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EXPLORING THE PERCEPTIONS OF SCHOOL GOVERNING BODIES TOWARDS FOUNDATION PHASE MALE TEACHERS IN EASTERN CAPE SCHOOLS

BY

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In accordance with Rule G5.6.3, I hereby declare that the above-mentioned thesis is
my own work and that it has not previously been submitted for assessment to another
University or for another qualification.

………………………………………….

SIGNATURE

…………16 March 2020……………..

DATE

DEDICATION

The dissertation is dedicated to my late;

Mother *Motlakadibe Evelyn Kagola* and Grandmother *Ntsekang Dorcus Madite*.

For the incredible gift of Life and your continued faith in me.

Sidikwa ke ntswa pedi gase thata…

ABSTRACT

Since the adoption and implementation of the South African Schools Act of (1996), School Governing Bodies (SGBs) have been provided with the powers to recommend the employment of teachers in schools. Moreover, SGBs are also required to have an impact on the promotion of diversity in schools through the employment of teachers in a non-discriminatory way. However, two decades since SASA of 1996, Foundation Phase teaching remains dominated by females. Literature in the South African context posits that gendered schooling practices still exist in the differentiated opportunities of the employment of teachers. Particularly male teachers eager to teach in the foundation phase in the Eastern Cape, KwaZulu-Natal and North West Province. The study sought to explore the perceptions of SGB members towards foundation phase male teachers in the Eastern Cape schools. This study employed Participatory Visual Research Methodologies (PVRM), as its research design and was underpinned by the critical paradigm. It utilised a participatory method, collages and a focus group discussion to generate data with five SGB members from three purposively selected schools in the Eastern Cape. The study utilised a feminist post-structural theory in the analysis of findings. The findings revealed three themes, which are; *(1) Males are not seen as good caregivers, (2) Foundation phase male teachers are seen as multifaceted and lastly (3) Male teachers are seen as not suitable for Foundation Phase teaching.* Each of the above findings offers recommendations to the following stakeholders, the Department of Basic Education (DBE), Department of Higher Education and Training (DHET) and for future research.

Keywords: *Feminist Post-Structural Theory, Foundation Phase Male Teachers, Perceptions, School Governing Body.*

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1   INTRODUCTION

In South Africa, teaching the early years of learning, Grade R to 3 has been characterised as women's work (Bhana & Moosa, 2016; Mashiya, 2014).Yet, South Africa is supposed to be a democratic country that strives to promote gender equality and provide equal distribution of labour amongst its citizens, irrespective of gender, race, and class (South African Constitution, 1996). Moreover, since the dawn of democracy in South Africa, efforts to achieve gender equality and equal distribution of labour in all government departments have been a priority. In fact, the government particularly aims to establish gender equality in addition to all the other Sustainable Development Goals (Lehohla, 2013; Morrell, Epstein, Unterhalter, Bhana, & Moletsane, 2015; Unterhalter & North, 2011). Therefore, to realise this particular goal, the Department of Basic Education in South Africa called on males to teach in the foundation phase as a strategy to redress the gender imbalance in this educational phase (Lehohla, 2013).

Provincial governments have taken the directive to recruit students both male and female through the provision of bursaries in their respective provinces; these bursaries include Funza Lushaka and the Provincial Premier's Bursary (Deacon, 2015; Dlamini, 2018). The Eastern Cape was no exception to this call to train males in foundation phase teaching, although only a small number of males have enrolled at institutions of higher learning for foundation phase training in this particular province. This is not surprising considering recent studies done on the phenomenon of foundation phase male teachers. For example, Mashiya (2014), investigated the perceptions of student teachers enrolled for other educational phases with regard to male students enrolled for foundation phase training. In addition, Bhana and Moosa (2016) examined why male students are reluctant to join foundation phase training. The above researchers noted that the stigmatisation of male foundation phase teachers persists (questionable sexualities, naming as gays or soft) and that this educational phase has been labeled as feminised work.

On an anecdotal note, a colleague shared with me the experience of two male students who were seeking employment after graduating with their Bachelor of Education in foundation phase at one of the South African universities in the Eastern Cape. She explained that the male candidates were told by a principal and the school governing body (SGB) that they had chosen the wrong profession and that the SGB would never hire a male foundation phase teacher. Yet, SGBs are mandated by the South African Schools Act (1996) to represent the department in the decentralisation of school governance and to ensure that the department's policies, mission, and vision are carried out without any prejudice.

After careful consideration of how the male foundation phase teachers were turned away and not offered the opportunity to show their skills and abilities, I am, therefore, of the opinion that it is relevant to explore the gendered perceptions of SGB members about male foundation phase teachers in the Eastern Cape, particularly in Port Elizabeth. In fact, the decision taken by the SGB and the principal goes against the attainment of the Sustainable Development Goal, which is to combat gender inequalities in education and ensure equal access to all people, irrespective of their gender, in all areas of the government workforce (Coutry Report, 2013).

1.2   BACKGROUND AND RATIONALE

The effort to increase the number of male foundation phase teachers is a global phenomenon, the aim being to counteract the underrepresentation of males in this educational phase (Warin, 2017; Xu & Waniganayake, 2018). Countries such as New Zealand, China, Norway and England have embarked on this endeavour to provide more positive role models for children raised in single-parent families (Mills*, Martino & Lingard, 2004). Furthermore, locally Moosa and Bhana (2018) note that the inclusion of males in the foundation phase contributes to changing the gendered perception that teaching at this level is women's work. Bullough (2015) and Xu and Waniganayake, (2018) posit that a mixture of females and males in foundation phase teaching might bring about gender equality and the equal distribution of labour in the education sector, particularly in foundation phase teaching.

Moreover, the aforementioned researchers (Bullough 2015; Moosa & Bhana, 2018; Xu & Waniganayake, 2018) observed that the reason males are reluctant to join

foundation phase teaching is because of cultural stereotypes of males being portrayed as not caring or motherly and the social stigmatisation of the few males already in the field in terms of their sexuality which is questioned. Historically, New Zealand had more males in foundation phase teaching than any other country in the early 1960s, with 42% of all foundation phase teachers being male (Penny, 2008). However, Penny (2008) asserts that in the 1990s this percentage declined owing to the moral panic of societies as the media characterised males in this field as homosexuals, pedophiles and abusers of children (Penny, 2008). In China, England and Australia, there has not been much improvement in attracting male teachers to the foundation phase (Xu, & Waniganayake, 2018). This is because of enduring cultural perceptions of males as being only providers of families, heads of households and the stigmatisation of males already in the field (Kerner, 2017; Ian & Stephen, 2017).

Although the above overview provides a glimpse of worldwide research about male teachers in the foundation phase, it does not reflect sentiments within the South African context. In South Africa, there is a paucity of research regarding males in the foundation phase as this phenomenon is still at its early stage. However, researchers have focused on certain aspects. For example, Peterson (2014) wrote about pre-service students in the foundation phase and their perceptions of males in the foundation phase. Mashiya, Kok, Luthuli, Xulu and Mtshali (2015) addressed gender divides that existed in early childhood teacher education. Lastly, Msiza (2019 p.5) explored how males "who are already in the field of teaching in the foundation phase construct and negotiate their identity".

Mashiya, Kok, Luthuli, Xulu and Mtshali (2015), together with Msiza (2016) and Peterson (2014), recommend the need to move away from gender-based stereotyping and the perceptions that foundation phase teaching is a profession only suitable for females. Studies by the aforementioned researchers also reveal that the foundation phase workforce is still very much perceived in gendered terms. Thus, the above studies provide an understanding of the gendered phenomenon that exists in foundation phase teaching and learning. However, they do not capture how foundation phase male teachers are employed; for what purpose; and how they are perceived by those in governance in the school setting.

Earlier, I narrated a story of two qualified foundation phase male teachers who were refused employment by the principal and the SGB of the school. This story and my experience as a foundation phase male teacher in the North West province inspired me to explore the perceptions of SGB members towards males in foundation phase teaching in the Eastern Cape schools.

1.3   PROBLEM STATEMENT

Since the adoption and implementation of the South African Schools Act of (1996), SGBs have been provided with powers to recommend the employment of teachers in schools (Mncube, 2009;). Moreover, they are also required to have an impact on the promotion of diversity in schools through the employment of teachers in a non-discriminatory way (Admas & Waghid, 2005; Mncube & Mafora, 2013). However, two decades since this act, foundation phase teaching remains dominated by females. Literature in the South African context posits that gendered schooling practices still exist in the differentiated opportunities of the employment of teachers, particularly male teachers eager to teach in the foundation phase in the Eastern Cape. Therefore, this warrants the need to explore how parent component members of the SGBs perceive foundation phase male teachers, given the challenges provided in the literature.

1.4   PURPOSE OF THE STUDY

The purpose of the present study is to explore the perceptions of SGB members towards foundation phase male teachers in Eastern Cape schools.

1.5   RESEARCH QUESTION

In line with the purpose of the study, the research question for this study is:

What are the perceptions of SGB members towards foundation phase male teachers in Eastern Cape schools?

1.6   LOCATION OF THE STUDY

The study was carried out within the province of Eastern Cape, in South Africa. The province has an estimated population of six million and five hundred thousand people

(Statistics SA, 2018). The province was created in 1994 out of the Xhosa homelands of the then Bantustans of Transkei and Ciskei, together with the eastern portion of the Cape Province. This change emerged after a long period of colonisation and the apartheid era (Hamann & Tuinder, 2012). The Eastern Cape is located on the south east coast of South Africa with the Western Cape on the west, the Northern Cape and the Free State on the north, and Lesotho and KwaZulu-Natal on the northeast.

The Eastern Cape has seven districts, namely Alfred Nzo, Amathole, Buffalo City Metropolitan, Chis Hani, Joe Gqabi, OR Thambo, Sarah Baartman and the Nelson Mandela Bay Metropolitan. It is a diverse province dominated by rural communities, urban areas and metropolitan cities, and contains a range of South African cultural and tribal groups, including those of the Xhosa, Afrikaners, Zulus, Basotho and Batswana people. However, the dominant cultural tribe is that of the amaXhosa that has its own particular values, norms, and practices. The participants in the study were SGB members from primary schools in Port Elizabeth (Nelson Mandela Bay Metropolitan).

Figure 1.1 below shows all nine provinces of South Africa, highlighting the location of the Eastern Cape. Figure 1.2 is a map of the Eastern Cape with details of towns and cities in the province. The purpose is to illustrate where the province and the participants are geographically situated.

Source: Luventicus, 2013

Figure 1.1: Map of the Republic of South Africa

Source: Main tourist regions and attractions in the Eastern Cape (www.sa-
venues.com)

Figure 1.2: Map of Eastern Cape

1.7   LITERATURE REVIEW

A literature review validates the importance of a study in relation to an existing body of knowledge. In this study, the literature review explores how masculinities are constructed within a South African context (Bhana, 2009; Morrell, 2001; Mfecane, 2016; Moosa & Bhana 2018; Ndangam, 2005; Ratele, 2014; 2015;2016). Furthermore, it looks into the concept of teacher identity and how it continues to be constructed (Bukon, 2015; Day & Kingston, 2008; Chong at al, 2011; Osgood, 2012). Furthermore, the research report explores foundation phase teaching as a discipline and how it has been constructed in gendered terms (Bhana, 2016, 2017; Mashiya 2014; Peterson, 2014; Brownhill, Warin & Wernersson, 2016). In addition, it aims to describe the nature of the learner who is taught in this educational phase (Atmore, 2013; RSA Constitution, 1996; RSA, 2011b; Skouteris, Watson & Lum, 2012; Brownhill, et al,. 2016).

Considering that, over the years, the foundation phase has been regarded as consisting of a feminised workforce, the literature section of this study explores the rationale and hindrances of involving males in the early learning years of children from a local and international perspective (Mashiya, 2014; Moosa & Bhana 2018; Peterson, 2014; Wernersson, Warin, & Brownhill 2016). In addition, the literature review discusses the legislation regulating schools and the compilation of the SGB, in terms of its roles and responsibilities (RSA, 2011c; Bush & Glover, 2016; ELRC, 2011; Davies, 1999; Mestry, 2006). This is followed by a discussion about the challenges and achievements of the SGBs in South Africa is tabled (Bush & Glover, 2016; Heystek, 2011).

1.8 POST-STRUCTURAL FEMINIST THEORY AS FRAMEWORK

The study draws on post-structural feminist theory, which is derived from Foucault's (1978) theory of post-structuralism and may also be considered as a division of feminism (English, 2010). Post-structural feminist theory pays attention to particular group of people's experiences that are positioned within a society where language, discourse, and power resulting in conflicting ways of assigning meaning (Jackson, 2001; Weedon, 1987). Weedon (1987) suggests that, just as our subjectivity is formed by historical and cultural influences, it can be recreated or rewritten. In this study, post-structural feminism has assisted me in engaging and understanding the participants' perceptions of male foundation phase teachers. Moreover, it has facilitated the use of a methodology that provides the possibility to rethink and facilitate a deeper awareness, potentiating an indirect social change.

1.9 RESEARCH DESIGN AND METHODOLOGY

The study utilised a qualitative research approach, and the participatory visual research methodology (PVRM) was adopted as a research design. It sought to arrive at an in-depth understanding of social reality from the participants' viewpoints (Creswell, 2013). According to Christiansen (2014, p.362), "a qualitative approach is characterised by its aim to collect verbal, textual, visual and observational data to provide an in-depth understanding of a phenomenon". The study is embedded within the critical paradigm, as critical researchers embark on raising consciousness and towards disrupting the unjust norms within societies (Taylor & Medina, 2013).

Moreover, they consider the research process as an intervention whereby participants identify challenges they face and view themselves as part of the solution (Ponterotto, 2005; Taylor & Medina, 2013).

Purposive sampling method was employed to select the participants in the study as well as the site. The results were then generated from the use of participatory visual research method (PVRM), which was collage making and used focus group discussions as data generation strategies. Data generated through the PVRM strategy and focus group discussion was thematically analysed. The research process adhered to the ethical considerations governing the study throughout, and trustworthiness was ensured (Creswell, 2009; Creswell, 2005; Krueger & Neuman, 2006).

1.10   PROPOSED CHAPTERS

The next section presents the layout of how the chapters in the study were organised.

Chapter One

This introductory chapter briefly details the background of the study; the problem statement; the research aim, purpose and questions; the research methods/methodology; and ethical considerations and trustworthiness.

Chapter Two

The chapter provides an overview of the following: the schooling system; the teachers and the learners in the basic education system; and the regulations that govern them. It also looks at the policies in place concerning the employment of teachers and gender equality. The gendered identity construction of teachers within a school system and a post-structural feminist theoretical framework is explored through the literature.

Chapter Three

This chapter provides a description of the research design and the methodology. The sampling techniques and the data generation methods (participatory methodology) are outlined and discussed. Lastly, the data analysis procedures, ethical considerations and the trustworthiness measures employed are discussed.

Chapter Four

This chapter presents the analysis and a discussion of the data through a careful analysis of the visual data, transcriptions, and a comparison of the results with the existing literature.

Chapter Five

This chapter summarises the findings, the conclusions drawn and the contribution of the study. It also articulates the limitations and provides recommendations for further studies.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

In the previous chapter, the background and the rationale of the study were explained. In addition, the problem statement, the purpose, the research questions, the location of the study, the research design and the methodology were discussed. This chapter presents a review of the related literature and an explanation of the theoretical framework that guides the study. According to Bertram and Christiansen (2014) a literature review places the research done in the context of previously conducted researches, summarises and critiques the available literature to attain a deeper understanding of a particular research phenomenon.

The study explores the perceptions of SGB members towards foundation phase male teachers in the Eastern Cape Province. The literature section begins with a brief description of the background to the inception of SGBs within the South African context. This is followed by an explanation of the compilation, roles and responsibilities of SGB members in accordance with the SASA (1996) and other relevant related policies. In addition, the researcher explains the achievement and challenges of SGBs since their inception two decades ago and discusses the role of SGBs in the employment of teachers. An analysis of the literature on teacher identity construction is also included in this chapter, as the study explores how teachers are perceived. Moreover, the chapter discusses the construction of the identity of foundation phase teaching as a discipline.

As this study is about male teachers in foundation phase teaching, it is located within masculinity studies. Therefore, the chapter includes a discussion on how masculinities are constructed with a South African context, particularly in the Eastern Cape where the study was carried out. Moreover, an international perspective on male teachers and foundation phase teaching is presented together with a South African view on the phenomenon of male teachers in the early years of learning. Lastly, a theoretical framework guiding the study is presented.

2.2 SCHOOL GOVERNING BODY WITHIN THE SOUTH AFRICAN CONTEXT

During the post-apartheid era, South African education was identified as the primary tool that could be used to ensure the democratisation and decentralisation of school governance. This led to the introduction and implementation of the South African Schools Act (SASA84 of 1996 (DBE, 2011a). Subject to this Act, the governance of every public school in South Africa was conferred to its governing body. SGBs are principally boards of elected representatives that have the responsibility of public education institutions in the country (SASA, 1996). However, in an organogram, the governing body has a higher status than the management of schools. In fact, the SGB is viewed as an advisory body to the Department of Basic Education (DBE) that sets the guidelines by which SGBs have to abide (SASA, 1996; Bush & Glover, 2016). Below follows a discussion on the compilation of the governing body, its roles and its responsibilities.

2.2.1 Compilation of the SGB and their roles and responsibility

The compilation of the governing body is documented in many official documents of the DBE. For example, the SASA 84 of 1996, as amended in 2011, and the Basic Education Laws Amendment bill 15 of 2011(RSA, 2011b; 2011c). The composition structure of SGBs is explicitly explained in these acts. Additionally, this legislation also states the procedure that needs to be followed and adhered to when establishing the governing body of any public school. The SASA 84 of 1996 states that a legally established SGB should comprise the following:

(a) Elected members
(b) The principal (in his/her official capacity)
(c) Co-opted members

The SASA 84 of 1996 adds that the elected members of the governing body should comprise a member from each of the following categories:

(a) Parents of learners at the school (who are the majority)
(b) Educators at the school (numbers depend on the number of teachers in the school except for the principal)
(c) Non-teaching staff at the school

(d) Learners in the eighth grade or higher at the school

The SASA (1996) points out that governance structures in schools function as part of the strategies to advance democratic principles and social justice practices in the education system (SASA, 1996; Adams & Waghid, 2005). Therefore, SGBs need to create a space for citizens to participate in determining how the right to education is delivered. Moreover, SGBs should fulfil other,

> …specific functions, such as taking executive action; recommending the appointment of the principal, deputy principal and educators; and considering disciplinary action; agreeing who should provide the school with a variety of resources and services. Other responsibilities of SGBs include hearing appeals; responding to external issues; consulting with local authorities; meeting funding agencies or non-governmental organisations (NGOs); and communicating to relevant stakeholders by conducting the annual parents meetings and budget meetings
>
> (RSA, 2011c, section 20)

However, the most highly contested area of concern regarding the role of SGBs at the moment in South Africa, is their right to recommend the appointment of teaching staff who apply for promotional posts at public schools; which will be discussed in the next section (Bush, 2011; Bush & Glover, 2016; Davies, 1999; Mestry, 2006;).

2.2.2   Challenges and achievement of SGBs in South Africa

Over the past twenty-five years and more, SGBs all over South Africa have experienced challenges and achievements in their attempt to implement their responsibilities. The following discussion will start with a presentation on the achievements made by the SGBs thus far. In South Africa, SGBs have managed to draft and implement the language policy in schools. According to Heystek (2011) majority of South African schools are currently using the pupil's home language as the language of learning and teaching. In FP teaching and learning this policy is implemented as it is for the benefit of the learners, in that learning becomes easy when children are taught in their home language (Atmore, 2013).   Another achievement on the part of the SGBs has been their support for the provision of access to education in public schools for vulnerable children or children experiencing barriers to learning that are either extrinsic or intrinsic.

Engelbrecht, Nel, Nel and Tlale (2015) are of the opinion that South Africa has done well on the implementing of the Education White Paper 6 of 2001 (RSA, 2001d). However, there is still a need for its further implementation, as parts of the country are still at the introductory stage of inclusivity. Bush and Glover (2016) assert that SGBs have been monitoring and reporting services provided to schools by suppliers that they have progressively reported to the DBE. In addition, Bush (2014) maintains that SGBs need to monitor these services continuously to maintain their high quality of services and to make sure that they do not disturb learning and teaching in schools. The above are not the only achievements made so far by SGBs, and I believe that more has been done by them in achieving their mandate. However, challenges still exist that hamper the successful fulfilling of their mandate and negatively affect the effective democratisation and proper practices of social justice in schools.

The SGBs' handling of school finances, including the misappropriation of funds, has been a challenge because of their limited knowledge of financial management (Bush & Glover, 2016). Prinsloo (2016) indicates another challenge in the form of the discrimination against learners because of their age and religious beliefs. SGBs are failing to admit learners who are over age and whose religious beliefs differ from those of the majority. Moreover, principals often overrule the SGBs' decisions about the appointment of the staff, which is indicative of corruption, nepotism and personal preferences. This is abuse of power, as principals represent both the Department of Education and the SGB, and thus their decisions carry more weight than the SGBs (Bush & Glover, 2016 Mncube & Mafora, 2013).

Mncube and Mafora (2013), posit that one of the challenges facing SGBs emanates from the lack of in-depth training that needs to be provided to their members to enable them to deal with financial matters in accordance with the legislation. Furthermore, Bush and Glover (2016) argue that there is a need to provide literacy programmes to SGB members with lower levels of literacy. The low level of literacy amongst SGB members has been identified as one of the main issues that is to the detriment of SGBs and that contributes to the abuse of power on the part of principals (Bush & Glover, 2016). As for disparities in the employment of educators, Van Wyk (2004), in a study about SGBs and the experiences of South African educators, recommends that SGB members should be provided with intensive training in the application of the

Educators Employment Act (1998) and other relevant legislation, when dealing with recommendation of employment of staff.

SGB members need to be trained in understanding traditional stereotypes and the role they play in the employment of educators. Karlsson (2002) recommends that measures to prevent a re-enactment of traditional stereotypes of race, class and gender inequalities are needed for transformation and the realisation of equality in education. SGBs are members of the broader community in which they live. Thus, there are social values, norms, and cultural stereotypes that these members represent in governing schools. Moreover, SGBs are possibly unaware of the gendered school practice that exists with regard to differentiated opportunities in employment and the implementation of politics in education that perpetuate gender inequality (Blee & Tickamyer 1995), cited in Mashiya et al (2015).

The DBE is one of the government departments that have not caused much change with regards the attracting more males in the perceived gendered care work of teaching and learning of young children (Bhana & Moosa 2016; Petersen 2014). Statistics indicates that only 22.7 % of teachers in the foundation phase are males (SNAP, 2015 as cited by Bhana, 2016), which is less than half of the dominant teaching staff in the foundation phase. In fact, foundation phase teaching is regarded as care work associated with females. It is possible that SGB members approach employment in this educational phase with the same assumption that females should teach in the foundation phase (Bhana, 2009; Mashiya et al 2015). According to Mashiya et al (2015), Skelton (2012), as well as Unterhalter and North (2011), social values, norms, and cultural stereotypes perpetuate gender bias towards males interested in teaching in the foundation phase. This necessitates the need to explore the role of SGBs in the employment of teachers. A discussion of this role is presented below.

2.2.3   The role of the SGBs in the employment of teachers

The SASA, (1996) provides the governing body with the responsibility of recommending the employment of particular teachers to the provincial head of department. Taking into consideration other legislation, particularly the Educator Employment Act of 1998 (RSA, 2011b) and the Labour Relations Act of 1995, Bush

(2014), Johnson & Scollay, (2001), as well as Ngcobo and Tikly (2010), recommend that, after every SGB election, the Minister of DBE must provide intense training for all members, particularly with regard to these policies. Ngcobo and Tikly (2010) argues that after such training SGB members will be in a better position to implement their responsibilities with respect to the employment of teachers.

The Educator Employment Act (DBE, 2011a) stipulates that, upon consideration of the application of employment of educators, the governing body must ensure that the school conforms to democratic values. This means, for example, that all candidates should be treated fairly without any discrimination in terms of race, ethnicity, gender, sex or age. Thus, if SGBs complied with this requirement of the act, their recommendations regarding teacher employment to the head of the DBE would demonstrate adherence to democratic principles. This would ensure the appointment of teachers who would otherwise not find employment in a particular public school owing to the gender stereotypes regarding foundation phase male teachers, for example.

According to Bush (2011), Johnson and Scollay (2014), as well as Ngcobo and Tikly (2010), after every SGB election, the Minister of DBE must provide intense training for all members, particularly on the abovementioned policies, to ensure that governing body members understand their responsibilities and that SGBs are able to make use of the policies in place correctly. The following section presents a discussion about how teacher identity is constructed.

2.3   TEACHER IDENTITY CONSTRUCTION

Olsen (2008) explains that teacher identity is multifaceted and it is further understood from a sociocultural perspective in this study. Teacher identity is a product and the result of influences on the teacher. It is an ongoing process of dynamics interacting within teacher development (Chong, Low & Goh, 2011). Teacher identity is in line with professional identity, which is an ongoing process of constructing and reconstructing of identity in different professional spaces (Pausigere & Graven, 2013). Therefore, identity is fluid; it evolves with time and context. Recent literature posits that identity is important in teacher development as it affects their professional sense of agency, commitment, job satisfaction and self-efficacy (Day & Kingston, 2008; Chong at al.,

2011; Osgood, 2012). Osgood (2012) asserts that identity influences teachers' responses to teacher education and their own reflections on teaching practices in classrooms.

Day and Kingston (2008) posit that teacher identity consists of three dimensions that intersect: professional, situational factors and personal influence, which are useful in constructing an identity for the teacher. Day and Kingston (2008) assert that, when the above intersect, they form dimensions where the construction and reconstruction of individual identity take place. Moreover, these dimensions are influential in the construction of the ever-changing identities of teachers.

As these dimensions are valuable in understanding how teachers are positioned by the communities and themselves, a brief discussion of them follows below.

2.3.1   Dimensions of teacher identity

Professional identity reflects the "social and policy expectations of what a good teacher is and the educational ideals of the teacher" (Day & Kingston, 2008 p.11). In this dimension, the teachers' identity is influenced by policy documents, such as CAPS (RSA, 2011a) that clearly state that teachers should encourage critical and active approaches to learning by accommodating the pupils' conceptual strategies of learning. Furthermore, the CAPS document states that teachers should be promoters of social transformation and political redress, as well as critical and active learning, as these are the "general aims" of the department (RSA, 2011a, pp. 4-5). Professional identity is mainly concerned with the teacher's active role, responsibilities, and their progressive professional development.

Situated identity, "is located in a specific school context and is affected by the surrounding environment" (Day & Kingston, 2008 p.11). The school environments, the kind of the learner population, the influence of colleagues and of school administrators can all shape teachers' identities. These can also be shaped by the teachers' own experiences as learners in their schooling days (Beauchamp & Thomas, 2009). Varghese, Morgan, Johnston and Johnson, (2005) suggest that the discipline that teachers choose may also affect identity. This is because disciplines tend to have particular teaching cultures of their own.

Personal identity is "located outside the school context and is linked to family and social roles. Feedback or expectations from family and friends often become sources of tension for the individual's sense of identity" (Day & Kingston, 2008 p.11). Identity is what we make of ourselves and is the image we show to others. Identity is also rooted within culture (Petersen, 2014). Further, Samuel and Stephens, (2000) suggest that individual identity is fluid. How we relate to the world around us and its people, the choices we make and our practices, these actions constantly create, construct and reconstruct our identity (Søreide, 2007). Teachers need to regard identity as fluid and is continuously developed through different teacher development programmes. Alsup (2006) observes that having different discourses within a context creates opportunities for improved teaching strategies and challenges the normative ways of being.

The above provides an understanding of the construction of teacher identity, yet it does not specifically explain how foundation phase teaching constructs its identity and the kind of people expected to teach or be taught in that educational phase. The following section concentrates on the people who are taught in foundation phase teaching. Furthermore, it explores on how foundation phase as a discipline has formed its identity.

2.3.2   Gender as an aspect of Identity

Historically the concept gender and sex have been used interchangeably and has various meanings depending on the context in which the concepts are used to identify people; furthermore, one cannot talk about gender and not include sex (Klomsten, Skaalvik, & Espnes, 2004). For this study, the following explanations of the concept of sex and gender are adopted. Sex refers to the biological differences between female and male, and these differences include genetic and genitalia in human beings (Kaiser, 2012). The study further adopts the definition of gender by the World Health Organisation (WHO, n.d) that "gender refers to the roles, behaviours, activities, attributes and opportunities that any society considers appropriate for girls and boys, and women and men. Gender interacts with, but is different from, the binary categories of biological sex".

From the above explanation of sex and gender, these concepts intersect and are constructed differently in different contexts. For example, how masculinities are

constructed within the amaXhosa and Batswana cultures in South Africa is different; because of different cultural practices and gender roles assigned to the position of being a man. This construction of masculinity is explained in detail in Chapter two, section 2.8 of the study. In this study the concept men and male, women and females are used interchangeably, for instance, I use the concept male and female on the basis that the concept does not characterise people in terms of their behaviour or social requirements of how one should be. However, in section 2.8 where I explain how masculinities are constructed within the amaXhosa culture, I use the identity construct of men and boys because within this context there is are patriarchal hierarchy which recognises boys graduating from boyhood to manhood (Ntombana, 2011). The participants in my study refer to teachers as women and men in their presentations and discussions. Therefore, in chapter four, when presenting and linking participants' collages and captions, I also use the identity construct women and men for cohesion and consistency with the participant's views. The participant's identity categorisation is premised on their lived experience and their different social hierarchies associated with being a man or woman, boys or girls (Davies, 1999; Blaise, 2005).

2.4   THE LEARNER IN FOUNDATION PHASE

The political ideologies and structures of the apartheid era have abused and promoted the neglect of children in South Africa (Atmore, 2013; Bhana, 2016). Atmore (2013) noted that, in the apartheid era, a lack of quality of early learning grade programmes, access to, and the lack of services resulted in the low survival rates of primary school children. This is because of limited access to nutritional intervention and health services. Since the dawn of democracy in South Africa, the constitution, through the Bill of Rights clause, "makes provision for children's socio-economic rights, including the right to basic education and protection from neglect, abuse, and exploitation" (RSA Constitution, 1996 section 29.a).

The SASA of 1996 (RSA, 2011c) in its admission policy guideline provides for a description of who should be admitted and taught in the foundation phase and other educational phases. Learners in the foundation phase, who are aged 5 to 9 years old, are admitted without discrimination of any kind. This educational phase commences from grade R where learners are taught how to function in a structured schooling and learning context (Skouteris, Watson & Lum, 2012). Learners gradually progress to

other foundation phase grades and, at the end of the third grade, which is the exit grade, they emerge equipped with the skill and abilities to learn and utilise multiple intelligences to the best of their abilities (Petersen, 2014; Spaull & Kotze, 2015).

The Education White Paper 6 (2002) makes provision for all learners experiencing barriers to learning to be admitted to learning in public schools, rather than to be taken to a special school. In this educational phase, learners are from diverse backgrounds in terms of socio-economic status, race, cultures, religious beliefs and ethnicity. All public schools in South Africa are required by policy to be inclusive and to meet the needs of learners irrespective of their background and barriers to learning (RSA, 2011c).

Bhana (2016) and Osgood (2012) posit that children in the foundation phase are dynamic and perceived by teachers to be innocent of their sexuality and gender as these identity traits do not matter during their childhood. Bhana (2016, p. 25) explains that children in the foundation phase are perceived to be "unknowing, carefree, naïve and vulnerable" requiring adult protection and guidance in the construction of their own identity. Bhana (2016) and Robson and Robinson (2013) suggest that, when teachers do not acknowledge learners' awareness of their sexuality and gender in their everyday practices, teachers perpetuate hegemonic discourses and the normalisation of gendered power relation between boys and girl and between teachers and learners.

Learners in the foundation phase are aware of their own and other people's gender, able to distinguish between girls and boys and between Sir and Mam. They are also aware of the powers that are associated with being a boy or a teacher. Foundation phase teaching is a gendered space or discipline because of the domination of the female body and the pedagogical practices in this educational phase. Therefore, it becomes important to understand the context in which learning and teaching take place in the early years and how foundation phase has constructed its identity as a discipline.

2.5   FOUNDATION PHASE IDENTITY CONSTRUCTION

Varghese et al. (2005) maintain that the situated dimension of teacher identity depends on certain disciplines and particular practices that influence it during pre and

in-service training. A typical example of these practices in foundation phase teaching is the gendered representation of identity. Many researchers globally have classified teaching in this educational phase to be feminised work (Mashiya 2014; Moreau 2014; Peterson, 2014; Brownhill, Warin & Wernersson, 2016). This feminisation means that the work done in this learning context is perceived as women's work. Bhana (2016) emphasises that historically foundation phase teaching was connected to women's work and linked to care work, which under no circumstances has ever been regarded as real work.

According to Mashiya (2014), and Moosa and Bhana (2018), working with young children has been labelled as work that is not intellectually challenging and that ranked low. This has reduced teaching in foundation phase as being unsuited to the high levels of intellectual capacity usually associated withmales. Moreover, working in this educational phase requires a teacher to depict particular characteristics, which would include being motherly, caring, nurturing and loving towards children (Bhana, 2016).

Foundation phase teaching is a profession that has been perceived as feminine because of "the symbolic construction of the teacher in foundation phase as a loving mother" (Moosa & Bhana, 2018 p.4). According to Goldstein and Lake (2000), Brownhill et al. 2016, as well as Warin and Gannerud (2014), teaching with love validates and strengthens the association of care work to females. Foundation phase teachers as mothers is a discourse that resonates within gender roles ascribed by hegemonic socialisation and historic systems of thinking towards the conceptualisation of what constitutes female's work (Bhana, 2016). Such depictions are based on rigid positioning and categorisation of female and male's identity and role's in society (Bhana, 2016; Connell, 2012).

Bhana (2016) argues that females are assumed as being best suited to teaching children in the foundation phase, which perpetuates a hegemonic and rigid categorisation of gender. The discourse of mothers as teachers is a powerful tool to restrict and justify foundation phase teaching as a female territory, "reproducing an essentialist understanding of gender" (Moosa & Bhana, 2019). In order to disrupt this kind of thinking and gendered practice in foundation phase teaching discourse, the need for different discursive practise is necessary, and this should start with having a mixture of teachers, female and male within the foundation phase. This would

contribute to the ending of gendered divisions of labour and gender inequalities, and to altering gender relations (Moosa & Bhana, 2018). Understanding that foundation phase teaching has historically been regarded as a feminised profession necessitates exploring views in literature from an international perspective about the rationale or the need to incorporating male teachers in the foundation phase and the possible hindrances of such action.

2.6   INTERNATIONAL PERSPECTIVES ON MALE TEACHERS AND THE FOUNDATION PHASE

Many countries around the globe have called on males to teach in the foundation phase for numerous reasons (Brownhill, et al., 2016; Xu, & Waniganayake, 2018). There is a growing body of knowledge from emerging scholars writing on the phenomenon of recruiting males to teach in foundation phase. Moreover, these scholars have chosen to approach writing about this phenomenon from different perspectives. This section draws on the advantages and disadvantages of having males in foundation phase teaching as provided by researchers in the international literature. Below is an exploration of the need for (and paradox of) males working with young children. A discussion on each of these views is presented, starting with the need for males in foundation phase teaching and learning.

2.6.1   The Need for Males in Foundation Phase Teaching and Learning

In many international countries, scholars have noted that females have managed to cross the social and gender borders by occupying previously "male" positions in the labour market (Brownhill, et al., 2016; Cushman, 2005; Xu, & Waniganayake, 2018). However, it is difficult for males to assume positions previously held by females (Xu, & Waniganayake, 2018). This is particularly true in the education and care of young children in primary schools across the globe. Teaching in primary schools is often labelled as female's work, where males are thus under-represented (Martino & Rezai-Rashti, 2010; Skelton, 2012).

In Sweden, Norway and Finland, conversations for males to refocus their quest for employment in health and care services began in the early 1970s. Wernersson (2016) posits that these conversations enabled teaching in the early years to be an option for males, and for the educational sector to be socially regarded as a workforce for both

females and males. Cushman (2005; 2008) maintains that the mixture in gender has the ability to change the perception that foundation phase teaching is female's work and not a commendable profession for males. According to Cushman (2008) and Wernersson (2016), this action has the prospects of contributing to the development of fair and equal gender order. That would make teaching and learning in the early years an important aspect in deconstructing toxic masculinities, which are characterised by violence and power struggles, into caring and nurturing masculinities, and therefore, constructing a different form of masculinity that is not build on normative patriarchal social norms (Wernersson, 2016; Warin, 2019). The achievement of gender balance in the foundation phase, and the change in the gendered distribution of labour leading to the professionalisation of foundation phase teaching, can be achieved through the inclusion of males in foundation phase teaching and learning (Warin & Adriany, 2017).

Foundation phase teaching is a predominantly female-orientated space worldwide. Mukuna and Mutsotso (2011) in Kenya are under the assumption that the delivery of the curriculum and the expectations of teachers mainly favour girls, thus causing boys to underperform. Meanwhile in New Zealand, England and Australia , there have been recruitment campaigns aimed at attracting male teachers in the foundation phase for the purpose of male 'role models', 'disciplinarians' and 'father figures' to the boy child raised in female single-parent households (Brownhill, 2016; Skelton, 2002; Warin, 2017. p 3). The recruitment was triggered by the riots caused by school-age children in the United Kingdom. The government associated this behaviour of the children to the absenteeism of fathers and a lack of positive male role models (Wagin, 2017). Mukuna and Mutsotso (2011), as well as Warin (2019), share the sentiments that the action of male inclusion in foundation phase teaching would help underachieving boys to perform better and develop alternative positive forms of masculinity necessary for schooling and better childhood socialization.

Wagin (2017) acknowledges the criticism made by Martino and Rezai-Rashti (2012) that the inclusion of male foundation phase teachers is premised on the concept of providing 'role models', which is embedded in the re-gendering of patriarchal societal norms, rather than a de-gendering of foundation phase teaching and learning. Martino and Rezai Rashti (2012), posit that the re-gendering of foundation phase teaching

contributes as a counterattack to the concept of gender equality, and it further emphasises the assertion of a traditional gender binary, whilst a de-gendering of foundation phase teaching implies moving beyond the feminisation of foundation phase teaching. Burn and Pratt-Adams (2015) posit that, in foundation phase teaching and learning, all members of staff are required to provide positive role modelling as part of their teaching strategies of care and education to all children, irrespective of their gender and social background. Wagin (2017), in line with the above critic, refers to Norway as one of the best countries in the world to have successfully managed to recruit and retain males in the foundation phase because of the intention to provide all learners with the experience of both female and male foundation phase teachers.

According to Mills, Haase and Charlton (2008), in the United Kingdom it is believed that male teachers have different pedagogical strategies of delivering the curriculum and that children enjoy the delivery. Moreover, they are under the assumption that boys are thus particularly given the opportunity to learn how to construct and reconstruct their masculinity. Campbell Galman (2016), offer a different perspective on male teacher in the early childhood settings. The aforementioned researchers believe that a mixture of males and females may contain many pedagogical practices, which positions them differently in the manner that they present the curriculum, in the contributions they bring to the foundation phase teaching and learning environment and in their interactions with the children.

Brownhill (2016), as well as Wernersson, Warin, and Brownhill (2016), argue that including more males in the foundation phase teaching can actually perpetuate more of the gendered stereotypical behaviours, unless there are opportunities for gender-sensitive practice and the encouragement of reflection. Furthermore, researchers recommend that the recruitment and retaining of foundation phase male teachers should be premised on these teachers intending to make a commendable change in the early learning profession, to contributing to its development and to having a positive influence on all children (Burn and Pratt-Adams 2015; Mallozzi & Campbell Galman 2016;Wernersson, Warin, & Brownhill (2016).

This section has focused on the need for foundation phase male teachers internationally. The next section explores the paradox from an international context.

2.6.2 The Paradox Associated with the Inclusion of Foundation Phase Male Teachers

International researchers, such as Mistrya and Sood (2015), Mukuna and Mutsotso (2011) and Rentzou (2011), maintain, that due to highly gendered discourse of foundation phase teaching and learning, problems for male teachers wanting to work or currently occupying teaching positions in this educational sector may occur in different ways, depending on the context. There is a generalizable belief that males who choose to work with children in the early years of learning might be abusers of children. This may be because of the common perception that many males are more impatient than females are, and not all males are good carers of children (Francis 2010; Mills, Martino, & Lingard, 2004; Nelson & Shikwambi, 2010).

For example, Bullough (2015), explains that, in the United States, school managers, who appointed foundation phase male teachers are faced with the challenge of convincing their pupils' parents that they are not child abusers and could be trusted. Furthermore, certain parents accept only males with whom they are familiar to work with their children (Rentzou, 2011). Historically, foundation phase teaching as an occupation was constructed to be female-dominated, and males were perceived as untrustworthy around young children in this context. Mukuna and Mutsotso (2011 p.1876) investigated the "factors influencing the gender imbalance in the preschool teaching workforce" in Kenya. They found that parents' concerns were around the gender of the teachers in school, especially when intending to register their young children in primary schools. Gender perceptions could negatively affect foundation phase male teachers to the point of them being policed and regulated in their respective schools.

Sargent (2000, p. 417) suggests that the under-representation of the male presence in foundation phase teaching may be conflated with child abuse as a tool to create social control. In fact, the perception of males being untrustworthy in the socially feminised occupation of foundation phase teaching means that the male teacher's identity may come under scrutiny. Martino and Rezai-Rashti (2010), as well as Skelton (2012), found that males teaching in foundation phase and males who do not conform and display non-heteronormative masculinity personalities are often negatively labelled. For example, males in this phase are often regarded as wanting to be females

or they are gay, or intending to recruit young boys to live non-heteronormative lifestyle of being gay (Mashiya, 2015; Moosa & Bhana 2018; Msiza, 2019).

According to Moosa and Bhana (2018), homophobic discourses used to police males and create social control perpetuate the social stigmatisation of males in the foundation phase and the gendered notion of foundation phase teaching. However, regarding the inclusion of foundation phase male teachers, Pulsford (2014), explored the lived experiences of foundation phase male teachers in the United States, maintains that there is an on-going struggle among the males to define and negotiate their own male teacher identities within a context that is constructed as a female prerogative. Pulsford, (2014) explains that these males choose to denigrate their colleagues in order to establish and show off their non-female nature. Warin (2019) is of the opinion that gender is a very prominent aspect of identity in the context of foundation phase teaching.

The above discussion has shown how the phenomenon of foundation phase male teachers is emerging within the international perspective. There is an increasing amount of available literature on the inclusion of males in foundation phase teaching profession internationally. The next section of this chapter interrogates the available literature on the topic of foundation phase and male teachers from a South African perspective.

2.7 A SOUTH AFRICAN PERSPECTIVE ON FOUNDATION PHASE AND MALE TEACHERS

In South Africa, there is a paucity of research on the phenomenon of males teaching in foundation phase, as explained earlier. The majority of research studies about male foundation phase teachers within the South African context focus on pre-service teachers' views (Mashiya, 2015; Petersen, 2014). Aligning South Africa with the world, Bhana and Moosa (2016 p. 2), in their study on male pre-service teachers, with a focus "on why they did not choose the foundation phase as a specialisation", conclude that the foundation phase teaching is perceived to be a feminine occupation. Within this context, Mashiya (2015) and Petersen (2014) observe that pre-service male teachers are perceived as possible role models, surrogate fathers or disciplinarians to children raised in female single-parent families.

In their latest research on the phenomenon, Moosa and Bhana (2018) agree with the above authors that, because of the current father absenteeism problem in South Africa, the inclusion of foundation phase male teachers could provide learners with a possible alternative representation of the male presence. Additionally, Bhana (2015) posits that the involvement of foundation phase male teachers has the potential of disrupting the gendered norm that has feminised foundation phase teaching and learning.

According to Ratele (2015), as well as Moosa and Bhana (2018, p. 578), the involvement of males in working with children has the potential to develop a different kind of masculinity that is "softer, gentler and more caring", which is necessary to achieve gender equality and good for the socialisation of children. However, Bhana and Moosa (2018, p. 580), acknowledge that, in South Africa, males who choose not to conform to the heteronormative constructions of masculinities or display feminine behaviour stand the risk of being marginalised and labelled as being "abnormal or gay". Msibi (2014) and Peterson (2014) suggest that the portrayal of males in foundation phase teaching as being gay or abnormal is a legitimate fact within the South African context. In addition, Moosa and Bhana (2018) believe that males are reluctant to join this educational phase because of the fear of being labelled as gay or abnormal.

Mashiya (2015) and Peterson (2014), in their respective studies on pre-service teachers, maintain that males in the foundation phase teaching are perceived to have other intentions, such as child abuse or assuming managerial roles, and as not contributing to the care and education of children in the early years of learning. Mashiya et al. (2015 p.259) in a study of the "gender divides that exist in early childhood education within the South African context", highlight that foundation phase male teachers in schools are appointed for the purpose of sports coaching and the facilitation of physical education activities. According to Peterson (2014) and Mashiya (2015), pre-service teachers often choose foundation phase teaching as a last resort/option after being rejected in other specialisations. They have also found that the perception of foundation phase male teachers as sportsmen and disciplinarians is linked to gender roles, this perpetuates the patriarchal construction of masculinity that maintains male power. In line with the above authors, Moosa and Bhana (2018) assert

that the assumption that males will enact the above masculinities may have a negative impact on males who do not ascribe to these stereotypes.

According to Bhana and Moosa (2016), as well as Mashiya (2015), conversations about recruiting and retaining more males to teach in the foundation phase within the context of South Africa are needed to raise awareness and change the gendered perceptions regarding foundation phase teaching. Although studies conducted in South Africa described above have been important in providing an indication of how research into the phenomenon of foundation phase male teachers is emerging, they are silent about the perceptions of foundation phase male teachers on the part of those in school governance, who are responsible for the employment of teachers. Bhana and Moosa (2016), Ratele (2015), are calling for caring masculinities within the South African context and particularly in the early years of learning for numerous reasons mentioned above and mainly to defeminise foundation phase teaching and learning. I believe it is important to look into literature that speaks to issues of how masculinity is constructed and how does the involvement of males contribute to the formation of caring masculinity in the early years of learning. The following section presents a review on the construction of masculinity within a South African context.

2.8 CONSTRUCTION OF MASCULINITIES: A SOUTH AFRICAN PERSPECTIVE

This study is located within masculinity studies on the basis that it focuses on foundation phase male teaching and how males are perceived by SGB members in the Eastern Cape, South Africa. Therefore, it is imperative to review literature on the construction of masculinity and its development from the colonial and apartheid era to that of the current democratic South Africa, with the aim of locating the study in the field of masculinity.

Scholars in the field of masculinities have documented the history of masculinities during the colonial and apartheid epoch in South Africa. Morrell (2001), and Ratele (2014) are of the opinion that some of the colonial ideologies of masculinity still exist and affect the manner in which men in the current democratic South Africa construct their masculinities. In fact, the participants of this study belonged to the amaXhosa

tribe whose perception of manhood is embedded in a particular practice discussed below.

Scholars have focused on the construction of masculinity and how it has been in accordance to people's ethnicity and race. For example, Bhana, (2009), Morrell, (2001) and Ratele, (2014) argue that masculinity construction within the colonial and apartheid South African context was associated with whiteness as the dominant form of hegemonic masculinity overpowering people of color. Thus, those who were not viewed as white were regarded as not being masculine because of their skin color. For example, black men working in the gardens were termed "garden boys". This resulted in black men having a subordinate social status, which led to them reverting to violence as a coping mechanism in dealing with the inequalities imposed by the apartheid regime to validate manliness (Ndangam, 2005). Ratele (2014) explains that, under the colonial regime, black men were treated as objects, as opposed to being treated as fully human. Botha and Ratele (2015) posit that socio-economic factors, for instance employment, wealth, decent work, and income inequality; contribute to a sense of manhood. Thus, maltreatment and economic starvation had a negative impact and led to black men developing violent and hetero-patriarchal forms of masculinity.

Xhosa men who fought in the war against colonialism and participated in the political struggles of South Africa displayed the aggressive masculinity described in the previous paragraph (Ntombana, 2011; Tenge, 2006). Bhana and Moosa, (2018), Mfecane (2016), Ndangam (2005) and Ratele (2015) have written vastly on the Nguni masculinities, including that of Xhosa men. Part of Xhosa masculinities is embedded in the process where "Xhosa young boys undergo the process of *Ulwaluko* (the right of passage), when boys are secluded from society for a period of three to six weeks" (Mfecane, 2016 p.204). As this process marks "the transition from boyhood to manhood, it begins with a specific act of inserting a cultural mark of manhood into the body" (Mfecane, 2016 p. 206). This involves circumcision, which aims to teach endurance and bravery to the young initiate. In addition, Xhosa initiates are taught how to dress, the responsibility of manhood, respect for people and the avoidance of violence (Magodya, Andipatin & Jackson, 2017; Ndangam, 2005).

Magodya et al. (2017) and Connell (1995) claim that, when the process of initiation has been completed, the young men are re-intergraded in the communities, and thus welcomed into the "circle of legitimacy" as real men. Not all Xhosa men are part of the "circle of legitimacy"; only those who are traditionally circumcised are members. Moreover, the embedded cultural mark of manhood and information about *ulwaluko* are closely guarded secrets, known by only those who have undergone these rituals. All uncircumcised or medically circumcised men are regarded as "boys" and not part of the "circle of legitimacy", regardless of their age, maturity or status in the Xhosa community (Ntombana, 2011). Tenge (2006) emphasises that conforming to the pressure of undergoing the process of initiation has the potential to influence other individuals to undergo initiation secretly without the knowledge or consent of their parents.

The pressure to succumb to *ulwaluko* emanates from a fear of being marginalised and ostracised, or socially excluded by the society (Mavundla, Netswera, Toth, Bottoman & Tenge, 2010). Ngwane (2004 p.403) adds that "schooling, which is associated with modernisation and social justice, is often seen to be in conflict with and threatening the male initiation rite". Thus, there is a strong clash between Xhosa culture and the Constitution, and men tend to view the discourse around human rights as being problematic to their masculinity from a cultural perspective (Bhana, 2013; Ratele, 2015). Connell, (1995) asserts that a particular social context defines the kind of masculinity that is regarded as hegemonic and other forms of masculinities as subordinate.

Masculinity construction in the South African context takes place in multiple spaces, resulting in men opting to take up different forms of masculine identities. Connell (2001), Bhana and Moosa (2018), Petersen (2013) and Ratele (2015) affirm that education continues to play a vital role in the construction of masculinities. Bhana (2013), as well as Moosa and Bhana (2018), have found that many teachers, especially those in foundation phase teaching, reproduce hegemonic masculinity values and norms, which promotes gender inequality. These values and norms are endorsed in the distribution of learner duties and behaviour both inside and outside the classroom. As argued by Bhana (2009), this becomes apparent when teachers conform to social constructs by assuming that 'boys will be boys'. Bhana (2009)

asserts that boys are positioned by teachers and themselves in hegemonic ways because they fear being regarded as weak by other learners and the male teachers in schools. Moosa and Bhana (2019), Mashiya (2014) and Petersen (2014) observe that teachers do not operate in isolation at school. In fact, they play an essential role in the development of communities as they either perpetuate inequalities that exist or work towards addressing them.

According to Moosa and Bhana (2018), as well as Clowes, Lazarus, and Ratele (2010), young men often value the notion of fatherhood. This is the result of the apartheid-era that left children without fathers and close to 43% to be raised by single mothers. In the apartheid era, men were pressured to migrate away from their families to work and provide financial support for mothers and children (Statistics South Africa, 2015). Thus, Ratele, Shefer, Strebel, and Fouten (2010) note that men continue to attach their masculinities to particular activities associated with their women, labeling certain work as manly work and the rest as suited for men that are not manly and for women. These activities include how men walk, talk, sit and their involvement in care work. Care work was regarded as a key activity for women (Ratele at al., 2010).

Masculinities are linked to power, the relationship between power and masculinity manifests itself in the violent actions of men, and it plays a major role in their identity construction. Moosa and Bhana, (2018), Ratele et al. (2010 p.510) agree that South African men who belong to other categories of masculinities, such as "gay, soft, subordinate and many other masculinities", are considered nonentities or weak. Connell (2012 p.6) acknowledges that, "within masculinities, there will always be those who want to assume the dominant and powerful positioning".

The above illustrates that, in South Africa, masculinities are not fixed. Multiple forms of masculinity are being continuously constructed by changing racial, social, educational and cultural conditions (Moosa & Bhana, 2018). In addition, these masculinities are constantly under reconstruction and are evolving with time (Ratele, 2015). Within the South African context, Moosa and Bhana, (2018, p. 579) propose effective ways of inspiring "boys and men to adopt healthier, caring and pro-feminist masculinities", which will enable them to have a different approach to the manner in which they embody their masculinities.

Having presented a background on how masculinities are constructed within the South African context, this chapter has also provided a discussion of how masculinities play an important role in the construction of gendered labour distribution, particularly with regard to foundation phase teaching. However, the literature review covered in this chapter, aims to understand how language, discourses, power and subjectivity covered within a feminist post-structural theory that is underpinning the study, influences identity construction. The section below provides an overview of the theoretical framework underpinning the current study.

2.9   THEORETICAL FRAMEWORK

In this study, a feminist post-structural theory was used to understand the perceptions of SGB members towards foundation phase male teachers in the context of the Eastern Cape schools. According to Pierre and Pillow (2000, p 6), feminist post-structuralism "offers critiques and methods for *examining* the functions and effects of any structure or grid of regularity that we put into place, including those post-structuralism itself might create". Further, feminist post-structuralists argue that shared discourses or cultural histories are social constructed, and the process of construction is worth exploring (Gough & Whitehouse, 2003). Davies (1999 p.42) observed that "feminist post-structural analysis reveals ways in which dominant discourses can trap us in conventional meanings and modes of being". Feminist post-structural theory questions that which is regarded as normal or even common place (Barrett, 2005; Kumashiro, 2004; Weedon, 2004).

Within the context of this study, SGB members are from a patriarchal Xhosa discourse that still perceive care work in gendered terms. Through the use of the feminist post-structural theory, we explored why this is the case; and further created a platform for participants to deconstruct what a foundation phase teacher should be in the participants' perceptions, that are influenced by their patriarchal lived experiences. The platform created a space for research participants to reconstruct a new foundation phase teacher not only in gendered terms.   Therefore, feminist post-structuralism works towards gaining an understanding of ways we understand ourselves, further questions the legitimacy of our understandings and to bring previously marginalised discourses to the forefront (Burr, 1995).

Feminist post-structuralist researchers believe that this theory seeks to move beyond what is already documented, known and understood about the differences between those categorised as male and female. Furthermore, the theory aims to multiply the possibilities and to demystify methods of thinking about ways of being female and male (Davies & Gannon, 2005). Hence, in the context of this study, participants deconstructed what foundation phase teaching entails and explored the role of the people teaching in this educational phase. They further explored how foundation phase teaching goes beyond being just care work but to that of a pedagogically explorative profession, that requires both males and females to work towards the holistic development of a child.

Davies and Gannon (2005), as well as Weedon (1997) argue that a feminist post-structuralist perspective questions the binary classes of being male and female while making visible the dominant role of concepts such as "language, discourse, subjectivity and power relations". These concepts have played a significant role in how people including the participants of this study, societies and institutions have constructed and deconstructed their daily gendered practices in all aspects of their lives (Barrett, 2005). Hence, within the discussion of feminist post-structuralism, it is important to interrogate these concepts, to help explore how SGB members perceive foundation phase male teachers. The concepts are discussed below.

2.9.1   Language

Feminist post-structural thought accepts Saussure's (1959, p.23) theorisation of language as "an abstract system, consisting of chains of signs. Each sign is made up of a *signifier* (sound or written image) and a *signified* (meaning). These two components of the sign are related to each other in an arbitrary way. Thus, there is no natural connection between the sound image and the meaning". Barrett (2005 p.82) explains that the "meaning of signs is not intrinsic but relational. Each sign derives its meaning from its difference from all the other signs in the language. Further, not anything is intrinsic to the "signifier". However, feminist post-structuralists have modified Saussure's theorisation by demonstrating that the signified (concept) is not fixed, as meaning of language changes in accordance to the different contexts and can always be disputed because of the diverse social contexts (Gough & Whitehouse, 2003; McKenzie, 2004; Weedon, 1987).

Through language, people instinctively group people or objects according to their similarity, however these people and objects can be different in other categories (Crenshaw, 1995). For example, categorizing and positioning "males" as "providers, protectors and head of the household". However, there are differences in the other forms of identity categories, such as sexual orientation, race, class, or ethnicity (Crenshaw, 1995). These categories are sometimes incorporated as a single identity category, such as gender; this is done for the purpose of sustaining and regulating order in the different social settings (Crenshaw, 1995; McKenzie, 2004).

Foucault's work entitled *Archaeology of the Human sciences* (1970 cited in Townley, 1993 p.532), "traces the history of how language has been used to construct binaries, hierarchies, categories, tables, grids, and complex classification schemes that are said to re-enact an innate, intrinsic order in the world". The categorisation of males and females leads to gendered practices within societies and this creates particular discourses that perpetuates certain binaries, used to marginalise people and their interests through the creation of social order. Language plays an important part in dividing labour associating important work to males and the rest to females. The use of language in the categorisation of foundation phase teaching to female's work has always been premised on labelling females as soft and males as strong. This categorisation has always been disassociating males from working in foundation phase teaching and learning, leading to it being labelled as feminised work.

Language has the power to influence discourses within societies and institutions. Through language, people can easily create norms and values that society can abide by (Davies & Gannon, 2005). Within the context of the Xhosa communities there are certain practices that ascribe certain responsibilities to males such as that of being a provider and positioning females to that of caregivers of children; imposing care work to females and not males. The feminist post-structural theorisation presupposes that language is important in understanding why foundation phase teaching might be perceived as feminine work. Thus, it can be inferred that it is through language that a new reality can be constructed (Davies & Gannon, 2005; Pitsoe & Letseka, 2013). Hence, the concept of language provides the framework from which rich insights can be gained while undertaking the study. However, the influence language has on discourse is reversible in that social activities are constructed, interpreted and

described through the use of language (Lundgren & Khau, 2015). Blaise (2005) asserts that language is always located within discourse, creating space for language to be able to refer to people's feelings and emotions about a particular discourse. These expressed feelings and emotions lead to the development of beliefs and social norms. For example, foundation phase teaching has been perceived in gendered terms and categorised to be feminised work (Bhana, 2016). As discourse is located within language, it is important to explore how discourse has played a role in the socialisation and emancipation of people in different contexts.

2.9.2 Discourse

The concept discourse is broadly perceived, multidimensional and has several definitions. In this study, the following explanation of discourse was adopted. Discourse "is conceived as a set of beliefs and understandings, reinforced through daily practices, which frame a particular understanding of the way we are and our view of the world around us" (Weedon, 2004 p.58). Discourse is definitely not a language or text, but is the influence of language practices (English, 2010). Through language practices discourses and shared cultural practices are produced produce shared cultural narratives or discourses (Carabine, 2001; Osgood, 2012), which are socially, historically and institutionally specific structures of categories, beliefs statements and terms (Carabine, 2001: Osgood, 2012; Scott: 1988).Therefore, through discourses a framework is provided for how we act and think (Scott, 1988). However, there is an intersection between discourse, power and subjectivity as they seek to construct and deconstruct, organise and regulate the functions of language that are linked to constructing knowledge and what it means to a particular context (Carabine, 2001: Osgood, 2012; Pitsoe & Letseka 2013).

Pitsoe and Letseka (2013 p.23) posit that "discourse, as a social construct, is created and perpetuated by those who have the power and means of communication". For example, using the present research focus, those who are in control decide that females should teach in foundation phase because of the associated assumption that females are better carers and nurturers, as compared to males. Yet, foundation phase teaching is a caring profession that should be recognised in the same way as those in the medical field, for example, which can be practised by both males and females (Osgood, 2012). Weedon (1997) maintains that the existence of discourses is both in

oral and written forms and also found in the social practices of everyday life, which can be found in the very physical layout of our institutions, such as homes, courts of law, churches and in our schools.

Furthermore, discourses are strongly connected to power relations. A person is not free to choose which discourse to use (Osgood, 2012). Some discourses gain in power, leading to the historical phenomenon of powerful discourses (Osgood, 2012; Pitsoe & Letseka 2013). In South Africa, before the democratic dispensation, for the majority of black females, the only available professions were either teaching or nursing, particularly teaching in the primary school setting (Bhana, 2016; Pitsoe & Letseka 2013).

Discourse also provides the possibilities of transforming societies, the conceptualisation of other discoveries and the revision of accepted "truths" (Hekman, 1990). Pitsoe and Letseka, (2013 p.7) argue that "once a discourse becomes ''normal '' and ''natural,'' it is difficult to think and act outside it". However, Foucault's (1977) theorising of discourse illustrates that shifts in historical thought do occur when people think of different ways to communicate and act. An example of a shift is the penetration of females into high-level managerial positions that were previously socially suited for males, such as school principal posts within school contexts. Therefore, it is possible to   resist dominant discourses. Feminist post-structural understanding of language allows us to comprehend how truth, knowledge and subjects are produced in language and culturally-biased practice, as well as how they might be recognised (Weedon, 2004).

2.9.3   Power

Power issues are envisaged as a relation or processes operating in our social contexts, rather than something possessed by an individual (Blaise, 2005; Weedon, 2004). Power operates within all relationships between different groups of people, is expressed through discourse, and is thus fluid (Davies & Gannon, 2005; Weedon, 2004). People are vehicles of power, as it is transferred to the person or group of people who have the upper hand in a particular context. From this perspective, it is imperative to understand how power works, its techniques and strategies within a particular context, such as a society or an institution (Blaise, 2005). For example,

SGBs, who are responsible for recommending the employment of teachers, possess the power to determine who is employed. By examining power relationships in their local contexts, such as schools, this provides us with the possibilities of understanding the ways in which the gendered social order is regulated and structured within the foundation phase teaching as a discourse (Blaise, 2005; Weedon, 2004).

Power is dialectically interrelated with discourse, cultural practices and language, which complement one another, in that discourses are shaped and informed by social practices, and inversely discourse and practice produce power (Ball & Goodson, 2007; Pitsoe & Letseka, 2012). Thus, the dominant discourse would be in the position of power, for instance, the discourse that embodies the social norm that women should be the ones teaching in the foundation phase.

2.9.4 Subjectivity

Blaise (2005) refers to subjectivity as "an individual's conscious and unconscious thoughts, sense of self, and understanding of one's relation to the world" (p.17). Part of subjectivity is the perceived way of being a girl or boy/feminine or masculine. Blaise (2005) posits that an individual's subjectivity is constructed socially and actively through discourse and language. In addition, Weedon (2004) and Blaise (2005) assert that feminist post-structuralism differentiates between subjectivity and identity, because a subject or person cannot claim to be the author of their own ideology. Instead, societal ideologies construct a person's understanding and subjectivity of one's self.

Subjectivity offers people the possibilities of understanding the fluidity of the nature of human beings and its contradictions (Blaise, 2005; Osgood, 2012). There is an intersection between all feminist post-structural concepts; therefore, subjectivity exists within different discourses such as gender (Blaise, 2005; Fardon & Schoeman, 2010). In a social context, people have different subjectivities towards a particular discourse that allows individuals to position themselves in different ways (Barrett, 2005). For example, the assumption is that the male teacher cannot be caring and nurturing, although it is possible that a man could assume the role of a carer, regardless of genes.

Within language, subjectivity helps to categorise people according to their particular interests, which may determine their belonging to a certain group and having particular sets of expectations (Barrett, 2005). For example, in order for male teachers to exist within foundation phase teaching, they need to speak and act in a particular way to suit the discourse of foundation phase gendered practices. The expectation prevails that male teachers should play the role of a "disciplinarian" or "a sports coach" rather than that of a holistic foundation phase teacher in order for them to belong within the category of foundation phase teachers. Weedon (1997) agrees with Foucault that knowledge is constructed through discourses, which together with social practices form power relations and subjectivity.

Using the theoretical underpinning of this study was helpful in undertaking the identification, deconstruction and critical analysis of the data generated by SGB members. Adopting feminist post-structural theory enabled me to understand how language is used to categorise people and marginalise those who do not fit the stereotype of the foundation phase teacher. This theory helped me explain and show how the dominant discourse of the feminisation of the foundation phase teacher is socially embedded in SGB members, thus making it difficult for males to enter the field. Pitsoe and Letseka (2013) assert that, once a society starts deconstructing what is seen to be "normal", a different kind thinking emerges, and space is created for a changed discourse.

The intersection of feminist post-structural concepts shows how power is exercised and how it flows within all other concepts, influencing people's decision making and shaping individual subjectivity. This theory was the most suitable for this study, as it helped me to understand the participants' views, allowing them to refer to their lived experience, which influenced their perceptions of the phenomenon. Moreover, the theory of feminist post-structural theory, together with the different concepts that intersect and influence one another, assisted me in understanding where the SGB's perceptions emanate from and how they were influenced by different aspects of their life, be it a particular discourse, language, subjectivity or power. Therefore, feminist post-structural theory was an appropriate framework for this study.

2.10   CONCLUSION

The chapter presented a background of SGBs within the South African context. It provided a review of literature on teacher identity construction. This was followed by a discussion of how foundation phase teaching has constructed its identity as a discipline. As this study was about male teachers in foundation phase teaching, it was important to discuss how masculinities are constructed in a South African context, particularly in the Eastern Cape where the study was carried out. An international and a South African perspective were presented on the phenomenon of male teachers in the early years of learning. Lastly, a discussion of the feminist post-structural theory that underpinned this study was presented. In the next chapter, the research design and the methodology used to generate the data with the participants will be presented.

CHAPTER THREE

METHODOLOGY

3.1   INTRODUCTION

The previous chapter provided a review of the literature to afford the reader an understanding of the role and responsibilities, achievements and the challenges faced by SGBs in the South Africa context. Moreover, the chapter provided scholars' perspectives on foundation phase as a gendered phenomenon and the construction of teacher identity. It provided an international perspective on the benefits and precincts of having male foundation phase teachers. Lastly, Chapter 2 provided a post-structural feminist theory, which guided the study and its application.

This methodology chapter is divided into two sections. The first section begins with a rationale of the methodological orientation and a justification of the research approach, paradigm and design. This is followed by an explanation of the data analysis process and the considerations adhered to, to ensure the trustworthiness of the data. At the end of this chapter, the ethical considerations that were followed are explained. Section two of this chapter explains in detail what happened in the field while generating data and the use of selected data generation tools. At the end of this chapter, the researcher's position within the study is discussed.

3.2   SECTION A

3.2.1   Qualitative research approach

The study is positioned within a qualitative research approach. Bertram and Christiansen (2014 p.134), posit that a "qualitative approach is characterised by its aim to generate verbal, textual, visual and observational data to offer an in-depth understanding of the participants' lived experiences". Creswell (2013) maintains that qualitative research is an inquiry that generates results without using statistical techniques. Domegan and Fleming (2007), as well as Corbin and Strauss (2008), support this view. Moreover, qualitative research provides a voice to people's perceptions, behaviours, viewpoints and lived experiences (Creswell, 2013).

A qualitative research approach provides space for various studies to be conducted, such as "organizational functioning, social engagements, cultural phenomena and helps with facilitation of interactions between nations" (Ponterotto, 2005, p.126). Creswell (2013) notes that certain social and human problems can be addressed utilising a qualitative research approach, for example, how SGB members perceive foundation phase male teachers within a particular setting or context.

Creswell (2013) observes that qualitative research inquiry is about the researchers' interpretation of what they hear, see or understand from the participants lived experiences and point of view. According to Domegan and Fleming (2007, p.24), "qualitative research aims to explore and discover issues about the problem at hand because very little is known about the problem". Merriam (2009) posits that researchers who utilise a qualitative approach are particularly interested in understanding people's interpretations of their lived experience; how these influence and these experiences helps them in constructing their worlds; and what meanings are attributed from these experiences. Using a qualitative approach helps researchers to understand the lived experiences of those being researched.

Qualitative research is about exploring people's perceptions, interpretations and meanings in a particular context. The study aimed at exploring how SGB members perceive foundation phase male teachers in the context of the Port Elizabeth district of the Eastern Cape. Therefore, a qualitative approach was chosen as being best suited to the study because it seeks to explore people's perceptions about a particular phenomenon. The following paragraphs discuss the research paradigm selected for this study.

3.2.2   Research paradigm

In every research study, researchers follow a particular paradigm or worldview, which guides them according to the epistemological and ontological foundations of the research. This leads to the choice of methodology that helps generate valuable information (Guba & Lincoln, 1994). It is imperative for researchers to comprehend the philosophical assumptions underpinning their study. This will help them to position their study within a particular worldview or paradigm (Creswell, 2013). Every paradigm differs because of its ontological understanding of the ways in which we construct

meaning of what is natural and real. Moreover, paradigms differ in the way we construct meaning of ourselves as human beings.

According to Humphrey (2013), De Vos et al., (2011), as well as Taylor and Medina (2013), paradigms differ in the manner that knowledge is constructed and legitimised (epistemology) and the methods that researchers use to generate knowledge (methodology). Maree (2007) posits that researchers in any study should not decide on what is knowledge. In fact, he/she must report what participants regard as knowledge. Thus, this study employed a critical paradigm in an attempt to understand (and awaken) the participants' knowledge and perceptions of the gender-biased situation of foundation phase teaching.

3.2.2.1 Critical paradigm

According to Comstock (1982 p.375), "critical research seeks to explain social inequalities through which individuals can take actions to change injustices". Moreover, a critical paradigm presents the researcher with the opportunity to "identify and work towards the transformation of socially unjust structures, policies, beliefs and practices" (Taylor & Medina, 2013, p. 6). Its primary objective is to identify, contest and work towards solving social issues at grassroots level. These issues, such as foundation phase teaching as a feminised practice, might perpetuate or contribute to the systematic inequalities, social and economic marginalisation of minorities in a particular context (Taylor, 2017). A critical paradigm promotes the notion of social justice in order to create social practices that are fair, impartial and harmonious (Kincheloe & McLaren, 2011 p.288)

A critical paradigm enables the researcher to raise the participants' consciousness and, in the process, involve them in identifying the social or policy issues (Taylor & Medina, 2013). Using a critical paradigm, the researcher and participants consider themselves as part of critiquing and providing solutions to the phenomenon at hand (Ponterotto, 2005; Taylor & Medina, 2013). By means of a critical paradigm, the researcher creates a space for participants to explore the phenomenon being researched. In the case of this study, space was created to explore the following: how SGB members perceived foundation phase male teachers; their understanding of what they know (identification); and how their knowledge influenced their practice

(identification and a move towards transformation). Using critical research, the researcher worked together with the participants in challenging the false belief that exists within a particular context (McClennen, 2018). The researcher, as well as the participants, questioned existing ideologies and constructed new ones. Thus, a critical paradigm worked towards capturing and making the voices of the marginalised heard (McClennen, 2018; Taylor & Medina, 2013).

In this study, a critical paradigm was employed to help the researcher and participants to express their perceptions of foundation phase male teachers, which were formed from their own experiences in their own world (ontology). This paradigm also assisted in identifying how the participants had constructed the knowledge (epistemology) that they have about foundation phase male teachers. Thus, the chosen (critical) paradigm enabled the participants and the researcher to create an environment for all to be able to express their perceptions about male teachers in foundation phase teaching freely. Furthermore, it allowed the participants to reflect and think how their perception influenced their attitude and behavior towards foundation phase male teachers.

Using a critical paradigm enabled me to utilise PVRM and obtain valuable data by using collages and focus group discussions. PVRM made it easy for participants to visualise and discuss their perceptions, as well as reflect on how they could deconstruct and reconstruct their understanding of male teachers in the foundation phase. In the next section, a discussion of the research design selected for this study is presented.

3.2.3   Research Design

Research projects are guided by a particular research design, such as a case study, life history, comparative study and action research. The research design refers to "the choice of particular research methods used during a study and their justification in relation to the research study" (King & Horrocks, 2010, p.6). Creswell (2009) explains that research methodology is the philosophy, procedure of inquiry or general principle that guides the research. For this study, participatory visual research methodology (PVRM) was employed.

3.2.3.1   *Participatory visual research methodology*

Mayaba and Woods (2015) argue in the same breath as Mitchell, De Lange and Moletsane (2017) that participatory visual approach refers to hands-on methodologies to start a courageous conversation that mobilises people at grassroots level with a view to social change. The ways in which the research is carried out as a means of empowerment with different visual methods of data generation, such as collage, drawing, photography, video, sculpture, poetry and drama. According to De Lange, Khau and Athiemoolam (2013), McCarthy and Muthuri (2018), as well as Mitchell and De Lange (2013), these methods enable participants to make visible what is known to them and, and in the process, reflect on their knowledge and experience. Moreover, the participants may engage in meaningful dialogue that empowers them to analyse their self-knowledge, challenge social injustices, as well as allow their voices to be heard.

Scholars have used PVRM for different reasons; some believe that it helps in the deconstruction of the perception or idea that research is for an elite group of people. Mitchell et al. (2017) posit that this design engages vibrant participation from people or participants from all occupations, and it can be used in different contexts. PVRM involves diverse methods of data generation and analysis. McCarthy and Muthuri, (2018), as well as Mitchell et al (2017), note that, while participants are generating data, they are also in the process of analysing it. Moreover, by reflecting on their experience of a phenomenon, they start to think of a way of taking action and bringing about change to the particular phenomenon. Mitchell et al (2017) assert that PVRM is important because it helps participants and researchers to engage with knowledge in a reflective way and develops understanding and learning about a particular phenomenon and context. This process happens while participants review what they have visually produced and start dialoguing about it.

PVRM as a design was appropriate for this study because of the nature of the research question and the kind of participants involved in the study. Scholars in the field of school governance posit that there is a low level of literacy amongst the majority of SGBs, particularly parent component members (Bush & Glover, 2016; Mncube & Mafora, 2013). Participatory strategies employed, such as collages and focus group discussions, created a space for participants and the researcher to engage in the

research process and to actively dialogue about how the participants perceived male teachers in foundation phase teaching. Therefore, having obtained rich data and ensuring active participation during the data generation process, PRVM proved to be the best design for this study. A discussion about the sampling strategies used in the study follows in the next section.

3.2.4   Sampling

Sampling "involves making decisions about which and how many participants, which events, objects and behaviours to include in the study" (Bertram & Christiansen, 2014 p.201). The major of sampling techniques include probability sampling, which focuses on randomness (De Vos et al., 2011). The other technique is non-probability sampling, where the researcher chooses participants without knowing the entire population and likelihood of selecting certain participants (Check & Schutt, 2011; De Vos et al., 2011; Maree, 2007). As the researcher aimed to understand the SGB members' perceptions of foundation phase male teachers, purposive sampling was employed as a strategy to select the participants.

3.2.4.1   Purposive sampling

Purposive sampling was selected to help select participants for the study, with the aim of selecting the correct sample and generating focused data. This small-scale study employed a non-probability purposive sampling method. According to Cohen, Manion, and Morrison (2007 p152), purposive sampling is "the researcher's use of good judgment to hand pick those subjects that will satisfy the needs of the research". Thus, purposive sampling was helpful in determining specific participants for this study. Silverman, (2000) asserts that purposive sampling helps qualitative researchers to identify participants who can provide correct, reliable and meaningful information relating to the research phenomenon studied. However, according to Maree (2007), non-probability sampling methods have their own limitations with regard to the generalisation of the findings. Moreover, as indicated above, this study is a small-scale study, and thus its findings may not be generalised.

The study participants were purposively selected, with the intention of generating meaningful, reliable and valuable data regarding the research phenomena (Struwig & Stead, 2001; Silverman, 2000). I purposefully selected individuals who could make

meaningful contributions to the study by providing information regarding their own perceptions as SGB members in relation to male teachers in foundation phase teaching.

3.2.5   Participants selection

For the purpose of this study, five primary school SGBs within the Port Elizabeth district were invited to participate in the study, with the intention of having at least a minimum of two and maximum of three schools. A minimum of five and a maximum of nine members of the SGB were selected to participate in the study. The primary schools were purposively chosen based on the researcher's easy access and close proximity to the schools. Furthermore, only the parent component of the SGB members was targeted for participating in the study because this forms the majority in primary school SGB committees (RSA, 2011c). Purposive sampling (De Vos et al., 2011) was used to select three members of the SGB from each of the three selected schools. The sole selection criterion was that individuals must be a parent component member of the executive committee. In the end, five participants volunteered to participate in the study, three from one primary school and two from another.

3.2.6   Data generation strategies

This qualitative study was located within the field of visual participatory research because of its ability to give participants a sense of ownership of the research process. The more participants are in control of the research process, the more likely they are to accrue personal benefits (De Lange, at al., 2013, Mayaba & Woods, 2015). Collages helped participants to see and think deeply about their own observations, perceptions, ideas and beliefs. For the purpose of this study, collage making and focus group discussions were used as the main data generation methods.

3.2.6.1   *Collages*

Ostby (2017), in her description of what a collage means, posits that it is the process of using fragments of paper images, or any other materials, and pasting them on a flat surface to portray a particular phenomenon. Making use of collages in research helps the researcher to open space for participants' dialoguing and engaging critically in relation to the phenomenon being researched (Ostby, 2017). While making collages,

participants are able to communicate and create images depicting their daily-lived experiences, allowing them to look at their lives and reflect on their context (Pessoa, Medeiros, da Fonseca & Liebenberg, 2017).

Collages help participants to choose from a wide range of materials to portray how they feel about a particular phenomenon, which might be less threatening for them because they are not expected to reproduce an original drawing from scratch. This method helps researchers to interpret how people see the world around them based on visualising their own worlds (Swain, 2010). Collages are an appropriate method for people or participants to communicate their feelings, perceptions, and thoughts (Edmiston, 2007). Mayaba and Woods, (2015) add that collages depict the participants' views in terms of how these visual responses relate to their lives. Collage materials, such as magazines, newspapers, and catalogues, are familiar to the participants. These materials are common media found in areas where participants can access them and not new or intimidating to participants.

Researchers who have used collages as a method of data generation posit that it has the potential to bring out hidden or unknown perceptions that were not previously expressed (De Lange, Mitchell & Stuart, 2011; Mayaba & Wood, 2015). Before engaging with the collages, the participants were given a few samples together with their captions, which were not related to the study. This allowed the participants to see how they could use this medium to express their feelings about a particular phenomenon. Moreover, I reassured them that it is the content rather than the quality of the collage that is important (De Lange et al., 2011).

The collages motivated the participants to feel comfortable in expressing delicate or sensitive experiences, such as their gendered perceptions (Mayaba & Wood, 2015). Furthermore, the collages enabled the participants to voice their opinions and beliefs, which generated discussions around a particular issue (De Lange., et al 2013). What the participants created, and how they did it, gave the researcher a starting point for asking questions about issues related to the collage (De Lange et al., 2013).

This study had five participants and all participants were given a prompt to create a collage depicting their ideal foundation phase teacher. I used collages as a data generation strategy, as they allowed the participants to express their feelings about

male teachers in the foundation phase. Moreover, since the literature posits that there is a low level of literacy amongst SGB members, particularly the parent component, collages were suitable because they were easy to make and they helped the participants to express visually how they perceived male teachers in foundation phase teaching. Thus, I agree with De Lange et al. (2013) and Mitchell et al. (2017) that collages can be used in any given context as this method helped me to obtain rich data.

In this study, collages helped the participants to express their feelings freely and describe their perceptions about the phenomenon of foundation phase male teachers. This study was on a sensitive topic of gender bias, and the use of collages, which involved the indirect communication of thoughts, as opposed to direct verbal statements and facial expressions, allowed the participants not to be afraid of being insensitive to one another's feelings whilst becoming aware of their own perceptions of foundation phase male teachers. Thus, the use of collages helped the participants and me to visualise, as opposed to directly verbalising, their perceptions towards foundation phase male teachers, and thereafter reflect on the research phenomenon during a focus group discussion.

3.2.6.2 Focus group discussion

A focus group discussion is a useful strategy for data generation in qualitative research. In a structured focus group discussion, the researcher asks participants a particular set of predetermined questions. However, in an unstructured focus group discussion, the researcher asks a wide range of open-ended questions on a particular topic (Creswell, 2013; De Vos *et al.*, 2014). In a semi-structured focus group discussion, the researcher guides the participants by asking questions related to themes that emerged from previous data collection discussion. In this study, the semi-structured focus group discussion involved questions related to the content of the collages from which emerged certain obvious themes (Creswell, 2013, 2009).

In this research project, semi-structured focus group discussions were employed to enable the researcher to facilitate the discussion. According to Dahlberg and McCraig, (2010, p.120), a focus group interview is "facilitated by the researcher" who asks the group to discuss their perceptions and practices of a particular issue and to answer

particular questions asked by the researcher. Liamputtong (2011) believes that focus groups are suitable for examining the experiences, points of view, needs, beliefs and concerns of individuals.

According to Johnson and Christensen (2008), focus groups differ in size; some range from five to twelve participants, capitalising on their diverse characteristics to stimulate discussion. Guesta, Namey, Taylor, Eleya, and McKenna (2017), assert that an advantage of a focus group is that it is interpersonal and interactive and allows the participants to generate rich information that might not be generated from one particular participant. Bloor and Wood (2006) also posit that small focus group discussions provide in-depth and rich information. Moreover, in a focus group discussion, the outcome lies in the hands of the participants to a great extent (Matthews & Ross, 2010).

The study utilised a semi-structured focus group discussion with the five participants immediately after the making the collages, when they shared their thoughts on their collages that expressed their perceptions of male teachers in the foundation phase. De Lange et al., (2011) maintain that the use of PVRM strategies, such as collages, stimulates discussion. This was the case in this study where participants discussed each of the collages freely, especially since they were encouraged to use any language they were comfortable with, which was mainly isiXhosa and English.

To ensure privacy and minimise disturbances, the focus group discussion was held in the Education building boardroom at the Nelson Mandela University's Missionvale Campus. Participants were informed that all data generated was to be transcribed and translated into English. The collected data was thematically analysed by the researcher; the data analysis process is discussed in the next section.

3.2.7   Data Analysis

Data analysis refers to the process of converting raw data into information that will facilitate the discussion of the research findings. This study used thematic analysis to analyse the data gathered during the making of collages and the focus group discussion. Gibson and Brown (2009,) define thematic analysis as the compilation of gathered data into common themes, which will be analysed and compared in terms of

their correlations. Creswell (2009, p.183) defines data analysis as "the logical examination and understanding of the text and other relevant data", whereas Schwandt (2007) states that it is the way of making meaning of, deducing and hypothesising data. All the above researchers agree that thematic analysis requires the interpreting, understanding and theorisation of data to create themes and sub-themes. Thematic analysis "is flexible in that it specifies analytical procedures, especially coding and developing a theme from the data. It can be used to address any research question within qualitative research" (Braun, Clarke, & Terry, 2015 p.82).

Thematic analysis is either inductive, involving a data-driven or bottom-up approach, or deductive, entailing a theory-driven top-down approach), which could be "used together or independently to identify themes in the data" (Braun et al., 2015 p.82). There is often a debate on what constitutes a theme in a data set. Braun and Clarke (2006, p. 82), explain that "a theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set".

For this study, the data generated through the collages were discussed in focus groups in IsiXhosa and English. The discussions were audio-recorded, and the data were transcribed for future analysis. King and Horrocks, (2010) refer to transcription as the process of converting audio-recorded material into text. The transcription of recorded discussion allows researchers to familiarise themselves with the data gathered in the field and should be regarded as the main phase of the analysis process (Bird, 2005; Riessman, 2008).

In this study, the data analysis was carried out according to Tesch's steps, as mentioned by Creswell (2005). This involved the following steps:

Step 1: The recordings from the focus group discussions were transcribed verbatim. According to Creswell (2005), transcribing encompasses transforming oral data into a written structure for further analysis.

Step 2: The translation of the data was then carried out and the words in IsiXhosa were translated into English.

Step 3: The researcher considered each collage, read the accompanying captions and carefully made notes for potential emerging themes.

Step 4: The researcher then carefully read all the transcriptions from the focus group discussions and made notes on the probable emerging themes. The transcripts were read repeatedly.

Step 5: All possible themes from the collages, their accompanying captions, and transcripts from the focus group discussion were listed. Those themes that were similar were grouped together and arranged into columns, such as main and sub-themes categories.

Step 6: The themes were then coded and codes were written next to the relevant paragraphs of the text. The most descriptive categories were identified, and all related themes were condensed into these categories. The codes were then arranged in alphabetical order.

Step 7: The data fitting each category was grouped together and a preliminary analysis was done.

Step 8: An independent coder was appointed to re-code and verify the results and to confirm whether the same themes became evident. A consensus discussion between the coders took place to finalise the results.

The trustworthiness of the study is discussed in the next section.

3.2.8   Trustworthiness

The term trustworthiness is used to address issues of validity and reliability, which is particularly important to qualitative research. According to Koonin (2014), trustworthiness is important to any research project in order to validate the researcher's findings. The concepts of credibility, confirmability, transferability and dependability are linked to the notion of trustworthiness (Lincoln & Guba, 1985).

The focus of credibility is based on the consistency of the responses of the participants. It, therefore, means that the participants are the ones who decide on what the findings would be. Henning, Van Rensburg and Smit (2004) assert that credibility

ensures that the results of the phenomenon studied are authentic from the participant's perspective. Triangulation is recommended to ensure trustworthiness. In this study, credibility was enhanced by using multiple data generation methods in exploring the phenomenon, which is triangulation in qualitative research. Various sources of data were used in this study that included collages and focus group discussion. During the process of data generation, participants were encouraged to be open and honest as there was no wrong or right answer (Shenton, 2004).

According to Lincoln and Guba (1985), confirmability is the extent to which the results of a study could be established or validated by others. In this study, multiple coding was used to ensure confirmability in the research (Krefting, 1991). The advantage of multiple coding lies in its ability to provide different interpretations, informing researchers about the different potential meanings of the data. During data analysis, an independent trained qualitative researcher was used to verify and confirm the themes (Creswell, 2013). The re-coding of the data ensured accuracy in the interpretation of data during the data analysis process. Furthermore, triangulation was used to ensure confirmability; the participants' points of view were used to confirm the findings. As a foundation phase male teacher myself, I was reflexive. I paid attention to my own positioning and the influence my experiences might have had on the participants' views.

Lincoln and Guba (1985) describe transferability as the degree to which the findings of the research study can be generalised or utilised in other situations or contexts. According to De Vos et al. (2011), researchers should ask themselves if the research process is logical, systematic and well documented in a way that the reader can comprehend and conduct a similar study in a similar context with the same results. To enhance transferability in this study, a detailed report describing the study's context, the research design, the correlation between the researched phenomenon and the existing literature, the sample, the sampling methods and the duration of data collection is presented.

Dependability is described as the process of determining whether the findings of the researched phenomenon can be consistently repeated if the research were replicated with the same subjects in the same context (Guba, 1981). The dependability of this study was enhanced by using an audit trail, where the data generation and analysis

procedures are made transparent, and the researcher looks for possible bias or distortion while noting that bias cannot be completely erased in qualitative research (Bertram & Christiansen, 2014; Golafshani, 2003). The researcher kept an accurate record of collages, recordings, transcriptions, consent forms and field notes. The raw data was gathered and stored in a file and utilised as an audit trail to compare with the research findings.

3.2.9   Ethical consideration

De Vos et al. (2011), as well as Brooks, Te Riele, and Maguire (2014), elucidate that ethics involve a set of just principles, which are recommended by a group of people or individuals and widely accepted. They comprise rules, behavior and expectations about the correct conduct towards experimental subjects and participants, employees, and other researchers. According to Bertram and Christiansen (2014), ethics, which is a crucial element of research, requires careful consideration, especially in a study involving animals and humans. The following paragraph explains the ethical considerations of the study with regard to different entities and people.

Before the commencement of generating data process, permission was sought from the participants (Creswell, 2005). In addition, ethical approval was required from the Faculty of Education Ethics Committee of the Nelson Mandela University, which was noted by the university's Institutional Ethics Committee because the research study did not involve students as participants (refer to annexure F). With the research permit, permission was sought from the Eastern Cape Department of Education (refer to annexure E). Permission was also sought from the principals of the schools (refer to annexure D). Before the commencement of the focus group discussions, permission was sought from the participants to audio record the discussion (refer to annexure C).

In each school that was selected to participate in the study, the principal was briefed about the study and asked to sign a consent form allowing the researcher to approach the SGB members. The targeted SGB members in each school were informed about the study and given the chance to decide whether they wanted to participate or not. The researcher explained the purpose and significance of the study. The SGB members were informed that they were free to withdraw from the study at any given time or day. The decision to this was motivated by the views of Mouton (2001) and

Creswell (2013) who maintain that research participants should be informed about the goals and purpose of the research study.

According to Creswell (2013), participants should not be obliged or pressured to participate in a study, and they should be informed of the right to retract from the study at any time. Participation in the study was voluntary, and SGB members were briefed about their right to participate in the study or not. Certain SGB members declined to participate, while those who had willingly signed the consent form participated. The SGB members were also informed that they were at liberty to withdraw from the study at any given point.

Creswell (2013), states that qualitative researchers should ensure that the security and anonymity of the participants are protected. To ensure anonymity, participants used pseudonyms throughout the exercise whilst labelling their collages and during the focus group discussion. Pseudonyms were also used for the schools involved in the study to ensure that their identities remained anonymous. Nevertheless, certain members of the SGBs were willing to reveal their identities and felt privileged to participate in the study, although the participants had the right to confidentiality and anonymity (Mouton, 2001; Creswell, 2013). All the research proceedings were kept confidential, and the participants signed a confidentiality clause before the commencement of the data generation to ensure that they did not share any information that was discussed during the exercise with outsiders.

All proceedings were held at a venue away from the SGB members' schools to avoid disruptions to the smooth running of these institutions. The discussions were held in a boardroom that was accessible, comfortable, private, quiet and free from distractions (Rosnow & Rosenthal, 2008). There was a need to establish an environment in which the participants were comfortable to speak freely, while still ensuring privacy during the research process. Throughout the data generation exercise, the research team ensured that all the participants were afforded the same respect and dignity, thereby maintaining their self-esteem or self-respect. During this period, no participant was exposed to any form of emotional and psychological stress. The participants shared only what they were comfortable talking about, which helped to avoid any emotional distress. In the following section, a discussion of what happened in the field is presented.

3.3   SECTION B

3.3.1   Fieldwork

As I was conducting qualitative research, I had to be sensitive to the participants' feelings to gain their trust and willingness to participate in my study. Four weeks before the data generation, I visited five schools to meet with the principals of the schools to verbally invite them, ask for permission to invite SGB members to participate in my study and to organise an orientation meeting with them. However, only three principals were enthusiastic about my study and agreed to their SGB contributing to the body of knowledge. Two weeks before the data generation, I went to three out of the five primary schools interested in the study and orientated the principals and SGB members to the aims and objectives of the study. In addition, I made the participants aware of what would be expected of them during the data generation, specifically informing them about the strategies selected for this study.

I informed the participants that participation was voluntary and they could withdraw at any time. Towards the end of the orientation, I gave the SGB members consent forms to read and fill in. I went back to the schools after one week, and I was pleased to hear that they were willing participants, had signed the consent forms and left them with the schools' administrators.

Three days before the data generation I called the school principals to ask them to remind the SGB members about our appointment scheduled for the 9th of February. I requested that they inform the participants that they were to be picked up at their respective schools at 7:45 am. Unfortunately, a grade four learner from one of the three schools that were interested in participating had committed suicide the weekend before the data generation. Therefore, the burial of the learner was held on the day of the data generation, and the SGB of that school could not join us. However, I made an appointment to go to the school on Monday after the funeral to pay my condolences. On Saturday the 9th of February, the participants were collected from their respective school and brought to the Education Building boardroom at the Nelson Mandela University's Missionvale Campus.

All participants arrived at the venue at 8:00 am and had a tea and muffin before starting with the data generation. During the data generation process, we had two males and

three females, one chairperson, one deputy chairperson, two treasurers and one secretary from the SGBs of two primary schools in the Port Elizabeth district. Participants were informed that the position they held in the SGB would not be regarded in this process and they needed to treat each other with respect, not considering their positions as a determining factor of what is wrong or right.

The data generation started at 8:15 am and the process ended at 12:00. At first, I thought that they would not feel comfortable in being in a place that was different from what they were used to. Moreover, meeting for the first time with SGB members from other schools might have added to the discomfort. Therefore, I took the participants around the vicinity for them to become familiar with the place and informed them where all the amenities were. In the boardroom, where the data generation took place, magazines, newspapers, scissors, glue, board markers, pens, pencils and A2 paper were easily accessible to all participants.

Before the data generation, I told the participants to feel free to access available places and material that would enable them to work at ease. Moreover, when I showed the participants different kinds of collages that were not related to the topic, they started to converse amongst themselves. We then had a whole group conversation about those collages for five minutes. Thereafter, I introduced my study topic and explained the reasons why I was interested in the phenomenon that I was researching. This led to a discussion about the participants' roles in accordance with the SASA of 1996 (RSA, 2011c). The collage making began right after the introductions and discussion.

3.3.1.1 Collages

I gave my participants the prompt indicated below and, when they were almost finished making the collages, I requested that they write a caption explaining what the collage meant in relation to their ideal teacher or write down what they could not find in the provided materials. In total, the participants were given one hour to look for materials that they would use to make a collage. They were also provided with sticky notepapers to write a caption or additional information they wanted to write. The collage making started at 8:15 and ended at 9:35 am; the collage material assembling, making and presentation took one hour and 15 minutes, which was 15 minutes more than the

anticipated scheduled time because participants had a great deal of material to go through. The collage prompt was written as follows:

Table 3.1: Collage prompt

Collage prompt:
Create a collage showing your ideal foundation phase teacher

After the collage making, SGB members individually pasted their collages on the wall and shared with the group what the collage meant in relation to their ideal foundation phase teacher. Participants were very confident and excited to share the collages they had made with the rest of the group. All five collages were presented by the participants and pasted on the wall. Participants were given 10 minutes to do a gallery walk and look at those collages. While doing this, the participants were offered tea, juice and biscuits. The researcher requested the participants to keep the following questions in mind while doing the gallery walk:

- What is it that we are seeing?
- What is missing and what could be removed or added to the collages and why?

The questions were followed by a structured focus group discussion whilst the collages were on the wall. After the second focus group, I took down the collages from the wall and kept them in a safe place.

3.3.1.2   *Focus group discussion*

After the five minutes of the gallery walk, the participants came back for the discussion guided by the two previous questions. The focus group discussion started at 9:45 am, and concluded at 11:45. At the beginning of the semi-structured discussion, the participants were excited about the discussion, and they felt no need to change their collages. I asked them about what kind of teacher was portrayed in the collages, and they tried to answer the question.

In the discussion, the SGB members discussed the characteristics of the kind of teacher they wanted in their schools. Furthermore, they discussed how they had been socialised and how that influenced their idea of a teacher in the foundation phase,

which was perpetuated by their experiences as children and how they constructed the roles of who should teach where. Participants also touched on the matter of foundation phase teaching as an undermined profession that is underpaid. In the discussion, SGB members talked about the incorporation of male teachers in the foundation phase, indicating the need for policy implementation and that males in foundation phase would be new to them.

From the discussion, it was interesting to note how hegemonic patriarchal practices still existed within the leadership. Participants engaged in discussions on the differences between females and males. This included conversations about biological distinctions; the historic socialisation of males as providers and females as carers of homes; and the ways in which male and female emotions differ. Participants also described their experiences with disciplining other male teachers in another grade in their school, which influenced the way they govern their schools.

One of the disadvantages of focus groups is that some participants may be overpowered by those who are talkative, which was the case in this study. In fact, the two males dominated and led the discussion. I observed that the female participants were playing a subordinate role by agreeing to the ideas brought forward by the male participants. As the facilitator of the session, I had to start directing discussion questions directly to the female participants to create a space for them to have a say in the discussion.

I further reminded the participants that we were allowed to disagree, that our gendered cultural roles of females being the subordinate were not applicable, and positions in the SGB did not matter in the space. This encouraged the female members to participate openly and actively in the discussion, and that made it easier to hear other voices in the discussion. The discussions were all recorded on an audio recorder, and SGB members were provided with lunch at 12:00 pm. The prompt that was used in the discussion was as follows:

Table 3.2: Discussion prompt

Discussion prompt
After doing the gallery walk and looking at the collages made regarding the ideal foundation phase teacher please tell us: • What is it that we are seeing from the collages? • What was missing, and what could be removed or added to the collages and why?

3.3.2   Positioning myself as a researcher

Osgood, (2012) posits that conducting research within a post-structural framework needs to be reflexive. Osgood further asserts that reflexivity is essential as it helps understand the researcher's subjectivity. My interest regarding the chosen phenomenon to research was politically motivated by my subjective life experience as a foundation phase male teacher in the North West province and the constant construction of multiple identity performances I undertook as a male teacher in the foundation phase.

I regard myself as a heterosexual male who is in alliance with the Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) community. Moreover, I am a young black novice academic from a low income earning background, and certain aspects of my identity remain constant. An example would be gender as an identity trait, which has remained constant. However, certain limitations of my paternal gendered identity had a significant impact on my sense of being and to my research focus. Some of my paternal identity would include my "maleness", and the social construct that males cannot care and nurture has limited my experience of being a foundation phase male teacher.

I was raised by my maternal grandmother because of my biological mother's death during my toddler years. My mother Motlakadibe had two children, my elder sister passed on when I was three years of age. My grandmother Ntshekang was a day mother to other children in our community during my teenage years, and this lead to my interest in the teaching of young children. She made the teaching of basic life skills so interesting and I observed how parents and the children she looked after would

come back to thank her for the role she played in their lives, this made me want to become a foundation phase teacher.

Growing up in a female-dominated household, lead to a limited experience of a heteronormative family, Ntshekang had one son; my uncle who was never home always away seeking work. My father was never talked about in the family, Ntshekang said he disappeared when I turned one year. I never had the chance to ask my mother about him and why he was absent or why he disappeared on my birthday month. I am grateful for my grandmother's teachings. However, the absence of my father and mother has cheated me of the experience of being a member of the family I every day wished to belong. I always wished that my father would play with me or pick me up from school like other children in my school. I always felt like there was something missing in my life, his presence and that took away my sense of belonging. Today I try to fill that void by seeking societal approval and wanting to belong to a family or creating my own family. I have learned that the void will never be filled; seeking approval and wanting to belong will never end. It will always be there in my sub-conscious. The only thing I can do is to be there for children raised by single mothers or grandparents who need a shoulder to cry on. I believe becoming a foundation phase teacher has helped me acknowledge the absence of my parents and lead me to wanting to contribute positively to the lives of children with similar experiences as mine.

Researchers have confirmed that past and present experiences play a significant role in the creation of the shifting identity and the development of oneself (Butler, 2004; Gray, 2007; Osgood, 2012). With this in mind, I as a researcher within post-structural theorising had to consider the shifting identities of those researched and of myself as the researcher and be alert of possible power dynamics, contradictions, and tensions.

3.3.3   Challenges in research

I experienced several challenges in conducting my research. I initially intended to use convenience sampling and utilise the Manyano Network SGB members, as they were easy for me to access. The Manyano network is a group of community schools that came together and formed a partnership with the Nelson Mandela University, Faculty of Education. The Manyano Network and the Faculty of Education have school-based

developmental projects that involve all stakeholders, including community and university academic staff members. In fact, I had a relationship with the participants of this study because of the community engagement work I did with the Manyano Network. The SGB members involved in the study were part of the Manyano Network management. Although I issued invitations to the Manyano Executive Committee, the committee could not sit and during the month of January and February, which was the period of my data generation. I then had to go back to my sampling strategy and use the alternative method, which was purposive sampling.

During the January period, I personally visited and delivered invitations to the five schools I had purposively selected. When I delivered my invitation to one particular school, the principals told me that, since my accent revealed that I was not Xhosa, she could not help me, as her SGB members were not fluent in English and they would not be useful to my study. Although, I had requested that she grant me permission to speak to the SGB myself, she denied me the opportunity to present my study to the members and said she would invite them herself. A week later, when I went back to collect the consent form and her permission slip, the administrator at that school told me that the principal was not available and that the SGB members were not interested in participating in my study.

Concerning the other primary school that I had purposively selected, the principal bluntly told me that my study had the potential to turn his SGB against him and the school management team (SMT). He added that the SGB has always granted the SMT the authority to employ teachers of their choice; therefore, he could not grant me permission to invite the SGB. The other challenge I experienced was with the school that lost a learner and the SGB could not make it, as they had to attend the burial of the learner. This was a challenge because, if they had been present, we might have gathered richer data. In this study, although I anticipated having a minimum of five and a maximum of nine participants, I ended up with only five.

My participants were from Port Elizabeth, in the Eastern Cape, a context that still values traditional and cultural norms. Males are seen as the heads of the families meaning they make decisions for the family, and females play a subordinate role. I thought the language would be a problem, as isiXhosa is not my home language. Moreover, at first, I felt uncomfortable, as my isiXhosa is not perfect. However, my

participants were able to communicate in English, and they were willing to help me with Xhosa words that I might have omitted.

Later during the week, after the data generation was done, I analysed the collages. The analysis led to the realisation that my participants had written multiple texts on the collages, and not all of them had written summaries of what the collages meant in relation to the prompt "my ideal foundation phase teacher". Therefore, I decided to make a follow up phone call to the participants, asking them in one sentence if they could kindly explain what/who their ideal foundation phase teacher was, considering the collages and comments they had made. These telephonic calls were instrumental in that they cleared some of the confusion I had in relation to the collages. Moreover, my participants were excited to hear from me, and they wanted to engage further in the discussion about male teachers in the foundation phase. In other words, they reflected deeply about the session when they returned home, which helped them to change their perceptions of who should teach in foundation phase and why.

3.4   CONCLUSION

In this chapter, the research approach and its design were presented together with the sampling method used in this study. In addition, the chapter discussed the following: different data generation methods; the data analysis; how the trustworthiness of the study was carried out and how different data generation strategies were used in the field. In the following chapter (Chapter 4), the results and analysis of the study are presented.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

The previous chapter described the research design and methodology utilized in this study. This chapter presents the data generated by means of various participatory visual methods followed by a discussion of the analysis of the data from which meaning was drawn. Creswell (2009:183) defines data analysis as "the logical examination and understanding of the text and other relevant data", whereas Schwandt (2007) states that it is the way of making meaning of, deducing and hypothesising data. For the purpose of this study, an examination and understanding of the perception of SGB members of foundation phase male teachers in Eastern Cape schools was thematically analysed with the aim of illustrating and categorising the participants' views into emerging themes.

The study generated two sets of data, namely collages and transcripts of the audio recorded focus group discussion. A presentation of the collages is followed by a discussion of the transcripts of the focus group discussion from which understanding and meaning was gleaned.

4.2 DATA PRESENTATION: COLLAGES

The collages represent the participants' depiction of their ideal foundation phase teacher. The collages were presented by participants and discussed during a semi-structured focus group discussion. The collages depicted the type of foundation phase teacher the SGB members desired to have in the schools they govern. They depicted various foundation phase teacher behaviours, characteristics and gender. The study included five participants and each participant made one collage. Pseudonyms have been used throughout the study to protect the identities of participants.

4.2.1   Collage 1 by Msondezi (Male, 45 years; SGB Chairperson)

Figure 4.1: Collage 1 by Msondezi (Male)

> *My ideal foundation phase teacher is a woman because it is their responsibility and it is in their nature to take care of children. Men manage schools because they are disciplinarians and not good at taking care of children. Today in schools we are worried about the safety of the learners, certain male teachers molest children and they do not have the patience to deal with them, and this is a current problem so men cannot teach in foundation phase. (Msondezi)*

Msondezi in his depiction asserts that women are responsible for taking care of children and supports his statement by characterising women as natural carers of children. This view is similar to those expressed by Bongiwe and Siyanda in assigning the natural caring role to women. Msondezi views women as only carers of children and not as managers of schools, as he assigns the roles of managers and disciplinarians to men. He claims that men cannot teach in foundation phase, citing an incident of child molestation experienced in his school and the lack of patience exercised by men, assuming that women have the necessary patience to deal with children. His view is similar to that of Siyanda, as the manner in which Siyanda was

socialised and the ways in which labour was distributed in his culture led him to believe that only women take care of children and men provide for their families. Siyanda asserts that being a man means performing work other than teaching young children. However, Siyanda believes that there is hope that in the future men may teach in the foundation phase.

4.2.2 Collage 2 by Siyanda (Male, 59 years old; SGB Chairperson)

Figure 4.2: Collage 2 by Siyanda (Male)

> *For me, I prefer a woman to be my ideal foundation phase teacher because growing up we were socialized that men provide for the family and women take care of children. In our culture women take care of children and men work. Conversely, since democracy there is gender equality and men can work with children maybe as positive role models; but I do not see men teaching in foundation phase now-- maybe in the future. (Siyanda)*

Siyanda draws from his childhood experiences and applies these to his ideal of a foundation phase teacher. He claims that women must take care of children, as he

believes that taking care of children is not work. Associating care work with only women reduces the value of the task to something less than real work as it is something that women do naturally. Both Siyanda and Msondezi believe this to be true. Siyanda believes that culturally, only men can provide for their families and are not responsible for what they perceive as work of lesser value, such as raising children. In his depiction, Siyanda is open to the possibility of change, but believes that it will take time before the feminised foundation phase teaching workforce evolves to include men. His perceptions and experiences are changing, as he realises that democracy and its concomitant principle of gender equality, in which Thembeka believes, allows for men to teach in the foundation phase. The common ground for Siyanda and Thembeka is that they are hopeful of change in foundation phase teaching, even if it takes time. Thembeka is hopeful of a mix of teachers in foundation phase that will allow for a variety of pedagogical practises that can enable an environment that is positive and productive for the developing children. Thembeka believes that an ideal foundation phase teacher is one that provides a positive environment.

4.2.3   Collage 3 by Thembeka (Female, 49 years old; SGB Secretary)
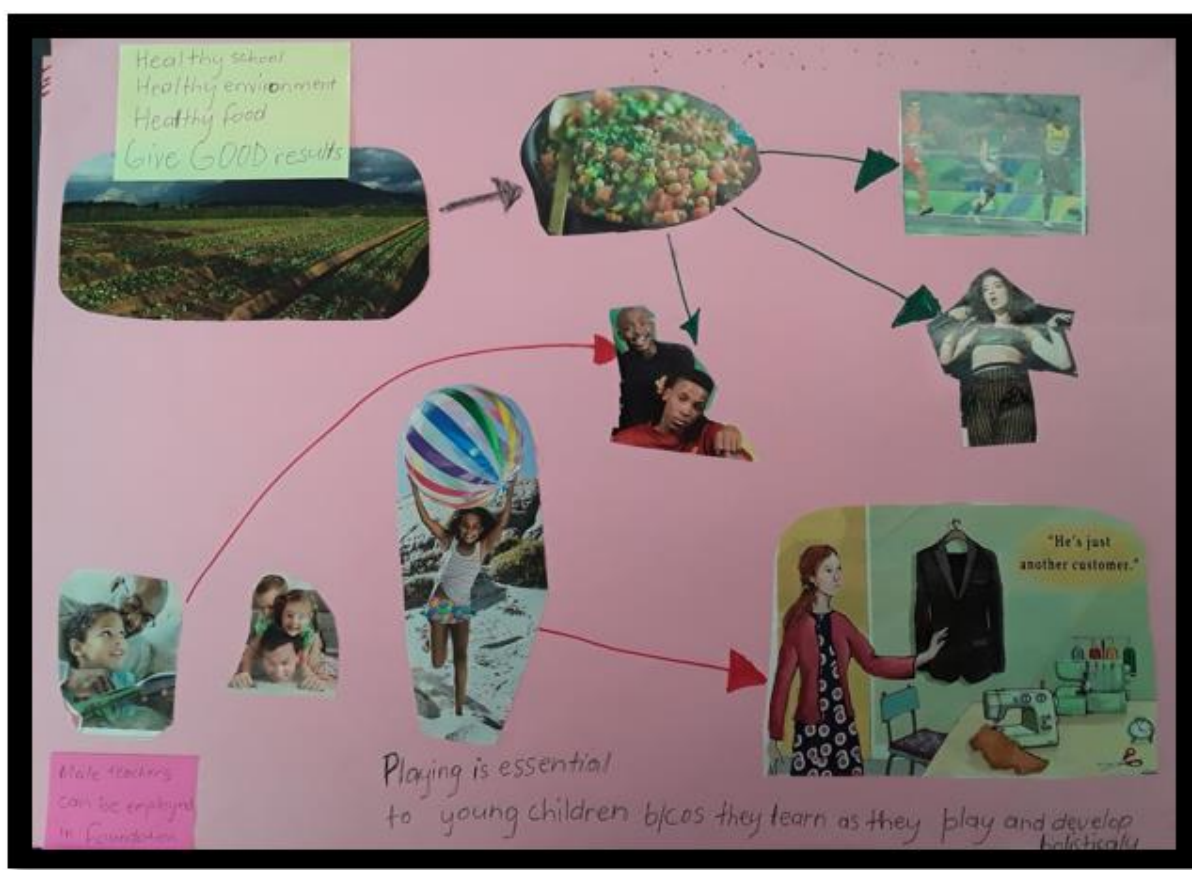
Figure 4.3: Collage 3 by Thembeka

> *I believe that my ideal foundation phase teacher should provide an environment*
> *that is positive and healthy for children, everyone can teach in foundation phase;*
> *male and female so that children who do not have fathers or mothers could have*
> *role models. (Thembeka)*

Thembeka is open to equal opportunities for all and various pedagogical practices that provide teaching and learning that contributes to children's holistic development. Thembeka also alludes to the balanced schooling environment that models the child's social context. She believes that having a mixture of men and women in foundation phase teaching will offer learners the opportunity to explore the many different role models from whom to draw positive motivation. Thembeka's depiction is somewhat similar to that of Zikhona, as they both want teachers to be positive role models for learners in foundation phase. However, Zikhona purposefully places male teachers in foundation phase as responsible for extra mural activities and performing a disciplinary role, not for pedagogical reasons.

4.2.4 Collage 4 by Zikhona (Female, 45 years old; SGB Treasure)
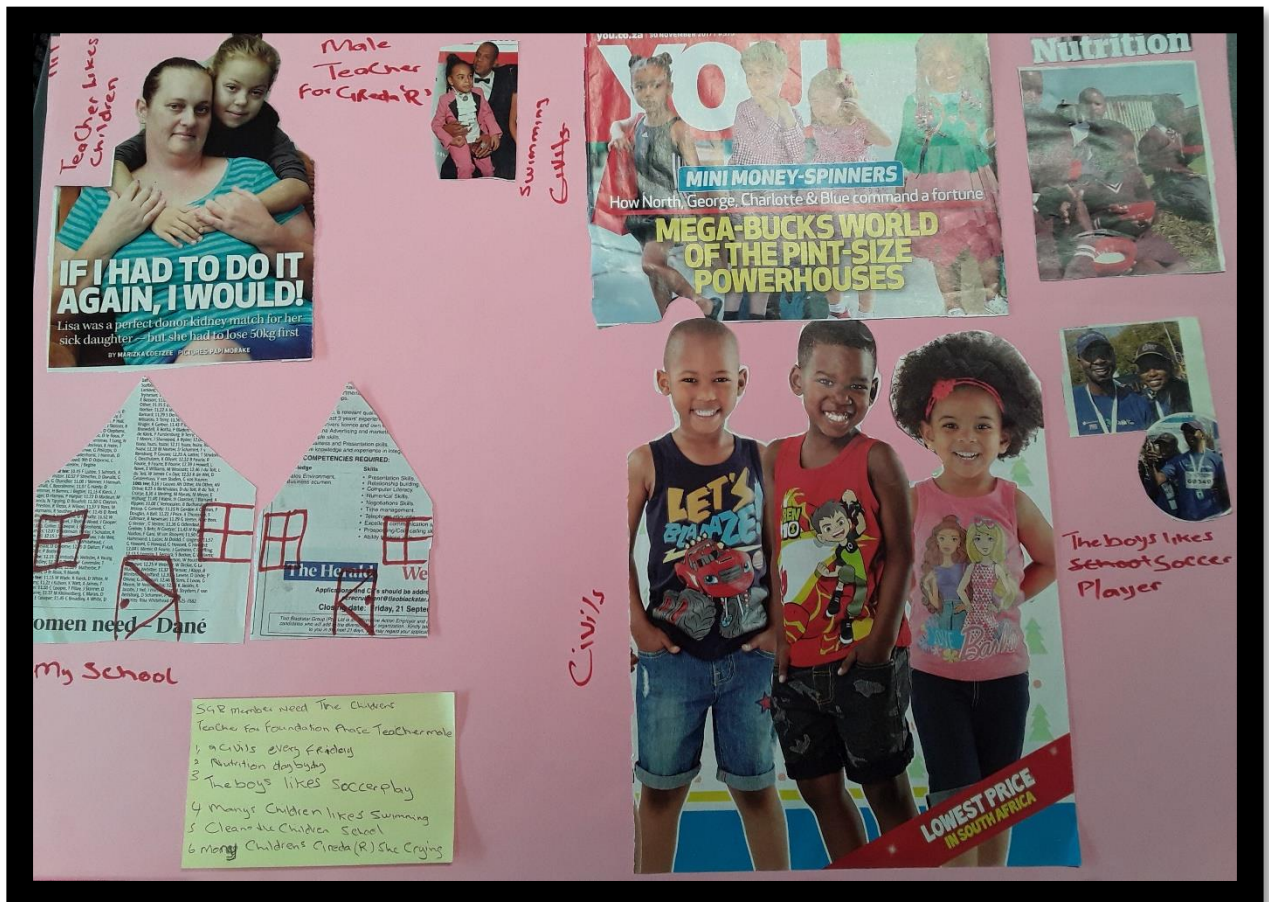
Figure 4.4: Collage 4 by Zikhona (Female)

My ideal foundation phase teacher should be a male teacher to teach sports (soccer and swimming), be a role model to the boy child and a disciplinarian to our children. (Zikhona)

Zikhona's ideal foundation phase teacher is that of a sporty character. Her association of particular sports with men leads to the limitations of men being unable to nurture and care for children. Her view of uncaring men is similar to opinions shared by Bongiwe, Thembeka and Siyanda in their captions. Zikhona further aligns herself with Msondezi and Thembeka in that male foundation phase teachers can be good role models but Zikhona's expectation is that the modelling is for the boy child, thus disregarding the presence of the girl child in the school and female teachers who could be good role models for both boys and girls. The disciplinarian feature associated with men and not women is a common factor in the collages made by Thembeka and Zikhona. The collage made by Bongiwe is totally different from that of Zikhona, as they have totally different ideas regarding the ideal foundation phase teacher.

4.2.5   Collage 5 by Bongiwe (Female, 37 years old; SGB Dep. Secretary)

Figure 4.5: Collage 5 by Bongiwe (Female,)

> *My ideal foundation phase teacher [she] should be friendly, loving, communicate, honest, hands-on and to be open to children. Mainly women are generally good at caring for children, she is soft and caring. (Bongiwe)*

Foundation phase teaching is known for its motherliness and the personality traits that are expected from those who teach in the educational phase. Foundation phase teaching as a discipline demands certain attributes from its teachers, some of which are explained in Bongiwe's caption. She associates foundation phase teaching with characteristics of femininity and explains that women are best suited for foundation phase teaching because of the assumption that women are soft and good at caring for children. This perspective is common to those of Msondezi and Siyanda, who in a way reduce the work done in foundation phase to a natural task for women because of their gender and not because it is work that any person can do, including men.

4.3   WHAT DO THESE COLLAGES MEAN?

The participants were requested to make collages depicting their ideal foundation phase teacher to assist them to respond to the research question: *What are the perceptions of SGB members towards foundation phase male teachers in the EC schools?* In their collages, captions, presentations and discussion of the collages the participants provided various perceptions of their ideal foundation phase teachers. This section attempts to find the meanings of the captions and transcribed data from the presentations and discussions.

In the study SGB members admitted that their socialisation and their lived experiences influence their subjectivity towards what occurs in their environment and also in their decision making as leaders in the schools they govern. Weedon (1987) asserts that people can recreate their lived experiences through the decisions they make, thus allowing their subjectivity to dictate what changes should take place. SGB members expressed various perceptions of their ideal teacher in the foundation phase based on their life experiences. The data is discussed under the following three themes; males are not seen as good caregivers, Foundation phase male teachers are seen as multifaceted and Male teachers are seen as not suitable for foundation phase teaching. Aiming of answering the research question.

4.3.1   *Males are not seen as good caregivers*

In responding to the prompt, participants Bongiwe, Msondezi and Siyanda expressed gendered perceptions of who should teach in foundation phase. They strongly believe that females are good at caring for children because of the motherly expectations of females teaching in foundation phase. The collage captions used by these participants when explaining their ideal foundation phase teachers were:
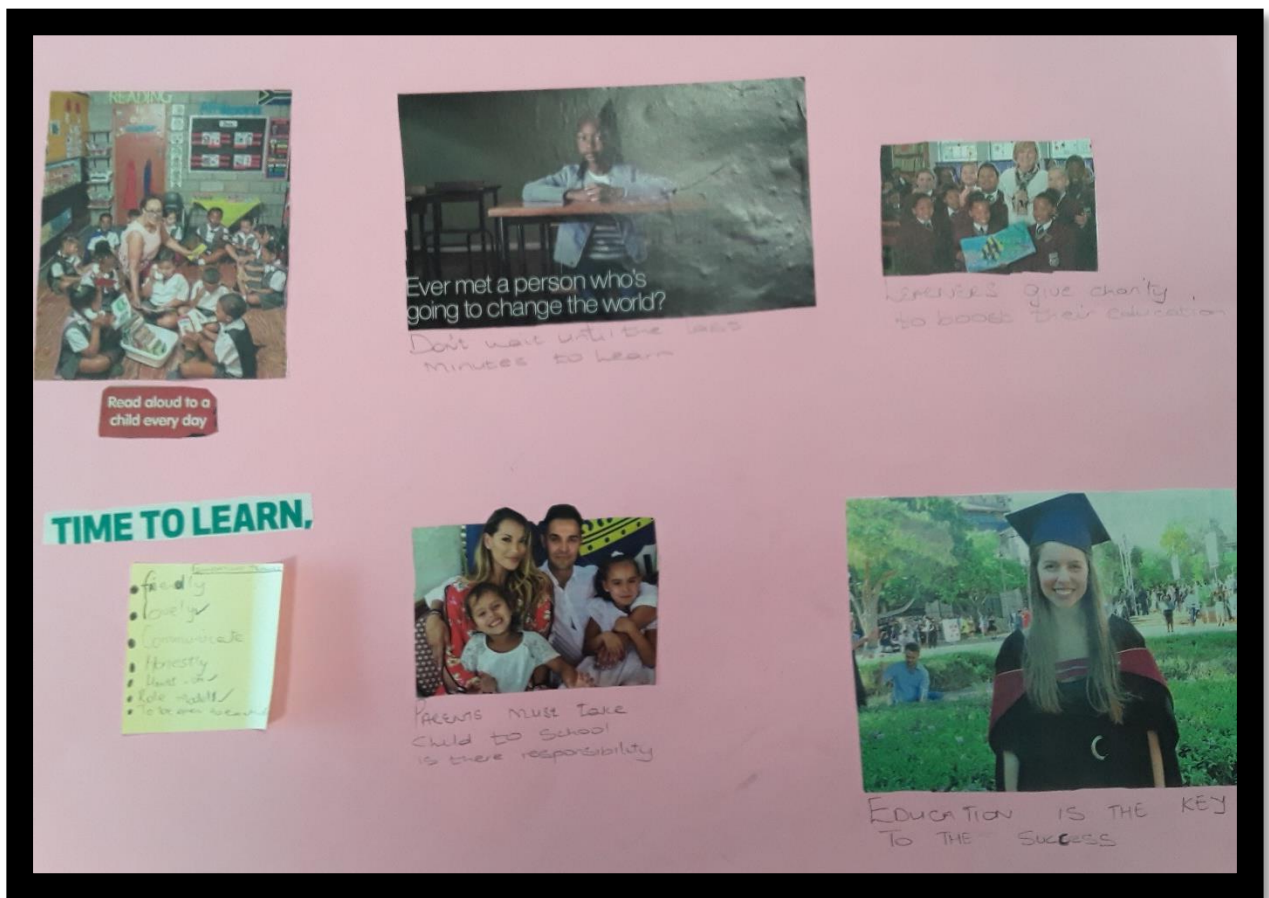
> **Bongiwe:**   *My ideal foundation phase teacher [she] should be friendly, loving, communicate, honest, hands-on and to be open to children. Mainly women are generally good at caring for children, she is soft and caring.*

> **Msondezi:**   *My ideal foundation phase teacher is a woman because it is their responsibility and it is in their nature to take care of children.*

> **Siyanda:**   *For me, I prefer a woman to be my ideal foundation phase teacher because growing up we were socialized that men provide for the family and women take care of children, in our culture women take care of children and men work.*

These views are aligned with those of the participants in Bhana's studies (2016, 2017), in which the participants believed that teaching in the foundation phase has a history of being associated with females. The author posits that people who teach in the foundation phase should be motherly, caring, nurturing and loving towards children in this educational phase because of feminised societal expectations. females are assumed best suited to be good caregivers of children in this space. The expectation and nurturing characterisation of females being best suited for foundation phase teaching by the participants is a demonstration of dominant discourses which Gough and Whitehouse (2003) argues are socially constructed; through cultural practices and positioning. The participants in this context position females as best suited based on their understanding of what a woman should be. Further they do not regard males to have such characteristics, because of how masculinity is constructed within the amaXhosa tribes. Care work is for females and not for males. In the discussion, Siyanda explains that the community has particular expectations of the foundation phase teacher and that as SGB members mandated by the community, they must meet those expectations. As alluded to by Siyanda;

> *…our expectations on the right teacher. One, there is this thing called mother love Feelings and the emotions of a woman and a man are two different things. Care of a man and the care of a woman are two different things. Maybe it's one of the reason the government see before that the foundation phase must be taught by a woman.*

Bhana (2016) argues that the feminisation of foundation phase teaching is as a result of the prerequisite characterisation of people who should teach in the foundation phase. Similarly, Day (2008) explains that people in certain educational phases portray certain behavioural features to belong to a particular teaching discipline. In the case of foundation phase teaching and learning, the expectation has been that the person should be motherly and nurturing to enable the learners to feel secure in the care of the foundation phase teacher.

Bhana (2016, p. 25) posits that because of the kind of learners in foundation phase that are perceived to be "unknowing, carefree, naïve and vulnerable", this characterisation leads to the belief that a feminine teacher is most responsive to the needs of learners in this educational phase. When presenting his collage, Msondezi aligns himself with the aforementioned author's characterisation of the kind of learner that needs a motherly teacher, by saying that: *The kids of this time are afraid, especially young children. They are afraid of a man that they do not know.* This statement validates the vulnerability of learners in the foundation phase and it is perceived that only females can care for children and make them feel safe in their early years of learning. However, Moosa and Bhana (2018) posit that this portrayal of the desired foundation phase teacher perpetuates the gendering of foundation phase teaching and learning and disassociates males from teaching in the foundation phase, thus validating the perception that teaching in the foundation phase is women's work. Pitsoe and Lesteka (2013) argue that certain dominant discourses such that of the feminised foundation phase teaching are sometimes difficult to imagine or act outside of such discourses. This is the case with the participants in this study because of their socialisation it is difficult for them to think of males teaching young children. In their collage captions, Msondezi and Siyanda produce elements of gendered division of labour that subject females to be subordinate to males while rationalising the reasons for female being good foundation phase teachers.

> **Msondezi:**　　*…it is their responsibility and it is in their nature to take care of children. Men manage schools because they are disciplinarians...*

> **Siyanda:**　　*… in our culture women take care of children and men work…*

The assumption that foundation phase teaching is the responsibility of females and that it is natural for them to take care of children is a common theme in literature, particularly in the South African context (Bhana, 2016; Mashiya et al., 2014; Moosa & Bhana, 2018). The previously mentioned researchers argue that people such as Msondezi and Siyanda might hold the perception that foundation phase teaching is not a serious profession, or even worse, it is not real work. They regard work that is performed by males as real work that provides for their families and the care work that is performed by females as their responsibility by virtue of them being female. These views are in line with what Mashiya (2014) and Peterson (2014) found in their studies;

that the socio-historical and cultural practices that have characterised foundation phase teaching and learning as feminised work remains embedded within South African society. For example, within the Xhosa communities, the patriarchal ethos that prevails, such as the association of care labour with female and not males. The participants aligned themselves with the aforementioned researchers in that Siyanda and Msondezi expressed their experiences in the following manner:

Siyanda: *That's why I say, this is a history issue because in our culture before a woman was not supposed to work; she was supposed to look after the children, so the men go to work…*

Msondezi: *It's mom. Even if the father is at the mines in Johannesburg, your mom is there with you, you see. But our studying, it is true what you say, our studying…. We have been studying like this: it is primary first where you do 'A', 'B', one, two, and that is lower primary. Yes, in lower primary where there are only women, from one to two…*

Feminist post-structural writers such as English (2010) and Pitsoe & Letseka (2013) believe that people in positions of power within a discourse create particular rules and regulations to maintain a particular order within a community and eventually these become norms or cultural practises. According to Clowes et al. (2010), during the colonial and apartheid eras in South Africa, black males were made to leave their families to work in mines to earn a living and this practise became a culture in many South African tribes, including that of amaXhosa, as indicated by Siyanda and Msondezi. The culture of males as providers and females as caregivers developed a "provider masculinity" alongside other existing forms of masculinity, thus assigning males the superior position within a family setting (Moosa & Bhana, 2018).

Siyanda further asserts that: …*A woman is the neck. So, in our minds we still have that perception and also we put that in practice, and culture give more powers on that practice…*This statement by Siyanda portrays patriarchal practices that still exist within social settings in the Xhosa tribe that are rooted within cultural practices. By positioning females as this particular body part "neck" Siyanda reduces females to the positioning of being subordinate within the family structure. Townley (1993) argues that such positioning is to create a particular hierarchy; in this instance males are the head which makes them superior to females, this leads to associating foundation

phase teaching to subordinate form of labour which males cannot perform because of its caring nature.

Further, as the heads of households they cannot be seen taking care of children as this is against how males are expected to construct their masculinity within the context of the amaXhosa. Moosa and Bhana (2018) and Peterson (2014) assert that the disassociation of males from teaching in the foundation phase is premised on sustaining hegemonic patterns of masculinity. Hegemonic masculinity is not linked to care work within the Xhosa culture, but rather to feminism, hence they regard taking care of children as a natural aspect for females to do. Msondezi has a different experience of females not being good carers of children. In the discussion he explains that certain females are weak and cannot handle children well;

> **Msondezi:**   *But my man, it's difficult on earth because there are some women who are bad. It's like what I was saying, our grade R teacher who is a 'cabbage[1]'…*

Bhana (2016) posits that during the apartheid regime black females had few options when choosing a profession. They could choose from teaching, nursing and administrative work. With these limited options there was a high possibility that a number of females chose careers they never intended. The assumption that all females are natural caregivers is questionable, as there are females who do not wish to be carers and nurturers of children (Msiza, 2019; Peterson, 2014). They are crossing the gender borders in the labour market to work in previously male dominated environments. This is not necessarily the case for males, as there is a shortage of male teachers in foundation phase teaching and learning in the Eastern Cape Province, where only 15% of these teachers are male (NSAP, 2015).

The under-representation of males in foundation phase teaching is linked to the patriarchal, colonial and apartheid experiences of males and the cultural expectation that a man should be a provider for his family (Moosa & Bhana, 2019). Post-structuralists believe that certain historical cultural practices tend to remain dominant within a discourse because of them being communicated and sustained even when societal norms change (Burr, 1995; Osgood, 2012; Pitsoe & Letseka, 2015).

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[1] This is a colloquial phrase meaning that the person is weak in character.

According to Osgood (2012) the sustenance of such discourses could be guarding against a particular power shift. Males teaching in the foundation phase was a taboo for SGB members; some participants had no experience of it and it was difficult for them to imagine males teaching in foundation phase. Siyanda explains that due to his childhood experience of being raised and taught by females, he cannot imagine males teaching in the foundation phase:

Siyanda: *on the male teacher on the foundation phase, of which we never even experienced that. So, we cannot have answers for something that we never been experienced on, that's what I can say…*

Scott (1988) and Blaise (2005) argue that discourses offer people a framework for thinking and acting out their lived experiences. Siyanda was raised in a colonial patriarchal heteronormative society where males were absent because of seeking "work" in the nines, so females had to assume the responsibility of caring and nurturing for children (Ratele, 2015). This became a norm or cultural practice. It became a dominant discourse that females will take care of children and male will work and provide for the family (Bhana & Moosa, 2018).

While generating data by means of PVRM and feminist post-structural theorising, participants Siyanda and Bongiwe somehow became convinced that there is a need to change the gender stereotype of the foundation phase teaching discourse. Pitsoe and Letseka (2013) hold that once a society begins to deconstruct what is seen to be "normal", a different kind of thinking emerges and space is created for a changing discourse. In the discussion with other participants, Siyanda and Bongiwe became open to the possibility of males teaching in the foundation phase. However, Msondezi remained convinced that only females are suitable teachers in the foundation phase because of their patience, despite his earlier admission that not all females are good caregivers. He was vehement that parents of children in the school would not welcome male teachers in the foundation phase. Msondezi disassociated males from the educational phase because of the violent and toxic masculinity associated with males within the context of the Xhosa society. Moosa and Bhana (2018) and Ratele (2015) argue that within societies, co-constructing a different form of masculinity can only be achieved by involving males and young boys in activities that help develop masculinity that is caring and pro-feminism. Views expressed by Siyanda and Bongiwe who are

working towards or thinking about change in the gendered foundation phase discourse, and that of Msondezi who does not see the need for change:

> *Siyanda:* *Maybe in future when there will be vacancy or post occurred at school, we won't only blinded looking only for a female teacher. Because of this today, of this workshop of this training today. It open our eyes, you see? And then, take that thing out of female dominancy in the foundation phase…*

> *Bongiwe:* *I was going to say, yes if there could be one with the required qualifications for foundation phase, he can be hired. Since he is trained to be a foundation phase teacher, he can work for the learners but he must be friendly to the kids. He must be able to communicate with them and have love for kids.*

> *Msondezi:* *Excuse me… teaching is not simple. Our kids are quite naughty, more especially these small ones, they write a [speck] (scribbling) my brother. Let's say the women have patience but men are usually hungover on Monday… Because a male teacher, even the parents won't be nicer. You can talk about other schools, but not my school. As the chairman of the SGB of School X, I say "No, no, no…I don't want you".*

Siyanda and Bongiwe are open to the possibility of a gradual gender mix in the schools they govern and are convinced that with further engagement with other stakeholders a move towards the realisation of gender equality and fair distribution of labour can be achieved.

This section focused on the collage captions and a discussion of Bongiwe, Msondezi and Siyanda. The next section presents a discussion of the theme that emerged from the other two collage captions, those of participants Zikhona and Thembeka that perceived their foundation phase teacher as a multifaceted entity.

4.3.2   Foundation phase male teachers are seen as multifaceted

In their collage captions and discussion thereof Zikhona and Thembeka perceived their foundation phase male teachers to be best assigned to the roles of sports coaches, father figures and flexible and explorative in their pedagogical approach. When presenting her collage, Thembeka explained that she would like to have a male teacher in foundation phase teaching because of her relationship with her father who was accessible to her while she was growing up. She validates her lived experience

of a present father by saying: *I know it by my, because I was too attached to my father and he was accessible.* Thembeka believes that children should have access to male and female teachers. She also takes into consideration the male teacher's flexibility:

> **Thembeka:** *…the **girl child** become very attached to their fathers, that is natural, that is what we mustn't push away. I know it by my, because I was too attached to my father…. this is a male teacher. This is not a parent this one, he is a male teacher, but he is accessible to the children, this male teacher, he is accessible to the children…. he is flexible, this one.*

> **Zikhona:** *….be a male teacher to teach sports (soccer and swimming), be a role model to the **boy child** and a disciplinarian to our children…*

Thembeka emphasised that which Warin and Adriany (2017) found in China, namely that foundation phase male teachers tend to incorporate additional ideas about the available resources and encourage children to explore activities themselves, with an emphasis on playfulness and experimentation. Osgood (2012) and Warin (2019) assert that some female teachers are usually more conservative in their approaches. In an environment with both male and female teachers, learners get to explore and experience their own masculine and feminine sides. In her collage caption Thembeka believes that as teachers, both males and females can provide a positive learning environment for learners and this can cultivate new learning experiences for all children. Burn and Pratt-Adams (2015) posit that in foundation phase teaching and learning all staff members are expected to provide a healthy and positive environment as part of their pedagogy for all children, irrespective of their gender and social background. These participants expressed differing opinions of who would benefit from the foundation phase male teacher. Burn and Pratt-Adams (2015) and Moosa and Bhana (2018) argue that teaching and learning in the foundation phase should not be based on the benefit of a particular gender of learners but must be premised on the holistic development of every child.

Zikhona in her collage caption and Thembeka in her discussion had different perceptions of gendered benefits for children, especially regarding the maleness of the foundation phase teacher as a way to provide a positive role model and a disciplinarian role. In her explanation of why she only associates male teachers with sports and a disciplinarian role, Zikhona refers to male biological harshness, which is

supported by Siyanda. Their views emanate from their experience of historically violent constructions of most Xhosa males. The violent pattern is linked to hegemonic forms of masculinity and is normalised by the two participants.

> **Zikhona:** *…That a male is harsh for a child…*

> **Siyanda:** *…Care of a man and the care of a woman are two different things… The [latches] (whipping) of a woman is lesser than the latches or the harshness (Let's talk about the harshness) of man. Men are too harsh than a woman, let's face the facts…*

Bhana (2016) and Ratele (2015) believe that working with males and boys is the most important thing if we intend to change the normalised perception that males are violent and harsh towards females and children. There is a need for the participants to begin deconstructing the normalised toxic perception of masculinity and begin to construct a different form that is less harsh and/or abusive to females and children.

Thembeka and participants in Mashiya's study (2014) of pre-service foundation phase male teachers believe that foundation phase male teachers are purposefully employed as role models for boys raised in female single parent families.

> **Thembeka:** *So, if the child it's a boy child, this boy child grows with a mother or grandmother, with no father. At school he needs a male figure who is gonna be his role-model…*

This is not only the case in South Africa, as Warin (2019) posits that in the United Kingdom the government recruited males to teach in the foundation phase for the purpose of being positive role models and they failed because not all males fulfil the societal expectation of being a good role model or sports coach. Martino and Rezai Rashti (2012) posit that the involvement of males in foundation phase teaching should not be premised on the concept of providing 'male role models' but should rather be embedded in the de-gendering of foundation phase teaching and learning and to provide learners with teachers that are able to complement one another in their pedagogical practices to expose learners to the best possible learning experience irrespective of their gender, race and social background.

Another theme that emerged while SGB members were discussing their collages and providing an understanding of the role of foundation phase male teachers, is that of male teachers are seen as not suitable for Foundation Phase teaching.

4.3.3   Male teachers are seen as not suitable for Foundation Phase teaching

Having understood SGB members' perceptions of foundation phase male teachers and from where they emanate in the above discussions, another explanation of why they still perceive foundation phase teaching in gendered terms is the implementation of education related policies. One of the main responsibilities of the SGB, as outlined in the SASA of 1996 (RSA, 2011c), is that governing bodies must ensure that all schools conform to the democratic values as stipulated in the constitution of the country. These values include that all candidates applying for teaching or administrative positions should be treated fairly without any discrimination on the grounds of race, ethnicity, gender or age. Despite their lived experience of being taught by female foundation phase teachers and being close to their fathers, Siyanda, Thembeka and Msondezi presented different explanations of how teachers are employed and how policy is implemented in their schools:

> **Siyanda:**   *…education policy on SASA, they don't put male teachers, even when they advertised the post on the bulletin, they write there; but they make it there as a policy, we are looking for a female teacher for the foundation phase.*

> **Thembeka:**   *... ipolicy change…You have spoken well **Siyanda**.*

> **Msondezi:**   *The principal sometimes, the principal, man to man, they don't want a man there. They want Mamas there by the schools, and I know… they are looking for something, they don't favour men…*

Siyanda and Thembeka agree that there is a need for policy amendment to include males in applying for positions in foundation phase teaching. These two participants were unaware that the policy to which they referred advocates for a non-sexist approach in the appointment of teachers. The participants, in their capacity as SGB members, are on the panel that endorses the criteria for the kind of teacher they want to fill a particular position in the school (RSA, 2011c). In this study participants indicated that they are for some reason excluded from making those decisions. The

first time they know about a position for a teacher in their school is when the position is advertised without their approval. Siyanda explained:

> *…Because when they advertise these posts they say, they are looking for a female teachers. But now if we can look at this and change that perception they can open up now, even the male teachers can do what?, they can apply, when the jobs occurred…*

The participant excuses himself from this process of advertising and appointing teachers. The practice in Siyanda's school is contrary to SASA of 1996 (RSA 2011c); SGB members must sign and ratify the advertisement and the appointment of teachers based on their satisfaction that the applicant meets all relevant requirements. Msondezi indicated that power relationships exist within his school's leadership. Bush and Glover (2016), Mncube and Mafora (2013) and Prinsloo (2016), in their respective studies of school leadership and governance, found that because of the immense power provided to principals, they tend to abuse that power and overrule SGBs' decisions pertaining to the appointment of staff. This leads to corruption, nepotism and personal preferences. This abuse of power is enabled by principals being representatives of the DBE. Being principal of the school, their opinions thus carry more weight than those of the SGB members. In relation to Msondezi's view, post-structuralists believe that social practices produce power (Ball & Goodson, 2007; Pitsoe & Letseka, 2012). The positioning of the principals becomes that of dominance and other members of the SGB becomes subordinate.

Within the school context, principals are regarded as upstanding members of the community who possess superior knowledge. The knowledge that principals are perceived to have holds sway over ordinary members of the SGB who are believed to possess limited knowledge. Van Wyk's (2004) study of SGBs and the experiences of South African educators recommends that SGB members should be intensively trained in the application of the Educators Employment Act (1998) and other relevant legislation. Bush and Glover (2016) posit that the only way to empower SGB members is to provide intense literacy and policy training to members of SGBs.

In this study it was found that there were a number of peculiarities relating to the methodology used. This might have disadvantaged SGB members in their generation

of the data. In the next section the peculiarities encountered while using PVRM are deliberated.

4.4   METHODOLOGICAL PECULIARITIES

The participatory visual instrument used in this study to help generate data was making collages using materials made available by me. Mayaba and Woods (2015) hold that the materials used for making collages are normally things that participants use in everyday life, not materials that are foreign to them. Bush and Glover (2016) found in their research that SGB members generally have a lower level of literacy and this was the case with participants in this study. The use of PVRM was to enable members to express themselves with a strategy that is simple to use. Mitchell et al. (2017) posit that PVRM is a hands-on methodology that can be used to generate rich data from people at a grassroots level. The collages made by the participants to depict their ideal foundation phase teacher portrayed certain peculiarities.

Thembeka and Bongiwe had a different understanding of what a collage should look like (refer to Figures 4.2.3 & 4.2.5). I presented a number of unrelated collages to show participants what collages might look like but Thembeka and Bongiwe still had a different understanding. Msondezi struggled to find a particular three legged pot he wanted to use in his collage to indicate that a learner is the contents of the pot and the legs represent teachers, parents and the community. He was unable to find a picture of such a pot in the magazines that were provided (refer to Figure 4.2.1). The limited materials available could have influenced the collages negatively. I provided participants with magazines; I was of the opinion that magazines had sufficient relevant information to create the required collages. However, I came to the realisation that the magazines I provided could have been a possible hindrance in producing rich data, as the participants were unable to find all the pictures they wanted to create collages to depict their ideal foundation phase teacher.

The magazines were written in English and Afrikaans but none in isiXhosa. The language used in the magazines might have been a hindrance for the participants considering their level of literacy. I am not an isiXhosa home language speaker and there could have been misunderstandings when providing guidelines on how to make the collages or in explaining to participants that they needed to depict an ideal

foundation phase teacher in isiXhosa. Thembeka and Bongiwe presented their collages as:

> **Thembeka:** *My topic is about healthy school, healthy environment, healthy food, it gives good results…*

> **Zikhona:** *…education is the key to success…*

Other participants did not include titles on their collages. After all the collages had been presented I asked the participants if there was anything they wished to change in their collages. The participants chose to add sticky notes describing the characteristics of their ideal foundation phase teacher (Refer to sticky notes on Figures 4.2.1 to 4.2.5). Thembeka and Bongiwe then understood what was asked of them and provided a detailed explanation of the kind of foundation phase teacher they desired for their respective schools. The language and methodological peculiarities explained above illustrate the challenges of researcher bias when using collages. This is not necessarily pertinent to the research question but does highlight that the production of rich data could have been affected adversely.

The participants in this study were from traditional Xhosa communities that practice rigid patriarchal gender roles. The notion of foundation phase teaching as a motherly profession was deconstructed through the creation and discussion of collages, which created a platform for participants to engage in the gendering of the foundation phase teaching and learning discourse. Blaise (2015) posits that a shift in the ways in which people think, talk and act is facilitated by discussion. Participants in the study were open to the possibility of having males teach in the foundation phase within a culturally patriarchal society.

The knowledge the participants had prior to this discussion was based on their individual lived experiences that influenced their positioning of males and females, which feminist post-structural theorisation aims to disrupt by creating platforms for discussing the binary associated with being a male and female (English, 2010). According to De Lange et al (2013), McCarthy and Muthuri (2018) and Mitchell and De Lange (2013), PVRM, as the methodology used in the study, aims to sensitise and work towards social justice. Both the theory and methodology helped in creating a

space for participants to share their knowledge and perceptions of foundation phase male teachers (epistemology) and work towards deconstructing what they know from their lived experiences and reconstruct new knowledge (methodology). SGB members in this study, through the discussion and reconstruction of knowledge, became open to possibilities of change in how they see foundation phase teaching and learning and the involvement of males in pedagogy. There is hope for the inclusion of more males in foundation phase teaching in the Eastern Cape Province because these SGB members are open to possibilities of employing and retaining males in foundation phase teaching and learning.

4.5   CONCLUSION

This chapter presented an analysis and discussion of the data generated by means of the PVRM strategy of collage making and a semi structured focus group discussion. A feminist post-structural theory was used to make sense of the analysed data and in this chapter themes were generated from the analyses in response to the research question. The findings provided an understanding of the gendered perceptions of SGB members of foundation phase male teachers and methodological peculiarities that might have influenced data generation. In the next chapter the findings are summarised, conclusions are drawn and recommendations are made.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1   INTRODUCTION

In the previous chapters the rationale and problem statement leading to the research question; *what are the perceptions of SGB members towards foundation phase male teachers in Eastern Cape schools* were provided. The study explored literature pertaining to teacher identity and constructions of masculinity in a South African context. The challenges and achievements of SGBs since their inception in 1996 were explored. A feminist post-structural theory that underpinned the study was explored. A qualitative research approach was employed. The study utilised a critical paradigm in an attempt to understand the perceptions of the SGB members, and the PVRM as its research design and methodology. The study used collages and a semi structured focus group discussions to generate data that was analysed and discussed in Chapter 4.

In the current chapter, a summarised discussion of the findings is presented. The chapter is divided into four parts beginning with a discussion of the findings. The findings are related to the research question and aim to show how the study has responded to the critical question. This is followed by a discussion of the recommendations made to the Department of Basic Education and institutions of higher learning and for future research. The third section presents a discussion of the limitations of the study. The fourth and the last section is the conclusion that draws the study together.

The purpose of this study was to explore the perceptions of SGB members of foundation phase male teachers in Eastern Cape schools. The study had one research question; ***what are the perceptions of SGB members towards foundation phase male teachers in Eastern Cape schools?*** The study aimed to explore the ways in which SGB members perceived foundation phase male teachers in a culturally patriarchal context such as that of Xhosa communities. Discussion of the findings that relate to the research question are presented hereunder.

5.2   SUMMARY OF THE FINDINGS

The findings emanating from this study suggest that certain members of SGBs perceive foundation phase male teachers as role models for boys and children raised in female single parent families.   Other participants felt the need for males in foundation phase to curb the high rate of children raised without fathers. The participants understood a foundation phase male teacher as being a disciplinarian in the early years of learning. In associating the biological strength of males with that of being a disciplinarian, they believe that males are better disciplinarians than females. Also, SGB members believe that foundation phase male teachers are better suited as sports coaches and physical education practitioners. This association disassociates males from the role of caring and nurturing, thus limiting them to roles as disciplinarians, sports coaches and role models in the early years of learning. These findings are not new, as Mashiya (2014) found that foundation phase male teachers at a South African university were perceived to perform such roles and the foundation phase male teachers are comfortable with such an identity construction.

While a number of SGB members perceived foundation phase male teachers as role models, others identified them as pedagogically explorative and flexible in their practices. These participants did not disregard the disciplinarian and role modelling roles associated with foundation phase male teachers, but also indicated that male teachers tend to be more innovative in providing learners with opportunities to be more explorative with activities and independent thinking. These participants believe that in de-gendering foundation phase teaching and learning, learners are given the opportunity to explore their feminine and masculine sides. The participants perceived that male teachers are flexible and able to play with learners and get involved in the development of play pedagogy. The explorative and flexible nature of foundation phase male teachers is premised on the characterisation of males being risk takers unlike some females who are regarded to be conservative in their teachings. The explorative and flexible pedagogical approach associated with foundation phase male teachers in this study was also established by Warin and Adriany (2017) in China. Both the participants in this study and the aforementioned researchers assert that male teachers tend to explore and experiment with the available resources for multipurpose use in the teaching and learning environment. Burn and Pratt-Adams (2015) posit that those teaching in the early years of learning are expected to provide

a healthy and positive environment as part of their pedagogy of care and education for all children, irrespective of their gender.

Some of the participants in this study were unable to clearly express their perceptions of the role of the foundation phase male teacher. These SGB members associate teaching in this educational phase with females. This is because of the vulnerability of learners in the foundation phase and the participants still attach the social patriarchal notions that foundation phase teaching is work for females because of the motherly expectation of teachers in the foundation phase. This is not surprising considering that the participants were from the patriarchal culture of the Xhosa community that maintains gendered labour roles. The participants rationalised their thinking by referring to their lived experiences that there has never been a male teaching in the foundation phase and it was difficult for them to imagine males as foundation phase teachers.

Weedon (1997) argues that people's subjectivity and lived experiences influence their reality and how things should operate within a particular discourse. These participants' views demonstrate Weedon's (1997) theorisation in that they drew from what they knew from their experiences and what has been historically constructed as the norm; they were sceptical about deconstructing the norm as this would disrupt the social order. These findings are similar to those of Moosa and Bhana (2018), who believe that in many patriarchal societies the sustenance of foundation phase teaching as a motherly profession is a discourse premised on disassociating males from teaching in the foundation phase and re-ordering of their gendered perceptions of foundation phase teaching and learning.

Despite the lived experiences and patriarchal practices within the Xhosa communities that disassociate males from foundation phase teaching and learning, certain participants believed that policy is partly to blame for males being under-represented as teachers in the early years of learning. Participants were unclear of the procedure followed to employ teachers and their role in this process. Participants remained under the dictatorship of the schools' management that decided how and who should be employed to fill vacant teaching posts. The participants indicated that in foundation phase teacher employment, government publications advertise that only females are invited to apply for foundation phase teaching positions. These views are similar to

those of SGB members in Bush and Glover's study about school governance and policy implementation (2016). These authors found that understanding and implementing policy in school governance is a significant challenge in the South African context that is attributed to low levels of literacy amongst members of SGBs. Bush and Glover's findings pertaining to the lack of understanding and implementation of policy and low levels of literacy amongst the SGB members was also found in this study.

5.3   RECOMMENDATIONS

In the previous section, a discussion of the findings was presented with the purpose of responding to the initial research question that guided this study. Recommendations for the various stakeholders emanated from the findings. Discussions of these recommendations are presented firstly for the Department of Basic Education and secondly for the Department Higher Education and Training. Recommendations for future research conclude this section.

5.3.1   Department of Basic Education

Based on the discussion undertaken with the five participants in this study, there is a need for engagement between the Department of Basic Education (DoBE) and schools' management and governance bodies with the aim of empowering SGB members by providing training by means of workshops, seminars and the like pertaining to policy implementation and the role of SGB members in the employment of teachers. In promoting democratic values, the DoBE must ensure that policy is understood at grassroots level despite literacy levels and patriarchal socialisation. In training SGB members the DoBE must create activities/programmes that are aimed at promoting gender equality in schools and societies or outsource the programmes to Non-Governmental Organisations (NGOs) that specialises with issues of gender and equality.

5.3.2   Department of Higher Education and Training

SGBs are members of communities in which Department of Higher Education and Training (DHET) institutions are mandated to engage with communities, to promote democratic values and undertake research for social change. This study therefore

proposes that campaigns to sensitise the general public regarding the need for both male and female teachers in the early years of learning would allow for children's holistic development. These campaigns can be engagement programmes that involve members of communities (school, churches and general community members) including academic staff members interested in the community engagement and in teacher education development.

A number of participants in the study had never been exposed to male teachers in their early years of learning and were unaware of the opportunities available to males teaching in the foundation phase. In their engagement with communities, institutions of higher learning should share the experiences of foundation phase male teachers that are already in pre and in-service and further recruit males to study in this educational phase and provide bursaries for males to enrol in their institutions for foundation phase teaching in order to increase the numbers of males in the foundation phase qualification. Further, in those engagements with communities DHET needs to start participatory qualitative research conversations around the consideration of a different kind of masculinity that is of caregiving and nurturing rather than that which promotes patriarchal hegemonic forms of masculinities. These participatory qualitative research engagements will then inform the teacher education programme of the DHET on the how to prepare foundation phase male teachers for different contexts.

5.3.3   Future Research

This was a small-scale study for a Master's degree, exploring the way in which foundation phase male teachers are perceived by SGB members in the Eastern Cape Province. It would be beneficial to conduct such a study on a large scale in both qualitative and quantitative research methods in other provinces in South Africa in order to generalise the findings and contribute to the body of knowledge regarding foundation phase male teachers.

I further propose that institutions of higher learning involved in providing teacher education programmes should have courageous conversations with different stakeholders involved in producing and employing of male teachers in the foundation phase. This includes creating communities of practice with foundation phase pre-service male teachers, teacher educators, in-service teachers and principals to

explore how male teachers perceive themselves within the context of foundation phase; to also understand how teacher education institutions have prepared male teachers; and lastly, to create a platform for in-service teachers and principals to provide feedback on their experiences of working with male foundation phase teachers. This will provide good learning experiences on how to deal with gender-sensitive practice in foundation phase and greater opportunities for future research.

5.4 LIMITATIONS OF THE STUDY

The study included only five parent SGB participants and it is possible that other SGB members in a different context, for example the North West Province, might have a different perception of male teachers and these findings can therefore not be generalised. Another limitation was the methodological peculiarities that were noted and that could have affected the generation of rich data. The study could have also yielded richer results had it incorporated all categories of SGB members.

5.5 REFLECTION AFTER COMPLETION OF THE STUDY

Having participated in this study made reflect me on my practice as a foundation phase teacher and how gender played a significant role in the ways I taught and behaved while being a teacher. I had certain behavioural expectation from my learners particularly my boy learners in terms of their performance and classroom behaviour. I limited the kinds of toys they played with and who they should play with. In my teachings I used to categorise children with their gender and that also dictated that kind of toys and colours they should use when playing and colouring. Today I find the very same practise problematic, as I believe that children should be given the opportunity to explore all toys and colours to be able to have experience of them and to express how they feel through the use of colours.

The study has influenced my current positioning of being a teacher educator. In my pedagogical practice, I have realised that reflective practise can promote gender-sensitive practice and awareness of one identity with regards to individual sex and gender. Having realised that more males are enrolling for foundation phase teaching I need to adjust my teaching to accommodate and acknowledge their masculinity. This will help me in working with them to deconstruct and reconstruct a different form of

masculinity that is caring and nurturing without ruining their positioning as males within the communities in which they come from.

5.6   CONCLUSION

The study aimed to explore the gendered perceptions of SGB members within the context of the Eastern Cape. The study found that SGB members perceive foundation phase male teachers as role models, disciplinarians and pedagogically flexible and explorative in their approach. However, not all participants shared these sentiments because of their socialisation and their experiences of gendered patriarchal divisions of labour, associating foundation phase teaching with females only. The study recommended ways in which the Department of Education and institutions of higher learning can intervene in assisting communities to deconstruct their gendered perceptions that foundation phase teaching is only suitable for females.

In conclusion, having conducted the study led me to believe that the achievement of the sustainable development goals is possible and a gender-equitable society that believes, and practices democratic values can be achieved; through critical and participatory active multi-stakeholder engagement.

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ANNEXURE A: LETTER FROM THE LANGUAGE PRACTITIONER

One Stop Solution
24 Firenze Gardens
Warbler Road
Cotswold Ext
Port Elizabeth
6045

www.onestopsolution.co.za

TO WHOM IT MAY CONCERN

I, Redène Noeleen Steenberg, declare that I have done the language editing for the dissertation of:

Name: OBAKENG KAGOLA
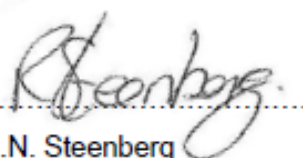Student Number: 220024782

entitled:

EXPLORING THE PERCEPTIONS OF SCHOOL GOVERNING BODIES TOWARDS FOUNDATION PHASE MALE TEACHERS IN EASTERN CAPE SCHOOLS

Submitted in fulfilment of the requirements for the degree of Master of Education in the Faculty of Education at the Nelson Mandela University.

I cannot guarantee that the changes that I have suggested have been implemented nor do I take responsibility for any other changes or additions that may have been made subsequently.

Any other queries related to the language editing of this treatise may be directed to me at 076 481 8341.

Signed at Port Elizabeth on 14 November 2019

R.N. Steenberg

ANNEXURE B: PARTICIPANTS' PERMISSION LETTER AND CONFIDENTIAL
CLAUSE

NELS●N M▲NDELA
UNIVERSITY

Date: 22 January 2019

Dear SGB member

I am Obakeng Abednego Kagola, a Masters of Education Student at Nelson Mandela University, under the supervision of Prof Mathabo Khau. I hereby ask you to take part in my research study on "**Exploring the gendered perceptions of School Governing Body members towards Foundation Phase male teachers in Eastern Cape Province**", that I will carry out at Nelson Mandela University, Missionvale Campus. During the project, you will be creating collages about how you perceive male teachers teaching in the Foundation Phase. We will also have small discussion groups where areas of interest coming from the collages will be discussed.

Please take note of the following:

- Your participation in the project is voluntary, therefore you can withdraw from study at any time when you feel uncomfortable.
- The information provided will be kept confidential and your name will not be published in any document relating to this project. A pseudonym of your choice will be used.
- The school name will not be provided as exact, but a pseudonym will be used
- Risks of embarrassment will be minimised by ensuring that questions are not of a sensitive nature.
- We will audio record your discussions if you allow us to do so.
- The results will be discussed with you at the end of the study, in order for you to have an idea of what you have provided.
- You are not allowed to discuss the information of the project with anyone who was not part of the proceedings. A confidentiality clause has been provided for you at the end of this letter for you to sign.

Should you have any questions concerning the study, please do not hesitate to contact me at the 0782286487/0415041362.

If you understand what the study is about and you are willing to take part, please write your name and add your signature below.

Name of student: _____

Signature: _____

Date: _____

NELSON MANDELA
U N I V E R S I T Y

Exploring the gendered perceptions of School Governing Body members towards Foundation Phase male teachers in Eastern Cape Province

CONFIDENTIALITY CLAUSE

I (name) _____ agree to keep all the project information confidential and that the information will only be discussed with members of the group/other participants.

Name of SGB member : _____

Signature: _____

Date: _____

ANNEXURE C: PROJECT INFORMATION STATEMENT TO SCHOOL PRINCIPAL

Exploring gendered perceptions of School Governing Body members towards foundation phase male teachers in Eastern Cape schools.

Project Information Statement to School Principal

My name is Obakeng Kagola, and I am a Masters student at the Nelson Mandela University. I am conducting research on gender studies in the Faculty of Education, under the supervision of Prof Mathabo Khau. The Provincial Department of Education has given approval to approach schools for my research. A copy of their approval is contained with this letter. I invite you to consider taking part in this research. This study will meet the requirements of the Research Ethics Committee (Human) of the Nelson Mandela University.

AIMS OF THE RESEARCH

The research aims to:

- The primary aim of this study is exploring the gendered perceptions of School Governing Body members towards male Foundation Phase male teachers.

RESEARCH PLAN AND METHOD

I will utilize visual participatory research methodology using data generation methods namely: collages' and focus group discussion during the research process. Your permission as the principal is required. In this study only parent component members, those who consent will participate. I will lead the facilitation of the data generation workshops. All information created in this process will be treated in the strictest confidence and participants will not be identifiable in any reports either written or oral. The participation is voluntary and you may decide to withdraw participation at any time without penalty. I recognise the power of visual methods to evoke emotions that may be connected to various aspects of your life. Should the need arise, you will be referred to Nelson Mandela University counselling services.

Permission will be sought from the SGB members prior to their participation in the research. I, Obakeng Kagola will be responsible for data collection from the 9th February or 16th February 2019 (depending on the availability of the participants).

SCHOOL INVOLVEMENT

Once I have received your consent to approach SGB members to participate in the study, I will

- arrange for informed consent to be obtained from participants.
- arrange a time with the participants for data collection to take place
- obtain informed consent from participants

Attached for your information are copies of the Information and Consent Form and also the Participant Information Statement and Consent Form.

Invitation to Participate

If you would like your school to participate in this research, please complete and return the attached form.

Thank you for taking the time to read this information.

_____   _____

Obakeng Kagola   Mathabo Khau (Prof)

Researcher   Supervisor

Nelson Mandela university   Nelson
Mandela University

ANNEXURE D: SCHOOL PRINCIPAL CONSENT FORM

NELS●N M▲NDELA
UNIVERSITY

• PO Box 77000 • Nelson Mandela University
• Port Elizabeth • 6031 • South Africa •
ww.nelsonmandelauniversity.ac.za

Exploring gendered perceptions of School Governing Body members towards male Foundation Phase male teachers in Eastern Cape schools.

SCHOOL PRINCIPAL CONSENT FORM

I give consent for you to approach SGB members to participate in the project.

I have read the Project Information Statement explaining the purpose of the research project and understand that:

- The role of the school is voluntary
- I may decide to withdraw the school's participation at any time without penalty
- SGB members will be invited to participate and that permission will be sought from them
- Only SGB who consent will participate in the project
- All information obtained will be treated in strictest confidence
- The SGB members' names will not be used and will not be identifiable in any written reports about the study.
- The school will not be identifiable in any written reports about the study.
- Participants may withdraw from the study at any time without penalty.
- A report of the findings will be made available to the school.
- If you may seek further information on the project from Obakeng Kagola on +2782286487/+26415041362

_____   _____

Principal   Signature

_____

Date

ANNEXURE E: PERMISSION LETTER

Province of the
EASTERN CAPE
EDUCATION

STRATEGIC PLANNING POLICY RESEARCH AND SECRETARIAT SERVICES
Steve Vukile Tshwete Complex • Zone 6 • Zwelitsha • Eastern Cape
Private Bag X0032 • Bhisho • 5605 • REPUBLIC OF SOUTH AFRICA
Tel: +27 (0)40 608 4773/4035/4537 • Fax: +27 (0)40 608 4574 • Website: www.ecdoe.gov.za

Enquiries: B Pamla   Email: babalwa.pamla@ecdoe.gov.za   Date: 14 November 2018

Mr. OA Kagola

Nelson Mandela University

Uitenhage Road

Missionvale

6059

Dear Mr. OA Kagola

PERMISSION TO UNDERTAKE A MASTERS' STUDY: EXPLORING GENDERED PERCEPTIONS OF SCHOOL GOVERNING BODY MEMBERS TOWARDS MALE FOUNDATION PHASE (FP) TEACHERS IN THE EASTERN CAPE PROVINCE

1. Thank you for your application to conduct research.

2. Your application to conduct the above mentioned research involving a sample of 15 School Governing Body members under the jurisdiction of Nelson Mandela Bay District of the Eastern Cape Department of Education (ECDoE) is hereby approved based on the following conditions:

   a. there will be no financial implications for the Department;

   b. institutions and respondents must not be identifiable in any way from the results of the investigation;

   c. you seek parents' consent for minors;

   d. it is not going to interrupt educators' time on task;

   e. you present a copy of the written approval letter of the Eastern Cape Department of Education (ECDoE) to the Cluster and District Directors before any research is undertaken at any institutions within that particular district;

   f. you will make all the arrangements concerning your research;

   g. the research may not be conducted during official contact time;

building blocks for growth   Page 1 of 2

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ANNEXURE F: APPROVAL LETTER

NELSON MANDELA
UNIVERSITY

South Campus
Education Faculty
Tel . +27 (0)41 5044568 Fax. +27 (0)5041986
Jackie.hay@mandela.ac.za

17 October 2018
Mr O Kagola / Prof M Khau
Education Faculty
NMMU

Dear Mr Kagola

"Exploring gendered perceptions of school governing body members towards male Foundation Phase teachers in the Eastern Cape Province"

Your above-entitled application for ethics approval was approved by the Faculty Research, Technology and Innovation Committee of Education (EREC) on 9 October 2018.

We take pleasure in informing you that the application was approved by the Committee.
The ethics clearance reference number is H18-EDU-ERE-015.

We wish you well with the project. Please inform your co-investigators of the outcome, and convey our best wishes.

Yours sincerely

Ms J Hay
Secretary: EREC

Change the World

PO Box 77000, Nelson Mandela University, Port Elizabeth, 6031, South Africa