of segregation at public and recreational swimming pools which led to many generations of black communities, such as in the USA, not being allowed to develop adequate water safety and swimming skills. As such, it has been widely researched and discovered that fear of drowning is racially implicated in water safety and swimming skills because it has been found to be more common in PoC. Moreover, access to bodies of water, has also been widely researched and has found to have racial implication in water safety because of the limited exposure.

In an article by Wiltse (2014), it was also argued that the historical, racial discrimination with regards to the lack of access to public swimming pools are one of the reasons why there is a racial disparity in swimming skills for PoC. This was supported by their finding that African American children were almost three times more likely to suffer drowning-related incidents compared to their white counterparts. It was also reported that social and economic underdeveloped locations, specifically among minority groups, have a greater fear associated

with swimming (Hastings et al., 2006; Irwin et al., 2009). Thus, numerous studies have found that swimming skills has been linked to racial disparities as a result of historical racial segregation among other inequalities for PoC.

It thus becomes important to consider the implications of water safety, and its contributing factors in relation to understanding the racial disparities in swimming. During the Apartheid regime, majority of South Africa's population, specifically PoC, were not adequately represented in the sport of swimming as a result of the restriction of access for PoC to participate in swimming. However, years after the demise of the apartheid, there still exists an underrepresentation of PoC in swimming (Hylton et al., 2015). As such, the body in charge of swimming in South Africa (SSA) has identified challenges with regards to the underrepresentation of PoC in swimming as a way of understanding why there exists this racial disparity in swimming (SSA, 2015). The challenges identified include that swimming has not been a popular sport amongst PoC as it is generally deemed as an elite, 'white', sport. Moreover, the financial rewards from swimming have diminished the interest of PoC in the sport as they are relatively lower compared to other sporting codes. Lastly, the financial strain of swimming coupled with a chronic lack of facilities have also hampered the sport (Mwrigi, 2010). These challenges are important to consider, alongside other factors which this research study aims to explore, which broadly include whiteness and social constructions of race in water safety.

Mwrigi (2010) maintains that regulations were put in place in order to allow opportunities for PoC to be more representative in swimming through a transformation plan for swimming as a discipline. As such, all senior team disciplines were obliged to have a minimum 20% black participation or representation by 2008 and junior teams were obliged to have at least a 50% African participation. The transformation enforced that if these regulations were not adhered to, a swim team would not be approved for national or international competition by the President of SSA (Mwrigi, 2010). This suggests that although swimming on competitive levels was transformed to be more inclusive and representative of PoC, the same cannot be said about transformation on the LTS level. Additionally, on the LTS level

whiteness continues to prevail into the water, through social constructions of race and stereotypes held about PoC and their swimming skills.

2.3 Sport for PoC contextualised

Sport has the ability to construct, structure, and articulate racial discourses and racial prejudice, especially where systems of white supremacy, patriarchy, ablism, and hetero-sexism have come to inform the organisation and administration of modern-day sport and recreation (Morrow & Wamsley, 2017). Furthermore, sport is reinforced by bodies and physicality, as such, social and political constructions of race have always influenced and affected the ability of PoC to equitably and fairly access and participate in sport (Carrington, 2010). In fact, discrimination in sport enhances the pervasiveness of systemic racism. Thus, sport is not the great social equaliser it is often marketed and claimed to be, instead it is co-(re)produced through and (re)productive of the ingrained power relations that typically characterise race, racial difference and race relations (Frey & Eitzen, 1991; DeMatthews, 2018).

According to Fluri, & Trauger (2011) it is important to consider the constructs of sporting practices, corporeal (bodily) engagement, and social status together as they occur co-dependently. Furthermore, it is argued that certain sports "receive their social significance" based on the perceived benefits they will bring the athlete in relation to their body (Bourdieu, 1988, p. 209). Consequently, these taken for granted ideas reproduce racial discrimination which normalizes privilege (as white) in various ways. This includes participation in sports and leisure activities, but more specifically in exclusive, and predominantly 'leisure' and 'white dominated' sports such as swimming, golf, and tennis (Long & Hylton, 2002; Schultz, 2014).

Swimming, and the basic skills of learning to 'tread water', was traditionally a utilitarian activity which was only accessed depending on time and geographical location (Winterton & Parker, 2009). However, by the early twentieth century, it had developed into a sporting and leisure activity, becoming one of the most white-dominated sports in USA (Wiltse, 2014). As a result, swimming was publicised and vaunted as a predominantly 'white activity' with a

saturation of white instructors and swimmers, thus, swimming became a space where white people could assert and perform, in both social and corporealized ways, their 'white' identity (Wiltse, 2007). Moreover the racial discrimination in swimming, as an activity, sport, and form of leisure, was also rooted in the prejudicial fears of (racial) contamination that white people held about swimming in the same water, pool, and body of water, as PoC[9] (Hastings et al., 2006). Wiltse (2007) supported this argument by adding that racial integration at public swimming pools were a "direct and immediate cause" of the development of private swimming clubs, pools, and exclusive membership. This allowed for swimmers to be of the same social class and race within these swim clubs, reinforcing the desire of a 'white identity' and a socially "desirable community" (Wiltse, 2007, p. 180). Furthermore, in a study by Barbour (2011), it was determined that white people could construct a 'white identity' by gathering in white-only spaces which contributes to the reinforcement of white privilege.

While Wiltse (2014) located his analyses in the American context, from a historical perspective, it is understood that similarities can be drawn between the US and White South African LTS instructor experience and perception. Socially segregated amenities such as public swimming pools, beaches, and clubs have played a role in reflecting and reinforcing racial ideologies (Verbrugge, 2010). Historical lack of access to swimming amenities has, in fact, been linked to the higher rate of accidental drowning within the 'Black American' community (Hastings et al., 2006; Wiltse, 2014). Furthermore, it was also found in Canada that swimming amenities could use spatial location and socio-economic geography to reinforce white dominance without overtly excluding PoC, much like the Separation of Amenities Act in South Africa (Barbour, 2011; DeLuca, 2013). As such, a tangible barrier was

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[9] In this regard, and perhaps one of the most well-known of such instances of discrimination, concerned that of African American actress, Dorothy Dandridge, who after putting her toe in the water of a hotel pool in 1953 in Vegas, the hotel drained the pool as they had warned that if any black person swam in the water, it would need to be drained (Olayiwola, 2020).

created because facilities were inaccessible to PoC in certain geographical locations. Thus, access had an impact on equal swimming participation, resulting in a long-term effect on the representation of swimmers of colour, especially at competitive levels (DeLuca, 2013). It should thus be noted that history plays a central role in the ways in which race is implicated in water safety, as such, political geography is explored because it forms an integral part of the racial tropes associated with learning to swim for differently racialised bodies.

Political geography is a part of human geography (concerned with understanding how culture is related to geographical space) which focuses on the spatial distribution of political processes and the ways in which they are impacted by geographical location, such as geographies of patriotism and racial conflict (Briney, 2019). The concept of a political geography in the South African context emphasises an attentiveness to the linkages between geographic location and discrimination, injustice, and racism in the spatial and town planning of South Africa's cities and communities during the apartheid era – a legacy of spatial injustice which persists to this day (Strauss, 2019). In this context, the Separate Amenities Act can be seen to shape the built environments and infrastructure of urban and rural communities and neighbourhoods in racially segregated ways. This Act emerged during the apartheid era as part of a systemic effort on the part of the white supremacist regime to legally segregate public amenities, facilities, and spaces earmarked for sport, recreation, and leisure – in effect giving life to what would become more commonly known as 'petty apartheid' (Bezuidenhout, 2011; Seekings & Nattrass, 2008).

Through this piece of legislation, in connection with other aspects of Apartheid legislation, such as, the Groups Areas Act, public facilities like swimming pools became racially segregated spaces. This allowed for sport and recreation facilities to be geographically earmarked, built, maintained, and funded within those communities geographically demarcated as reserved for 'white' South Africans. However, those communities racially designated as 'Coloured', 'Indian' and 'African', would receive little-to-no provision for such recreational facilities (Bezuidenhout, 2011). Furthermore, in addition to having little-to-no access to public swimming pools, PoC were also denied access to public beaches (Durrheim

& Dixon, 2001). Although the Reservation of Separate Amenities Act 49 was repealed in 1989, the effects are still evident today. Public swimming pools and beaches are still sites of political and racialised struggle for bodies of colour but are viewed as 'care-free' spaces to the 'white' population (Bezuidenhout, 2011).

Besides the Separate Amenities Act and the Group Areas Act, apartheid South Africa had established a practice of selecting national sports teams from the white minority population only, as such it was considered a white man's domain (Goslin et al., 2014). The then South African government had decided to formalise this 'white only' sports practice by developing South Africa's first racial policy on sport in 1956, which stated that individuals who were not racially classified as 'white' would not be permitted to play sport with those who were racialised as 'white' (Hill & Grand'Maison, 2017). This policy prohibited PoC to represent South Africa in national and internal sport and it also limited their access to resources as they were made exclusively available for white sporting bodies and the facilities used to support the development and training of white athletes (Desai & Veriava, 2010).

When South Africa became a democratic country in 1994, a new Constitution was developed which prompted the development and implementation of transformation plans and policies for South Africa, including South Africa's various sporting codes. One such measure saw the introduction of a race-based system of sport-specific representation by means of a quota system. Its emphasis was on including a predetermined number of PoC in South African sporting teams as a means of enhancing multi-racial representation, but, also, beginning a process of historical redress in sport and recreation (Cloete, 2005). The aim of such transformation initiatives across all sporting codes was to in fact develop sport-specific pipeline, feeder, or development mechanisms which opened access to all sporting codes at a grassroots level and, in so doing, identified and 'fast tracked' the development of talented sport. While this was met with some success in sports, many had remained centres of white hegemony as well as administrative and cultural dominance even after apartheid, such as netball, cricket, rugby, and swimming, were identified as being resistant to transformation and were viewed as being unrepresentative of the racial demographics of South Africa. More

specifically, there were significantly fewer black athletes in these sporting codes (Mwrigi, 2010).

Novak (2012) investigated the historical role of racial segregation in sport in Zimbabwe (formerly Rhodesia) and apartheid South Africa. It was discovered that sport was a greatly contested domain in which black autonomy and advancement occurred alongside white domination. However, it was reported that sport in Rhodesia was not as heavily segregated by law as it was in apartheid South Africa, it was multiracial but still suffered the consequences which apartheid South African sports had been punished for (Novak, 2015). South Africa was expelled by the International Olympic Committee as a result of their exclusion of PoC in the sporting discipline. As such, they were suspended from various sporting codes such as swimming, tennis, basketball and athletics, to name a few (Mwrigi, 2010). As such, sport in South Africa is still largely affected by the legacies of apartheid, highlighting the importance of exploring how race is implicated in sport and recreation, especially at the foundational level, such as, for swimming, in LTS programmes.

It is important to note that these differing perceptions may be evident in the way that LTS instructors understand differently racialised bodies and their swimming skills in the water. The gap in literature exists where the learn-to-swim spaces of PoC have yet to be explored with a specific focus on the racial stereotypes, constructions, and institutionalised racism that might pervade these spaces, especially on the part of white instructors.

2.4 Racial disparities in swimming

There exist a number of racially-based and racially pejorative myths, social tropes and stereotypes which construct differently racialised bodies as having different (and inherent) abilities to 'master' learning to swim. The stereotype that people and bodies racialised as 'black' cannot float, let alone, swim is a long-standing perception which stretches back to colonial era constructions of black peoples' bodies (Wiltse, 2007). In addition, it has often been assumed by many that racial background negatively affects the ability to swim and that PoC are not 'suitable' for swimming (Allen & Nickel, 1969; Desai & Veriava, 2010).

McFarland (1968) states that race has no inherent effect on ability to swim, but that race does have a relationship with the way in which differently racialised bodies approach learning to swim, reinforcing this long-standing perception of differently racialised bodies' 'ability' to swim. Furthermore, racialized science seeks to explain human differences as the result of biologically based differences between "racial" groups despite evidence that they are not genetically distinct or scientifically meaningful (Smedley & Smedley, 2005; Torres, 2019). The problem exists where research is often complicit in constructing different kinds of bodies as having greater difficulty in learning to swim, resulting in racial stereotypes and racial discrimination. Therefore, a gap exists in the literature on the perceived skills of swimmers of colour which is associated to the racial tropes or perceptions. Controversially, Hastings et al. (2006) argue that race and the ability to swim are not a result of biology, but rather that it is influenced by the availability of swimming infrastructure and social exclusivity that limits access of PoC, even where pools and infrastructure are available. Therefore, it is assumed that differently racialised bodies are affected when learning to swim because of the social, political, and perceptual history PoC enter the water with, which limits inclusivity.

Therefore, experiences, injustices, and ideations of swimming are assumed to affect the ways in which the white LTS instructors understand how PoC learn to swim. Racial stereotypes are important to consider in understanding how PoC are perceived to learn how to swim by the 'white' instructor. Thus, it is essential to highlight that differently racialised bodies do not enter the water in a social vacuum (Luft, 2016).

A study conducted by Myers et al. (2017) maintained that racial disparities in drowning and swimming skills among African American youth has been associated with inequality in access and segregated swimming pools which contributes to the lack of access to LTS programmes. The relevance of this study exists in that it associates the racial gap in swimming to racial history, whereas South Africa's unique history of Apartheid is also a related aspect to the underrepresentation of swimmers of colour. The gap in literature exists in understanding how injustices of the past affect the perceptions of white LTS instructors today when teaching swimmers of colour, specifically within the South African context.

Another relevant study conducted at the University of Memphis by Waller and Norwood (2011) maintained that approximately 60% of African American youth cannot swim. They found a disparity in both swimming skill and drowning prevalence between white and other racial groups. Furthermore, they state that swimming participation is conditioned by availability and the principle of social exclusivity. This study is relevant as it critically interrogates the connections between the challenges of accidental drownings and basic swimming skills with race, and more specifically, the roles played by social constructions of race and institutional racism. The gap in literature exists in that there is limited research on this topic within the South African context, especially from the perspective of white LTS instructors.

2.5 Whiteness and the 'white gaze'

While there is numerous literature on the subject of race and sport, most of the studies explore PoC and their experience of participation and representation in sport (Desai & Veriava, 2010; Novak, 2012). There is comparatively less literature on whiteness and its implications in specific sport settings, broadly and in learning to swim specifically (DeLuca, 2013). There are a few exceptions such as Erickson's (2003) study which explores and observes the invisibility of whiteness by analysing indoor rock climbing; as well as Spracklen et al. (2010) study of whiteness in rugby in England. Furthermore, other literature has explored media representations of whiteness and sport (Butterworth, 2007; Rhodes, 2011). The above-mentioned studies have demonstrated the importance of examining and understanding the relationship between whiteness and sport participation in order to gain a nuanced perspective of the ways in which white privilege shapes sport. As such, this study aims to fill the gap in literature by exploring the ways in which social constructions of race, and whiteness is implicated in LTS programmes. Whiteness is a prevalent context which maintains its presence through daily practices such as the white gaze, which views individuals through the lens of whiteness (Rabelo et al., 2020).

The white gaze is a concept which explains how the lived experiences of individuals racialised as black are erased by the conceptualisations of the 'black' body through the

imagery of the 'white' mind. According to Yancy (2016), the 'white gaze' may be understood as the conceptualization of the 'black' body through the imagination of the 'white' individual. This white gaze has great power in the continued oppression of PoC (Demirtürk, 2009). The role of whiteness as the norm presents a problem in learning to swim for PoC, because these bodies will likely be comparatively set against the 'white' body, or the standard of 'whiteness', the cultural tropes of white people's skills at mastering swimming or being more naturally inclined to swimming. The standard of whiteness is one that is privileged in all aspects of society (Owen, 2007). Thus, a subtle, perhaps unconscious, pattern of bias or racism may persist in the LTS environment when white LTS instructors work with swimmers of colour (Guess, 2006). Therefore, the white gaze may affect PoC's learn-to-swim experience because it confiscates their corporeal integrity (which is the identity associated to one's body that is whole and undivided) within the social spaces of learning to swim and constructing what it means to swim for PoC (Demirtürk, 2009; Wilson, 2001).

The white gaze has been studied in Matias et al. (2014) by understanding how the application of CRT and CWS assists in unveiling the white gaze found in how their teacher participants understood race. In their study it has been found that the white gaze persists through their participants emotional disinvestment, a lack of critical understandings of race and a resurgence of white guilt. Furthermore, it was found that white student teacher's role in anti-racist teaching is negatively impacted through their white imaginations, gazes, and investment in whiteness (Applebaum, 2016). As such, whiteness persists and supports the 'white gaze' as it informs the ways in which PoC are potentially perceived through the lens of the white LTS instructor, comparing their swimming skills to that of their white counterparts. Their findings are important to consider how the white gaze may impact the ways in which swimmers of colour are perceived in LTS programs. The white gaze has also been empirically studied in Rabelo et al. (2020) article which aims to understand how whiteness is structurally embedded in organisations by exploring how black females experience the white gaze in their work environment. Their study found that whiteness manifests in the workplace most prominently through the white gaze as the participants accommodated whiteness. Whiteness

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has been studied extensively in various studies which refer to the ways in which the white gaze persists and reinforces whiteness (Rabelo, 2020).

Owen (2007) uses a metaphor to illustrate how swimming pools represent the complex nature of white individual's exploration into whiteness because it has been described as the water which white people swim in. This description has been used because just like water in a swimming pool, whiteness is surrounded by white people and it figuratively 'keeps them afloat'. As such, it proposes that whiteness is constantly changing, an identity construct and a power structure which informs the way people view themselves and the world, dehumanising PoC (Hawkman, 2020; Roediger, 2005). Moreover, he observes whiteness as something that affects and infuses all facets of the world by highlighting how society is immersed in whiteness by using the metaphor that people breathe in whiteness like fish in water and that it is invisible to white people because they often choose not to see it, however, for PoC, it is visible and constantly challenges their sense of their own humanity (Owen, 2007). Much like the metaphor of whiteness as body of water, a clear imagery of the white LTS instructor perceiving PoC in the water may be understood with the idea that the pool in which they are swimming in is infused by whiteness, and thus the instructors, as well as their swimmers are immersed by it.

According to Schroeder and DiAngelo (2010) whiteness is a location of structural advantage, a perspective from which individuals racialised as white look at others, and at society, it is a set of cultural practices which appear invisible and are usually unmarked. As such, the perspective from which white LTS instructors perceive swimmers of colour are considered in the context of the 'white gaze'. McGuinness (2000) highlights how by not seeming to be anything specific, white dominance is able to protect its power. However, Lipsitz (2006) argues that white power goes unnoticed because white people do not realise that they are part of the problem, which is not a result of their race, but rather because of their possessive investment in it and, how a possessive investment in whiteness affords white people, policies and structures, opportunities associated with white supremacy. Thus, it becomes important to understand how whiteness persists on an individual and a structural

level, and how it affects the ways in which PoC are perceived through the 'gaze' of the white instructors and how through this gaze, the LTS instructors continue to invest in whiteness.

Goodwin et al. (2010) has indicated that PoC who have been stigmatised and racially discriminated against may internalise it with implications for self-worth. This process of internalising this white gaze is referred to as 'ostracism', commonly experienced by PoC who are racially and socially discriminated against (Goodwin et al., 2010). The white gaze is a concept which should be considered in this regard as the subtle ways in which whiteness persists and affects the esteem of PoC. Furthermore, it has been found that often, the root of PoC's psychological suffering is associated with social exclusion and racial prejudice (Smart Richman & Leary, 2009). Modern research emphasises the relationship between stigma and psychological harm, indicating that racism, discrimination, and stigma surrounding PoC is commonly associated to the mental state (Major et al., 2002; Delgado, 2018). As such, the association between ostracism and PoC indicates that the white gaze, stigma, and stereotypes informing white LTS instructor's perceptions of swimmers of colour may be internalised by these swimmers, affecting their psychological well-being. Similarly, in sport, the looking-glass principle has been used to indicate how whiteness affects the ways in which PoC perceive themselves in the context of learning to swim.

Performance psychology, according to Cotterill (2017) examines how stressful situations, and the means in which one reaches their potential, influences their performance. As such, performance psychology is crucial to consider in understanding the effect white LTS instructors' perceptions and coaching approaches with swimmers of colour may affect their performance in acquiring swimming skills. The looking-glass self is a sport psychology principle, self-fulfilling prophecy. The core idea of the looking-glass principle is centred around the idea that people's self-concept is developed based on their perception of others' judgement of them and that people behave according to these perceived expectations. The looking glass-self is a product of envisioning how we appear to others and the judgement of that appearance which develops our sense of self (Sinigaglia & Rizzolatti, 2011). This principle is applicable to this research study as it is assumed that the perceptions that white LTS

instructors, and their associated coaching techniques for swimmers of colour affect their self-concept and essentially their skills or motivation to swim. Tied in with social constructionism and whiteness theories, the looking-glass principle emphasizes the role of the white LTS instructor's perceptions on swimmers of colour.

Trends in literature pertaining to whiteness were identified by Jupp et al. (2016), which highlight two types of identity studies: race-visible white identity and race-evasive white identity. Race-visible white identity studies focus on the understandings of race, class, culture, and language, in various contexts from the perspective of white teachers. On the other hand, white-evasive studies focus on documenting and describing how white teachers avoid discussions of racism and whiteness (Hambacher & Ginn, 2021). Essentially, how white people deny the prominence of race. Therefore, it is important to understand the position in which this research study explores whiteness and race. As this study is exploring whiteness and the perspectives of white LTS instructors in South Africa, it is focused on white-invisible studies as it aims to understand white LTS instructors' understandings of race, and differently racialised bodies swimming skills, in the context of learning to swim. However it is important to note that it does not ignore the effects of white-evasive research pertaining to this topic, as it analyses how some of the white LTS instructors may avoid discussions of racism or appear to be progressively 'anti-racist'.

In a study by Hawkman (2020) the use of racialised self-reflection with regards to the influence of whiteness on teaching while working with elementary student teachers to develop antiracist teacher identities was explored. In this study, it was found that although personal narratives are powerful, they are not sufficient in moving teachers towards antiracism. Additionally, a study by Matias et al. (2014) found that white teachers maintained their whiteness by emotionally disinvesting in racial justice by refusing to recognise their whiteness as an identity construct. Thus, it directly examined the ways in which whiteness is embodied.

In the above-mentioned studies, racism and the possessive investment in whiteness was explored, challenging how racism and white privilege are employed on a systemic level. However, it was noted that whiteness continues to persist and is embodied despite some

efforts towards antiracism, thus literature on antiracism is crucial to consider in order to work towards a position of antiracism. As such, Pollock (2008) listed four specific characteristics aimed towards antiracism. Firstly, it was maintained that antiracism affirms that all people are human and that no racialised body is more or less intelligent than another. Secondly, it acknowledges that racial categories are socially constructed, however, they also have relevant historical and modern implications for PoC. Thirdly, antiracism encourages learning from different forms of knowledge and experiences and finally, it challenges systems of racial inequality. Essentially, these studies contribute to the body of literature pertaining to whiteness and how to achieve a position of antiracism, specifically from the perspective of teachers, and more specifically reference can be made to LTS instructors racialised as white.

In a study by Grosfoguel (2011), racism is discussed as dehumanisation as a result of the materiality of domination in relation to the zone of being and zone of nonbeing. Individuals classified in the zone of being are socially recognised in their humanity as human beings who enjoy access to rights, material resources, and social recognition to their subjectivities and identities. Individuals in the zone of non-being are considered non-human or their humanity is questioned (Fanon, 1967). As such, their extension of rights, material resources and the recognition of their subjectivities and identities are denied (Grosfoguel, 2016).

In this study, it is argued that the lived experience of PoC and the peculiar way in which intersectionality is articulated is different in the different 'zones of being'. It maintains that racialization occurs through the marking of bodies. As such, some bodies are racialised as inferior and others as superior. Thus, it is important to note that those located as superior (above the line of the human) live in the so-called 'zone of being' while those who are located as inferior live on the other side of the demarcating line known as the 'zone of non-being' (Gordon, 2015). It is important to consider this in this study because racism is not just a question of stereotypes, but above all, it is an institutional or structural hierarchy that is related to the materiality of domination. Moreover, it argues that the lived experience of PoC is different to white people as a result. Thus, PoC may experience learning to swim differently to white people.

Racism is not only a matter of stereotypes and prejudice, but it is also an institutional or structural hierarchy that is related to the materiality if domination (Bonilla-Silva, 2015). As such, this study suggests that not only are swimmers of colour stereotyped in the water, but they are also limited to bodies of water and access to coaching (Grosfoguel 2011). Another way in which PoC are perceived and viewed can be understood through the 'white gaze'.

2.5.1 Whiteness studies in South Africa

Whiteness studies are different when understanding them in context. Thus, while some common features are evident in the structures and systems of whiteness and historical reproduction of white supremacy; the international scholarship and understandings of whiteness cannot always directly be applied to South Africa, especially where South Africa's unique historical of colonialism and apartheid have worked to form an economically and socially unique iteration of whiteness and white supremacy (Doane & Bonilla-Silva, 2013). This section focuses on how whiteness studies have developed in the context of South Africa.

According to Epstein (1998), whiteness is not as invisible in South Africa, as it is referenced to be in the USA literature as a result of the effects and constructions of race which persist despite the demise of the apartheid regime. Moreover, white South African's explicitly express feelings of 'reverse discrimination or a loss of 'privilege', highlighting the less subtle or invisible forms of whiteness (Seekings & Nattrass, 2008). Thus, there exists an important difference in whiteness studies in the USA compared to South Africa.

This argument is supported by Doane and Bonilla-Silva (2014) and Steyn (2007) who maintains that if racism is based on taking power from dominant racial groups, then whiteness resists the majority who have power politically, demographically, and economically. To further expand on this, Dolby (2001) and Williams and Stroud (2014) claim that whiteness in SA is not only visible to people racialised as white, but also to PoC in South Africa. Thus, the argument emphasises how whiteness in the USA is understood to be invisible, however in the South African context it is more visible, to both individuals racialised as white as well as PoC.

This has implications for the ways in which PoC are affected by whiteness, especially through the perceptions of the white LTS instructors on differently racialised bodies swimming skills.

Whiteness in the South African context is also unique in that affirmative action policies which have been developed by the democratic government are viewed by white South Africans as a sense of loss white privilege. In an attempt to reverse the effects of discrimination from the apartheid era, white South Africans commonly claim that these policies have resulted in 'reverse discrimination' (National Conference of State Legislatures, 2013). Whereas in the USA, individuals who are racialised as white may not notice their privilege, white South Africans report experiencing a great loss of their privilege. This psychological and material sense of loss was reported in a study on racial identity among university students in Durban which found that 65% of white students did not think there were advantages to being racialised as white in South Africa, emphasizing how they no longer have 'white privilege' and that PoC are benefitting from affirmative action policies (Ebert, 2015). Their reasoning for this statement was that the political power held by PoC has stripped them of any advantage, more specifically, left them in a position of 'reverse discrimination'. Controversially, the study found that the students racialised as black reported feeling inferior to the white students. Furthermore, Jansen (2009) explains that emotions of loss and change are exacerbated for white South Africans with the pressure to integrate previously white dominated spaces, emphasising their prevailing privilege.

Lastly, whiteness is unique to the South African context in the sense that there exists a paradox where race is either over-emphasised, or there is a great fear to make any reference to race at all. According to Seidman (1999), there is a reluctance for white South Africans to talk about race because of their active involvement in supporting racial segregation. As such, whiteness in the South African context is complex and all literature pertaining to whiteness should be critically considered and applied. This study aims to explore the ways in which whiteness prevails through the perceptions of white LTS instructors. It is predicted that race will be a taboo topic in which the instructors will either avoid discussing.

In South Africa, whiteness studies aim to critically engage whiteness (Steyn, 2007). There are numerous studies which engage in the idea of whiteness in South Africa, of which some are concerned with a meta understanding of racial identity in post-apartheid South Africa, others are interested in focusing on the construction of white identity post-apartheid and how it is implicated in the prevalence of fighting for white dominance. Another important aspect of understanding whiteness is that of critical race theories.

Critical race theorists are interested in investigating discourses pertaining to race and racial categories because it is believed that such discourses preserve the privilege of people racialised as white. Furthermore, they are concerned about how race operates in the daily lives of people, and how it appears in discourse (Dixon et al., 2004). As such, Whitehead (2020) reveals how race operates in society by explaining that white South Africans tend to reject explicit racist discourse. He continues to add that white South Africans use race to support their view or to assume that their argument may be dismissed on the basis of race, thus arguing contrarily in order to contest that idea.

Therefore, the aim of this research study is not to reveal an essentialised white identity, or to claim that the participants should hold a white identity. Instead, this research intends to understand how the participants perceive PoC in the context of swimming and essentially, in predominantly 'white spaces', such as the swimming pool. Moreover, exploring whiteness through a closer lens allows it to become more visible, and an understanding of its construction allows for the development of a more nuanced understanding of the process of racism, with specific reference to the LTS environment (Long & Hylton, 2002).

Although race has no biological basis, it has value in social construction which is developed through a history of oppression in South Africa specifically, but also globally (Posel, 2001). Therefore, it is argued that policies, laws, and structures created by people, place individuals into racialised categories and that race is meaningful in other ways besides biological for South Africans.

The view of race in this research study is understood through the lens of social constructionism based on the work of Burr (2015), Gergen (1985) and Berger and Luckmann

(1966). A basic assumption of social constructionism holds that people consciously and purposefully create their own social reality (Fourie, 2008). Thus, social constructionists are not as concerned in the objective and external world as they are in understanding the ways in which people and communities give meaning to phenomena, and the consequences this has on society at large. Moreover, social constructionism theories generate that the human body is conceptualised and experienced in a variety of ways throughout history and across cultures (Galbin, 2014). Therefore, it is assumed that white LTS instructors conceptualise and perceive differently racialised bodies to have different abilities, compared to the 'white standard', when learning to swim.

2.6 Concluding remarks

Consequently, this chapter has served to highlight the relevant bodies of literature pertinent to swimming, as well as critical race and whiteness studies. To end, this chapter followed a four-part structure which firstly highlighted the significance of water safety by referring to swimming skills and drowning prevalence and the linkages between race, racism, and swimming. Secondly, the discussion then explored and contextualised sport for PoC by reviewing literature pertaining to politics, the history of apartheid and, the laws surrounding access for PoC in sport and more specifically in swimming. Thirdly, the chapter examined and reviewed literature on the racial disparities in swimming. Lastly this chapter reviewed literature available on race which included literature on whiteness, the white gaze and critical race studies as well as their relevance in sporting codes and specifically swimming. As such, this chapter served to situate and contextualise the nature and aim of this research problem amidst the greater body of literature and theories. In doing so, this chapter examined some of the pertinent literature relevant to learning to swim and the ways in which race is peculiarly implicated in it. The reviewed literature pertaining to race and swimming revealed a comparative dearth of qualitative data relevant to whiteness and race in general, in sport and more specifically in swimming. This study therefore positions itself amidst the identified paucity of qualitative data regarding the racialised perceptions and coaching approaches of white LTS instructors, by

specifically exploring the ways in which race has been implicated in swimming through the lens of the white instructor. Having positioned this study amidst the identified bodies of literature, the following chapter highlights the theoretical framework that were used to ground and guide this research study.

CHAPTER 3: THEORETICAL POINT OF DEPARTURE

3.1 Overview

In light of the qualitative orientation of the research problem, this chapter outlines the theoretical framework which informs this research study. Thus, a brief overview of the theoretical assumptions grounding the research problem is given. As such, social constructionism, its core tenets, and its critiques are discussed. This overview is followed by a discussion of critical whiteness theory, whiteness, and CRT which integratively inform the theoretical approach of this study. Based on the importance which the chosen theoretical framework places on whiteness and race, this chapter refers to how such constructs can be theoretically considered in understanding the racial perceptions and coaching approaches among white LTS instructors. Following this overview is a concluding discussion of this chapter.

3.2 Social constructionism

This study is rooted in the paradigm of social constructionism. Social constructionism or the social construction of reality is a sociological theory of knowledge and communication that examines the jointly constructed understanding of the world. Social constructionism may be defined as a perception which believes that a large part of "human life exists as it does due to social and interpersonal influences" (Gergen, 1985, p. 265). In contrast to positivism, which is any interpretation of science or theoretical knowledge as factual, reality is indeed socially constructed in social constructionism (Gergen, 2001). Therefore, it becomes crucial to explore how these social constructions develop and occur. As such, the focus of this approach is on the discovery of how phenomena such as race is socially constructed.

Social constructionists adopt a critical stance towards assumptions and knowledge about the world (Burr, 2015). From this perspective, research looks at how these constructions are used, and what the type of implications might be for human experience and social practice (Willig, 2013). According to Corey (2013), an assumption prevails to exist of knowledge as

possible to discover objective facts which are representative of general truths about a reality through the scientific method. As such, social constructionism challenges the notions of unbiased observations, objective scientific knowledge, and absolute truths (Kahooja-Malooji, 2014).

3.2.1 Core tenets of social constructionism

Social constructionism is a theory about the knowledge of sociology and communication which examines the development of a mutually constructed understanding of the world (Corey, 2013). Social constructionism can be defined as a perspective of the belief that majority of human life exists as a "result of social and interpersonal influences" (Gergen, 1985, p. 265). Social constructionism concentrates on investigating the social influences on individuals and communities (Galbin, 2014). There exists two characteristic markers of social constructionism: (1) the rejection of assumptions about the nature of mind where learning takes place in a social manner through shared experiences; and (2) placing an emphasis on the complexity and interrelatedness of the various aspects of individuals within their society (Galbin, 2014).

According to Burr (2015), social constructionism is based on four key assumptions. The first assumption is that social constructionists take a critical stance towards knowledge that is taken for granted by challenging conventional knowledge which has guided human perceptions and understandings culturally and historically. Furthermore, it highlights that if people understand themselves and others to be constructions instead of objective descriptions, then socialised categories such as race, could be considered human constructions which occur naturally (Burr, 2015).

The second assumption is the belief that the way one understands the world is a product of a historical process of interaction and negotiation between groups of people. This assumption is based on the premise that characteristics which are thought to be purely biological, such as race, are actually products and categorisations of human interpretations and definitions that are shaped by cultural and historical contexts which are created, changed,

and reproduced. Thus, these categorisations are believed to be socially constructed and not an accurate reflection of reality (Subramaniam, 2010).

The third assumption made by social constructionist's states that the goal of research is not to produce knowledge that is fixed, but to consider what is possible. Although social constructionism accepts the idea of an objective reality, it is focused on how knowledge is constructed and understood, following an epistemological perspective. Thus, it is concerned with the nature of knowledge and how it is constructed through shared assumptions in a social context where through interaction, meaning is created (Berger & Luckmann, 1966).

The fourth assumption represents a movement toward redefining psychological constructs as socially constructed processes that are not internal to one but rather produced by social discourse. Thus, an integration of the existing literature on social constructionism (Gergen, 1985) emphasises that there are many fundamental principles highlighted in social constructionism such as the fact that realities are socially constructed; constituted through language; and knowledge is sustained by social processes.

3.2.2 *Criticisms of social constructionism*

Social constructionism challenges mainstream psychology's approach to research, as such it specifically critiques it for its socially decontextualized approach to understanding an individual. With the development of the field, numerous theoretical and methodological preferences have emerged within it. As a result, there currently exist various approaches to the analysis of research data (Burr, 2015). Therefore, qualitative research rooted in this theoretical framework is characterised by its own research questions and associated methodologies.

In the beginning stages of social constructionism's development, it was accused of being anti-scientific, in denying that knowledge is a direct perception of reality (Stam, 2001). However, over the years, the field has gradually received greater academic legitimacy and attention. This growing acceptance does not affirm that social constructionism is above

criticism. As such, the criticisms of social constructionism are discussed as a way of ensuring that this study does not accidentally provide a picture of a field that is beyond criticism.

A key feature of social constructionist thinking is the relativist epistemology. This position argues that there can never be only an objective truth of phenomena, but rather that multiple realities and perspectives exist. However, the relativist epistemology is regarded and debated to be highly problematic (Gerngen, 2001). It is argued that relativism appears to overlook political efforts to challenge oppressive acts since it is unable to prove the absolute truth of an event. Thus, difficulty is noted in that it is impossible to ascertain that a reality exists beyond language and it becomes important to consider these critiques in analysing phenomena as social constructions where they may be a result of something else (Andrews, 2012). This is supported Maze's (2001) critique which provides a nuanced criticism of social constructionism. He asserts that one of the basic principles of the field is that language is performative, as such, it is not the only unit that is used for describing reality, but it also actively constructs reality through its use.

As a result, 'critical realism' was developed and argues that social systems are constructed by individuals and have real reasons and limitations that are external to people. Oppressive systems can thus be critiqued because they exist objectively, beyond language and discourse (Burr, 2015). This position is crucial to this research study because it aims to understand power relations, specifically with individuals racialised as black against the backdrop of 'white' perceptions in the LTS environment.

3.3 **Critical Whiteness Studies**

In South Africa, dominance and privilege have been historically held by people racialised as white. However, people racialised as white in South Africa no longer hold an overtly dominant political position, but the reinforcement and promotion of whiteness ideologies, from the apartheid era continue to prevail and mould social relations in South Africa (Collier, 2005). As such, research on powerful positions and discourses which views 'race' as socially constructed and structurally prominent in systems that privilege whiteness by interpreting it as invisible to

people racialised as white, are referred to as whiteness studies. Like all racial categories, whiteness is fluid, and it depends on the ever-changing features of social life, however, it also reflects deeply embedded structural features of racism (Duster, 2001). Therefore, whiteness continues to be reproduced, even when there are social and political changes. For example, in South Africa, whiteness prevails in ways that it is rendered invisible to white people, through forms of 'subtle racism' and through white privilege, even after the apartheid era has ended and majority rule by PoC was achieved (Steyn, 2001).

CWS are an emerging field of scholarship of which the aim is to uncover the invisible structures that reproduce whiteness and white privilege (Applebaum, 2016). Whiteness studies indicated that white people experience whiteness as normative, universal, and natural, therefore, invisible (Frankenburg, 2001; Stephenson, 1997). Thus, a core tenet of CWS is to make whiteness visible with the goal of disrupting white dominated systems of power (Applebaum, 2016).

According to Allen (2001), Blackness, as a social construction, typically demarcates black culture, language, experiences, and identities. Whiteness, on the other hand, as a social construction, circumscribes white culture, ideology, racialization, experiences, and behaviours. Yet, in both instances, the respective qualities, characteristics of blackness and whiteness do not exist autonomously or independently from one another, but, rather, are always constructed in relation to one another and through relations of power, that is, of dominance and subordination. In other words, the features of so-called whiteness as well as the people/s who become socially and culturally defined as white, do so through the systematic and systemic racialisation of blackness and the people/s who become socially and culturally defined as black. In this regard, blackness and black people become the historical 'Other', of whiteness and white people[10]. Whiteness and blackness are core constructs which are

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[10] Perhaps most evident in the South African context through the racial categorisation of people as 'non-White'. Here, in this term, all POC are not even rendered in terms of their

interrelated with critical whiteness theory in this research study. Critical whiteness theory is important to the formulation of an explanatory account of the persistent tools (such as white supremacy) of racial oppression in the modern world (Owen, 2007). According to Owen (2007), there are several functional properties of whiteness. Whiteness defines a specific racialised point of view which shapes white individual's understanding of themselves and the social world as a normal functioning of contemporary systems.

Whiteness defines a racialised location of structural advantage because it functions to reproduce the system of white supremacy. According to DiAngelo (2012, p. 145) white supremacy is a "political-economic social system of domination" which promotes the superiority of white culture over others and awards unearned privileges to individuals racialised as white. Whiteness is the meaning invested by white supremacy, which understands white people as the norm and PoC as the deviation from that norm. As such, it is a location of social, political, cultural, and economic advantage in relation to these locations as defined by PoC. Whiteness is normalised and invisible to white people because it is considered to be mainstream or normal to people who are racialised as white, however it remains highly visible, and greatly affects PoC. Furthermore, whiteness is embodied because although whiteness moves beyond the categorisation of one's skin colour, it still shapes people's actions and their social practices. Lastly, whiteness cannot be understood without the violence it produces and continues to (re)produce through a history of enslavement or genocide, as well as in more subtly ways, because it is normalised and functions discreetly which advantages those who are racialised a white.

Whiteness studies provide a framework to examine why people racialised as white believe they are not a part of race when they actively invest in white racial production (Lipsitz, 2006; Thandeka, 2009). Whiteness is also understood as the underlying mechanism that maintains a racist system, and not acknowledging whiteness contributes to the permanence

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blackness or brownness, but rather, as the homogenous negation of the norm, that is, whiteness.

of race and racism (Allen, 2001; Leonardo, 2009). Therefore, whiteness studies as a theoretical framework pose an important aspect of this study in understanding the ways in which whiteness is reflected in the racial perceptions and coaching approaches of white LTS instructors.

Race as a social construct is important to consider in CRT and Whiteness studies because it contributes to the preservation of whiteness and, in order to understand how whiteness is reproduced, an in-depth account of social structures, which explains the structure of identity and practices, is needed. Whiteness conditions the presuppositions individuals possess which essentially shapes their perceptions and concerns of the social world (Owen, 2007). In addition, if whiteness is a structuring property of social systems, it should be considered as rooted and embedded in the everyday functioning of those systems. Thus, whiteness is a social structure which normalises the needs and values of individuals racialised as white. Whiteness also structures the social institutions which regulate behaviour and serves as a functioning of the political, economic, and social systems. Therefore, critical whiteness theories form a central part of this research study as it highlights the potential ways in which white LTS instructors perceive differently racialised swimmers, as well as the ways in which structural and institutional racism further affects PoC in learning to swim.

3.3.1 Whiteness

Whiteness, in this research study, is to be understood as a social and political construction; a product of both global and local socio-historical and economic forces which have propped up both explicit and implicit forms of white privilege and, with this, the racial marginalisation and oppression of others in society (Sue, 2006). Thus, while whiteness is an ideological construction, it is nonetheless sustained by, in turn helps to sustain, very material effects, forces, and systems of white supremacy, whiteness as the norm, and the racial subordination of PoC (Sue, 2006). Furthermore, white privilege refers to the unearned advantages, prestige, privilege, and opportunities available to peoples and bodies racialised as 'white' and that are by extensions unavailable to people and bodies racialised as not/non/less 'white'. These

privileges and in particular, the structural and cultural bases of these privileges, often goes directly unseen in the eyes of 'white' people (Boatright-Horowitz & Soeung, 2009).

According to Hartman (2004), whiteness studies were born in the context of persistent racial inequality. As such, whiteness is theorised as a location of structural advantage, consciously or unconsciously, because it includes racial advantage, supremacy and being oblivious to whiteness as a race (Charbeneau, 2009). The aim of whiteness studies is to decentralise whiteness as the universal standard which everyone is measured by (Steyn, 2001). Furthermore, whiteness is the strongest construct to emerge as a tool for fighting the bane of racism, and that finding whiteness instead of racism, is the centre of anti-racism's attention, and brings forward the responsibilities that individuals racialised as white have for addressing racism (Green et al., 2007).

Critical whiteness theory is at the heart of this study and forms a core analytical construct. It is an extension of CRT, which explains behaviours that represent what it means to be 'white' in society (Charbeneau, 2009, p. 2). Whiteness shapes lives, whether the body is white or not. Thus, the white LTS instructors' perception of the 'black' body in water is assumed to shape their swimming skills. According to Cullen (2014), PoC regardless of their culture, racial or linguistic backgrounds, are taught primarily to assimilate into whiteness. Therefore, whiteness will be addressed in this study by understanding how white LTS instructors perceive differently racialised bodies in water; to understand whether white LTS instructors are oblivious to their whiteness. Furthermore, it aims to discover whether the white LTS instructor will expect the swimmer of colour to assimilate to their whiteness and to understand the way in which they perceive the 'black' body to swim against the norms of the 'white' standard.

Whiteness is a structural phenomenon, which allows for privileges that are largely unquestioned (Owen, 2007). At its core, this study aims to question whiteness in the context of learning to swim and aims to explore how whiteness is used as a backdrop to perceive differently racialised body's swimming skills. According to Applebaum (2010), white complicity is unintentional when racism is invisible to the perpetrator. Even when the intentions are good,

unintentional racism may occur. This type of racism is most problematic in the LTS programmes because it will affect the relationship that PoC have with the water, because of the potential, and more specifically, unconscious, white complicity reflected by the instructor empowering the racialised body to believe the racial tropes associated with learning to swim. Therefore, it is crucial to address race and power in the LTS instructor certificate programme as it can be used to explore inequalities in the LTS programme, and further, swimming in South Africa.

3.4 Critical Race Theory

CRT aims to legally examine the ways in which prevailing conceptions of race perpetuate dealings of oppression, and injustice. Tied in with the notions of critical whiteness, which postulates that whiteness is both ubiquitous and invisible to whites, CRT further explains how race is a social construct (Delgado & Stephanicic, 2001). Furthermore, racism beyond the structural level believes that legal institutions are inherently racist, and that race is a socially constructed concept, used by white people to further their economic and political interests at the expense of PoC (Curry, 2009). As such, CRT underpins an important aspect of this study by understanding how PoC are legally and institutionally oppressed with regards to learning how to swim, not only on an individual level.

CRT acknowledges that racism has become 'normal' in everyday social interactions. It aims to critique this inherence, as well as recognise that racism is unconscious. As such, storytelling is often used as a mode in which CRT challenges racial oppression (Delgado & Stephancic, 2001). This is achieved by writers analysing myths and presuppositions which create the common culture about race. Furthermore, and in doing so, CRT aims to change the current constructed reality of whiteness to a newly constructed reality which is more just (Gibson, 2006). Therefore, this theory aims to achieve the newly constructed reality through speaking against discourse and writing that endorses white dominance. This research study aims to achieve this through the analysis of the white LTS instructors' racial perceptions and coaching approaches interview data.

CRT is a framework which aims to identify, analyse, and transform the structural and cultural aspects of society which continuously excludes and alienates PoC (Milner, 2008). This theory is used as a theoretical basis to explain how it is assumed that swimmers of colour are continuously excluded and alienated in the LTS programme by the white instructor. This is supported by Gordon (2015) who maintains that there are social explanations of racism and that not to be white, represents otherness, potentially alienating swimmers of colour by the perception of the white instructor who is assumed to perceive these swimmers as "not." Furthermore, being a person of colour is often seen as a problem by whites, which may pressure PoC to create a negative understanding of themselves (Howard, 2013). This negative self-image is assumed to follow the swimmer of colour into the water, affecting the way that the white LTS instructor perceives their abilities to swim.

CRT transformed the way in which race is researched and investigated. Centralizing counter stories from PoC becomes crucial for breaking down white normative discourse (referred to as the 'black imagination'). However, few studies examine how individuals racialised as white respond to focusing on the imagination of individuals racialised as black, more importantly, because white imagination is often invisible. Thus, CWS are used to support CRT with the aim of deconstructing the dimensions of 'white imaginations' (Matias, et al., 2014). Essentially, this study utilises this theoretical framework as a way to research and understand in the context of learning to swim in South Africa.

3.5 Integration: social constructionism, whiteness, and race

Research from a social constructionist perspective is focused on identifying the various ways of constructing social reality that are available in a culture and in society in order to explore the circumstances of their use and to locate their consequences for human experience and social practice (Willig, 2013). As such, CWS and CRT are used to understand the constructs which white LTS instructors have about race.

Social constructionism and race are interlinked and considered important theories which support this study. A social constructionist perspective "locates meaning in an

understanding of how ideas and attitudes are developed over time within a social, community context" (Dickerson & Zimmerman, 1996, p. 80). As such, social constructionism considers individuals as vital in cultural, political, and historical evolution, and thus, resituates psychological process in social contexts, cross-culturally. Furthermore, social constructionism hypothesises that all other aspects of humanity are formed, maintained, and damaged in our interactions with others through time (Dickerson & Zimmerman, 1996).

Social constructionism provides for a theorisation of characteristics, such as, race, gender, and sexuality. As such, racial categories such as 'black' and 'white' are actually cultural categories that are socially constructed and not biological (Andrews, 2012). They are constructs that are created, transformed, and reproduced through history within society and society's perceptions of biology, in particular, anatomical, and physiological composition and characteristics. Meanings are attached to these categories, shaping identity, to be based on social perceptions and meaning rather than biological ones (Andrews, 2012). As such, Social constructionism is concerned with the meaning and constructs that are created when racial groups are defined and categorised by cultural and historical contexts (Subramaniam & Mathai, 2010). Therefore, the racial tropes and racial discrimination associated with differently racialised bodies' swimming skills is crucial to consider from the perspective of the white LTS instructor. Moreover, social constructionism is applicable to this research study because it holds an important theoretical basis to understanding how differently racialised bodies are perceived by the white LTS instructor when learning to swim, it is assumed that they are perceived negatively, as associated with the racial stereotypes in to learning to swim (Turner, 2012).

The social construction of 'race' with a specific focus on the social construction of whiteness, and its intervening structural barriers in social interaction patterns and in societies are another important framework to consider in this study. According to Foucault (1972), knowledge about race and whiteness provides a useful way for uncovering ways in which symbolic meaning systems such as 'race' and whiteness define and reproduce themselves across generations. The aim of whiteness studies is to uncover and to share new knowledge

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about under investigated social phenomenon such as the social construction of whiteness (Guess, 2006). As such, social scientists have accepted that the notions of 'race' and whiteness are guided by the social meanings that are ascribed to them rather than by biological foundation. Furthermore, 'race' is informed by social, cultural, historical, and political values (Bennett 1988).

According to Burr (2015), the constructionist perspective argues that all human psychological and social phenomena result from the interactions between individuals in society. As a result, these interactions are given content and structure by culture, power relations and, society's economic conditions in which individuals are embedded. Social constructionism is used as the theoretical point of departure for this study because it is rooted in the ideology that our understanding of people is a product of human thought which is socially constructed. As such, CWS further support the theoretical framework by highlighting how whiteness is implicated in the (re)production of race and subtle racism, as well as identifying the structures which produce white privilege (Collier, 2005). Furthermore, CRT examines society and culture as they relate to race, thus emphasising how social constructions of race are perceived and influenced by whiteness generally, and more specifically by white LTS instructors (Curry, 2009). Essentially this study is a critical examination of race, which is then supported by the above-mentioned theories.

3.6 Concluding remarks

This chapter allowed for an understanding of the theoretical point of departure in which this research study is situated. Social constructionism was introduced as the framework informing this study theoretical orientation. It built on this introduction by providing a discussion on its core tenets and critiques. Furthermore, social constructionism is a crucial standpoint contributing to this study because it considers the constitutive nature of perception and the available constructions of social reality (Burr, 2015). Furthermore, it allows for an exploration of the consequences of such constructions for one's experiences and social practices. Moving beyond social constructionism, whiteness theories recognise the historical and prevailing

social constructions of privilege and supremacy, which formed another discussion of this chapter. This chapter also considered CRT as an important aspect of CWS in understanding race and whiteness in the context of swimming in South Africa. Lastly, this chapter discussed how the theories were integrated and understood in relation to each other to support this study. The following chapter will cover the methodology which is situated in the above-mentioned theories.

CHAPTER 4: METHODOLOGY

4.1 Overview

The aim of this chapter is to demonstrate how this research was carried out. It includes a brief overview of the research question that this study aimed to answer. Thereafter, there is a short summary of the theoretical point of departure that was discussed in the previous chapter in which this research is situated. Furthermore, there is a description of the research design, sampling, the data, and collection method. This is followed by a discussion on how the data was analysed using thematic analysis as the method of analysis and what it entailed. Lastly, this chapter reports on the necessary steps taken in order to ensure the credibility of the research process and an overview of the ethical considerations necessary for this research.

4.2 Purpose of the Study

This study sought to understand white LTS instructors' racial perceptions and coaching approaches in the South African context. Therefore, a qualitative design using a hermeneutic phenomenological paradigmatic approach was chosen to guide and uncover perceptions, approaches and core content of how they perceive and coach differently racialised bodies and how these may converge or differ. Lastly, the thematic analysis was employed to uncover meanings and interpretations of participants' perceptions and approaches.

4.3 Research Question

This research study intended to understand the themes underlying racial perceptions and coaching approaches of white LTS instructors in the South African context. More specifically, this research intended to discover the ways in which PoC have been constructed by white LTS instructors in their relation to swimming. The question that this research hopes to answer is as follows: How do white South African learn-to-swim (LTS) instructors understand race and how does this understanding influence their coaching approach with differently racialised bodies? To address the abovementioned question, social constructionism and thematic analysis are considered.

4.4 Research Design

The purpose of this study was to understand white LTS instructors' racialised perceptions and coaching approaches in the South African context. Therefore, an exploratory qualitative research design was chosen, which seeks discovery and offers new insights into phenomena, highlights new narratives and genuine experiences of participants in the research (McLeod, 2011). Thus, the LTS instructors' racial perceptions and coaching approaches will be studied using rich descriptions, interpretations, and context (Carlo & Gelo, 2012). As the researcher, I aimed to understand the racial perceptions and coaching approaches from the participants perspectives where their own words and use of language were used to capture their perceptions and approaches of differently racialised swimmers (Taylor et al., 2016).

According to McLeod (2011), when thinking about applying a research methodology, it is crucial to consider one's beliefs of ontology and epistemology before deciding on methodology. Therefore, the researcher should clarify what they understand to be known. As such, this study consists if a constructivist-interpretivist approach, whereby there exists multiple, constructed realities rather than one true reality. According to the constructionist paradigm, reality is subjective, and it is influenced by the individual's experience and perceptions, social environment, and connection with the researcher. On the other hand, epistemology is the "study and acquisition of knowledge" and the relationship between the participant and researcher (Ponterotto, 2005, p.127).

From an epistemological stance, this study is located within constructivism–interpretivism, whereby a transactional and subjectivist stance is supported. It maintains that reality is socially constructed, thus, the dynamic interaction between the participant and the researcher is important in capturing and describing the perceptions of the participant.

In addition, qualitative methodologies are useful in aiming to understand individual's perceptions (Oliveira et al., 2012). Furthermore, it has been emphasised that qualitative methods are best suited when certain phenomena is not clear or clearly understood (Hsieh & Shannon, 2005). Although research investigating the racial perceptions and coaching

approaches of swim instructors may be vast in developed contexts, the understandings, and meanings of this topic in a South African context is extremely limited. Therefore, the exploratory qualitative design is a valuable and fitting approach for this study that offers rich detail of participants' perceptions.

4.4.1 *Paradigmatic point of departure*

The theoretical background that informs this research is that of social constructionism and critical whiteness theories (Burr, 2015). As such, this research looks at insider perspective of the meanings behind the patterns of behaviour that can be observed in a particular context and the implications for experience and practice that arise from the available constructions (Charmaz, 2006). Furthermore, this is informed by the social construction of race with specific focus of the construction of whiteness and their implications as intervening structural barriers in social interaction patterns and organisations in society (Guess, 2006). Thus, this research looks at the implications for perceptions and practice that arise from the available constructions. How we come to know about our world, is socially constructed, and is defined as an ongoing process embedded in the communication of the members of a discipline (Mirielli, 2003).

To explore LTS instructors' racial perceptions and coaching approaches in the South African context, a hermeneutic phenomenological paradigm was used (Finlay & Gough, 2003). Hermeneutic phenomenology originates from the philosophy of hermeneutics, which has interpretation and understanding at its core (Annells, 1996). Hermeneutic phenomenology examines lived human experience and highlights the importance and role of the social, historical, and cultural backgrounds of individuals and the inability to separate this from experience (Laverty, 2003). Thus, hermeneutics aims towards interpretation and understanding, while phenomenology examines human experience (Annells, 1996). For example, hermeneutics involves perspectives, thus, one's perceptions or prejudices are always tied to interpretation (McLeod, 2011). Phenomenology on the other hand attempts to develop a detailed and in-depth account of the topic under question, separating the

perceptions underpinning the topic (McLeod, 2011). As such, this process involves an in-depth, reflective, immersion on the topic until the truth becomes known. Martin Heidegger fused phenomenology and hermeneutics, to create something new (McLeod, 2011). Heidegger was against the concept of 'bracketing' and argued that by acknowledging assumptions, research allows these perspectives to become explicit. Reflexivity on behalf of the researcher is essential and continuous throughout the research process (Laverty, 2003). Therefore, in order to gain an in-depth understanding of the white LTS instructors' racial perceptions and coaching approaches with swimmers of colour, hermeneutic phenomenological approach allows us to understand their perceptions and experiences, and consider social, historical and cultural backgrounds and how it intersects.

4.4.2   Sampling

Sampling method. As a thematic analysis seeks to analyse data from different perspectives and identify themes which assist in understanding the raw data, this study employed a purposive sampling (Braun & Clarke, 2012; Nowell et al., 2017). A purposeful sample is a common technique used in qualitative research (Marshall, 1996). As such, participants with certain characteristics (inclusion criteria) could be identified which would allow for the research question to be answered. Furthermore, this method of sampling selects participants intentionally based on their ability to generate data concerning a phenomenon using specific criteria (Harper & Thompson, 2012). The participants are specifically selected with the aim of providing insight into a certain experience. As such, the participants are selected and sampled according to the perceptions, experiences and meanings connected with exploring the topic under investigation (Smith & Osborn, 2004). Therefore, as the researcher, I was able to directly recruit the participants by contacting various swimming schools in Gauteng by emailing a letter of request (see Appendix A). This allowed for the researcher to approach the swim schools and also use snowball sampling to supplement the purposive sampling in order to identify other participants from the same or other swim school

networks. One of the swim schools (which have various branches in Johannesburg) responded with a letter of permission (see Appendix B).

Sampling criteria. According to Smith and Osborn (2014), smaller sample sizes of one to eight participants for qualitative studies are recommended, as such, this study selected six participants. A smaller sample size allows for the researcher to gather rich and in-depth accounts from participants, as well as allows the researcher to engage with the data comprehensive and detailed individual manner which provides an in-depth understanding of their individual participants particular experience with a specific phenomenon (Smith, 2014). Thus, experiences are interpreted in greater detail without overwhelming the researcher. Given these considerations, this research had six voluntary participants. Upholding ethical standards and ensuring participants confidentiality, the participant's name and affiliation is not disclosed and pseudonyms are used in any reference to them. As such, the following pseudonyms have been given to the participants: participant 1 (Jennifer), participant 2 (Darielle), participant 3 (Dino), participant 4 (Trudy), participant 5 (Tamzin) and participant 6 (Amy). Participants were approached and selected according to the four primary inclusion criteria listed below:

1. Qualified LTS instructors: participants were required to fall into the qualification category "learn to swim" as defined by Swimming SA. Participants were therefore required to be qualified learn to swim instructors and registered with either Swimming SA or Swim Dynamics. The selection of participants were completed in accordance with the stipulated selection criteria as indicated on the participant information sheet under participant requirements (see Appendix C).

2. Racialised as 'white': the race-based demographics of the LTS instructors had to be white because this study aims to explore and understand white LTS instructors' racial perceptions and coaching approaches.

3. Proficiency in English: selected participants were required to have at least a basic proficiency in English. This specific criterion was selected in order to achieve easier access to the phenomenon by removing any significant language barriers between

the researcher and the participant. As a result, the participants we fluent in English, allowing for an easier transcription of the process during the unstructured interviews.

4. Reside in South Africa: This selection criteria was chosen because it allows for easy access to the participants, specifically with the participants residing in Gauteng. Furthermore, this research aims to understand the topic within the South African context which is why the selection criterion includes this geographic location.

Selection of participants. Integrating the selection criteria into the selection process, potential participants were identified using the selection criteria contained on the participant information sheet (see Appendix C). Once the participants had read, understood, and signed the participant information sheet, they were given consent forms (see Appendix D) on the day of their interview. After the interview questions (see Appendix E) and ethics approval had been granted (see Appendix F), the researcher sent out emails to various swim schools in Johannesburg, Gauteng. The emails invited swim schools to participate in this research study. It also included information sheets on the purpose and all relevant information pertaining to the study and the researcher, as well as their supervisor's details. Interested parties were requested to make direct contact with the researcher. Thereafter, the researcher made further contact with the interested parties. Following their agreement to participate, the LTS instructors were asked to make themselves available for an hour on a date which would best suit them to participate in an unstructured, face to face interview.

Sampling limitations. The sampling process followed in obtaining participants for this research study consisted primarily of purposive sampling followed by subsequent snowball sampling which primarily made use of the researcher's contacts and following referrals. While convenience sampling allows the researcher to purposively select the participants, it follows a non-probability method of sampling. As such, it is limited because it consists of a non-representative sample. Thus, the findings that are generated from the non-probability sampling methods are not generalisable. As a result, the findings may be subject to the

researcher bias (Etikan et al., 2016). Although participant characteristics such as age and gender were not strictly controlled for in the selection criteria, a notable limitation of the sample was that one out of the six participants were male. Thus, the data collected may not be representative of the general experiences of white LTS instructors within the South African context. Lastly, geographical location of the purposively selected participants may also pose as a limitation as a result of all the participants living within close proximity in Johannesburg. As such, the experiences may also not reflect the general experiences of white LTS instructors in South Africa specifically.

Six white LTS instructors were recruited to take part in this study (see table 1 below) using non-probability, purposive sampling.

Table 1. Summary of Participant Relevant Information

Pseudonym	Gender	Age	Affiliation (Pseudonyms used)	Additional
Jennifer	Female	21	Affiliation A	• LTS instructor for 2 years
Darielle	Female	23	Affiliation B	• LTS instructor for 2 years & a competitive swimmer for 18 years
Dino	Male	32	Affiliation B	• LTS instructor for 3 years
Trudy	Female	47	Affiliation B	• LTS instructor for 5 years
Tamzin	Female	21	Affiliation A and B	• LTS instructor for 4 years
Amy	Female	42	Affiliation C	• LTS instructor for 11 years

4.4.3 Data collection

Mode of data collection. Face-to-face unstructured individual interviews were used to collect data from the LTS instructors. An unstructured interview is open-ended, with no

specific questions or categories, much like a general flowing conversation, which allows the interviewer to acknowledge and respond to individual differences (Zhang & Wildemuth, 2009). The reason for selecting this data collection method is for the researcher to generate information that is in-depth and rigorous. This will yield a detailed and extensive understanding of the topic. Although the researcher will use unstructured interviews, an umbrella theme will be used to initiate the conversation in the interview and ensure that a discussion can continuously be held which orientates around the research question. The opening questions to start the interview will be: *How do you as a South African Learn-To-Swim (LTS) instructor understand race and how does this understanding influence your coaching approach with differently racialised bodies?* Refer to Appendix E for interview questions.

Furthermore, each interview is expected to be approximately 40-60 minutes in length. All interviews will be conducted in English because it is the native language of the instructors at the swim schools. The interviews will be recorded using an application which will be password protected. The interviews will be transcribed verbatim in order to strengthen the descriptive validity of the research to prove that the researcher was not biased in the analysis of the study (Halcomb & Davidson, 2006). Before each interview is to be conducted, the interviewer will ensure that informed consent has been obtained.

Data collection procedures. Once the participants agree to take part in the study, arrangements for a time, date, and venue convenient for the participant was agreed upon for the interview to take place. Written and verbal informed consent procedures took place on the day of the interview before it was conducted (see Appendix D). The participants respective swim school was contacted informing them of their LTS instructors' acceptance and participation in the study. Written and verbal informed consent procedures took place before the interviews were conducted with each participant which included consent for the interview to be voice-recorded. Once the interviews had been conducted, interviews were transcribed verbatim through a transcribe application (Otter) as well as by the researcher who conducted the analysis.

4.4.4 *Data analysis*

The data collected from this research will be analysed using a thematic analysis. This data analysis technique was selected because it allows for in-depth, rigorous, and meaningful results (Nowell et al., 2017). This data collection technique will enable the researcher to analyse the data from different perspectives and identify themes, which will aid in interpreting and understanding the raw data (Braun & Clarke, 2012). The researcher followed the eight steps proposed by Du Plooy-Cilliers, Davis and Bezuidenhout (2014) in order to conduct a thematic analysis. The participants' interview data were analysed, and the selected extracts of these findings have been detailed in chapter 5, illuminating major themes and their sub-themes. Thereafter, the integration and conclusion section (chapter 6) brings together the participants racial perceptions and coaching approaches of swimmers of colour.

Guidelines for data analysis. The researcher followed the following eight steps proposed by Du Plooy, Cilliers, Davis and Bezuidenhout (2014) in order to conduct a thematic analysis:

1. Prepare the data by organising and transcribing raw data that has been collected: as the researcher, I used an application to assist me in transcribing the data verbatim and became familiar with the data by re-reading and re-listening to the data.

2. Define the coding unit to be analysed: this was achieved by indicating that I, as the researcher, will make use of important phrases as the coding units which will help break down the data into smaller chunks or common themes.

3. Develop categories and a coding scheme by grouping related coding units together in order to form categories of codes which will be labelled: important phrases were grouped under common themes.

4. The coding scheme was tested on a sample test to ensure clarity and consistency of the category definitions.

5. All text was coded by carefully scrutinising the data and taking note of meaningful items.

6. Coding consistency was assessed by re-checking: by re-examining the themes, changes/sub-themes emerged that best described or fit the data.

7. Data will be interpreted by drawing conclusions about the themes or categories identified: simple names for the themes were provided which described the corpus of the categories.

8. Extracting quotes from data that described the corpus of each theme was carried out. Methods and findings on the process were reported in the following chapter (Du Plooy-Cilliers et al., 2014).

It is important to note that the above-mentioned guidelines do not need to be performed in a linear process, they may fluctuate (Braun & Clarke, 2006). Thus, the thematic analysis process for this research entailed re-listening to the recorded interview data and ensuring the transcription was accurate. Thereafter, the researcher familiarised herself with the data by reading through the interview transcripts and making notes of any relevant information. Following this process, the researcher read through the interview transcripts and made comments for each line or paragraph to be coded (line-by-line coding). The following day, the researcher re-read through the transcripts to identify any codes possibly missed. Thereafter, the researcher grouped the codes identified to create themes using a theory-lead approach (Braun & Clarke, 2006). As such, the paragraphs or sentences relevant to each code was inserted into a table under their respective relevant themes. Once this has been completed, the researcher read through the table and noted that two of the themes co-occurred thought the data. Thus, the researcher decided to separate the data into four themes with two overarching themes. Furthermore, the researcher also discovered sub-themes under each main theme and separated the data accordingly. Once this process was completed, the data was analysed and read to be discussed.

Thematic analysis has the ability to move beyond description to enclose interpretation of the data (Alojailan, 2012). Thus, while thematic analysis was used as the specific strategy to guide the analysis, interpretation was further used to reinforce and deepen the analysis which occurred throughout the analytic process. Furthermore, the thematic analysis is

inductive in nature where the data began with specific content and rivalled towards broader patterns. This process of thematic analysis is at the semantic level as it extends from describing the data, arranging similar content, summarising, interpreting, and finding meaning in the patterns (Braun & Clarke, 2006). Additionally, a transcript notation (see Appendix G) was created in order to emphasise and report on the verbal analysis of the data.

4.4.5 Analytical process

Credibility and rigour of the research study. The trustworthiness of the research findings were ensured by adhering to credibility, transferability, dependability and, conformability (Du Plooy-Cilliers et al., 2014). The trustworthiness of the data was ensured by the rigorous reporting of the research and its findings. Transferability of the data was ensured by providing sufficient contextual information in order for the readers to make decisions about how the findings of this study may transfer into their own contexts, to capture the themes and participant responses and, allow for transparency of the researcher's interpretation (Koch, 1996). Dependability was enhanced by providing quotations and using tables to structure the data in order to highlight similarities and differences (Alhojailan, 2012). The researcher interpreted the data that will be provided by the LTS instructors accurately. This was achieved by conducting a lengthy interview to gain the best understanding of their perceptions. The researcher aimed to ensure a high-quality integration process of the data collection method, data analysis and the theory generated from the data. The researcher described the research process in detail in order to assist others in scrutinising the research design (Du Plooy-Cilliers et al., 2014). The researcher intended to be aware of their personal biases, perceptions, and expectations to ensure that the research will remain objective and unbiased.

4.4.6 Reflexivity

Generally, reflexivity is the continuous engagement with how the researcher has influenced their research and it requires an awareness of the researcher's contribution to how meanings are constructed throughout the research process (Dowling, 2008). As such, it is important for

myself, as the researcher, to reflect in retrospective and examine how my approach and positionality functions in this research study (Willig, 2013). According to Parker (2014), reflexivity is an important aspect of research because the researcher perceives and describes the world from their perspective and through their lens. Thus, the position and influence of the researcher needs to be explicitly highlighted in order to ensure rigour and to provide context for the points raised throughout the study.

As the researcher, it is important to acknowledge my own racial identity as 'white'. Critical whiteness theory highlights the importance of acknowledging one's own whiteness and working against one's own white fragility and complicity in maintaining systemic forms of white supremacy (Van der Valk & Malley, 2019). Thus, while I have worked throughout the study to ensure that I was attentive to my own 'whiteness', especially so that it was not reproduced in ways which render it invisible or unproblematic (Applebaum, 2010); the reality remains that the deeply ingrained and embedded nature of whiteness as the normative basis of my own and other white peoples' thinking and behaviour is, admittedly, not without its challenges. I found this to be the case throughout my research journey, especially considering my own status as a researcher who has only just begun to introduce herself to the complexities and tensions of CWS and what this means for anti-racist allyship.

Therefore, I am cognisant of how my racial classification as the researcher could influence the ways in which the participants (the white LTS instructors) talk about race. Furthermore, I am cognisant of how, as a white researcher, interviewing white LTS instructors, I may (consciously or unconsciously) unintentionally collude in the reproduction of racialised tropes, stereotypes, or racially retrogressive discourses - perhaps creating racialised blind spots in the analytical work of this dissertation. Additionally, it also becomes important to acknowledge the whiteness of the participants and how this may result in potential 'awkward' moments in the data collection or analysis process. As such, it was noted that blind spots may occur where the participants and the researcher, both racialised as white, may try to navigate their discussions about race and whiteness by avoiding topics in an effort to feel more comfortable in the interview exchange. It should thus be considered that the results may have

in fact been different if the race of the researcher were different. This was considered and acknowledged throughout the research through the use of a research journal and in the research supervision process.

Parker (2014) explains that reflexivity is important because individuals notice and describe the world from particular positions. As such, it becomes crucial for the position of the researcher, as well as their influence, to be explicitly made because it ensures rigour and provides context for the claims that are made throughout the research. Therefore, Gough (2003) recommends that the researcher should keep a journal whereby they document their thoughts, decisions, experiences, and personal reactions throughout the research process. Thus, the researcher made use of a research journal in order to create distance from the research and to reflect and understand their influence on the analysis of the data, and more broadly, on the research process (Mortari, 2015).

Furthermore, personal reflexivity allowed and ensured that I critically reflect on the influences of my social background, assumptions, values, experiences, and practices which may shape my personal interpretations of the data and the research process in general (Willig, 2013). I am a white LTS instructor who occupies many of the same structural positionalities as that of the research participants. Therefore, this has played a role in the chosen area of my research and interest in researching and understanding the research question. In addition, I had to be cognisant of my understanding and interpretation of the data as I am a counselling psychologist in training. As such, interpreting the data as constructions instead of taken-for granted knowledge was something I had to be aware of because I am exposed to theories presented in my data through my formal training.

My identities as researcher and a counselling psychologist in training are another point of reflexivity as I had to continuously separate the two identities throughout the research process. As an intern counselling psychologist, I was conflicted in gaining knowledge through academia, but simultaneously critiquing and investigating the knowledge produced on this topic. Through being reflexive throughout the research process, I was able to realise the influence and impact which this research study had on me as an individual, professional and

swim instructor (Dowling, 2008). In addition, power relations and my positionality as 'white' allowed me to become aware of the influence it had on my subjectivity.

Epistemological reflexivity allowed me to reflect on my methodological decisions and the assumptions of the epistemological framework which this research is grounded in, social constructionism and whiteness theories (Dowling, 2008; Willig, 2013). Thus, by reflexively thinking about the methodological approach, I was able to reflect on the consequences of my chosen paradigm or approach on this research study and its findings. Throughout the research process, I was aware that the aim of this study was not set out to discover an underlying psychological truth about the racial perceptions and coaching approaches of white LTS instructors, but instead, understand that the findings would present as social constructions (Willig, 2013).

Furthermore, the findings of this research study were not understood as objective truth or facts but rather as constructions generated from the data collected with the researcher. As such, it is important to consider that my own language is a constructing version of the world, while preceding it with analysed literature and interviews. Thus, as the researcher, it is crucial to consider that my own work is not immune from the social process being studied. (Potter & Wetherell, 1987). The aim of discussing reflexivity as a crucial aspect of this research study was to create transparency, rigour, and to acknowledge my position throughout this research process (Burr, 2015; Doling, 2008; Ortlipp, 2008).

4.5 Ethical considerations

This research study will comply with the guidelines provided by the Ethics Committee of the Faculty of Humanities. Ethical clearance was obtained from the Postgraduate and Ethics Committee of the Faculty of Humanities, University of Pretoria before the collection of data on 12/10/2020 (REF: HUM038/0720). Permission to conduct the research was obtained from the swim school, as well as their instructors.

Participants were required to give both written and verbal consent for their participation in this study. The LTS instructors were given a participant information sheet (Appendix C), and

a written informed consent form (Appendix D), which they were required to fill out and return before the study was conducted. The information sheet given to the participant stated the purpose and nature of the study; benefits and possible risks of participating in the study; the participant's involvement in the study; the guarantee of confidentiality, anonymity, and privacy; how the data will be stored and protected and how the results of the study will be disseminated.

Furthermore, it was explicitly communicated to the participants and the swim school that the research conducted was purely focused on the participants personal perceptions and approaches and not on their organisations. It was emphasised that the LTS instructors would not be required to disclose to the researcher any confidential information associated with their affiliated swim school or the swimmers/clients they worked with. The participants were informed that the researcher would be the only person who aware of the identity of the participants. Although anonymity was not possible considering the nature of the research and contact with the researcher, confidentiality was guaranteed. Pseudonyms were used throughout the write up of the dissertation and presentation to protect the identity of the participants (Halai, 2006).

Personal identifying details were shared during the interviews. As a result, audio recordings have been retained only by the researcher in a secure electronic format which only the researcher has access to. However, anonymised verbatim interview transcripts have been stored electronically on a USB disc and kept securely. Moreover, as an intern counselling psychologist, I adhered to the Health Professions Council of South Africa code of professional conduct for psychologists throughout the research process. The data is stored in a secure manner by ensuring that all electronic documents are password protected. All hardcopy documents containing participant information is securely stored in the Department of Psychology at the University of Pretoria. Lastly, the participants received no monetary or material gifts for partaking in the study.

4.6 Concluding remarks

This chapter aimed to explain the methodology of this research study. As such, it included a review of the research question and theoretical point of departure. In addition, a detailed account of the steps and guidelines taken in the data analysis were discussed. An emphasis on reflexivity and how transparency and rigour was ensured was also accounted for. Lastly, ethical considerations which were relevant to this study were highlighted. This chapter provided insight into the methodological procedures and ethical considerations. The next chapter will present the findings of the data analysed and a detailed discussion will follow.

CHAPTER 5: DISCUSSION AND FINDINGS

5.1 Overview

This chapter presents the findings of this study. Thematic analysis was used to highlight the main themes taken from the interview data collected with the aim of gaining a rich account of the LTS instructors' racial perceptions and coaching approaches. As mentioned in Chapter 4, this study incorporated interpretations in the data analytic strategy to reinforce and deepen the analysis. Following the findings, consists a discussion of the themes elicited from the data. Figure 1 and Figure 2 below outlines the themes and sub-themes accordingly.

The main themes that will be discussed in this chapter are as follows: *stereotypes, whiteness, racial colour-blindness, and structural recommendations.* In addition to the identified main themes, overarching themes such as *understandings of race and coaching approaches* as well as sub-themes were identified which will be highlighted and explored. In line with the thematic analysis methodology, an overarching discussion of the literature and theory supporting, confirming, or disconfirming the findings will be presented. Finally, this chapter will conclude by providing a brief summative overview of the discussed findings and summarise the identified main themes, overarching themes, and sub-themes.

5.2 Themes and discussion

The next section will analyse and discuss four main themes and two overarching themes, along with their associated sub-themes for each of the main and overarching themes. Given the complexity and depth of the following discussion, the neo-classical image of four pillars supporting the roof of a building was used in depicting a summary of the main themes and overarching themes. *Figure 1* represents the metaphorical scaffolding in which this discussion will be structured upon. As such, each of the four pillars represent each of the main themes which 'support' and make up the white LTS instructors' racialised perceptions and coaching approaches of PoC in learning to swim. As mentioned earlier, these include *the stereotypes, whiteness, racial colour-blindness, and structural recommendations.* The depiction further helps illustrate the foundational nature of the identified overarching themes of *the*

understandings of race and *coaching approaches* that connect and ground the main themes in supporting the overarching research problem of exploring the racialised perceptions and coaching approaches of white LTS instructors in South Africa.

As the overarching themes reach across, permeate, and connect the primary main themes, they are argued to act as the cementing foundation upon which the other main themes can stand to support the overall phenomenon of the racialised perceptions of white LTS instructors about swimming skills in PoC. The use of the neo-classical imagery was therefore considered appropriate as it directly connects to the running use of a metaphor and myth in explicating the racialised perceptions of white LTS instructors. The image here is thus argued to provide a tangible depiction of the underlying structure guiding this research study and graphically represent how the different main themes and overarching themes may be connected.

Figure 1: A visual summary in the form of a graphic depiction of the four main themes and two overarching themes that were drawn from the analysis.
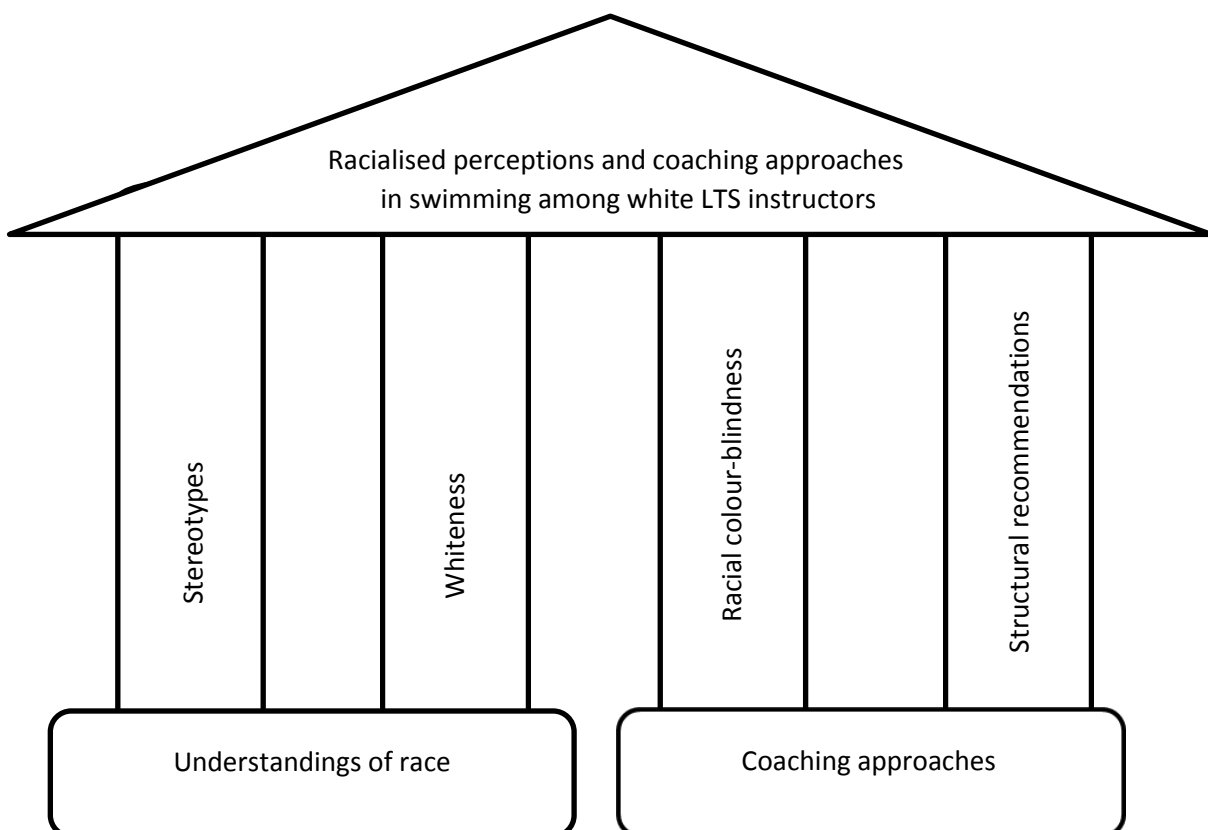
The table below outlines the different main themes along with each associated subtheme for that specific main theme.

Figure 2: A summary of all the main themes, overarching themes and their associated subthemes identified within this research study.

Main Themes	Sub-themes
1. Stereotypes	1. Physiology 2. Fear 3. Access
2. Whiteness	4. The standard of whiteness 5. White privilege 6. Subtle whiteness
3. Racial colour-blindness	7. White Fragility 8. Perceptions excluding race 9. Fear is not associated with race
4. Structural and institutional recommendations	10. Representation of PoC in LTS course 11. Assisting with swimming skills

Overarching themes	Sub-themes
5. Understandings of race	12. Race as biological
6. Coaching approaches	13. Stereotypes informing coaching approaches 14. The very basics

5.3 Stereotypes

A stereotype in this research study refers to the information people carry about the socially constructed roles and traits that certain racialised groups generally occupy. This distinguishes racialised groups from others and it represents the social perceptions about certain

characteristics and skills presumed to be shared by everyone racialised in that group (Jones et al., 2013).

Responding to questions regarding whether the participants perceive a swimmer's race to influence their swimming skills, all six participants reflected on the stereotypes surrounding swimmers of colour, proceeded by their explanation in agreement or disagreement to the stereotype. The term stereotype was specifically used to illustrate the racial(ised) beliefs and ideas which the LTS instructors held about swimmers of colour. At its core, this theme illustrates the interpretation that social constructions and stereotypes of swimmers of colour persist and are followed into the water. These stereotypes are largely centred around the sub-themes of (1) physiology, (2) fear and (3) access. As an umbrella excerpt for this theme, one of the participants, Tamzin, explained that PoC are perceived as the stereotypes associated to them, where they may not hold true, but have a significant influence on the ways in which race is socially constructed and implicated in learning to swim:

> "The swimmers of colour are disadvantaged because they are **<u>simply just perceived as this stereotype</u>**."

5.3.1 Physiology

Drawing on the stereotype of physiology, this sub-theme was identified amongst most of the participants' reflections on their coaching approaches with differently racialised bodies as well as with their racialised understandings of these bodies in the water. Nearly all of the participants reflected on their understandings of race and its implication in water skills by emphasising that differently racialised bodies have different abilities to acquire swimming skills as a result of their physiological stereotypes. This was interpreted to reflect the beliefs and ideas surrounding the ways in which physiology according to racialised groups is implicated in the acquisition of learn-to-swim skills.

In this regard, participants used physiology as the reason for which the stereotypes exist that PoC cannot 'master' swimming skills or to support their racialised perception stating

that PoC's bodies limit their swimming abilities. Participants illustrated this understanding by conceptualising swimming skill in relation to specific racial groups body types as a factor influencing their perceived difficulty in learning how to swim. Illustrating this, one of the participants, Darielle, reflected on physiology as a reason for the stereotype that PoC have greater difficulty in learning how to swim.

> **"**Or maybe their physiological adaptations so whether they flat footed, flat footed <u>like hunter gatherers</u> or. Yeah, just their physiological differences, <u>compared to other people,</u> you know, other races".

Similarly, Amy shared her perspective on the ways in which race is implicated in learning to swim by explaining how she perceives race in terms of swimming below:

> "(**) So I think I actually perceive (*) race more in terms of (*) the challenges each race presents to me, especially in terms of ↑body type↑. So a lot of my African children have a very high muscle mass, and a very high bone density and battle to float and a lot of the (**) more Indian community, they tend to have even <u>lower muscle tone</u>. And these are just **generalizations**"

Although the participants acknowledge that they are making generalisations about the physiological implications in differently racialised bodies as factor limiting their swimming skills, they continue to use these stereotypes. Stereotypes prompt individuals to perceive characteristics associated with certain racialised groups. Thus, once a stereotype has been made about a racialised group, people tend to judge individuals racialised in such a group in terms of such a groups standards (Schneider, 2004). In the above-mentioned excerpts, it can be seen that the participants are aware of their perceptions as generalised and racially stereotyped, however they still perceive swimmers of colour according to their associated physiological stereotypes regarding their progress in learning to swim.

Along the same lines, Amy later emphasised that racial implications in water safety are perceived by her as a result of the differently racialised body types by giving her example that when teaching PoC to do a mushroom float, which is a floating position where one curls up into a ball, drawing their legs to their chest, bracing them with their arms (Keller, 2021):

"**we've only ever used it with African kids**. We **have never had t**o teach a white or an Indian kid to float like that".

Darielle and Amy's racialised perceptions of the ways in which race is implicated in water safety and learning to swim is largely attributed to physiology, with specific stereotypes regarding different racial groups body types and their skills and ability to 'master' swimming skills. Their responses highlight the stereotype that 'black' bodies cannot swim effectively or float, which is a perception dated back to colonial era constructions of 'black' bodies (Allan & Nickel, 1969; Wiltse, 2007). As such, their reference to physiology in differently racialised bodies highlights how race continues to be perceived, in the modern day, as physiologically different.

Furthermore, another participant, Tamzin explained that although she understands physiology to have an effect on swimming skill, she does not believe the physiological influences to be attributed to any specific racial group. She proceeded to mention that she has worked with other instructors who do however perceive certain racial groups to have racialised body types which affect their swimming skills by explaining that:

> "so (*) I remember the one instructor that I used to work for, she would say like "this little Indian boy has come in today and he's very scared, normally Indian kids are very scared, and they can't kick for long because they are skinny" which was a ↑little bit weird↑ because every race has kids that are skinny and weak."

Later on, Amy preceded to mention that she would not profile swimmers according to race, however it was previously and explicitly maintained that she perceives race in terms of the challenges each racial group's body type presents to her. She continues to then explain that through an assessment she is able to differentiate, but her general perception, is still based on physiology according to racialised groups:

> "we come across **all children** who happen to be high muscle masses and **all children** who are more [obese]… So from that point. Once I've done the assessment, I then actually know where I stand and **then I would not particularly** profile children according to their race."

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Therefore, the socially constructed stereotypes existing about the skills and/or ability for differently racialised bodies to swim influences the perceptions which these white LTS instructors have about PoC's performance in the water. However, Amy acknowledges that although she understands the physiology of different racial groups to affect their skills to swim, she does not allow this understanding to affect the coaching approaches with differently racialised swimmers as an assessment would be conducted.

Additionally, Tamzin raised a point in her interview to mention that these physiological beliefs about PoC in the water are stereotypes which tend to affect the ways in which PoC perceive and are perceived in the process of learning to swim:

"The swimmers of colour are disadvantaged because they are **simply just perceived as this stereotype.** "

Research by McFarland (1968) and Allan and Nickel (1969) has supported this argument raised by Tazim, concluding that race has no inherent effect on the ways in which PoC learn to swim. Rather, swimming skill has been attributed to the socially and culturally informed relationships that PoC have with water and learning to swim environments.

The excerpts shown above reflect the importance of acknowledging how the social constructions and stereotypes surrounding different racialised body type's swimming skills in light of how the LTS instructors understand race tend to be implicated in learning to swim. The reviewed perceptions and understandings that the white LTS instructors reported, reflect an underlying tone of agreement which identified that racial background negatively affects their skills in learning to swim and that PoC are not 'suitable' for swimming (Allen & Nickel, 1969; Desai & Veriava, 2010). Furthermore, it is implied that different kinds of racialised bodies are not able to swim, resulting in racial stereotypes. Theoretically, the shared responses reveal that this sample of white LTS instructors' racial perceptions of PoC in the water are socially constructed and (re)produced by the ways in which they understand differently racialised body's skills in the water. These findings thus confirm that this group of white LTS instructors attribute physiology as one of the reasons to explain how race is implicated in learning to

swim. The participants perceptions are thus confirmed to have been influenced by the existing racial tropes, myths and stereotypes surrounding PoC which may act as a barrier in accessing LTS programmes (Waller & Norwood, 2011).

5.3.2 Fear

A second characterisation of the stereotypes that became evident from participants' accounts was the belief that a *sense of fear* is common in PoC when learning to swim and as such, is implicated in the acquisition of swimming skills. Participants reflected on the influence of fear as a common stereotype for swimmers of colour, often perceived by the white LTS instructors as inherent or attributed to the limited access to swimming. Reflecting on the ways in which the participants preconceive PoC before they enter the water, Darielle responded that:

> "I think, (*) as I generally make that Snap, <u>snap judgment</u> that this might be a difficult child to teach, or (*) that their progress is going to take longer than the other children (the white children)"

Furthermore, Jennifer maintained that she holds a preconceived belief that PoC are generally more fearful in the water when she responded that:

> "I wouldn't say that I know what differently racialized bodies swim like in water, but I definitely do sense a <u>fear </u>that is more common in people of colour."

Stereotypes have prompted these LTS instructors to perceive characteristics such as fear associated with people racialised as black when learning to swim. This results in the instructors making judgements and generalisations to individual PoC in terms of the group-based stereotype that PoC are more fearful of learning to swim where this may not hold true on an individual level (Jones et al., 2013). Additionally, fear as a stereotype mentioned by most of the participants has also been attributed as something that has been passed down by generations and instilled in the child of colour who is learning to swim. As such, Darielle reflected that this fear exists in PoC because:

"I do feel like children of race, sometimes have a more negative and fearful based approach to swimming, as in that could be brought on <u>by the parents</u> or that fear could be directly from their parents."

Trudy and Amy also perceived that fear as a stereotype exists in PoC regarding swimming as a result of their parents being fearful of the water as they had never been exposed to swimming and water safety when they shared their understandings that:

"The only time I see it is if the <u>parents have a fear</u> of the water, and they pass it on to the child, and then they have a fear for the child. But its more so the parents fear… Then they <u>instilled that fear in their kids</u> …" - Trudy

"Very often, children whose parents say **they can't swim** and are scared of water <u>haven't necessarily been exposed to water</u>. And so their fear of water is a learned response from their parents saying you can't swim…" – Amy

In addition to the above explanation for the stereotype that PoC have an inherited fear from their parents when learning to swim, Amy further explains why she believes this stereotype exists and where the fear from the swimmer's parents arises from:

"A lot of the times children have been **told you can't swim**. And it generally does happen with children from previously disadvantaged backgrounds **who have no access to swimming pools** and a lot of those children have been taught, things like rivers are dangerous, and have associated the river being dangerous with water being dangerous."

In an attempt to elucidate and conceptualise this reported sense of fear in PoC and stereotypes surrounding the commonality of fear in PoC in learning to swim, the concept of social constructionism becomes increasingly useful. Social constructionism is thus used as the theoretical framework in which these stereotypes are socially constructed and form the racial(ised) perception of the belief that PoC feel about learning to swim. The stereotypes regarding the fear instilled in PoC around learning to swim have been perceived by some of the participants as a result of the effects of the limited access which PoC faced during the Apartheid regime (Bezuidenhout, 2011). As such, a stereotype exists and continues to exist in the responses of the participants that PoC are more fearful of water than their white

counterparts as a result of the latter being exposed to the water, private pools at home, and having parents who are not fearful of the water (Myers et al., 2017; Hylton et al., 2015).

Some of the participants also attributed the stereotype of PoC to be more fearful of and in the water as a factor which influenced their coaching approaches. As such, Jennifer mentioned that:

"There have been instances where due to the fear that is experienced by a person of colour, my teaching techniques have had to change **drastically**."

Other participants, Trudy and Tamzin, argue that fear of swimming is not only associated with PoC, but rather that regardless of race, fear is implicated in learning to swim. However, their perceptions demonstrate the overlap between fear in all races but the most common attribution of fear as a stereotype in PoC when learning to swim. The two participants reflected:

"Yeah, unless it is a fear, but then I mean ↑I'll just treat them slightly differently in the water↑. Maybe not making them put their face in so much and, yeah, until they get over that fear. [But even the white kids]. Some of them have the same fear." – Trudy

"(*) Like I say there's kids in every race that struggled to swim or are scared of water or whatever but, it is (*) <u>more often than not</u>, either [black kids] or coloured kids or swimmers of colour in general." – Tamzin

A few of the participants also attributed lack of access and South Africa's Apartheid laws and regulations (Bezuidenhout, 2011) as another explanation for the stereotype that PoC are more fearful in the water when learning how to swim. According to Dino, Africans are more fearful of the water as a result of their limited and restricted access to it:

"Most Africans **are more scared of the water** and I think it is because of that lack of access to training or access to water or safety and water and so on. So I think therefore <u>I do notice in general</u> that there is more of a fear."

Darielle further reflected on the comparison of the exposure white people have with water as opposed to PoC as a possible explanation for this stereotype:

"They could be brought up with this, this unfamiliarity concept and that leads to kind of uncertain anxiety, fear-based thinking. Whereas white children could have (*) could have grown up with being around water or going to the beach, you know, all of those kinds of environmental factors."

Lastly, Amy attributes the stereotype that PoC are more fearful in the water with regards to the access and exposure PoC have had with the water. She emphasises how any body of water elucidates fear in PoC because being submerged in it is generally uncommon among PoC:

"There's a few African children who have come to swimming lessons who've never been in a bath. So they usually have been washed [in a bucket] or a large basin … so then being presented with this huge body of water as a swimming pool is **quite frightening** to them because they have never actually been submerged in water."

The above shown extracts clearly illustrate the impact of fear on the stereotype that PoC have greater difficulty in learning how to swim. According to a study conducted by (Hylton et al., 2015; Davis, 1999) with swimmers of colour, the stereotypes identified here surrounding fear were found to be one of the central and contributing factors for the high limited swimming skills and drowning prevalence in PoC, as well as for the underrepresentation of PoC in swimming. This literature aligns with the participants responses by highlighting how racial stereotypes are produced and persist through the perceptions of the instructors in the water. It should be noted, that according to the above-mentioned literature, these stereotypes may result in harming the interests of PoC in learning to swim and may also influence their experiences and access in the sport of swimming. Thus, this theme answers the research question regarding the white LTS instructor's perceptions of PoC in the water, as they perceive PoC to be more fearful in the water generally, and also in comparison to their white counterparts.

Additionally, the participants responses reflects the literature in which Irwin et al. (2011) examined the fear of drowning among African American youth and their caregivers as a possible variable associated with limited swimming skill. The conclusions of the study were aligned with the beliefs of the participants, that there are significant racial differences with

regards to the fear of drowning in PoC compared to people racialised as white. Thus, the participants have different expectations for swimmers of colour as confirmed by their responses that fear as a stereotype affects their skills in learning to swim.

5.3.3 Access

The final sub-theme that was identified from the participants responses to the question around their understanding of the ways in which race is implicated in learning to swim may be characterised by using the word 'access' because they explicitly attribute the stereotypes of PoC in learning to swim to the fact that PoC have limited exposure and historically restricted access, if any, to bodies of water. This sub-theme therefore sought to capture the association of the ways in which stereotypes are perceived and understood to exist through the perceptions of white LTS instructors. Jennifer reflected that the socially constructed and existing stereotypes surrounding PoC in learning to swim have influenced her perceptions and preconceived ideas of swimmers of colour, which she argues are a result of the limited exposure to these bodies of water:

> **"**It's definitely a stereotype that I think defines these expectations. So there's always a stereotype that people of colour don't know how to swim, like I said, is that they, they are never introduced to it because it's not part of the culture. It's not one of those essential life skills that they need to know."

Furthermore, Amy and Jennifer both explain that 'white' swimmers, compared to their 'black' counterparts, are perceived to be more familiar with water as a result of their exposure to swimming and bodies of water:

> "A lot of our white children do have more access to swimming pools, they tend to start swimming more familiar with water.' – Amy

> **"**So, they aren't as exposed to the water as a white family would be, and therefore it doesn't become as important or as necessary for them to obtain this life skill as it would for a white family." – Jennifer

Jennifer also expressed her understanding of the stereotypes and perceptions of PoC in the water as being attributed to the amount of exposure that PoC have with water and

swimming as opposed to white people. She emphasises that PoC do not have access to pools and that they were never awarded the opportunity to learn how to swim:

> "So how I know (*) that a white child is being exposed to swimming at a young age because their parents most likely have a pool at home... Whereas if a person of colour is coaching another person of colour they could possibly say: 'Okay, well, I know that you are coming here because you don't have access to a swimming pool anywhere else...'"

Highlighting another stereotype related to access and exposure are the responses of Amy which highlight her perception of the ways in which PoC "wipe their faces" and do not like to breathe in the water because they have little to no exposure with submerging their faces in the water:

> "Well, I have noticed that more swimmers of colour do that <u>'wiping face action'</u>…They are very often being washed down in a bucket [with a cloth] so more children of colour do tend to wipe their faces and **more hesitant to do breathing** and put their heads in as opposed to, children who have been exposed to water."

Stereotypes as a result of access and exposure to bodies of water fundamentally reflects the effects of the apartheid separation and sport laws regarding exclusion for PoC (Bezuidenhout, 2011). The restriction to access and exposure reflects a 'reason' for the participants to explicitly attribute the stereotype that PoC have greater difficulty in learning to swim and adjusting to the body of water, to political and historical factors. As such, participants do not deny the stereotypes and the ways in which they influence their perceptions, but rather use it as an explanation for the persistent racialised beliefs.

Summatively, the theme of stereotypes for the inability of PoC to learn how to swim as attributed to fear, access and physiology illustrate the core reasons which most of the participants highlighted as a result of the ways in which race is implicated in learning how to swim. The findings here speak to the social constructions and long held beliefs of PoC in the water. Moreover, the findings highlight the reasoning behind the racial(ised) perception that PoC have different understandings and abilities in the water, based on reasoning of historical, biological, and generational influences as a result of access and fear associated with bodies

of water. Therefore, these findings reflect an implicit awareness of the stereotypes associated with PoC's ability to learn how to swim, and an awareness of the racial stereotypes which persist, whether the participants agreed or disagreed with the identified stereotypes.

5.4 Whiteness

Tying into the stereotypes which influence and are reproduced by the participants, is the next main theme, whiteness. This theme is centred around the ways in which whiteness has been implicated in the responses and racial perceptions of the white LTS instructors. This main theme was primarily identified from participant's answers and experiences of the ways in which swimmers of colour are perceived in the water and responding to the question of 'do you have different expectations of differently racialised bodies in the water?' and details participants' perceptions of the ways in which it may affect swimmers of colours motivation in learning to swim. As such, this main theme closely follows participants' subjective experiences in coaching differently racialised bodies and seeks to provide an answer to the outlined understandings of critical whiteness and critical race studies in relation to the practice of water safety. Therefore, the following discussion follows participants' answers and interpretation of their perceptions and socially constructed understandings regarding PoC in learning to swim. Furthermore, this integrated discussion highlights participants' racial perceptions, while critically reviewing them in relation to the political, cultural, and social factors which have presented to reinforce their perceptions (Owen, 2007).

5.4.1 The standard of whiteness

This sub-theme was identified in response to participants' giving answers to a broad range of questions pertaining primarily to two things; their expectations for differently racialised bodies in the water, and whether they perceive a person's race to influence their skills to swim. As such, participants reported accounts of either explicitly or implicitly comparing swimmers of colour against the skills of their white swimmers. These views informed the image of comparing swimmers against the standard of their white counterparts as superior. According

to Yancy (2016), the lived experiences of PoC are erased by the conceptualisations of the 'black' body through the imagery of the 'white' mind which has great power in the continued oppression of PoC (Dermirtürk, 2009).

Reflecting on the expectations of differently racialised bodies in the water, Jennifer explained her perceptions about the swimming skills of differently racialised bodies when learning to swim. She answered:

"When I see a person of colour for swimming, I almost already know what their ability is going to be compared to when I see a person that isn't of colour that's going to swim. I can differentiate between their abilities so I could almost say that the one would be more capable than the other."

In addition, Jennifer further explains how these expectations come through in her coaching approaches:

"I'd almost push the person that isn't of colour, a little harder because of this stereotype that I have that their capabilities are greater than the person of colour."

Jennifer's account reflects how her expectations for differently racialised bodies have been influenced by the 'white gaze' and reinforced by attitudes of whiteness as the standard to which swimmers of colour are compared against when learning how to swim (Yancy, 2016; Collier, 2005). Shortly after, Jennifer's reflection reveals that she is aware of her expectations as unjust, she however, continues to explicitly define her expectations for swimmers to be racially premised:

"It's not always right to have those kinds of expectations but I definitely do have them. *Uhm I don't know*, with a person of colour, I sometimes think the expectation is to know the basics of how to swim and how to be safe in the water, whereas a person that isn't of colour, I think the expectation *for themselves as well as to me is a lot higher*, or they might want to compete one day."

Additionally, with the view of white swimmers having greater skills to learn how to swim and essentially, 'master' the water as compared to PoC, Darielle explains how white swimmers are 'not of race' and further compares them as a tool for motivation and comparison in which PoC may learn how to swim:

"(**) Having the group of different kind of [racial bodies], it kind of does motivate them more because if one child is able to do one thing that (**) child of race isn't able to do. They'll generally learn from that child better."

Drawing on the above-listed reflections, it is evident that most of the participants compared their expectations for swimmers of colour against the skills and abilities of their white swimmers. Thus, it can be supported that these findings align with the literature by Collier (2005) which underscores how comparing PoC to the 'standard of white' people reinforces whiteness and white ideologies. Furthermore, the preconceptions about the skills of swimmers initiated that they understand white people to have greater swimming skills. Moreover, the following interviews emphasise how this ideation has filtered through on a structural and competitive swimming level.

In the excerpt below, Amy's expectations for differently racialised bodies reflect and support the framework which whiteness studies provide that extrapolates that white people believe they are not a part of race when they are actually actively invested in white racial production (Lipsitz, 2006; Thandeka, 2009). Amy answered the following when using the quota systems to explain how different expectations may affect the motivation of swimmers of colour:

"When you are awarded something that you **haven't actually achieved**, I think it undermines your **inherent motivation to work hard** in order to improve. So, in my personal opinion I actually believe it lowers the standard of swimming amongst children of colour, because they only have to be the **best child of colour to make the team and not the best swimmer to make the team**."

Additionally, Amy continues in her response to include that the PoC are compared to a 'white standard' level of swimming:

"They are **now being compared to the best**, which is generally their white counterparts…"

Drawing on Amy's reflections, there appears to be a direct relationship between the level of performance and the standard of whiteness in learning to swim as a dominant perception by the participants. Therefore, these reflections directly relate to the research aim in that they highlight the participants understanding of race and how this understanding

influences their coaching approaches. The emphasis on this 'standard of whiteness' further highlights the importance of understanding how white people in South Africa no longer hold an overtly dominant political position, however, the reinforcement and promotion of whiteness ideologies, from the apartheid era continue to prevail and mould social relations, specifically the ways in which a 'white standard' continues to prevail in water safety (Collier, 2005).

Additionally, it is also found that 'white' in swimming is perceived as 'the best', highlighting how the racial perceptions of the participants may be understood in terms of the looking-glass self-principle which states that people's self-concept is developed based on their perception of others' judgement of them and that people behave according to these perceived expectations. As such, the racial perceptions found in the responses of the participants may be considered on the lines of this principle, understanding that this comparison of PoC to the 'white standard' may significantly affect the ways in which they perceive themselves, and their swimming skills (Sinigaglia & Rizzolatti, 2011).

5.4.2   White privilege

Closely reflecting on some of the reviewed contestations of swimming generally deemed as a dominantly 'white', elite sport and coupled with a historical chronic lack of swimming facilities for PoC (Mwrigi, 2010), the next sub-theme primarily speaks to the dimensional and multifaceted nature of the ways in which white privilege consciously or subconsciously exists in the perceptions which the participants hold about differently racialised swimmers. More specifically, this sub-theme seeks to uncover how white privilege continues to influence the coaching approaches of white LTS instructors.

Participants repeatedly described swimming skills as a result of access to bodies of water as well as the ripple effects of the separation of amenities as a result of the apartheid regime (Barbour, 2011). Moreover, some participants raised the issue of spatial location and socio-economic geography which represents the ways in which white dominance is reinforced without overtly excluding PoC (DeLuca, 2013). Jennifer's words below highlights the socially

constructed preconceptions which some of these white LTS instructors hold that people

racialised as white have an inherent skill to 'master' the water:

> "Whereas when it's a person that isn't of colour, I just assume that they're used to that. That they're comfortable with walking into the pool by themselves, are comfortable with getting in and starting the lesson."

Additionally, Jennifer continues to explain that she believes that water safety is

essential for white people whereas PoC do not view water safety as essential because they

were never allowed the privilege to such amenities:

> "A white family … they go on holidays to beaches … So it is <u>very important.</u> Whereas (**) a person of colour…they weren't allowed to be by the public swimming pools, they weren't allowed to, *they didn't really have access to any sort of recreational activity* that included … a body of water and I think once you've grown up in that sense that you didn't have it before, I think it becomes traditional or more cultural that it's not a need in your life and you haven't been (**) ***<u>brought up with it</u>***, if I can say that."

Jennifer later reflects on the limited access to water safety for PoC and highlights that

white people are privileged in the sense that swimming amenities are more accessible. She

further highlights swimming to be elite by noting that:

> "Very likely <u>to not have</u> swimming pools in the area as commonly, as you know white suburban areas have. I mean there's a swimming pool in almost every household, in (*) predominantly white areas, in private schools, ↑the kids are offered↑ swimming lessons within schools."

Similarly, Dino explains how socio-economic status, education and race all are

implicated in water safety:

> "So, if somebody is of colour and they come from a slightly more impoverished (**) background or they weren't as [brought up] as the particular typical white person where they had education or so on or higher-level education."

Similar responses were also highlighted by Amy who mentioned the privilege of access

to swimming amenities leaves PoC to be more disadvantaged than their white counterparts

with regards to water safety. However, she also maintains that water safety is a privilege,

which she has found PoC take more seriously as a result of having such limited exposure to

it. In the excerpt below, it is perceived that white people are privileged in the sense that they are more familiar with water than PoC:

> "A lot of our white children … tend to start swimming more familiar with water…I think access to swimming pools amongst our African community, Coloured and Indian community is <u>limited</u> and I think that their (*) parents can't swim or haven't had access and therefore, I now find that there is a <u>great push</u> from those parents to give their children something **they never experienced**."

Amy further emphasises how she perceives her swimmers of colour, as well as their parents to consider swimming to be a privilege, whereas her white swimmers do not necessarily:

> "A **privilege** to be able to teach your children how to swim and ensure that they are safe."

This idea was also noted in Jennifer's interview when she said:

> "We almost take it for granted that you know when your child turns three you **will enrol them to learn how to swim**. I feel like in the other communities this idea is <u>still emerging</u>."

The participants allude to the fact that white people have societal privileges which are unearned and continue to benefit them which are not shared by many PoC, evident in their responses about their perceptions that white people are more comfortable with and have greater skills when learning to swim (DiAngelo, 2012). While most participants consciously or unconsciously reflected on learning to swim and water safety as a white privilege, some of the participants reflected on how the privilege for white people no longer exists. The excerpt below, in an interview with Trudy, highlights this:

> "But the areas here, [I mean the white can also not afford] to send their kids for swimming and there are ↑still a lot of white kids that drown↑. Because they **just can't afford**, I mean you know that swimming lessons are expensive."

Her statement was further emphasised later on when she mentioned that:

"Some schools do [not have access to pools and there are a lot [more coloured] and white people are at those schools so if they can teach them basics to swimming from a young age then that will help."

In addition, Amy expresses a sense of reverse privilege and comparison of the 'black' body against the skills of the 'white body' in her response that swimmers of colour are only selected as part of the swim teams because of their race and not because of their swimming skills. Here Amy refers to the quota systems which exist as a result of the implementation of affirmative action policies (Cloete, 2005):

*"When swimming teams are selected at high level… there is a quota system for teams. A lot of the children find it **incredibly demotivating** because they very quickly figure out with swimming, that they would were selected because of their race."*

Drawing on Trudy and Amy's responses, it can be noted that there was a sense of 'reverse privilege' and obliviousness to the concept of white privilege as a result of affirmative action. According to Jansen (2009), white South Africans experience this as a sense of loss of whiteness or white privilege, claiming that these policies have resulted in 'reverse discrimination' (National Conference of State Legislatures, 2013). This literature supports and aligns with the findings of the participants responses.

Alternatively, Tamzin highlights how she perceives white privilege by the parents of her differently racialised swimmers when responding that:

"A lot of the time if the white child cries, the parent will take them out of the water, and that's it, that lesson is done or whatever. But (*) like, black parents are normally just like 'no you will stay in the pool' because you know for them it's just, well I feel like those parents they just, they are grateful that you are there in the water"

Similarly, Amy mentioned that swimming is seen as more of a privilege by PoC than white people:

"I **don't** have to market swimming, (**) as seriously, to white parents, as I do to parents of colour."

Moreover, Jennifer further supports this argument by explaining that it is 'normal' and expected of white communities to learn how to swim as opposed to black communities where it is considered a privilege to do so:

> "I see that with my own family so whenever swimming comes up in a discussion, it's always, I learned how to swim when I was little, so you have to learn how to swim. And that is, again, a cultural aspect of a white community."

While most participants identified that swimming is seen as a privilege for their swimmers of colour, most of them did not explicitly recognise their own white privilege. However, they did raise points about the limitations PoC face with regards to accessing bodies of water which they perceive as a factor in which PoC view swimming as a privilege. In fact, one of the participants reflected on the idea that white people no longer have white privilege and that access to swimming facilities or water safety programmes has become limited for them, implying 'reverse discrimination' as a result of the implementation of affirmative action policies (National Conference of State Legislatures, 2013).

Furthermore, this subtheme of white privilege finds that whiteness as a location of structural advantage persists in the perceptions of the participants, which appear invisible and are usually unmarked (Frankenberg, 2001). These findings not only support and highlight the ways in which social constructions of race are peculiarly implicated in learning to swim, but also highlights the ways in which white dominance prevails through the perceptions of these white LTS instructors. Participant's reflections thus confirm and qualitatively contribute to the ways in which social constructions of PoC in swimming influence the ways in which whiteness and white privilege persist in the water and essentially affect their coaching approaches thereof.

5.4.3 Subtle whiteness

Whiteness is known to be notoriously 'subtle' because it is understood to be invisible to white people as it is implicit or unconscious, but also because they often choose not to see it. Whiteness becomes problematic because it is visible to PoC and constantly challenges their

humanity (Owen, 2007). As such, *subtle whiteness* submerged as a sub-theme in order to explicitly acknowledge the ways in which the participants presented with 'subtle' whiteness. Closely reflecting on the way's whiteness is portrayed in the responses of the participants, this sub-theme primarily speaks to the ways in which the participants perceive their differently racialised swimmers by specifically focusing on how these perceptions are underscored by subtle forms of whiteness. Participants reportedly described that they consciously try to avoid the ways in which their whiteness persists in the water and subsequently, changes their coaching approaches. In fact, some of the participants maintained that they are afraid of the ways in which their whiteness may appear when they are not aware of it (Guess, 2006).

Jennifer explains in her interview that she is aware of her different expectations for swimmers of colour as opposed to her white swimmers, however, she emphasises how she is more vigilant and aware of how her whiteness may occur when coaching:

"A line needs to be drawn in where you show it, and where you just feel it internally, so it might be the case where I am more vigilant, but I need to know that I need to control how I address the situation … especially if it is in a group, or mixed class where they then see how one person is being treated versus how they are being treated."

Additionally, Jennifer explains how her whiteness is implicit and that she is unsure of how to address the ways in which it is shown:

"My biggest issue with this is that this is coming from an internal thing, you as an instructor, **no one has told you** to treat the situation differently"

Tamzin also explains how she is afraid that her whiteness is subtly and unconsciously reflected in the water:

"I feel like it's not out there you know it's like these <u>subtle things</u> that I feel still come through. Like below the surface kind of thing. It's just a simple thing like an instructor, turning their back on a white swimmer because they have more faith or are more confident that the swimmer will be okay, versus a black swimmer, who they feel will drown if they're not watching them … when that <u>may not be the case."</u>

Contrarily, to Tamzin's previous response, she explains that she is afraid that her coaching approaches would be regarded as racially discriminatory because she used to refer

to her swimmers as 'monkeys'. This statement has significant historical weight because comparing people who are racialised as black to monkeys has a disparaging simian (representing monkey's/ape's) history. According to Hund and Mills (2016) animalization remains a malicious and effective form of dehumanization and racialisation. More specifically, simianization (comparing humans to apes) was used to dehumanise people and, as such, historically manifested as a form of racism.

In a similar scenario, Tamzin referred to the scenario where the global retailer 'H&M' released a racially sensitive advertisement whereby a child racialised as black modelled an H&M hoodie with the slogan "coolest monkey in the jungle" posted on their online platform (Mabuza, 2018). The image created an uproar on social media and described it as 'racist'. As such, the participant explained that she did not previously think of calling all her swimmers' monkeys to be racially discriminative but, rather because they are tasked to swim along the wall like monkeys. However, as a result of the above-mentioned outbreak, the client reports that she would have to be aware that she would now have to put in a conscious effort so as to not subconsciously discriminate her swimmers of colour:

> "I had to **kind of change the way that I was taught** … it was becoming a **problem in society** or whatever, in people's lives. I didn't think of it as racist or anything but because of the whole thing, I had to be careful and I felt scared that I would slip up and say it accidentally."

The findings discussed in this subtheme confirm and echo the ways in which subtle forms of whiteness persist in the perceptions of the participants in this research study. As such, it confirms the functional property of whiteness which states that whiteness defines a racialized perception in which white people understand themselves and their social world (Owen, 2007). This is reflected in the responses that they have experienced a loss of white privilege. According to Jansen (2009) white South Africans experience emotions of loss and change by the affirmative action policies. Furthermore, race as implicated in water safety is also confirmed through the responses that explain how some of the participants are not aware of the ways in which their whiteness persists in the water. Thus, whiteness is normalised and

invisible to white people, and is thus embodied through their perceptions but also their coaching approached with differently racialised bodies. Lastly, it becomes important to acknowledge and highlight these subtle forms of whiteness because it is the underlying mechanism that maintains a racist system, and not acknowledging whiteness contributes to the permanence of race and racism (Allen, 2001; Leonardo, 2009).

5.5 Racial colour-blindness

The colour-blind approach aims to prevent prejudice and discrimination through the belief that if people or institutions do not acknowledge or notice race, then they cannot be viewed as racially biased or racist (Apfelbaum et al., 2012). Racial colour-blindness is rooted in the belief that racialised groups should not be considered when making decisions or forming impressions. The term is used to explain the standpoint in which racialised categories are avoided, not taken into account, or even noticed (Apfelbaum et al., 2012). The theme of colour-blindness encapsulates a critical stance to the research findings as the participants account of being 'progressive' by not acknowledging race or 'colour' in terms of the ways in which they understand and perceive race and its implications in LTS skills. It also highlights how social constructions of race are acknowledged, however disregarded in the participants racial perceptions.

According to Galbin (2014), social constructionism focuses on investigating the social influences on individuals and communities. However, this sub-theme takes a different stance towards these racial constructions and whiteness theories by discussing the findings of moments where participants portray a colour-blind approach to understanding race. Furthermore, this sub-theme is interrelated with CRT as it explores the themes pertaining to race because it is believed that such themes preserve the privilege of white people and is concerned about how race functions in the everyday social world (Dixon et al., 2004). As such, the themes pertaining to race in this sub-theme are viewed as highlighting and creating awareness of the subtle ways in which white privilege is (re)produced, even when the discourse avoids race as a factor.

This sub-theme underscores how whiteness and racialised perceptions are socially reproduced despite the participants' good intentions, knowledge of structural racism and overtly colour-conscious ideology (Hughey, 2007). In this regard, it also becomes important to be aware of how race operates in society where some participants may reject explicit racist discourse and detach from being viewed as having perceptions that are racist (Whitehead, 2020). The findings presented below confirm and provide qualitative data which counteracts the pertinent bodies of literature identified in chapter. Expressing the racialised perceptions and experiences of white LTS instructors in South Africa, the following two sub-themes were identified across participant accounts: *Perceptions excluding race* and, *fear not associated with race.* These sub-themes explore the potential racial colour-blind attitudes white LTS instructors have about differently racialised swimmers. Both subthemes speak to the colour-blind ways in which the participant considered other factors besides race to be implicated in water safety.

5.5.1 White fragility

This sub-theme supports the literature on white fragility (which is the discomfort and defensiveness by people racialised as white when they are confronted about race) and white progressives (DiAngelo, 2012). As such, it highlights how some of the participants expressed their understandings of race in a manner in which they could defend themselves as colour-blind when they were confronted about the topic of race (Van der Valk & Malley, 2019). Moreover some of the participants responses to their understanding of race portrayed common discourses surrounding white fragility (Harold, 2020). Accordingly Trudy answered that she understands race as:

> "Ok well (**) I guess it's just based on colour, but I don't really when it comes to the children, I don't really see colour so much. I see them as children."

In a similar view, Tamzin also understands race to be:

"(*) You know, I try my hardest <u>not to see colour</u>. So, (*) yes, <u>especially when it comes to swimming</u>, dealing with people that kind of stuff you have to try not to see colour with that as well."

The above responses represent a central point of white fragility, namely, colour-blindness. According to Harold (2020), colour-blindness is a dominant racial issue in the contemporary world. Colour-blindness is argued to contribute to the persistence of racial discrimination because, by people refusing to not take note of race or racism publicly, individuals ignore public manifestations of racism.

In another response, Amy explained that her perception of race is different because she has family members who are racialised as black:

"I've got an <u>adopted sister who's African</u>. My perception of race has been *shaped* by growing up with an African child as part of our family. "

Amy's response is interpreted as white fragility because she uses her relations to PoC as a defence of her whiteness. The above excerpts support the literature on whiteness in South Africa which highlights that it is either overtly expressed, much like in the sub-theme of whiteness, or white people are fearful of making any reference to race at all, much like in the sub-theme of white fragility when understanding race. Moreover, it was found amongst the participants that they were more reluctant to talk about race, and when they did, they presented as colour-blind, however, through analysis of the transcripts, subtle forms of racism and essentially whiteness was reflected (Seidman,1999). Therefore, these findings represent the ways in which whiteness is argued to be reflected within the South African context, but more specifically, in the LTS environment. This sums up the perceptions of the participants as colour-blind when discussing race, or in explain their coaching approaches with differently racialised bodies, which is deemed problematic because it reinforces whiteness.

5.5.2 Perceptions excluding race

This second sub-theme discusses the perceptions and coaching approaches of the participants whilst excluding race or colour as a consideration because they have associated

their preconceptions to move beyond the social constructions of swimmers of colour in the water. Here, participants expressed their colour-blind attitudes when questioned about whether they have different expectations for differently racialised bodies. Reflecting on their expectations, Darielle maintained:

> "I generally feel like if a child wants to swim and has that passion towards it, they'll be able to do what any other person of (*) whichever race can do."

Trudy also responds in a similar manner:

> "No matter whether they are of colour or white. **There's no difference it's up to the actual child**, no matter what the race."

Another participant, Tamzin, also responds that she does not have different expectations for differently racialised bodies:

> "Uuuuuuuuhhhmmmmm, ↑that's a little bit of a tough one↑ because now speaking from my experience, I've actually had a **lot of black swimmers** who do a lot better than my white swimmers, you know. So, (*) I don't…I would say **no.**"

Furthermore, in an effort to treat all swimmers fairly, Dino explained that he does not carry preconceptions or stereotypes about swimmers of colour:

> "If anybody comes to me for the first time, as I said, I will speak to them as I would with anyone else. So **I don't carry those preconceived ideas** behind someone."

From the above excerpts it can be highlighted that the racial categorisation remains even when the participants respond that race does not matter or that they do not notice race. As such, very subtle and nuanced ways that racial categorisations operate and are deeply embedded are noted in this section. According to Knowles et al. (2000) an attitude of colour blindness embodies the emergence of a "post-racial" society, however, it has been debated that such an approach may actually perpetuate whiteness in subtle ways. This can be particularly seen when the participants mention race to support their statement that they do not perceive race in this regard or when they state that it does not matter if they are "of colour or white", the comparison is still being made.

In the excerpt below, Trudy explains that she perceives her swimmers as humans, and not as defined by the ways in which they have been socially and racially constructed:

> "Ok well (**) I guess it's just based on colour, but I don't really, when it comes to the children, <u>I don't really see colour so much</u>. I see them as children."

Moreover, when the participants were asked about whether they have different expectations for PoC in the water, Trudy and Amy responded that their approaches were standardised and equal:

> "No, ↑we have a program↑. Whatever I do with the one child, **I do with all of them**, no matter if they're white (*) or <u>of colour</u>." – Trudy

> "We **actually don't** put our children against each other **at all.** We don't compare any one child **of any race** to perform better than another **child of any other race**." – Amy

Participants not only expressed and highlighted their colour-blind attitudes but also all expressed similar attitudes towards their expectations for differently racialised bodies as equal or viewed beyond their racialised perceptions. However, it should be noted that it was found that although some of the participants presented with colour-blind attitudes in excerpts of their interviews, they did earlier or later on in the interview process contradict these attitudes with their racialised perceptions and coaching approaches found in the theme of whiteness and stereotypes. This highlights the issues related to the concerns about the participants potentially being labelled as racist, thus leaving them uncertain as to whether it is appropriate to notice skin colour or racialised categories in everyday interactions such as the interviews (Apfelbaum et al., 2008). As such, these excerpts emphasise the possessive investment in whiteness as they will rather approach race as colour-blind to avoid any discussion or inclusion of race (DiAngelo, 2012; Lipsitz, 2006).

It has been critiqued that white progressives are white people who express white fragility as a means to insulate white people from racial discomfort. By avoiding or disregarding race, the participants may have used the colour-blind approach to discard racial discussions during their interviews to avoid racial discomfort. According to (Van der Valk & Malley, 2019),

white fragility is the discomfort and defensiveness on the part of the person who is racialised as white when confronted by information about racial discrimination. Common discourses surrounding white fragility include 'I don't see colour' or 'I am not racist' or 'I have a black family member so I can't be racist' (Harold, 2020). These discourses were evident in the above excerpts by the participants, indicating that their responses, although they may appear to be progressive, may also be labelled in terms of white fragility.

5.5.3 Fear is not associated with race

This sub-theme refers specifically to the identified responses that swimming skill is influenced by the level of fear in the swimmers, instead of the limited skills attributed to racialised perceptions/stereotypes of racial groups. The presented excerpts were extracted from the interviews where participants explained that a sense of fear is a factor which would change their coaching techniques or their perceptions about their swimmer's skills to 'master' the water, emphasising that race was not a direct factor in which they are perceived or coached. As such, two participants, Dino and Trudy responded:

> "[I don't think I have different expectations]. It's (*) more of a previous experience so (*) if I can see somebody for instance, **has fear, that's it**, they have fear and they will struggle. I <u>don't take it as a racial bias thing</u>." – Dino

> "There are kids of <u>every race</u> that are scared of water or that can't do this or that, or **are really good at something** but not another, you know?" – Tamzin

> "So I think that you do change your technique ↑a little bit with that↑. But (*) like I say there's kids in every race that struggled to swim or are scared of water." -Tamzin

An important finding in this subtheme highlights that although two of the participants perceived their expectations and preconceptions of their differently racialised swimmers to be associated with fear, the rest of the participants made no direct referral to this. According to Irwin et al. (2011), fear of drowning was found to be the dominant theme in the reasons for limited swimming skills, among PoC, however, in this research study, some of the participants responded with the perception that fear is not associated with race, but rather that fear would

limit swimming ability and skill in any person, regardless of their race. It is important to note here, that although some of the participants did not directly attribute fear with race, most of the participants did in fact highlight that they sense fear in PoC more commonly than in swimmers racialised as white.

5.6 Structural recommendations

Towards the end of the interviews, the participants were given to opportunity to discuss any other matters relevant to the research topic, as such, most of the participants raised structural suggestions as a way forward in addressing the limited swimming skills and high drowning prevalence, as well as the LTS instructor course to be more representative and inclusive of PoC. In navigating the challenges faced on a structural level of the ways in which race is implicated in water safety, participants identified mechanisms for change which include altering the LTS instructor course to be more culturally and linguistically relevant and adaptive. Other recommendations included continuous professional development (CPD) points which assist in ensuring that more people have access to water safety programmes as a requirement by swimming affiliations (SSA, 2015). This theme therefore demonstrates the responses by the participants to be changed on a structural level in order for individual changes to occur. This theme was identified in most of the participants transcripts and may be considered as an essential way forward in addressing the ways in which race and whiteness is implicated in LTS programmes and water safety.

5.6.1 To be more representative of PoC in LTS course

This sub-theme is largely centred around participants sub-themes of their suggestions to make PoC more representative in the sporting code of swimming, but also in the affiliations and registrations for instructors, coaches, and swim schools. Geographical location and socio-economic status is thus highlighted as major factors contributing to the limited access for PoC (DeLuca, 2013). As a result, the below listed suggestions made by the LTS instructors are for LTS programmes specifically and swimming generally, to be more representative of PoC by

ensuring that swimming skills are made more readily available and accessible in communities which are not 'white dominated'.

It was raised by one of the participants, Darielle, that:

"So (**) I definitely think … encourage more people of race into the program to further the development of (*) swimming to be more inclusive."

As such, some of the participants have raised the following recommendations as a way for LTS programmes to be more representative of disadvantaged communities, but also for PoC generally:

"The **government should** initiate a program where every area has at least two or three swimming pools, where Learn to swim instructors are being allocated to those swimming pools, so that these children can learn how to swim." – Jennifer

Additionally, Jennifer refers to swimming as elite when she said:

"Swimming fees are not cheap. They aren't, they are notoriously known to be expensive."

Amy also raised a question related to access and underprivileged communities when she asked:

"↑Where are our children who come from townships swimming? ↑ What kind of swimming pools are they swimming in?"

Furthermore, Amy offers a recommendation for swim schools to offer underprivileged communities a certain number of lessons pro-bono:

"Teach these little children in underprivileged communities where their parents don't have money to send them to a swimming school, and their parents don't see the need in sending them to a swimming school offer these lessons pro bono."

The above-mentioned excerpts highlight the economic hurdles faced by disadvantaged communities in learning to swim. According to Desai and Veriava (2010) learning to swim is reliant on expensive facilities and equipment, associated with leisure and privilege, which is often unavailable and inaccessible to the majority of South Africans. Thus,

the participants accounts of learning to swim skills as inaccessible and problematic are relevant, and their recommendations are important for swimming institutions to consider on both national and global levels. In addition to the recommendations made regarding the participants concerns for water safety among disadvantaged communities, participants also provided recommendations to address the social constructions and racialised ideologies in water safety. As such, Jennifer recommended that:

> "In the actual course … if they stated directly that because people of colour did not have access to swimming pools … it has now later on … affected the way in which they perceive swimming, the way in which they learn how to swim or even if they do learn how to swim."

In addition, Darielle also recommends including the history of access and its rippling effects for differently racialised bodies in the water by educating white LTS instructors:

> "They could do more education and, (***) maybe, including into their course the how to and why certain things have happened and (*) look at physiological differences <u>not necessarily picking on that one group</u>."

Another concern, raised by two of the participants, Amy and Tamzin, questioned the validity and reliability of the LTS instructor manual in relation to its cultural and linguistic adaptability within the South Africa context:

> "In fact, is the LTS course book not adapted from Australia? Making it quite irrelevant to SA's uniquely diverse culture and society?" – Tamzin

Similarly, Amy also asked:

> "I think one of your questions might also be ↑where did this course come from?↑ It came from Australia. It's based on the Aus swim programme."

Amy further questions the representation of PoC registered in the LTS instructor course as a result of the manual on being available in English, when there exist 11 different languages in South Africa:

> "The manual is also **<u>only available in English</u>**."

The structural and institutional recommendations made by the participants highlight their perceptions of the LTS course as racially and culturally exclusive. They further emphasise how they perceive swimming to be inaccessible to people in disadvantaged communities. As such a number of recommendations were provided, mainly in terms of using the instructors or higher bodies, such as affiliations and school to work together to make swimming more inclusive and representative for PoC (Cloete, 2005; Desai & Veriava, 2010; Louw, 2005). Moreover, their responses and recommendations allude to the literature on white privilege, by highlighting that swimming skills, LTS programmes and course are made accessible and available to white people, in terms of location, language and even the LTS course manuals and assessments, such as the fact that the courses, lessons and instructor manuals are conducted in English, which is a colonial language, or the limited cultural adaptation of the swimming manuals which are Australian and not adapted for use in South Africa, where there exist various cultures and history relevant to the context of swimming (Bezuidenhout, 2011).

5.6.2 Assisting with swimming skills

This sub-theme emerged by the recommendations from the participants as a way forward in decreasing the drowning prevalence. As such, two out of the six participants across the transcripts give suggestions on a structural level for instructors to assist.

As such, Jennifer recommended that:

"Creating workshops where you can <u>make LTS instructors aware</u> of these issues. And I think even having workshops where you send instructors to do voluntary work."

Alternatively, Dino recommends the schooling systems to be supported by swim schools across South Africa:

"<u>Getting all swim schools involved</u> by giving them a subsidy to allow for a certain number of students to be trained on a free basis so if they give every swim school in Gauteng, (*) let's say ability to teach 25 people per month on a free basis that's **subsidized by government or by Swim SA** that alone would make a huge difference because then the responsibility doesn't solely rely on them."

Similarly, Trudy also recommends for the schooling systems to implement water safety programmes

> "For all the schools to get involved … even if it's just **water safety** for three weeks or a month or something to teach the kids water safety **even the parents …** it's supposed to be part of life orientation that they do at school so they should actually implement it at every school even if they have a ↑small↑ swimming pool… I mean schooling is compulsory, (**) all the kids go to school so they can make it apart of their PE lesson."

The above represented excerpt from the participants illustrates the ways in which whiteness is not only reflected on an individual level, but also on as structural and institutional level. A such it can be inferred that racism is perceived by the participants on a structural level, subconsciously reflecting the structural and geographical advantages which people racialised as white continue to endure and is related to the materiality if domination. As such, these findings suggest that not only are swimmers of colour stereotyped in the water, but they are also limited to bodies of water and access to water safety programmes (Grosfoguel 2011).

5.7 Overarching themes: Implications of race in coaching and understanding

So far, the discussion and findings have focused primarily on the ways in which whiteness and the social constructions of race have been interpreted by the participants as a result of their perceptions of the ways in which race is implicated in water safety. This process has largely been informed by an iterative process engaging in the accounts of the perceptions and experiences which white LTS instructors have made in understanding how race is implicated in learning to swim. While a number of main themes and sub-themes were identified, the next section brings to life two themes which were found across the participants accounts. These two overarching themes were found across the other themes as well and therefore provide an integrative understanding of the rest of the themes, significantly influencing and mediating participants perceptions and experiences of how they understand the term 'race' and how all themes overarching consciously or subconsciously influence their coaching approaches.

5.7.1 Understandings of race

The overarching theme of the understandings of race forms the first of the two fundamental integrative pillars that frame and uphold the conceptual scaffolding through which the other sub-ordinate themes and sub-themes may better be understood and interpreted. The main theme of the understandings of race refers primarily to the aspects pertaining to how the participant understands, constructs, or perceives 'race', generally. The understandings of race were explored along two sub-themes of *race as biological;* and *race as a social construction.* Therefore, this theme attempts to explore the deeply subjective and socially constructed understandings and perceptions the participants had of race, generally, but also in relation to learning to swim and water safety.

5.7.1.1 Race as biological

Despite the vast amount of literature which exists on race as a social construction, much literature explains race as the understanding that people are divided into distinct groups on the basis of their inherited differences. However, in recent years, much literature has emphasised how there is no biological basis to distinguish racial groups, but rather that it is a social, cultural, or political construct (Andreasen, 2000; Kwabi-Addo, 2017; Gannon, 2016). While significant amounts of research has demonstrated and elaborated this point, this research study was interested in exploring participants lived perceptions, realities, and experiences regarding the ways in which white LTS instructors perceive and understand differently racialised bodies in the water. This study therefore attempted to elicit white LTS instructors racialised perceptions of their experiences in coaching differently racialised bodies. Opening the interview with asking how the participants understand race, two of the participants reflected on race as understood to be biological:

The one participant, Amy, responded that she understands race as the biological challenges unique to each racial group:

"(**) So I think I actually perceive (*) race more in terms of (*) the challenges each race presents to me, especially in terms of ↑body type↑."

As such, Amy continues to expand on her understanding of race in terms of swimming skills and challenges thereof:

"So I tend to perceive **all my swimmers** in terms of <u>bodies that I need to teach first</u> and then afterwards the psychology or mindfulness actually comes in at a later stage."

Additionally, Darielle also reflected on race as biological when she answered that:

"I understand race as being something that one cannot (*) generally change. It's an inborn thing that people get."

The above excerpts reflect how race is implicated in water safety because these participants understood the racialised differences in terms of biology. As a result, their understanding influences the ways in which these participants perceive and coach swimmers of colour in the water. This is evidenced by their responses in the coaching approaches subtheme. Their perceptions about race as biological and its implications in learning to swim thereof can be debunked because physical characteristics should not be included in a definition of racialised identity as it is inaccurate to associate physical features with any specific racialised group (Smedley, 2005).

5.7.1.2 Race is a social construction/stereotypical

This next sub-theme highlights the participants' understanding of race, which was commonly understood as stereotypical, or as a social construction. This understanding highlights how the term 'race' is perceived by some of the white LTS instructors in a stereotypical manner, with specific reference to the context of swimming. Moreover, one of the participants also explained that they understood race as a social construct which creates a perceived divide amongst people (Gannon, 2016).

In response to the question 'how do you understand race?' Jennifer said:

"I obviously see race in the general aspects of there is Black, there is White, (*) Coloured there's Asian, there's Chinese, but in terms of swimming, I do see race in a very stereotypical way."

While Darielle also understood race as fixed and biological, she also reflected on how it is centred around stereotypes:

"I understand race as being something that one cannot (*) generally change. It's an inborn thing that people get. And I feel like it has a huge impact on how people are brought up in certain kinds of stereotypes."

Darielle and Jennifer's response reflects how race is implicated in water safety as a construct which is stereotypical in nature. As such, their understanding of race highlights how a swimmer is perceived in swimming will be largely attributed to their racial(ised) identity. Dino in responding to his understanding of race explained that:

"↑That's a bit of a weird question↑… okay I understand race, obviously from, I guess generation and one's societal experience and just what race is and obviously there is a perceived divide. "

What is significant about these excerpts is that they support the literature, which argues that white LTS instructor's understandings of race are socially constructed because such theories argue that people are conceptualised and understood in different ways through history and culture (Galbin, 2014). This can be reflected back to the reference made by most of the participants with regards to the limited access PoC historically faced with   bodies of water which has been influenced and attributed to stereotypes surrounding swimmers of colour ability and skills in the water.   Further highlighting how their stereotypical understandings of race are emphasised by whiteness and white fragility.

5.7.2   Coaching approaches

So far, the discussion of LTS instructors' perceptions and understandings of race has focused largely on the participants experiences of how their differently racialised swimmers are perceived in the water. These experiences were integrated and contextualised amidst the

participants accounts which highlighted how their coaching approaches were influenced by the main themes, such as stereotypes, fear, racial colour-blindness and whiteness. This integration highlights the interplay of the social constructions of race and whiteness, and how they have a ripple effect on the ways in which race is implicated in water safety.

5.7.2.1 Stereotypes informing coaching approaches

In this sub-theme, the ways in which stereotypes have influenced the participants coaching approaches with differently racialised bodies is discussed. Touching on their coaching approaches with differently racialised bodies, most of the participants techniques were expressed to be influenced by the socially constructed, racially premised stereotypes which they held about their swimmers. Jennifer, in discussing her experiences and approaches of coaching differently racialised bodies:

> "The stereotype that I see does influence the way I coach… I'm always a lot more cautious and a lot wearier of what's happening, of what's going on. Whereas if I am coaching a (*) person that isn't of colour, it's almost more relaxed. So, and that is very stereotypical…because of your background, I need to be more cautious."

Jennifer continues to explain that the stereotypes which exist about PoC in the water influenced her coaching techniques to be more vigilant and cautious when PoC are in the water.

> "More of a natural instinct, I don't do it on purpose, but <u>I definitely am</u> more vigilant and more cautious when I see swimmers of colour in the water. And I think, again, it leads back to the stereotype, but I'm definitely a lot more weary, a lot more cautious, a lot more vigilant when there are swimmers of colour in the water and you know it influences how I address the situation. I'm not as <u>relaxed</u>."

In a similar fashion, Darielle answered that she holds certain preconceptions for PoC swimming skills. It has been noted in her response that she refers to PoC as a 'swimmer of race', thus portraying the concept that white people are not of 'race':

> "It's kind of like <u>inbred in my mindset</u> that it is like that, but (*) But coming into having a first time, (**) swimmer of race, I do kind of make a snap judgment, <u>almost</u>."

Jennifer's accounts of stereotypes which inform her coaching approaches support this research study's literature on CRT and whiteness studies because it underscores how subtle forms of racism go unnoticed in the eyes of the white instructor, and furthermore, how they are consciously trying to be white progressives by having accounts of taking precautionary measures around swimmers of colour (Whitehead, 2020). In Tamzin's response, this line of caution is also expressed:

> "One thing that has (*) impacted my swimming (*) … Do you remember that H&M thing? So that was like a **big thing** because I used to call all my kids monkeys and we would go on a train or hang on the wall like a *monkey* … after that I **couldn't**, I couldn't do it to any of my children, which ↑was a little bit tough↑, but yes, that **definitely changed my demeanour** and coaching techniques with swimmers of colour."

Tamzin continues to express how she needs to be careful and aware of the ways in which her whiteness may overtly appear:

> "So, you do kind of have to change your approach to teaching them and be careful."

The above-mentioned excerpts highlight the ways in which whiteness as subtle and covert, affects the participants coaching approaches in that they report a need to be aware and take note of their subtle forms of racism, whether they perceive them as intentional or not. In effect, their coaching approaches differ to that of white swimmers.

Another way in which stereotypes have informed the participants coaching approaches is Darielle's account how she senses a fear in swimmers of colour. In addition, there has occurred a common theme of the participants accounts of PoC and being submerged in water, such as that they 'do not like to wet their faces', which has influenced their coaching approaches:

> "I genuinely feel like their **bodies are more tense in the water**. Not all but majority of the uhh, [black African swimmers] … do feel more tense and fear-based, especially with <u>water in their eyes they don't like that</u>."

On a separate account, Dino explains that his coaching approaches as influenced by the stereotypes centred around limited access and exposure to bodies of water for PoC:

"I could see because of <u>background and because of history</u> and obviously that person circumstances. They might not grasp it as well as some other people."

Similarly, Dino also mentioned that:

"The only time that <u>there's a little worry</u> is when they've had <u>very little access</u> or exposure to water. And that is the case with Africans because of a history and heritage and so on."

Another stereotype which has informed the coaching approaches of Amy as a participant, is that of the multi-generational fear of bodies of water associated with PoC, which influences her technique in that she has to assess her swimmers because their parents account may not be accurate:

"They've just learned the appropriate response of their families. So we generally do a full assessment <u>with all our children</u> across the board."

Moreover, Amy emphasised how the effects of the Apartheid regime and limited access for PoC in swimming has resulted in her approach to teach water safety to generations of PoC (Bezuidenhout, 2011):

"Very often, we teach <u>entire African families to swim </u>so we teach the **children and the parent**s, and that generally happens. But that's not an experience we've had across races"

5.7.2.2 The very basics

This sub-theme briefly discusses the common reflection of using 'basic' coaching approaches with swimmers of colour. In line with this study's theoretical framework, which highlights that the role of whiteness as the norm is problematic in water safety as a result of PoC being compared to the 'standard of whiteness', especially in the water. As a result, a subtle pattern is assumed to persist in the coaching approaches by the white LTS instructors (Guess, 2006). In this regard, Jennifer explains that her coaching approaches with PoC versus white people differ drastically:

"They are very different. So when I have a person of colour, I start with the <u>very very basics</u> without even knowing it and so when I have a person that isn't of colour, coming to swim with me, almost without actually (*) doing it on purpose, I almost skip the basic steps."

Similarly, Darielle comments on her coaching approaches with PoC as also being of a simplistic nature:

"So I've taken a more simplistic and basic approach with them like getting them used to the water, having them see the water, changing their perception of the water."

The above excerpts reflect the explicit accounts of the participants' who use different coaching approaches, which are described as 'basic' as opposed to white swimmers whose approach is more advanced. In doing so, the participants subconsciously reinforce white privilege and dominance, through their racially-based approaches with differently racialised bodies in the water.

Furthermore, Amy reflects on her experiences of coaching PoC in responding that she has to introduce the idea of recreational swimming and water before being able to coach swimmers of colour. Amy's response alludes to the literature on the perceptions that PoC are more fearful of the water as a result of the stereotypes surrounding the regulations limiting access for PoC, as the reason for their fear or associations of water as essential, not recreational.

"So there, yes we have to first introduce water before we can introduce the concept of swimming and sometimes, we have to introduce the <u>idea of recreational swimming</u>, as opposed to just fetching water and needing it to live."

The above-listed accounts which make-up the sub-theme of basic coaching approaches for swimmers of colour are consistent with the aim of this research study which was to discover whether the racial(ised) perceptions of the coaching approaches are informed by social constructions and understandings of race.

5.8 Concluding remarks

These findings are consistent with broader bodies of literature that have identified how race is socially constructed and implicated in learning to swim. As such, it was highlighted how race in this research study is understood through the lens of social constructionism (Burr, 2015). In this regard, it was interpreted that the participants perceptions were able to consciously and purposefully create their own social reality regarding differently racialised bodies in the water (Fourie, 2008). Therefore, the participants' responses allowed for an understanding of the ways in which people and communities, specifically the white LTS instructors, give meaning to race and the consequences this has on society in general, but PoC in the LTS environment, more specifically.

Furthermore, these findings reflect the 'white gaze' and the 'standard of whiteness' through the LTS instructors understanding of race and coaching approaches. As such, the theme of the participants comparing the skills of PoC to swim against that of white people commonly occurred throughout their responses. Thus, supporting the literature by Yancy (2016) which explains how the 'black body' is understood through the imagery of the 'white mind' as inferior or, in varying nuances and gradations, relatively incapable when compared to the 'white body', and which allows for continued oppression of PoC (Demirtürk, 2009; Grosfoguel, 2016).

Lastly, the theme of whiteness has been identified in the main theme as well as the overarching themes of *understandings of race* and *coaching approaches* as it highlights how the participants responses present subtle and implicit forms of oppression by comparing PoC to the standard of white people in learning to swim, without considering that the standard of whiteness is one of privilege in social, political, and historical regards. Thus supporting the conclusion that subtle forms of racism continue to persist in the perceptions and coaching approaches of white LTS instructors, through the use of basic techniques and racial comparisons (Guess, 2006; Owen, 2007).

The examination of the LTS instructors' racial perceptions and coaching approaches of differently racialised bodies has therefore revealed that race is, in fact, implicated in water safety, through the racial perceptions and coaching approaches as analysed by the participants accounts. Consequently, it should be considered that these perceptions and consequent actions may affect the swimming skills of PoC in water because it confiscates their corporeal integrity when constructing and understanding what it means to be a person of colour in the water thought the eyes of a white instructor (Demirtürk, 2009; Wilson, 2001).

CHAPTER 6: INTEGRATION AND CONCLUSION

6.1 Overview

The final chapter of this research study consists of an effort to conclude. As such, this chapter provides an integrated summary and overview of this study's findings. This overview includes a consolidated discussion around the reflections, limitations, contributions, and recommendations this research study aimed to provide. Therefore, this chapter outlines how this research study answered the research question and achieved what it had aimed to, it also becomes important to highlight some of the limitations and recommendations that can be drawn from this study.

6.2 Integration and discussion of themes

The aim of this research study was to provide a qualitative understanding of the racialised perceptions and coaching approaches among white LTS instructors in South Africa. The analysis primarily explored how race is peculiarly implicated in learning to swim by exploring how the white LTS instructors understand race and how these understandings influence their coaching approaches. More specifically, this research study was guided by two primary aims that consisted of: (1) How do white South African LTS instructors understand race and, in turn (2) how this understanding influences their coaching approaches with differently racialised bodies. Drawing on the racial(ised) perceptions, experiences, and coaching approaches of six white LTS instructors in South Africa, a thematic analysis revealed the following themes: *stereotypes, whiteness, racial colour-blindness and, structural and institutional recommendations.*

The themes provided rich idiographic accounts and understandings of the racialised perceptions and coaching approaches of the white LTS instructors. The findings revealed that the instructor's understandings of race were socially constructed and tended to influence their coaching approaches. Furthermore, the participants demonstrated to have an integrated understanding of race alongside the main themes, which were influenced by a number of

factors such as stereotypes, colour-blindness, and whiteness. The participants revealed that their perceptions of differently racialised bodies in the water stemmed from three main observations as common in PoC: physiology, fear, and the amount of exposure to water. It was further noted that most of the participants used these understandings as a backdrop for a preconception of PoC's skills to 'master' the water. Additionally, it was noted that although some participants emphasised that they 'don't see colour', their racialised perceptions and coaching approaches did often not align, in that they would use different techniques for differently racialised bodies, despite being 'colour-blind'. These findings align with the bodies of literature pertaining to whiteness and critical race theories which explain that racial inequality emerges from the differences which white people create between races, which often goes unnoticed or is invisible (Guess, 2006). Below each of the respective themes and associated meanings are briefly summarised and integrated amidst the relevant corpus of literature.

The theme of *stereotypes* directly reflected the participants' accounts of the stereotypes surrounding PoC in swimming, but also the stereotypes which the participants raised about PoC. As such, the dominating sub-themes found in the stereotypes theme mentioned by the participants included the perception of a sense of fear among PoC; physiology as a factor affecting swimming skills; and access to learning to swim facilities and opportunities. These represented long held beliefs and racialised stereotypes about the skills and abilities of 'black' bodies to 'tread water' or learn to swim (Irwin et al., 2011). As reviewed in chapter two, participants personal interpretations of differently racialised bodies in the water were largely centred around a commonly held belief that PoC tend to be more fearful of the water. Furthermore, it was later discovered in the overarching themes of *understandings of race* and *coaching approaches* that the racialised perceptions (largely held by stereotypes) of the participants that PoC are more fearful in the water was a major factor influencing their coaching approaches. As a result, some of the participants explained that because of this stereotype, they tended to coach PoC using more 'basic' techniques compared to their white counterparts.

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From here, the theme of *whiteness* identified and reflected on participants perceptions of differently racialised bodies as underscored by whiteness and its relevant literature (Galbain, 2014; Owen, 2007; Steyn, 2001). The findings discussed in this sub-theme confirmed and echoed pertinent aspects regarding the ways in which race is implicated in water safety. Furthermore, the findings directly contextualise how white LTS instructors understand race in the context of swimming and how their understandings influence their coaching approaches, highlighting how whiteness is implicit and often goes unnoticed in the eyes of the white person (Charbenau, 2009). The prominent ways in which whiteness was analysed in the participants accounts included the common occurrence in which participants subconsciously compared swimmers of colour to the standard of their white swimmers, thus emphasising how white dominance persists in subtle forms. In addition to the subtle forms of whiteness interpreted and reflected in participants accounts, white privilege was also noted to persist in the water with regards to the ripple effects of exposure and access to bodies of water. The theme of whiteness therefore provided a detailed and contextualised answer to how white LTS instructors experience and understand race in the context of the LTS environment in South Africa.

Racial colour-blindness highlighted how, despite the subtle forms of whiteness, stereotypes and social constructions of race implicitly or explicitly appeared through the participants responses, some of the participant accounts reflected colour-blind attitudes regarding race and PoC with regards to learning to swim. However, these responses were analysed with caution as an important aspect of CRT and whiteness studies highlight, that white progressives may appear to have progressive racial attitudes, however, they are actually in fact used as a defence for white individuals to avoid the topic of race or to appear anti-racist (Van der Valk & Malley, 2019).

Another theme noted in the participant interviews was that of *structural recommendations* with regards to swimming skills and the high drowning prevalence, and representation of PoC in water safety and the sport of swimming. As such, a few of the participants brought forward suggestions for government, schools, and swimming affiliations

to make swimming more accessible and inclusive for all. Common recommendations included having the LTS course more culturally and linguistically adaptive, and also to have continuous professional development programmes centred around making water safety more inclusive for instructors, as well as PoC and underprivileged or disadvantaged communities.

Finally, underlying these four main themes, are two overarching themes consisting of the *understandings of race* and *coaching approaches.* These two overarching themes attempted to integrate the personal racialised perceptions and understandings participants had of differently racialised swimmers and their consequent coaching approaches. *The understandings of race* specifically illustrated that while participants were aware about the stereotypes and social constructions surrounding race, they fundamentally expressed that they continued to understand race in this way or that they expressed a sense of white fragility by appearing 'colour-blind' (Harold, 2020). Additionally, some participants responded as understanding race in terms of physiology and biology, highlighting how differently racialised bodies have different abilities to learn how to swim and 'master' the water.

Central to this exploration was the theme of coaching approaches. It was found that the coaching approaches of the participants were a result of the above-mentioned main themes which altered or influenced their coaching techniques. As such, it was highlighted that the stereotypes surrounding PoC, such as that they are more fearful of water, or that their physiology impacts their ability to learn how to swim, thus lead to preconceptions held by some of the participants, which resulted in different coaching approaches for differently racialised bodies. Additionally, a common theme in the coaching approach responses by the participants emphasised how they would use simple or 'basic' techniques with swimmers of colour, as opposed to their white swimmers who they understood to be more 'comfortable' with water, resulting in using more complex techniques or approaches.

This finding aligns with the hypothesis that this research study made that PoC do not enter the water in isolation, but rather that political, historical, and social issues are followed in with them. Moreover, it highlights how whiteness is often invisible to white people, resulting in discrimination against PoC, especially in the water. At their core, these perceptions and

approaches represented the ways in which race is peculiarly implicated in water safety. The discussion above illustrated key findings of this research study and presented an integrated discussion surrounding the guiding aims and primary research question which this study hoped to answer. Summatively, the findings reveal that South Africa's history is deeply embedded and continues to prevail, in subtle and implicit forms, through the perceptions, approaches and social constructions surrounding PoC in the water.

6.3 Limitations and contributions

In exploring the racialised perceptions and coaching approaches of white LTS instructors within the South African context, a thematic analysis methodology rooted in constructionist paradigm was adopted for this research study (Braun & Clarke, 2006). While the chosen theoretical framework and methodology allowed the researcher to give voice to and amplify participants accounts and constructions of how they perceive differently racialised bodies in the water and their coaching approaches thereof into themes, certain limitations remain.

Exploring the socially constructed realities reflects attempts at making sense of the participants perceptions as socially constructed (Lock & Strong, 2010). As such, thematic analysis is used for identifying, analysing, organising, describing, and reporting themes found within the participants interviews, which reflects a unique set of experiences that are specific to a particular sample and may not necessarily reflect the experience of a particular phenomenon for all (Braun & Clarke, 2006). It therefore remains subjective and lacks a general sense of generalisability (Smith, 2014). Therefore, the findings are not necessarily generalizable or constituent of an 'absolute' truth, and thus may not be representative of all white LTS instructors' perceptions and coaching approaches. Moreover, it has also been acknowledged that the findings of this research study do not represent an objective truth, but rather a version of reality produced by myself as the researcher. Thus, entailing the researcher to remain reflexive throughout the research process and provide a reflexive account in the analysis and interpretation of the data to ensure rigour and credibility, as well as to allow for the readers to make informed evaluations of the findings (Gough, 2003; Willig, 2013).

Additionally, the broad theoretical approach adopted in this research study was that of social constructionism. Social constructionists point out that researchers should be mindful of taken-for-granted assumptions which inform social practices, such as the use of racial categories. In this regard, this research embraced CRT in the discussion and analysis of the data presented. The specific theory of whiteness, white fragility and social constructionism were adopted to analyse the data. As such, Steyn's (2001) explanation of white-identity post-apartheid were also explored as a point of comparison for the data analysed in this study.

This study was also limited in that it only focused on English-speaking South Africans in the Johannesburg, Gauteng area. A broader study which expands a larger geographical location, with a larger number of participants, would show if these findings hold true for other white South African LTS instructors than were sampled here.

While as the researcher, I acknowledged my own racial identity as 'white', through the use of a research journal and being cognisant of the ways in which my own whiteness may be reproduced in ways in which it is rendered invisible (Applebaum, 2010). The findings of this research study were still limited in the ways in which my racial classification as well as racialised subjectivity and status in the world (as white) influenced the ways in which the participants discussed race. While I may have worked hard in the methodo-analytical work of this study to be critically attentive to the many (explicit and implicit) ways in which both the participants and I could have avoided forthright discussions of race and whiteness or been complicit in the reproduction of problematic discourses or blind spots, I endeavoured to account for this by bringing the theoretical and analytical work of the dissertation, as well as my own reflexivity, into ongoing and recurrent 'conversation' with DiAngelo's insightful work on white fragility. Furthermore, the medium in which the data was collected (face-to-face interviews) could also be considered a limitation because the result may have been different if the participants were given the opportunity to respond in a less threatening way. However, the whiteness of participants was acknowledged by analysing blind spots in which the participants, as well as the researcher, portrayed their answers. It should thus be considered that the results may have been different given that the race of the researcher were different.

The topic of whiteness and race is one which is contentious in the context of post-apartheid South Africa – especially amongst white South Africans. As such, the data obtained relied on the participants speaking openly and honestly on the topic. It was considered that some of the participants may have self-censored or 'massaged' their own perceptions, in order to be viewed as more socially acceptable, 'politically correct', or progressive (Van der Valk & Malley, 2019). Thus, it is seen as a limitation that some of the participants may have felt pressure to present themselves as socially, and racially progressive or acceptable. However, this factor also result in valuable findings surrounding the ways in which whiteness is (re)produced.

6.4 Recommendations for future research

The focus of this study was limited in terms of its broad and generalist approach to the exploration of a particular phenomenon that was innately open-ended, subjective, and limited to a small data set. As such, future research may possibly better contribute to any form of emergent or conceptual understanding regarding the racialised perceptions and consequent approaches of white LTS instructors in South Africa, by including a larger sample size, which has been specifically selected in terms of ensuring the dispersal of participants over a larger geographical location that is more representative of the entire country of South Africa, potentially including all provinces.

In expanding on this current research, a future recommendation is to explore white LTS instructors' racial perceptions and coaching approaches through a more anonymous medium, such as through anonymous surveys, or other forms of quantitative data, in which the participants may feel more comfortable or open to discuss the ways in which race is peculiarly implicated in water safety. This may a allow for fewer blind spots in the ways in which whiteness may be reproduced in the interviews but may also reduce the patterns of white fragility or colour-blind attitudes as a result of being socially acceptable.

The South African focus of this research study may further be compared and contrasted by follow-up qualitative studies conducted across international contexts in order to

contrast and elaborate on the findings of this research study. As such, further qualitative data and themes may emerge from the international contestations around the ways in which race is implicated in LTS programmes, from the perspective of white instructors. Furthermore, as mentioned in the limitations, future qualitative explorations may benefit from examining the perceptions of instructors in more diverse geographical locations in South Africa, so as to be more representative of the generalisability of the findings. In addition, it is also recommended that future research explore the biographical characteristics of the participants as well, such as age and ethnicity, as factors influencing their experiences and perceptions, considering that age may have a large influence on the ways in which the participants construct and perceive race, depending on their lived experiences of the apartheid regime (Bezuidenhout, 2011).

Finally, in considering how whiteness, as subtle and invisible, is (re)produced in everyday discourse, more specifically, in the context of learning to swim, an interesting field of study might include exploring how differently racialised bodies perceive learning to swim, from the perception of the swimmer, and not the instructor. As such, understanding how the racial perceptions and coaching approaches from white LTS instructors are experienced or perceived by the swimmers. The historical marginalisation of PoC in South Africa, specifically regarding their access to bodies of water and water safety, may therefore, be reapproached. This can be achieved by intentionally highlighting how the lived experiences and perceptions of PoC in South Africa meaningfully contribute to expressing the ways in which whiteness and race is implicated in swimming.

6.5 Concluding remarks

The findings and interpretations uncovered throughout this research process and research study mirror the findings of certain perceptions, experiences, and understandings as uncovered by literature surrounding the social constructions of race and whiteness in water safety, learning to swim, and certain sporting codes internationally, as well as locally (Desai & Veriava, 2010; Hylton et al., 2015; Myers et al., 2017; WIltse, 2007). These studies explain

how the social constructs, myths, and stereotypes surrounding PoC in the context of swimming continue to prevail in the perceptions of the white LTS instructors and becomes expressed through their coaching approaches, which is what this research study aimed to uncover. Much like the aforementioned research, this study revealed how, in the intimate and micro-cosmic spaces and interactions which characterise the LTS environment, whiteness and subtle forms of racialised prejudice can come to shape how PoC learn to swim. The reflection on these similar findings suggests that learning to swim and the LTS environment, irrespective of the post-apartheid South Africa, contain elements of whiteness, white privilege, and white fragility, as explored through the perceptions of a sample of white LTS instructors, and as interpreted through a theoretical lens layered with social constructionism, CWS, and CRT. While not being generalizable or representative of all white South African LTS instructors, the findings discussed in this study potentially speak to the need to begin a far more critical and forthright conversation about the ways in which whiteness, racial prejudice, and racism continue to be subtly reproduced by (at least some) white LTS instructors in (at least some) LTS spaces. Such a conversation would be the first necessary step in ensuring the move towards a more meaningful transformation of such spaces into inclusive environments.

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Appendix A: Letter of Request

Faculty of Humanities

Fakulteit Geesteswetenskappe
Lefapha la Bomotho

Department of Psychology

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Humanities 100.
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07-05-2020

Ms Raquael Ferreira

Department of Psychology
University of Pretoria
Cnr. Lynnwood Road and Roper Street
Hatfield, Pretoria

RE: A request to conduct my Masters Research Dissertation at your institution

It is with great honour and respect that I hereby send this letter to kindly request to conduct my Masters Research dissertation at your organization, pending upon approval of ethics clearance from the University of Pretoria Ethics Committee. The particulars of my research pertain to an academic inquiry which focuses on Learn-To-Swim instructors understanding of race, and their coaching approaches thereof in the learning to swim environment. The focus of this research is aimed at exploring how Learn-To-Swim instructors construct and understand the relationship that differently racialised bodies have with water. Therefore, the research study aims to understand how that relationship is constructed through the eyes of the white LTS instructor.

The study will yield valuable information that will help to broaden the understanding of how LTS instructors understand the relationship that novice swimmers of differently racialised bodies have with water. Furthermore, the study findings would provide important information to LTS instructors in South Africa to better adapt and promote their services to address the

differences in teaching novice swimmers of different racial groups (this will depend on the different constructs that LTS instructors may have of these swimmers in water).

In order to effectively employ my research strategy, I would require the participation of members of your organization specifically LTS instructors; LTS instructors that are racialised as white; both male and female LTS instructors; have qualifications as a LTS instructor, to have a private and confidential interview with them. I will require at least eight LTS instructors from the organisation. Each interview will require 45-60 minutes and will be conducted in English. Any information that the possible participants will share with me during the interviews will remain confidential and their identities would remain anonymous. All participants' information in electronic formats will be password protected, and along with information in hard copies, will be locked in the cabinet and stored in a file at the Department of Psychology at the University of Pretoria for a period of 15 years.

Participation in the study is voluntary, and the LTS instructors will have the right to withdraw from the interview at any time without facing any negative consequences or penalization for choosing to withdraw from the study or choosing not to participate.

The final report of the findings would be presented to the possible participants if they wish to have a copy.

I would greatly appreciate your assistance in this regard and schedule a meeting with you as soon as possible.

Regards,
Ms Raquael Stephanie Pita Ferreira (Researcher)
Email: Raquaelf1975@gmail.com
Cell: 071 670 1336

Dr Jarred H. Martin (Supervisor)
Email: jarred.martin@up.ac.za
Office: 021 420 2830

Research Supervisor:
Room 11-32, Humanities Building
University of Pretoria, Private Bag X20
Hatfield 0028, South Africa
Tel +27 (0)12 420 2830
Email: jarred.martin@up.ac.za | www.up.ac.za/psychology

Appendix B: Letter of Permission

Att: Raquel Ferreira
Re: **REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN OUR ORGANISATION GRANTED**

This letter serves as permission that I, ***owner of swim school name removed for confidentiality purposes*** (member of ***removed name of swim school***), hereby grant you, Ms Raquael Ferreira, permission to conduct research at my organisation which will aid in your Masters Research dissertation as it pertains to an academic inquiry that focuses on the Learn to Swim (LS) instructors understanding of race in learning to swim.

Myself, as well as the LTS instructors of my organization, would be thrilled to participate in this research in order to provide important information to LTS instructors and to the LTS programmes in Gauteng to better adapt and promote the services which they offer.

In addition, myself, as well as the LTS instructors of my organisation, give permission for you, Ms Ferreira, to conduct a private and confidential interview with each one of us.

We, as an organisation, and as individual LTS instructors are grateful for the opportunity to help aid in this research and are looking forward to participating.

If you have any concerns or require any additional information, please feel free to contact me.

Kind Regards,

Faculty of Humanities
Fakulteit Geesteswetenskappe
Lefapha la Bomotho

Department of Psychology

TITLE OF THE STUDY

Racialised Perceptions and Coaching Approaches Among White LTS Instructors in the South African Context

Hello, I Raquael Ferreira, am currently a Counselling Psychology Masters student in the Faculty of Humanities at the University of Pretoria. I would like to invite you to take part in my research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please take some time to read the following information carefully, which will explain the details of this research project. Please feel free to ask the researcher if there is anything that is not clear or if you need more information.

PURPOSE OF THE STUDY

The purpose of this research study is to explore learn-to-swim instructors racialised understanding of the relationship that swimmers of differently racialised bodies have in the water. If LTS instructors understand their swimmer's relationship with the water (which consists of their predisposed experiences, ideations, backgrounds and constructions), they will be able to better accommodate their swimmers in their teaching methods.

WHY HAVE YOU BEEN INVITED TO PARTICIPATE?

You have been invited to participate in the research study as you fit the criteria needed to yield possible results. In order to understand how LTS instructors understand ethnicity in learning to swim, you are invited to participate in order to share your experiences, knowledge and understanding of this research topic.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

As a qualified LTS instructor, you will be required to participate in an unstructured interview, where you will be voice recorded. Your experiences, knowledge and understanding of the research topic will be shared during the interview, in order to be analysed and yield answers to a greater analysis of the research results.

WITHDRAWAL FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE

Participation in this study is voluntary. You are under no obligation to agree to participate without your consent. If you do decide to take part in the study, you will be given an information sheet to keep and be asked to sign a written consent form. Even after you have given consent to participate, you are free to withdraw from the study any time and you do not need to provide a reason. You will not face any negative consequences or penalization for choosing to withdraw from the study or choosing not to participate. Please note that you cannot withdraw after the publication of the study findings. You may refuse to answer any questions you do not want to answer and remain in the study.

WILL THE INFORMATION THAT YOU CONVEY TO THE RESEARCHER BE KEPT CONFIDENTIAL?

Confidentiality will be ensured by assigning pseudonyms to each participant, which will be used in all research notes and documents. The findings of this study will be published in a mini-dissertation in compliance with the requirements of the Counselling Psychology Masters programme at the University of Pretoria. The reports of the findings will remain anonymous and only the researcher and their supervisor will have access to this information.

❖ **NB** - Please note that participant information will be kept confidential, except in cases where the researcher is legally obliged to report to the relevant authorities – for example in cases of abuse or suicide risk.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

- There are no direct benefits guaranteed to you in this study.
- The indirect benefits will be that the study will yield valuable information that will help to broaden understanding of the LTS instructors' perceptions of the relationships that novice swimmers of different ethnicities have with water. Furthermore, the study findings would provide important information to learn-to-swim instructors on how to approach novice swimmers of different ethnicities in the water.

WHAT ARE THE ANTICIPATED RISKS FROM TAKING PART IN THIS STUDY?

Physical harm as a result of participating in this study is unforeseeable. However, distress may occur concerning the nature of the study topic. In case this may happen, please inform the researcher in order for the interview to be stopped immediately. It is also possible that some of the topic(s) might be uncomfortable to talk about. In the case that you may feel uncomfortable about answering a question, inform the interviewer and we can proceed to another question or topic.

WHAT WILL HAPPEN IN THE UNLIKELY EVENT THAT SOME FORM OF DISCOMFORT OCCURS AS A RESULT OF TAKING PART IN THIS RESEARCH STUDY?

An arrangement can be made after the interview for a discussion regarding any concerns. The participants must note that they are free to withdraw from participating in this study if it brings about discomfort.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

All electronic information will be stored for a period of 15 years. Future use, the stored data will be subject to further Research Ethics Review and approval if applicable.

Participant information in hard copies of raw data will be locked in the cabinet and all electronic data will be stored in a password-protected file at the Department of Psychology at the University of Pretoria.

WILL I BE PAID TO TAKE PART IN THIS STUDY?

No, you will not be paid to take part in this study.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

This study has not yet received a written approval from the Research Ethics Committee in the Faculty of Humanities at the University of Pretoria. The ethical approval number is []. A copy of the approval letter can be provided to you on request.

HOW WILL YOU BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

The findings of the research study will be shared with the researcher (Raquael Stephanie Pita Ferreira) after one year of completing the study.

WHO SHOULD YOU CONTACT IF YOU HAVE CONCERNS, COMPLAINTS OR ANYTHING YOU SHOULD KNOW ABOUT THE STUDY?

You may contact the researcher of this study or the researcher's supervisor.

I have read and understood the information provided on the research study

Participant signature

_____

Researcher
Name and Surname: Raquael Stephanie Pita Ferreira
Contact number: 0716701336
Email address: Raquaelf1975@gmail.com

Supervisor
Name and Surname: Dr Jarred Martin
Contact number: 021 420 2830
Email address: jarred.martin@up.ac.za

Research Supervisor:
Room 11-32, Humanities Building
University of Pretoria, Private Bag X20
Hatfield 0028, South Africa
Tel +27 (0)12 420 2830
Email: jarred.martin@up.ac.za | www.up.ac.za/psychology

Faculty of Humanities
Fakulteit Geesteswetenskappe
Lefapha la Bomotho

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Psychology

Humanities 100.
Since 1919

Title

Racial perceptions and coaching approaches among white learn-to-swim instructors in the South African context

ETHICAL APPROVAL NUMBER: HUM038/0720

WRITTEN CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (**participant name**), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

STATEMENT	AGREE	DISAGREE	NOT APPLICABLE
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason, and without any consequences or penalties.			
I understand that information collected during the study will not be linked to my identity and I give permission to the researchers of this study to access the information.			
I understand that this study has been reviewed by and received ethics clearance from Research Ethics Committee in the Faculty of Humanities at the University of Pretoria.			
I understand who will have access to personal information and how the information will be stored (with a minimum of 15 years) with a clear understanding that I will not be linked to the information in any way.			

I understand how this study will be written up and published.			
I understand how to raise a concern or make a complaint.			
I consent to being audio recorded.			
I consent to be video recorded.			
I consent to having my photo taken.			
I consent to have my audio recordings /videos / photos be used in research outputs such as publication of articles, thesis and conferences as long as my identity is protected.			
I permit to be quoted directly in the research publication whilst remaining anonymous.			
I have sufficient opportunity to ask questions and I agree to take part in the above study.			

_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Name of person taking consent   Date   Signature

Faculty of Humanities
Fakulteit Geesteswetenskappe
Lefapha la Bomotho

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Psychology

Humanities 100.
— Since 1919 —

Research question:

How do white South African learn-to-swim (LTS) instructors understand race and how does this understanding influence their coaching approach with different racialised bodies?

Objectives:

- To explore how white LTS instructors perceive a swimmer's race to influence their ability to learn how to swim.
- To uncover how white LTS instructors understand race and how this understanding influences their coaching approach with different racialised bodies.
- To explore the influence of coaches' expectations (high or low) on the motivation and progress of different racialised bodies

Interview question:

How do you as a South African Learn-To-Swim (LTS) instructor understand race and how does this understanding influence your coaching approach with swimmers of colour?

Sub questions:

1. Do you perceive a swimmer's race to influence their ability to learn to swim?
2. Do you employ different LTS techniques in teaching differently racialised bodies to swim?
3. Do you have different expectations for differently racialised swimmers? How do you think this affects their progress or motivation in learning how to swim?

Research Supervisor:
Room 11-32, Humanities Building
University of Pretoria, Private Bag X20
Hatfield 0028, South Africa
Tel +27 (0)12 420 2830
Email: jarred.martin@up.ac.za | www.up.ac.za/psychology

Appendix F: Permission from Faculty Ethics

Faculty of Humanities
Fakulteit Geesteswetenskappe
Lefapha la Bomotho

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

12 October 2020

Dear Miss RSP Ferreira

Project Title:	Racial perceptions and coaching approaches among white learn-to-swim instructors in the South African context
Researcher:	Miss RSP Ferreira
Supervisor(s):	Dr JH Martin
Department:	Psychology
Reference number:	20635436 (HUM038/0720)
Degree:	Masters

I have pleasure in informing you that the above application was **approved** by the Research Ethics Committee on 12 October 2020. Data collection may therefore commence.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should the actual research depart significantly from the proposed research, it will be necessary to

We wish you success with the project.

Sincerely,

Prof Innocent Pikirayi
Deputy Dean: Postgraduate Studies and Research Ethics
Faculty of Humanities
UNIVERSITY OF PRETORIA
e-mail: PGHumanities@up.ac.za

Research Ethics Committee Members: **Prof I Pikirayi (Deputy Dean)**; Prof KL Harris; Mr A Bizos; Dr A-M de Beer; Dr A dos Santos; Ms KT Govinder Andrew; Dr P Gutura; Dr E Johnson; Prof D Maree; Mr A Mohamed; Dr I Noomè; Dr C Puttergill; Prof D Reyburn; Prof M Soer; Prof E Taljard; Prof V Thebe; Ms B Tsebe; Ms D Mokalapa

Appendix G: Transcription Notation

Notation

*	Undecipherable words/phrases
(*)	Short pause
(**)	Long pause
(***)	Very long pause
(…)	Words omitted
You(r)	Completion of words in brackets
Massive (in bold font)	Words or phrases that are spoken loudly
…	Speech trails off
{whisper} (in curly brackets)	Words that are whispered
[soft] (in square brackets)	Words spoken softly
Good thing (italicised)	Words that are spoken slowly for effect
<u>Tiny</u> (bold, italicised, underlined)	Words spoken slowly, loudly and with emphasis
↑Oh my word ↑	High pitched words
II then it happened II	Low pitched, dead end words
<u>Definitely</u> (bold and underlined)	Words spoken loudly and with emphasis
<u>No</u> (underlined)	Words that are emphasised
I really want to (font 8 and italicised)	Words spoken fast
OH NO	Words that are shouted out
<u>Oh my word</u> (Bookman Old Style font and underlined)	Words spoken with laughter in voice
<u>I cannot believe it</u> (font 10, italicised and underlined).	Words garbled and rushed over