

The perceptions of teachers on the implementations of the National
Policy on Religion and Education at schools

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DECLARATION

I declare that the dissertation by the title of ‘The perceptions of teachers on the implementations of the National Policy on Religion and Education at schools.’ is my work. It was not copied from anybody. I further declare that during the process of literature review I studied several literatures and I also referred on them. Those I have referred to in this research. I have made it my effort to use proper protocol by citing them and the page numbers. I also made mention of them in the reference pages per the guideline of Harvard referencing guideline.

DEDICATION

I dedicate this work to my entire family, my father's children. To you I say if you were not born from a poor family no one of you could not have achieved this. You know how our late parents wanted education and how they sweat to make us educated. Let this seed of education spread across our descendants and not get tired to motivate and educate them. It is because of this education that we are now out of poverty.

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ABSTRACT

This study explored the perceptions of teachers on the implementation of the National policy on religion and education at schools. The challenge with the implementation of the national policy on religion and education was that some public schools continued to attach themselves to a religion. This led to learners and teachers from minority religions becoming victims of the dominant religions at schools. Some religions were then undermined and referred to as uncivilized and barbaric. The National policy on religion and education was adopted in 2006 to accommodate all religions equitably.

This research was guided by the Narrative Policy Framework (NPF), which require that the narrative should have a structure of a setting where the plot is clear, together with characters (The valiant and the victims), then there must be the moral of the story on how the policy can be amended. This qualitative study employed the interpretive paradigm to narrate the experience of teachers on the implementations of the national policy on religion and education at schools. The research area was Sekhukhune east district in Limpopo. I used semi-structured interviews together with document analysis to generate data. Ten schoolteachers including principals participated. I used the structural analysis within the narrative analyses to analyse the data. The finding of the study is that the victimization of the minority religions is there at schools which leads to some learners being suspended or expelled.

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ACRONYMS AND ABBREVIATIONS

SACE	South African Council for Educators
SASA	South African Schools Act (Act 84 of 1996)
ANC	The African National Congress
TACSA	The Alliance Church in South Africa
JWS	Jehovah's Witnesses
USA	United States of America
UN	United Nations Organisation
UDHR	Universal Declaration for Human Rights (1948)
ZCC	Zion Christian Church
SGB	School Governing Body
NPRE	National Policy on Religion and Education (DOE,2003)
ATR	African Traditional Religion
AIC	African Initiated Churches
DRC	Dutch Reformed Church
CATHOLIC	The Roman Catholic Church
CNE	Christian National Education
DGHS	Durban Girls High School
NGO	Non-Government Organisation
OGOD	ORGANISASIE VIR GODSDIENSTE-ONDERRIG EN DEMOKRASIE
HAFHSUSA	The Hindu American Foundation for The Humane Society of the United States
GA	General Assembly of the United Nations
NPF	Narrative Policy Framework
AME	African Methodist Episcopal Church
ELCSA	The Evangelical Lutheran Church of South Africa
UPC	United Pentecostal Church
IAG	International Assemblies of God
LTHS	Lesedi Technical high school

CHAPTER 1:

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1.INTRODUCTION

This research describes the reasons that led to the constitution of South Africa, SASA and the NPRE being drafted, which serves as a vehicle through which the past injustices can be corrected as well as a new path of trust, respect, and diversity forged further building upon a rainbow nation. However, it also mentions how all the efforts of removing both superiorities based on culture and religion had failed. Thereafter the statement of the problem outlines the problem because of the failure of the implementation of the constitution of South Africa, SASA and NPRE and what this research focuses on to get a better understanding from participants of the study.

The study's rationale is explained with the endeavour to get into detail factors that lead to policy failure so that solutions to resolve that implementation can be found. Thereafter the main purpose and the objectives are stated. To reach the purpose and the objectives, the main research questions are stated together with accompanying critical research questions. Subsequently, I listed the significance of the research. The clarification of concepts assisted were some terms or concepts may be understood differently, or the concept is mainly used in South Africa or has two different interpretations or meanings. The concept clarification was used where a term is purely African.

1.2. BACKGROUND TO THE STUDY

Post-1994, the government of South Africa, through the constitution of South Africa, 15(1), SASA, and NPRE, sought to correct the injustice of both apartheid and colonial systems. Notwithstanding the praise from outside South Africa, several research studies were conducted to investigate the changes. Amongst them, van Vuuren, H.J., Philip C van der Westhuizen, P.C., van der Walt, J.L (2016, Serfontein (2014:), investigated religious education policy against international law; du Plessis (2014) investigated how the policy offers religious freedom by accommodating the right to freedom of conscience. Ntho-Ntho (2018) investigated the role of principals in guiding religion education policy implementation; Modipa (2014) was concerned with the context of the policy in terms of what role government departments should play to empower the principals, teachers, and

SGB. Ntho-Ntho and Nieuwenhuis (2010) investigated issues of religious intolerance in a multi-cultural school. Ntho-Ntho and Nieuwenhuis further contributed by investigating the challenge of change. Ntho-Ntho (2018), further researched the role of the schools as ‘a legal person.’ Moreover, Tayob (2015), investigated the conflict between the policy and religious performance in post-apartheid South Africa. Van der Walt (2011) investigated the actual beneficiaries of the religion education policy. van Vuuren, H.J., Philip C van der Westhuizen, P.C., van der Walt, J.L (2016) researched ‘Leading and manage diverse schools in South Africa’, and finally, Nieuwenhuis (2010) revisited to find out if social justice was not served.

1.3. STATEMENT OF THE PROBLEM

More than two decades later, studies point out that there are still problems with implementing NPRE. Nieuwenhuis and Nthontho (2010:168) discovered that most principals do not adhere to the multi-religious requirements as they advertise a post or the school and still refer to their school as adhering to certain religions like Christianity, Hinduism, or Islam. Malatji (2018: 202 & 216) also reports that some parents even go to the extent of saying that as far as their communities are concerned, the school religion policy is good; therefore, there is no reason for them to be interrogated if it is representative enough or gives every religious observance equal status. Nthontho (2018:44) further reports the stubbornness of communities in change, reasoning that they grew up as Christians and that they have all the reasons to defend Christianity as the religion that instils morality and discipline. Based on Nthontho (2018:44), parents fully support the principal and the school, as well as the fact that their community was raised in a Christian environment and, therefore, can only accept Christianity as the sole religious observance at their schools. When these problems exist, it simply says some religions are excluded by the actions, and that some learners are suffering in the middle of this.

1.4. RATIONALE

Hudson, Hunter, and Peckham (2019: 1) advise that to identify and resolve the policy failure, it is important to know the factors that cause most failure as higher expectation, poor communication, and disparity in implementation and lastly change in governance. They understand that being able to identify this factor, it will be easier match them with the solutions. The rationale for conducting

this study was to determine what caused the ineffective implementation of the NPPE and to explore if the failure results from of the factors mentioned above.

1.5. PURPOSE OF THE STUDY

The study aimed to explore teachers' perceptions of implementing the NPPE at schools.

1.6. RESEARCH AIM

The objectives of the study were:

To explore how minority religions are being treated at schools.

To determine why some principals and SGBs are biased about a specific religion.

To explore the department's monitoring procedures to ensure compliance with the policy.

1.7. MAIN RESEARCH QUESTION

What are teachers' perceptions on implementing the NPPE at schools?

1.8. CRITICAL RESEARCH QUESTIONS

How are learners belonging to religious minorities being treated at schools?

Why do some principals and SGBs approve school codes of conduct favouring one religion and culture in a multi-religious school?

What role does the provincial department play in ending religious inequality at schools?

1.9. SIGNIFICANCE OF THE STUDY

Hunter, Hudson & Packman (2019:1-13) state that many governments face a well-documented problem: the gap between policy intention and policy implementation. Crow, Lawhom, Berggren, Huda, Koebele and Kroepsch (2017:644-646), and Shanahan, Jones, McBeth and Radaelli (2013: 462) state that policy battles can be fought through narratives. In this research, I documented and narrated those gaps. In line with Hunter et al. (2019:13), that there is enough literature on the loopholes that impair the implementation and on how these loopholes can be managed, like things

that need to be eliminated during the design phase together with factors that need to be frequently checked and addressed during the monitoring phase of the implementation. This research has successfully identified those factors which were not looked at during the development phase together with those that emerge during the implementation which weaken the policy.

1.10. CLARIFICATION OF CONCEPTS

The concept I clarified below is relevant to the study as the participants used them. They may not be coming directly from the NPPE, but they are relevant since, without understanding them, it may not be easy to understand some observances from different religions, their rituals, and why they need to be accommodated or to be given concessions. Unless these concepts are clarified, principals and SGBs will continue to disregard their significance in favour of western religions.

1.10.1. Bazalwane

Chimbidzikakai (2021:164), explain the concept Bazalwane as what in English is referred to as brethren or born again Christians. Kgatle (2023:4), defines the concept 'Bazalwane as a Zulu word for expressing warm and deeper Christian relatedness and as a welcoming connotation. In this research it was used to refer to born-again Christians. The Sotho expression of which is Baena or Bapholoswa.

1.10.2. ATR

Marumo (2016: 63) describe ATR as the type of religion that believes in the supreme god but also believes in the appeasing and veneration of ancestors. Diaz (2018:52-54) and Bonsu (2016:111), describe ATR as the religion that was transferred from grand parents for thousands of years to the present individual Africans. Diaz (2018:1-3) and Bonsu (2016:112-118), further characterises the ATR as the religion that believes in ancestors, they worship ancestors, they seek blessings from ancestors, they seek prosperity from ancestors. Kagema (2020:237-238), states that ATR believes in magic, witchcraft and sorcery. They use charms or amulets to attract fortunes. In addition Diaz describe African traditional religion as the religion that attach most of its activities and celebrations to the ancestors. Whatever good or bad happening in the family is reported to ancestors through the prayers, appeasing or worship using mediums like beer, snuff or slaughtering of animals. This religion according to Diaz also have certain places and objects as sacred like rivers, stones,

mountains and groves. These places and objects are therefore used as shrines, and places of worship as they are believed to have certain special powers. Most of the activities and practices are objected as religious or acts of worship.

In this research I do not wish to take sides on what westerners are saying about this religion or how the Africans are defending themselves. However, since there are wide spread allegations from the believers of this religion that because of their practices they were undermined and their religion regarded as inferior to Asian and Western religion, this research wanted to understand from the perceptions of teachers if after the adoption of NPREG how the followers of this religion are treated.

1.10.3. School Governing Body (SGB)

According to Basson and Mestry (2019:1-3), SGB is a statutory body constituted according to the SASSA, and its functions are governance. And governance in this regard includes the development of policies and rules on how the school should be run.

1.10.3. Sangomas

Rogerson (2017:1-14), describes the Sangomas as a call that can be acquired by human beings across colour, but by mainly Africans, that it comes by a call by the spiritual beings called ancestors who are thought to have lived before and are related to the Sangoma. Unlike other deities to be a sangoma, one should go through the ritual of slaughtering animals as sacrifice and to take the title in the waters or in the deep waters in the river. Podolecka (2016:148) and Kleinhempel (2018:158), defines a Sangoma as a mediumistic diviner in South African Nguni ethnic groups. Podolecka (2016:154) further mentions Sangomas' duty is to mediate through the ancestral spirits, to be informative as to what actions should be done in the future to void misfortunes or to attract fortunes. According to Podolecka (2016:154) and Kleinhempel (2017:644-645), Sangomas assist in interpreting from different oracles like bones and animal guts to chase away evil spirits and bless people, which can be summarised as mediating between the spiritual realms.

Kleinhempel (2018:158), explains that many people think of rejecting the sangoma calling, given that ukuthwasa (Training for traditional healing), is disturbing a lot of livelihood, it is expensive, disturbs family relationship and social conducts, you may lose job, and time for schooling but that doing so is risking one's life as the afflictions suffered by someone who experiences signs of a

spiritual calling are so severe that some feel that they cannot evade answering the call if they wish to regain physical or psychological health and well-being.

Sangomas in this research becomes significant as the call is by sicknesses which require treatments which is not related to medical practitioners but by traditional healing and that the apprentice sangomas should then be outwardly different at all times to reduce the illnesses, also that sometimes they have to wear according to Rogerson (2017:8), the red and white beads over their wrists, fiddled with the single mfisho around the necks, a multiple strand of beads around their ankles and wrists. They also to apply daily ibomvu(letsoku), red oxide clay, from head to toe. Some therapies mentioned before graduation is disappearing into the river, and dancing the entire night which may affect the normal behaviours in classroom, yet the student still have the right to education. The question is how are this type of students get treated at schools post the adoption of the NPRE? During colonialism they were excluded in education, where called many names like whitch as Rogerson (2017:20), heard.

1.10.5. Malopo

Lebaka (2014:31) defines Malopo as a song, tune or story that is traditional because, regardless of its origin, it has come to be learned, taught, and passed on orally and in the memory, however in this study, Malopo is literally referring to ancestral spirits, but sometimes it is used to refer to a group of people that are beating drums to invite the ancestors. In this research, when some participants were referring to Malopo, they were referring to a group of people possessed by spirits or inviting spiritual powers. Mokgobi (2014:5), define malopo as a person who is possessed by the spirit(s) of the ancestors and that this type of a person can be treated by a combination of therapis including dance. Mokgobi (2014:5) further, explain that it does not always means that the Malopo will become traditional healers after healing.

My understanding of malopo from that explanations is that there is a group of men and women who are possessed by the spirits of dead people called ancestors, whose illness can be treated under the supervision of a senior or a traditional healer, mostly a diviner who uses bones to enquire the reason for the person to be possed and for the assignments the person should perform to be released from being possessed. The treatment require continous communications with the owner of the spirit that possed the person. The sick person need to invite the spirit by singing and dancing, praising

and worshipping. This type of treatment or therapy is better performed in the diviners comfort zone where the assignments required by the spirit of the dead can be performed as required.

In this research the Malopo become significant as the participants explain how such persons are accomodated or allowed to perform some practices which by nature should be performed by diviners. The spirits of ancestors can manifests itself at any place including the classroom, therefore the interest will be how this type of individuals are accomodated at schools.

1.10.6. Rituals

Lan (2018:1-14)), explains a ritual as a rite of passage which a person or group of people believes in that for something good to happen, some particular practices should be performed. And it becomes a custom, belief or religion to perform that particular practice in a certain sequence. A ritual will often direct that it is only in that particular way when it is done and not the other way round that it becomes correct. Hobson, Schroeder, Risen, Xygalatas, and Inzlicht (2017: 2), define a ritual as a process that has specific set actions that needs to be performed by a person or a group, and that those actions are structured, rigid (not flexible), they are formal or standardized and should be performed chronologically and the same way all the time. Kim, Sezer, Schroeder, Risen, Gino and Gordon (2021:197-206), agree with the definitions and descriptions above and further add that in the context of ritual for a group like family etc, the entire ritual can be spoiled by one member who by any reason fails to follow all the procedure or use the appropriate symbols or wrong sacred place.

My understanding to this definition as it was used in this research is that a ritual is a sequence of practices and certain activities which a person should perform religiously to satisfy certain standard which should enable that person to attain certain goals. Not performing such practices appropriately may not unlock the problem and he may not reach those social requirement or goals. The rituals are themselves sacred in that not every aspect can be disclosed to every other person, hence they may be private and that some of those activities should be performed at close doors or away from other people, on sacred venues like shrines, temples, churches, lakes, rivers, tombs, trees, mountains or other places of spiritual significance to the ritual.

1.11. LIMITATIONS OF THE STUDY

This research was conducted on teachers only. A teacher is an official at school that is regarded as an educator, according to SACE. Since I focused this research on the schools at Sekhukhune East district in Limpopo Province, the findings are only about that jurisdiction and are not generalized to other areas. The limitations of this research were that members of the Islam and Hindus were not available to express their perceptions on the implementations. Rastafarian members were also unavailable; however, some participants mentioned this religion in their narratives.

1.12. ORGANISATION OF THE RESEARCH REPORT

Chapter 1

This chapter of the study's introduction, the background of the study was presented. I stated the problem and the rationale, and I mentioned the purpose of the research and its objectives, from which arose the study's main question and the critical research questions. I presented the significance or the value of the research. Furthermore, I explained some concepts which the person reading this research might not be familiar with as they are mostly African. In the next chapter, I will present a literature review and the theoretical framework that guided this research. Finally, I will explain the organisational structure of this report.

Chapter 2

In this chapter, I presented the scholarly literature from different researchers on the NPPE (2003). I presented monumental judgement on religion-related conflicts at schools. I also discussed different religions in the Sekhukhune east district in Limpopo, where I focused on rituals, beliefs, food, clothes, religious symbols, religious observance, and holidays. The religions that I focus on include Islam, Christianity, JWS, ATR, Indigenous African churches, Rastafarian, and Hinduism. Subsequently, I summarised the NPPE (2003), which is the backbone of this research.

Furthermore, I explained the combined, the separatist and the theocratic models. Thereafter I presented the historical background to religion in education, where it was clear that some religions were not allowed to be taught at schools, let alone practised, and that most of the religions mentioned in this conclusion were marginalised in favour of others. I then discussed the international legal frameworks as the effect and guided every country for it not to be a pariah state.

In addition, I explained the constitution of South Africa, SASA and the NPPE as the cornerstones that all religious decisions and judgements within the perimeters of the schools should be based. Finally, I stated the theoretical framework that guided this research and that at the end I outlined the setting at school, the characters, get the solution to the problem.

Chapter 3

In this chapter, I presented the research design and research methodology. I first define the research design and methodology; I specify the research paradigm, which is the interpretive paradigm. I stated that this policy uses a qualitative approach, the ten schools where participants came from became research sites together with the Sekhukhune East, where the schools are located. I explained the participants which are teachers with plenty of experience, I explained the data generation method, which is narrative enquiry, together with the data analysis method, which incorporates narrative analysis, document analysis and observation. Thereafter I explained how this research had ensured trustworthiness by explaining what I did to ensure credibility, transferability, dependability, and confirmability. I also explained how protected participants through ethical considerations. Lastly, I concluded the chapter.

Chapter 4

This chapter is on data presentation. I introduced the participants and what made them suitable for his research. I then presented the results and discussed them. An analysis from my summary of the entire narrative was given concerning the beginning, the middle, and the end. I also summarised from my interpretations the setting at schools, the valiant, the victims and the of the story (narratives). I also pinpointed other emerging issues from this research.

Chapter 5

In this chapter I explained the findings in summary by outlining what I found from the experiences of participants as narrated. I also explained in summery the similarities both in the stories told by the participants and the different school policies as compared with the expectations from NPPE. Thereafter I made comparisons between this research and those who conducted research on the same topic. I reflected on the initial questions and objectives to explain how they were answered

and whether the objectives were achieved. Finally, I made overall recommendations and conclusion.

1.13. CONCLUSION

In this chapter I presented the research title, the background of the study, where I listed some of the studies that were conducted on the NPPE. later explained some concepts which were used in this research which are common in different African languages for easy flow. Thereafter I stated the limitations of this research. Finally, I outlined the organisation of this research report, before I made conclusion.

CHAPTER 2:

A LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. LITERATURE REVIEW

2.1.1. Introduction

This chapter presents scholarly literature that I have studied, which is based on the NPRE. I presented their field of expertise, types of evidence they rely on, their findings, their pattern, and mainly how they make sense or where their arguments are less convincing. I then consolidated their studies, showing their contrast and their similarities. I also presented areas I think the studies did not cover sufficiently and stated how I rectified those oversights in this research.

Secondly, I presented court cases on the implementations of the NPRE, some of which ended up in the supreme court of appeal, and the constitution of South Africa court resolved some. Thus, I found it valuable to study and explain the judgements and finding on those disputes because once a court judgement was passed, its implementation is not only for those contesting parties, but it is horizontal and, therefore, should be implemented by other parties even those who were not a party to the disputes until that judgement is ruled otherwise by another court. I regard judgement on some complex, controversial clauses and parallel understanding of the policy as important as not every parent, SGB, and learner can financially afford to contest every legal or policy matter. Thirdly, I presented other literature on various international and local religions, focusing on their practices, mostly on food, rituals, dresses and hairstyle and anything that describes or defines the religion apart from others as other studies found them to be the centre of disputes. Fourthly, I presented the three religious' models for schools and how South Africa's model meets international law.

2.1.2. The scholarly literature

There has always been discussion around the NPRE, however since 2010, the discussions around the NPRE are mainly dominated by around eight scholars, namely Serfontein, Nieuwenhuis and Nthontho, Van der Walt, Nieuwenhuis, Modipa and Nthontho, Modipa, Schalkwyk, Malatji and Damons.

In 2010 Van der Walt, a lecturer in the faculty of education sciences at the Potchefstroom campus of the NWU, conducted desktop research in his quest to know if there was no other solution other than what the National Policy Act or the NPRE (2003) seeks to have. Van der Walt (2010:81) argues that eighty-five per cent of the South African population regard themselves as Christians and that, for that reason, they live according to the Christian worldview and are subject to church hegemony. Van der Walt (2010:81) further argued that most of the society at schools still pursue the apartheid government Christian approach while tolerating non-Christians or disregarding their voices. Van der Walt (2010:84-88) goes even further to argue that the NPRE sought to pursue a secular policy at schools, while post-1994, South African society was not yet secular. Van der Walt (2010:83) went further to reason that contrary to what the minister wishes to distort, secularism is a religion on its own and, thus, should not be forced on other religions. Van der Walt (2010:83) identifies secularism as a religion on its own and that it is on the opposing side of Christianity, which means it is not neutral, as alleged by the minister. Van der Walt, therefore, wanted to find out if there was no other solution other than the one suggested by the minister (The secularism of schools) through the NPRE.

Van der Walt then used desktop research to study how other European countries resolved the religious problems at schools, which he refers to as a conundrum. From his research, Van der Walt (2010:91-92) recommends and concludes that children at schools are still young and may be confused with secular religion. They should be made to learn the religion of their parents so that when they are mature enough, they can be able to differentiate the religion of their own. Van der Walt (2010:93) concludes that it was better if the school could decide on which religion, they want to associate themselves with than religions such as secularism practised in the same school where it would be difficult for confessional religion. Van der Walt (2010:91) mentions that already in South Africa, there are many private schools, most of which are formed on religious bases, but he, however, reasons that private schools are expensive and are not affordable to a greater section of society; hence he recommends a solution of schools being state funded. Parents may decide which school they want their children to be associated with among those state-funded schools based on the school's religious identity, which parents also decide. The NPRE (2003) states that confessional religion should be left to the parent and religious leaders. Van der Walt (2010:91-92) notes that teachers are compelled to teach religion in schools. He then concludes that it was better if the school could decide on which religion, they want to associate themselves with than for

religions such as secularism to be practised in the same school where it would be difficult for confessional religion. Amongst those state-funded schools, it is where, according to Van der Walt (2010:92), parents may decide which school they want their children to be associated with based on the school's religious identity, which parents should decide based on how they want their children to be nurtured. The NPRE, states that confessional religion should be left to the parent and religious leaders.

Nieuwenhuis and Nthonto 2010 also investigated the problem of religious intolerance in multi-faith schools. The study followed qualitative research methodology and phenomenological design, and a narrative interview was used to collect data. Nieuwenhuis and Nthonto (2010:169-172) define tolerance as something equivalent to hospitality in that it means you want to give the person who has different beliefs to use acceptance and allow him to exist and practice his religion to the best. This means that in schools where tolerance is practised regardless of whether one's own religion is the majority, one would allow the other minority the right to practice, sing songs to worship, pray differently, and even pray to a different God other than your own. This also means the acceptance of the attire and some practices even when they are not related to your own.

Nieuwenhuis and Nthonto (2010:176), describe the twelve teachers interviewed as having fifteen years of experience, doing post-graduate studies with the University of Pretoria, and from different provinces like Gauteng, Limpopo, Mpumalanga, and KZN. Nieuwenhuis and Nthonto (2010:177-179) explained how principals were not tolerant/hospitable to other people from other faiths or religions. Nieuwenhuis and Nthonto (2010:179-180) summarise that the school policies are developed in line with the constitution of South Africa, sections (15)1 and 15 (2), where it mentions that everyone has the right to religion, conscience, belief and thought. The constitution of South Africa further states that an authorized institution should develop how observances will be followed at that school and how others will be accommodated. SASA (act 84 of 196), together with the NPRE (2003), gives the authorised institution permission to decide how observances at school should be where it determines the SGB. The findings by Nieuwenhuis and Nthonto (2010:179-180) are that, indeed, the school policies are drafted by the principal as a member of SGB and are handed over to the entire SGB members to adopt. However, Nieuwenhuis and Nthonto (2010:179) found that the religious policies of the schools do not conform with the requirements of the legislative requirements for good but are done solely for compliance.

Nieuwenhuis and Nthontho (2010:179) further found that the policy is only subcontracted and not daily. The principal only seeks guidance from the policy or even the other legislative codes for some administrative guidance. Otherwise, they run the school based on their previous knowledge, which they used before 1994 in their previous experiences.

Nieuwenhuis and Nthontho (2010:168) discovered that most principals do not adhere to the multi-religious requirements even when they advertise the post or advertise the school as they still refer to their school as adhering to certain religions like Christianity, Hinduism, or Islam. Nieuwenhuis and Nthontho (2010:168), found that though schools are attached to a certain religion, they recruit teachers across religions and even when though they enrol learners from different religions, it becomes a setback as it intimidates members of minority religions and the teachers to say that they cannot express their difference in terms of their belief or to require different treatment as they applied with full understanding that the school belongs to particular religion. The same applies to learners who become scared to request to be accommodated. Nieuwenhuis and Nthontho (2010:180-182) highlight that teachers suffer as they cannot refuse to feature in morning devotion that does not resemble their religion. For that reason, even about attire and other practices, teachers and learners end up pretending to avoid being mistreated.

Nieuwenhuis and Nthontho (2010:181-182) indicate that in a situation where minority religious groups are allowed to go to mosques on Fridays or participate in other holidays belonging to their religion, that is seen as a mere privilege and therefore, whatever tuition time lost becomes the responsibility of those students to cover up. Nieuwenhuis and Nthontho (2010:182) learned that there is no recovery plan from the teacher's side, as learners that went to mosques during school hours should recover independently except for the multi-faith practices and accommodation at school. Nieuwenhuis and Nthontho (2010:177) discovered that most principals favour single-faith schools. They regard the accommodation of different religions as inconvenient to school management and planning. Nieuwenhuis and Nthontho (2010:180) suggest that the cause may be that teachers are not trained on how to adapt to change. They believe that principals are agents of change and, therefore, if there were trained, they may be able to adapt. Despite all these, Nieuwenhuis and Nthontho still suggest that there seems to be some determination as some principals are studying leaflets and pamphlets on the proper way to implement the policy.

In another research conducted in 2011, Van der Walt (2011:381) revealed that he wanted to determine whether social justice was served when the NPRE was served. According to Van der Walt (2011:381-382), his research was prompted by the fact that the NPRE (2003) abolished the sectarian or what he refers to as confessional religion, yet the religious education, a religious observance that should take place on the equitable basis was allowed. Van der Walt (2011:381) further reveals that he was doubtful if there was any philosophical or at least moral reasoning behind this decision. What surprised van der Walt (2011:382) was that a secular environment was a conducive environment in which all religions could co-exist.

Van der Walt further (2011: 382-383) states that he wanted answers as to whether the decision to outlaw confessional and sectarian religion against the interest of the school communities and religious groups was serving social justice. In addition, van der Walt (2011:383) goes further to state that another reason that prompted and gave him anticipation that social justice may not have been served was that that decision does not seem to have overwhelming acceptance in the religious communities because school continued to run the same way they did before the adoption of the policy. Certain religions continued to be attached to the school, and morning devotions continued with prayers from that majority religion in the same way it happened during apartheid. In his endeavour to understand, Van der Walt (2011:383) mentions two methods: the first was to interpret and constructively understand the state's role in social justice. Secondly, since there was an idea that social conflict poses a moral conundrum, he wanted to understand the moral similarities that are available for different religious parties.

In his findings, Van der Walt (2011:387) accepts that, indeed, the government has a statutory role to play in maintaining order within the community, and therefore its intervention was justified. However, van der Walt (2011:389) analysed and concluded that as he initially had sceptics, the South African government had not been transparent about its philosophical and ethical stance when it developed the NPRE. The evaluation adds that the motive was to advance the secular worldview and that for this ideology to be incubated and to survive, the sectarian and confessional religion was targeted, especially the Christian religion. In his conclusion, Van der Walt (2011:389) determines that since the banning of this confessional religion was taken against the satisfaction of both the mainstream and the conservative parents, it was against social justice. He reasons that

the school governing bodies and parents are not implementing the policy; they ignore it. Therefore, Van der Walt (2011:390) suggested that the NPRE should be revised.

In her PhD thesis (2013), with the UP, under the faculty of education management and policy studies, supervised by Professor Nieuwenhuis, Nthontho wanted to explore how school principals mediate change. Nthontho used a qualitative approach with a phenomenological research design to narrate how ten principals narrate their school experiences. Nthontho (2013:16) compiled similarities and differences from the experiences of the twelve teachers to make inferences on how school principals are mediating. The finding of Nthontho (2013:70) was that all principals regard religion as an important tool to bring discipline amongst the learners and that teaching religion is, therefore, instrumental in moulding the characters and morals of learners. Nthontho (2013: 34) discovered that there was also evidence of a partnership between the school and the community on religious matters regarding what is done on religious matters like observances etc. Nthontho (2013:122 &159), supported by Nthontho (2013: 181-182), further identified elements of intolerance at school that manifest in the form of wishing other religions away. In addition, Nthontho 2013: 189) evaluated that the schools that have chosen Christian practices ensure that the other religions are not acknowledged, which means their existence is denied or made insignificant. Nthontho (2013:200) further discovered that it is perpetuated by ensuring those morning devotions are based on the Bible, there is a short prayer assembly, and there are biblical or religious studies as a subject. As if that was not enough, Nthontho (2013: 200) further reveals that there are Christian student movements at schools. Nthontho (2013: 200) mentions that activities at schools are in such a way that even those who do not subscribe to the Christian faith are filled with Christian dogma, or there is the indoctrination of some kind. According to Nthontho, all this is deliberately made to make minority religions experience hardship. Nthontho (2013:199) states that from the narrative of the principals, the principals were very determined that the Christian values they learned during their childhood should be transferred to the children to create a moral and discipline society. That is made possible because principals are drafting the religion policy and ensuring it gives Christianity an upper hand. Nthontho (2013:208-210) learned that the SGB and other school management teams do not have a say in drafting the school religion policy.

Modipa contributed to another study where he was interested in determining how the SGBs are engaged in developing and implementing the NPRE. That happened while he was studying for a Master of Education within the faculty of education management and policy studies. Modipa performed his studies with two primary school teachers. Contrary to the previous studies, he included representatives from educators, parents, and learners. The approach was qualitative. Interviews, document analyses and observations were used to create data. According to Modipa (2014:102-105), the interview asked questions about democratic participation, decision-making, educational empowerment, freedom of expression and the right to freedom of religion, belief, and opinion. The document analysis was used to analyse the religion policy document of the two schools referred to as schools A and B.

From each of the two rural schools, he focused on democratic participation, decision-making, educational empowerment and freedom of expression, and the right to freedom of religion, belief, and opinion. From his inferences and conclusion, democratic participation exists as all stakeholders are involved in developing religious policy, Modipa (2014:87) discovered that there is no proper decision-making in the two schools. Christianity is made to be the only religion, and when that decision was made, other stakeholders, especially parents, were not involved. In addition Modipa (2014:95) reveals that the suppression of freedom of belief and religion is made worse in that when some learners from the traditional cultures have fallen into a trance and require traditional practices, some teachers sometimes come and call them names and refer to their situations as evil spirits. Concerning educational empowerment, Modipa (2014:69-70) evaluates that there are those principals who think that the training they received from the department was not sufficient, especially the principals, while some learners and teachers feel that it made them understand how to go about developing policies. This means there is no agreement on what should be regarded as sufficient or insufficient training.

Concerning document analysis, Modipa (2014:102-103) noted that the policy complies with the stipulations of the constitution of South Africa. It quotes the important sections like section 15 (1 and 2), which is based on the SASA (Act 84 OF 1996) together with the NPRE (2003). This, according Modipa (2014:103), is an indication that the NPRE was consulted on how to develop the religion policy, however when he was doing observation, he visited SGB members and the school to affirm what he heard from interviews and noticed that in SGB meeting learners who are

part of SGB's were not participating fully, it seemed they were there to add the numbers not to express their views on matters under discussions. During the visit to morning assemblies, Modipa (2014: 105) noticed that it was Christian observances in all the schools. There was reading of the Bible and singing of hymns, and even when learners requested to motivate the other learners, they used Bible verses as a motivational tool. When he observed invitation letters for outside members that may come and share with them in the briefing, it was mostly Christian pastors and evangelists. Any time discipline was mentioned, it was associated with being Christian and of moral fibre.

Serfontein conducted research in 2014 titled *Education and Religion in South Africa: Analysis and assessment against international law*. She used a research method called policy analysis and comparative study, where she compared the National policy and analysed if it was in line with international laws. She looked at the trends in religious education policy internationally and the relationship between religion and education in South Africa, focusing on the historical and contextual background. Serfontein (2014:130) found that the NPRES is about civic understanding, not about how religious values can be studied or enjoyed on a neutral basis. Serfontein (2014:130) further concluded that the NPRES prohibits single-belief practices and seeks to enforce state-determined secular worldviews upon learners. Serfontein (2014:131) concludes that the NPRES is unconstitutional and does not respect religious beliefs but seeks to indoctrinate the youth to accept a secular worldview.

Nieuwenhuis and Nthotho 2015 researched how they wanted to understand the challenge of change concerning shifting from the obsolete system of apartheid and colonialism in terms of dominant Christian observances. Nieuwenhuis and Nthotho (2015:2) mention that the rationale for this research was to discuss discrimination in terms of religion, subjecting Christianity to learners from other religions without prior communication or affirming consent from parents. Nieuwenhuis and Nthotho (2015:2) further point out the use of confessional or sectarian and putting pressure on learners to conform to specific beliefs and practices (indoctrination) as another rationale.

Nieuwenhuis and Nthotho (2015:7) describe the participants of this research, like with many other studies conducted by them, as principals with many years of teaching experience, mostly those who had taught during apartheid. Most of them had ten years of experience in education

management and leadership for at least ten years. The finding by Nieuwenhuis and Nthontho (2015:9) is that most of these teachers regard their apartheid years under CNE as their source of knowledge and would want every learner to grow and be nurtured in the same environment. In addition, Nieuwenhuis and Nthontho (2015:9) found that principals allude that religion is important to society as it teaches morals like respect and honour. Furthermore, Nieuwenhuis and Nthontho (2015:9) found that principals are highly respected community members to the degree that their decisions are not questioned, and their advice and recommendations are accepted without questioning. However, in return for the honour they get from the parents, Nthontho finds them abusing that honour afforded to them. They abuse it by making decisions and judgments on religious matters that favour themselves and their affiliated religions, including their denominations. Nieuwenhuis and Nthontho (2015:2) found much irony in that since the principals, in their vested capacity and responsibility, are expected to be the mediators of religious disputes whose position should be neutral and unquestionable, whose verdict should be acceptable to the disputed members and that their inability to be neutral tarnishes their responsibility to bring change. They are so conflicted and entangled that they cannot be agents of change.

In 2016, Nieuwenhuis and Nthontho conducted another research to explain or explore the challenge of change using a qualitative study, a phenomenological design, and a narrative enquiry. The two research partners were both working at the University of Pretoria, with Nthontho as a post-doctoral fellow and Professor Nieuwenhuis as the head of the Department of Humanities in the Faculty of Education. Like the initial study mentioned above, the study was conducted on principals, most of whom had taught before the adoption of the constitution of South Africa and the NPPE, while some were principals who were appointed post the adoption of the above legislative frameworks mentioned earlier which is The constitution of South Africa, SASA as well as the NPPE

According to Nieuwenhuis and Nthontho (2016:6), the aim was to explore and understand the meanings of principal construct in their encounters with legislation binding them to the implementation of new religious policy and further uncover the nature of such situations, processes, relations, systems, or people. Nthontho and Nieuwenhuis (2016:7) thought that the principals who participated in the CNE that favoured the teaching of Christian education at school and despised the other religions and treated them as inferior would be the ones having a better

understanding and better implementation of the new frameworks or it will be those who were appointed after who will be in a better situation to implement. As one of the reasons why the principals were the ones chosen to participate, Nieuwenhuis and Nthontho (2016:5), mention the dual roles the principals have at school as the ones that must implement the policies, knowing the National Policy, having the educational background, and having learned the management, they expected them to be in a better position to be of value in terms of the development of the policy that is consistent with The constitution of South Africa values. Nieuwenhuis and Nthontho (2016:9), mention that the other reason they were selected was that the principal has the conundrum as they are the ones that must intervene when there is a religious dispute at school. Nieuwenhuis and Nthontho (2016:9) also note that the communities trust the principals, and others are even playing roles in their respective churches as Sunday school teachers. The community is indebted to them; hence everything they decide on the policy is seldom questioned or disregarded by fellow members of the SGB. To better understand their versions, Nieuwenhuis and Nthontho (2016:9) first wanted to know the religion each is affiliated with, and that was meant to understand when they narrated their encounter with learners or teachers whose religion is different from theirs.

According to Nieuwenhuis (2016:9), the findings were that principals are the ones responsible for drafting who will be responsible for leading morning devotions, and therefore even when there is some acceptance that no one should be forced to attend a morning devotion against their own religion, the principal is listing every teacher to lead morning devotion and in all cases, it has to be in the same way used to be during the apartheid era when Christian religious education enforced the Christian norm where only the Bible will be read as the acceptable scripture, a verse will be read and interpreted, there will be songs and prayer. If external people are invited, they must meet the stipulated criteria of being ministers or pastors in their own churches, and nothing less than that is acceptable. This automatically pushes out leaders of other religions who do not have the same titles as the Christian clergy hierarchy. Nieuwenhuis and Nthontho (2016:9) further add that the finding is that principals argue that the belief in a communal society is that once the community have decided on the type of observances, then that type of worship or devotion will not be interchanged or exchanged for any other type of observance. Everyone will have to toe the line. Since the principals are highly esteemed in society, their own religion, Christianity, will become the only acceptable religion. Nieuwenhuis and Nthontho (2016:11) discovered once more that any dispute on religious matters is resolved by the same principals who got all the empowerment from

the department as they are the ones getting trained, the ones who did management at the university. Principals are also trusted by the community and their fellow SGB members. Principals resolve the dispute and therefore do that in favour of their own religions, which, according to them, have nurtured their moral characters. Nieuwenhuis and Nthontho (2016:9) argue that they are only interested in seeing every learner being nurtured morally in a Christian way, the same way they were morally moulded. Nieuwenhuis and Nthontho further gave an example of one Indian Hindu appointed as a principal in a school that is predominantly referred to as Christian and was forced to toe the same line where communities decided it was a Christian school.

Van Schalkwyk (2016:3-9), while studying for a master's in law at Stellenbosch University, was interested in determining if the NPRE was constitutional. Van Schalkwyk used desktop research in his summary and referred to the constitution of South Africa of South Africa, particularly section 15(1) and section 15(2), and b. He wanted to understand the powers of the SGB concerning their authority to determine the appropriate religious observance of the school, whether it is in harmony with the right enshrined in the constitution of South Africa of the right to freedom of religion. Van Schalkwyk (2016:7) confirmed that while Section 15(1) is talking about a right, he also found that section 15(2) is not giving a right but that state institutions are environments in which religious observance may take place. He further said that Section 7(2) enjoins the state to respect, protect, promote, and fulfil the rights in the Bill of rights. Having gone through different legislation and policies, Van Schalkwyk (2016:168) concluded that section 15(2) could not be interpreted in every situation, but it is influenced by the religions that exist in that particular school, and whether it is possible to implement a rotation based on equitable, or whether the school may seek to have simultaneous in different venues, there are many alternatives which the SGB may decide based on the reality of that school not based on what other schools in the surrounding are doing. It is not one size fits all. Van Schalkwyk (2016:168), doubts the practicality of alternative accommodation for minority religions, the impact of religious coercion on the learners and parents not to be subjected observances. Van Schalkwyk (2016:168), also states that the other balancing factor is for the SGB not just to assign schools a religious character but to act more vigilant in finding a way to accommodate other religions. This simply says that Van Schalkwyk does not see anything wrong with a school declaring itself as a Christian public school, Hindu public school, or Muslim public school, provided that that should be based on the demography of that school. He further says that that should change when other learners from other religions register at the school. Van

Schalkwyk (2016:168) further warns about the abuse of that monopoly in a way that few members of other religions in that community or the school still have all the rights enshrined and protected in the constitution of South Africa and therefore need to be respected and protected. Van Schalkwyk (2016:169) suggests, therefore, that the right of the minority should not in any way be above that of a community with a general belief of some kind. Hence, he says that the SGB must be vigilant and on guard against abuse of power as it is used by the principals mentioned by Nieuwenhuis and Nthontho 2016.

In 2017, Damons conducted a literary study to interpret, summarise and synthesise literature and research problems. Damons (2017:21-26) mentions that his research was guided by his inquisitiveness to understand how life orientation as a subject addresses the need for religious diversity. Furthermore, Damons (2017:28) declares that he was propelled by the fact that what was white schools formerly were demographically changing as African children were flocking to this school post-1994, resulting in a diversified school environment. Damons (2017:27) adds that he hypothesised that life orientation was not meant to create unity in the society, community, or school at large. According to Damons (2017:94), his perception was triggered when he noticed that religious education was non-existent in the curriculum. It was hidden within life orientation and social science. Damon's (2017:94) mistrust was further fuelled when he realised that even within this subject, it is not a stand-alone, but it should flow from the topics like constitutional values, citizenship, human rights, and freedom from discrimination together with freedom of conscience belief and opinion.

Damons (2017:28), confirms that he once more realized that there is a greater need than ever before to assess the environment under which life orientation as a subject is taught, as life orientation at school was not taught by a qualified subject expert, and it was not treated with the respect other subjects are given. Damons (2017:20), asserts that any other teacher whose subjects are few can be given life orientation as an additional subject, yet it was expected that it is from this subject where religious education that can unite different spectrums of beliefs, opinions and moral values should be taught. Damons (2017:18 & 19), reveals that investigations also made him aware that the Life orientation has few hours per week, and in grade nine, it had only four periods per week. In the senior phase, life orientation periods were reduced to only two hours per week. Damons

(2017:139 & 142), concludes that he was correct to assume that religious education within life orientation was never designed to unite diverse religions and societies. After starting the different religions like Islam, Christianity, Hindu and Buddhism, Damons (2017:28), recommends that government and other stakeholders constantly communicate how the different religions mentioned above can have a common destiny and unity of purpose. Damons (2017:28), further adds that it is only through communication between stakeholders and the government that respect and religious tolerance can be achieved.

Another PhD thesis in education was conducted in 2018 by Malatji at the UP. Malatji (2018:91), used a multiple case study within a qualitative approach and the constructivist paradigm. Malatji (2018:90) states that participants were principals and parents who were members of the SGB. Furthermore, Malatji (2018:37-44), mentions that his interest was to know if parents that members of the SGB were actively participating. Malatji (2018:156), revealed that the reason for researching that topic is because previous research has given the impression that as most parents in rural areas are illiterate, they do not actively have much to offer by stating what religious observance is required by the parents they represent. In addition, Malatji (2018:37-44), further reasons that it was overwhelmingly reported that the principal and other educator members of the SGB are the ones determining without any input from parents as to how observances at schools should be conducted. However, the finding by Malatji (2018:193), was that a community's religious ethos directly influences how schools design their religious observance.

Malatji (2018:193), found that parents and principals concur that parents can effectively realise their legislative functions as stated in the SASA. Thus, it surprised Malatji that when participants were probed about the school religion policy, some of the parents who mentioned that they could perform their legislative functions were found wanting as some had never seen the policy with their own eyes, others said they participated in the policy discussion but could not confirm if they attached their signatures on the policy or not. Others claimed that the school policy should be available on the school website, yet on the website, there was nothing; and they only got to know from the researcher that that policy was not available. Malatji (2018: 202 & 216), also reports that some parents even go to the extent of saying that as far as their communities are concerned, the school religion policy is good; therefore, there is no reason for them to be interrogated if it is

representative enough or gives every religious observance equal status. They say if it is not broken, why fix it? This means the system used prior to democracy was suitable for them. They do not see the reason why there is a need for change. Malatji (2018:), says that some parents even declared that the NPRE was specifically meant for urban and private schools as if they were not affected. Malatji (2018:211), explained the boosting and arrogance of parents when they mentioned that Christian education, which the government thought is practised only in urban areas or private schools, is also practised in rural areas with full community approval. They say that has something to do with the moral values and discipline of their children. Malatji's research also ruled out the issue of lack of training, as suggested by other researchers, the same way as Nieuwenhuis and Nthontho, Modipa etc.

In 2018, Nthontho further investigated the school as a legal person: The implications for religion in education. Like other previous studies, Nthontho used phenomenological research within the qualitative research approach. She purposively chose principals with more than fifteen years of experience teaching at primary and secondary schools. Like previous studies, the twelve principals were studying post-graduate studies at the UP. Nthontho wanted to know how the school principals were mediating change at school. Nthontho (2018: S2), states that the principals, like in previous research, came from Limpopo, KZN, Mpumalanga, and Gauteng provinces. The principals belonged to Islam, Christianity, and Hinduism. Nthontho (2018: S2), affirms that instead of the principals seeking to diversify religions at schools, they put effort into making Christianity the dominant religion as far as parents wish until other parents come to report or seek concession for their own child. The example is given of a parent who requested that her child should be released to attend a Friday service at the mosque, and the criteria were that the parent should bring along a written letter from the mosque confirming that a child is an active Muslim who deserves to be released to attend the Friday services. Nonetheless, Nthontho (2018: S3), notes that the very principal who waited for a letter would not make provision for the tuition time lost on Friday but would rather advise the learner to have a way of recovering the lost time himself. Nthontho (2018: S3), further announces that concerning religious clothing, when a Muslim learner comes to school wearing a hat as a way of identifying himself, the principal would not expel the learner from school but will advise the learner not to put on the hat in future, the principals claim that that is a way of

discouraging the learner from wearing the hat as that would influence others to wear such a hat as well.

Nthonto comforts that the principals will also allow SGBs from religions other than Christianity. Nthonto (2018: S4), notes that the principals appoint teachers from different religions and admit learners from different religions; however, that does not change the status quo regarding religious observances and the rooster for morning devotion. Nthonto (2018: S4), adds that the rooster of the school continues to have the names of all the teachers, but if a teacher feels that he or she may be absent because of his religious belief, he/she can request anyone to lead the devotion on their behalf. Nthonto (2018: S6), further notes that all assemblies at school for SGBs for parent meetings and opening and closing of the school are opened and closed using Christian prayer, which includes the reading of the Bible and a small sermon. In another scenario which points to a lack of determination on the part of the principals in mediating change and the celebration of diversity, Nthonto (2018:S4), states that the principal explains a situation where an SGB was advising the learners that religious observance is not compulsory and that learners who wish not to attend may do so, the principals quickly silenced that SGB, stating that all teachers and learners are expected to attend morning devotions, which simply says that the principals are mediating the policy by not disclosing the contents of the policy in full. Subsequently, they wait for parents and learners who request a concession, then give it as a reactive, and it is discouraged.

In 2018, Nthonto repeated another research in which she was interested to know if it is possible to practice equitable accommodations of all religions within the school perimeters. These principals have a lot of teaching experience and were then doing post-graduate studies at the UP. The study found that the principals, with full knowledge of the policy, The constitution of South Africa, and the SASA, are not prepared to bend but are consciously implementing the one religion policy at school. They are not prepared to work against the legislations and policies to elevate one religion on top of the others without accommodating them in any way. Nthonto (2018:44), gives an example of a principal who confessed that they, as a school, are not willing to implement the policy by using rotation or equitable accommodation. The principal also expressed opposing views and dissatisfaction with allowing the thirty-five members, Muslim learners, to go to mosques on Friday. Nthonto (2018:44), further mentions that their stubbornness in change was that they grew

up as Christians and that they have all the reasons to defend Christianity as the religion that instils morality and discipline. Based on Nthonto (2018:44), parents fully support the principal and the school that their community was raised in a Christian environment and, therefore, can only accept Christianity as the sole religious observance at their schools.

Parents do not actually revolt against the known religions but the very secular way of life as they are concerned that children are no more valuing religions as they did when they grew up, but rather regard religion as something for older people and that for these reasons children currently have worse behaviours. However, they subtly do that without telling the learners that even they are Christians. Another principal even stated that they would encourage learners to visit places of prayer where they know that the word of God be preached or that Christian songs will be sung. However, contrary to the Christian principals, the Muslim principal seems to be welcoming the new policy, the NPRE, as it creates an environment where different religions will coexist and respect one another.

Nthonto (2018:45), notes that the likelihood of the policy being implemented to the fullest depends on the stakeholders' commitments and that in this situation, like in the previous research, the principal also mentions that parents have subcontracted all their responsibilities to develop religious policies and they only do the adoption without even seeking to find out how the policy is going to be implemented. They do not bother to read what is written; for this short-sightedness, some schools were declared or attached to a particular religion without having debated by the relevant stakeholders or the authorised institution, the SGB.

Concerning learner and educator admission and appointment, Nthonto (2018:46) found that while most schools have a record of the number of learners per religion as a positive thing, another positive thing by the principals was that there is no learner from a different religion denied admission and that even teachers are getting appointed though they are expected to be on the programme or itinerary of those who should lead Christian observance. Nthonto (2018:39&45) adds that in schools where Christianity is recognised as the only religion, both teachers and learners are compelled to attend. As the SGB determines the choice of religious observance, the Muslim teacher may not use his opportunity as the leader of that denomination to conduct an Islam service or any other religion for that matter.

2.1.3. Conclusion on scholarly literature

The literature presented above can be categorised into those seeking to challenge or to confirm that the NPPE was not genuine and cannot be trusted to solve the issue of religious differences at school, that it may become biased to others at the expense of others. However, this is mostly those seeking or doubting and wanting to prove that the NPPE claimed that the democratic government of South Africa led by the ANC sought to unjustly replace Christianity with secularism which the scholars identify as a religion. They identify secularism as a religion on the opposing side of Christianity. This first group studied different religious policies across the globe and the challenges from different educational systems using desktop research or comparative policy analysis.

The second group of researchers were also concerned about the practicality of the NPPE in the school environment, and they were interested to know the actual practicality of the policy when it comes to religious observances; hence they did not just talk but went to the participants, teachers, parents (SGB members) and principals. Religion is generally accepted to be significant in building morals among learners. There is a general agreement that parents and principals are not interested in the NPPE but are determined to maintain the status quo in terms of religious observances, and mainly the objectives to defend members of the minority religious groups are thwarted.

SGBs are not much empowered to be in the position of understanding and implementing the policy appropriately, and the principals see it as the opportunity to advance their own interest, and that interest is mostly to advance Christian religious practices and observances.

While the above can be trusted from Nieuwenhuis, Nthontho, Modipa, and Malatji, it cannot be the same for Van der Walt, Damons and Serfontein as they did not get any versions from participants but depended on their assumptions which they ended up approving which means they had prior outcomes; however, the pair of Nieuwenhuis and Nthontho participants have been recycled. They used participants of almost the same number from the same provinces, doing similar qualifications in a way they do not seem to be real. If they are real, the other polluting factor is that their narratives' independence is unclear. Though Nthontho and Nieuwenhuis should be discredited for recycling participants and for almost plagiarising their research, their contribution from 2010 until 2018 is enormous and has proved that principals and SGB members, together with the community, are resolute in their stance that they are not prepared to change, but

they are prepared to defy the state by implementing the religion policy in the same way it was practised during the apartheid error and colonial error. Training or no training, they use majority rule. If Christianity is a majority in the community, then the schools in that community will adopt Christianity as the sole religious observance and practice at schools.

Another similarity is that most religious policies at schools comply with the constitution of South Africa, SASA together with the NPPE, but in practice, the status quo of one school one religion remain. What is common to both groups of researchers is that they acknowledge that all the researchers identified Christianity as the one favoured by the schools, given that it is the largest and that most school principals see it is the one that gives a guarantee of moral values and discipline at school. The contradiction was that this literature failed to specify which religions are the minority in the schools they investigated, so at least it should not just be that SGB's, and principals choose Christianity without being specific about which minorities get unfair treatment. The above brings doubt to whoever is studying the literature as to the credibility of the study. This is aggravated when most participants are found in the UP, as it seems like a setup exists. Mentioning only one religion as a monopoly without mentioning the other religious competitors also tells the story of one religion being loved by both principals, the community and SGB, as if other religions do not exist. The literature was not specific about how those other minorities suffered, even when the suffering was mentioned. Otherwise, one may agree with the parent who says if it is not broken, why fix it? Simply translated, if no one is complaining about a single religious observance because there is no competing or alternative religion, why should other religions be mentioned or be given a slot in morning devotions? While all literature presented Christianity as the one dominating in most schools, the researcher then thought that Christianity is a single religion without branches that are diverse in practice and observance. This may lead to a misconception that since Christianity was adopted, then every denomination or branch of faith within Christianity was given equitable accommodation. However, suppose one would notice that the African-initiated churches like the ZCC, the Nazarite Baptist church and the JWS have rare similarities and that the main line churches are even far apart. In that case, one may notice that it was important to determine how far there is respect, equitable observances, and rotational prayers among them. That was either ignored or simply taken for granted.

It is for this reason that in this research about the perception of teachers on the implementation of the NPRE at schools, I wanted to know from each participant if there are minority religions at school and which ones, they are so that when there is a claim of unequal treatment or a single religion, I will know against which others. I was also interested to know how those minority religions suffered under a majority religion during the implementation. I also wanted to know the person responsible for the victimisation so that it should be clear if anything needs to be corrected. It is noteworthy that none of the above research tried to refer to African Indigenous religion as a religion. Even from the others which sought to give statistics on religious affiliation, African indigenous religion is mentioned as another religion. Rastafarian is not mentioned at all, not by the researchers and not by the participants. Even though the JWS is peculiar from other Christian religions in observances and practices, when examples of mediation are mentioned, those covering the aspects of these religions are not made as examples, maybe because they were disregarded even during both colonialism and apartheid. This is a true reflection of what religion policies of schools cover and which ones are not covered, even within African communities. From 2010 until 2022, the burning issues of the African indigenous religion, the Rastafarian religion and the JWS were removed from the discussions on how they can be accommodated, how their observances can be equitably determined or how their concessions can be perceived. That means research from 2010 diversity can only incorporate these few religions Islam, Christianity, and Hindu. This research is the first to shift from that type of study.

I also wish to mention my sceptics on most of the studies by Nieuwenhuis and Nthontho as there is too much recycling of information, both on participants and content. However, I should identify the studies by the titles 'Is it possible to be accommodative of other religions as a school principal?' and the one with the title 'Schools as legal persons: Implications for religion in education.' 2017 and 2018, respectively, have plagiarism of the highest order, and the researcher did not bother to cite herself. Also, what is peculiar with the research by Nthontho above, is that in scholarly literature, it cites the researcher and the year and does not reference the page numbers. There is a contradiction on the part of Nthontho in her judgement as to whether it is possible to be accommodative or not. At the same time, there are some good gestures on the side of the principals concerning accommodating other religions. I personally see a contradiction in terms of

accommodation. Appointment of members of different religions, registration of learners from different religions, and having statistics of the actual number of members of all religions represented at school means nothing if that hospitality or sense of allowing them to express themselves in the same way majority religions are represented is just disregarded. Accommodation should mean full expression through clothing like hijab, wearing whatever hat, being given a recovery plan when they have lost when they go to the mosque on Fridays, and allocating a classroom, if possible, to perform them on services or prayers. Alternatively, allowing the rotation of morning devotions equitably, depending on true statistics. The year 2018 should not be the time when trial and error at schools should be taking place. It should be full implementation; therefore, it is whether its implementation is possible or not.

The question was whether it was possible to accommodate or not. Nthonto's research displayed the pure arrogance of principals, which cannot be used as a gauge. The gauge in this regard was to have principals dedicated to implementing, stating how they could not implement because of some technicalities during the implementation phases. Therefore, I argue that participants were not appropriate to answer the question asked. The questionnaire used may not have been appropriate as well to get details on how a willing community with a willing principal cannot be accommodative to the minority religions if they exist. The question should have been what they will lose when other religions are practising their religions even in a separate venue. Alternatively, they should have answered what prevents teachers from having a recovery plan for those that attended the Friday service at the mosque. What affects them when Muslim women are wearing hijabs or Muslim men are wearing their hats?

The main argument is between those who are in favour of the school being attached to a specific religion (referred to as theocratic model) or ecclesiastical absolutism, as defined by Van Schalkwyk (2016:15), like that of the Islamic Republic of Iran, which has federal elements and the cooperative model which South Africa have chosen. Even though it looks like researchers do not have a consensus on the model which should be followed, all research shows that even when the desire to satisfy the inclusive model is favoured by the NPRE, what prevails at schools is the federal theocratic model. Maybe what should be asked in some future research is how the 2003 NPRE came into existence and whether it was forced or collaborated accordingly. Someone has indeed asked if it is the only applicable solution; there is nothing else, or was there no other

alternative? Another similarity is that religion is valuable in moulding children's character, so it is important to create a responsible society.

The contrast within his research is that Damons, instead of describing the similarities in values taught by the four religions, together with the opposing values, instead focused on where these religions originated from and therefore, his question was not answered effectively.

2.1.4. Court cases

The constitution of South Africa and NPRE have the objective to undo all the inequalities perpetuated and to align themselves with both the international objectives; however, the court cases on religious contentions testify that the religious rhetoric on The constitution of South Africa and the NPRE are toothless unless they get favours from the religious majority. Since the scholarly literature was not specific as to how choosing a single religion at school disadvantaged or affected other religions which are marginalised by favouring a single religion, I have presented some court cases which I regard as monumental in mediating a day-to-day issue of religious difference at schools. These court cases give impetus to the legislation. If by any means some sections of The constitution of South Africa, the SASA, together with NPRE were difficult to interpret, through these court cases.

In a court case that involved the Pillay daughter, the court found that even when the SGBs had all the right to develop the religion policy based on the majority religion, the school had failed to protect the rights of a minority religion, not to use numbers to suppress their existence. In another case between Lerato Radebe and LTHS, where a plaintiff Lerato Radebe was told to remove her hair dreadlock before she could be accepted back to school, it was found that the principal and the parents ganged up against Lerato, and they reasoned that the school was fighting against marijuana and that allowing learners like Lerato was supporting the use of those drugs. Even when the defendant was justifying the decision to support the decision on the basis that Lerato and her siblings, together with her parents, have attended a church service in which she even took part in a Christian observance called Holy communion (Eucharist) and, therefore, her dreadlocks were for fashion. The court ruled against the school on the basis that learners have the right to choose which religion they follow and that school should draft school policies that consider dress code and other

related religious symbols. Furthermore, the court instructed the department to investigate the religious discrimination at LTHS.

Monumental court cases like this one should be eye-openers and be used by principals, the SGB and the communities at large to be vigilant in decision-making and stigmatising anyone belonging to the Rastafarian religion as using marijuana. Furthermore, every person has the right to be converted to other religions. A child who grew up in a family of a particular religion should not be stereotyped into believing that his parent's religion is better than other or even into believing that his own is inferior compared to others. Parents should always be witnesses to the religion of a secondary school child, though, in the case of Lerato, the father was supportive. It is not always the case where parents would agree or be happy to defend the child who abandoned what parents call family religion. A good example of parents fighting against the child being converted to another religion is that given by Mokgoatsana (2019:2), where Manche Masemola, a Christian martyr, was beaten to death by his parents who wanted her to perform their African culture by undergoing an initiation school. If someone has accepted a particular belief, it should be a family matter and an individual matter. It should be accepted literally from his or her declaration.

In another case, Sunali Pillay versus the DGHS, the school suspended the Indian girl who insisted on putting on a nose stud against the school policy, which forbids earing, a nose stud, and other religious symbols. While the school defended itself on the basis that Sunali Pillay's parents knew about the school's policy and that they had registered with full knowledge that the nose stud was forbidden, the matter ended up in the higher court because even the MEC of education could not comprehend the contents of the policy. The parents of Pillay, with assistance from different NGOs, fought against the injustice until the constitutional court. However, not every learner can afford financially to fight this type of humiliation until the constitutional court. This is aggravated even more that in most rural areas, such types of NGOs that can dig from their pockets to get capable judges to fight on behalf of similar victims of ignorance and discrimination do not exist, and rural areas do not have media to expose those activities. School principals should be learning from these lessons when drafting school policy, at least as a sign that they are literate and can lead society to the correct paths that align with legislation and court ruling.

The court found that: Freedom of religion includes the right to practice a religion, the right to (a) have a belief, (b) to express that belief publicly, and (c) to manifest that belief by worship and

practices etc. S9(4) of the constitution of South Africa protects everybody against unfair discrimination based on religion. The constitution of South Africa court gave a final verdict that any court cannot overrule that if wearing attire, like a nose stud in the case of Sunali Pillay, as part of the religious practice of learners or obligation, schools should not, in terms of the constitution of South Africa, prohibit such items.

In the matter between OGDOD v LAERSKOOL RANDHART; LAERSKOOL BAANBREKER; LAERSKOOL GARSFONTEIN; HOERSKOOL LINDEN; HOERSKOOL OUDTSHOORN; LANGEHOVEN GYMNASIUM; MINISTER OF BASIC EDUCATION; MINISTER OF JUSTICE AND CORRECTIONAL SERVICES; NATIONAL ASSOCIATION OF SCHOOL; GOVERNING BODIES

The court found that while it is acceptable that the SGB are authorized to develop policies, they should not overrule the parents, who are the majority. It was also found that even when the SGB may decide to practice religious observance according to the majority's decision, the minority should not be forced to attend. Moreover, to guard against peer pressure of minority learners following the religious majority, religious observance should be alternated or held on an equitable basis. However, besides this decision by the higher court, similar cases continue in the Rastafarian religion, and both the different schools and the Provincial education department do not learn from the scenarios, and the members of the Rastafarian religion continue to suffer under unjust school policies. One example is Odwa Sityata from JS engineering high school in Khayelitsha within the Western Cape education department in 2011 and the one for Lerato Motshaba from NHS from Bloemfontein, who was denied the right to have the dread logs as required by their Rastafarian religions. In both cases, the schools were found to have acted against the rights of the learners as enshrined in the constitution of South Africa and affirmed by both the SASA and the NPPE.

2.1.5. Variety of religious practices at Sekhukhne East district

2.1.5.1. Islam

Al-Sheha (n.d:9), mentions that in Islam, Muhammad messenger of God and nothing more than that. Khalifatul-Masih V (2020: 48), names four other Muslim female clothing besides hajib, namely 'burqa', 'nigab', 'khimar' and 'chador'. Rita (2017: 340-341) and Hass & Lutek (2019:2-3) describe hijab as a covering that display modesty, identity and as a symbol of self respect and

that it covers together with other forms of body covering they prevents men from lusting their bodies. There are two different versions of the hijab from the Muslims themselves, with others describing it as a head covering plus loose fitting while others refer to the head covering alone, according to Hass and Lutek (2019:5). There are a notable seventy-three sectors in Islam, according to Gombeyaz (2018:250), with the major ones being Shia and Sunni. Therefore, what will be important in this research is only those rituals like wearing scarves and dresses that require exploration as to how they are being diversified into the mainstream of South Africa's education systems as required by both the international guidelines ratified by the Republic of South Africa, Constitution and the NPPE. Hajj is a pilgrimage which must be taken by every Muslim at least once in a lifetime as a symbol of devotion to Islam. If you are within ten kilometres of the pilgrimage (Kaaba in Mecca), a Muslim is expected to wear a sheet of two-ply around his body. This may also be an interruption by a teacher who visits this pilgrimage as an observance and a student who may miss classes to perform this religious observance.

Hidayat (2017:5-6) mentions Salat as the Islamic prayer that consists of five daily prayers: dawn, noon, afternoon, evening, and night. The requirements, according to Hidayat (2017:5-6), are that these prayers are recited while facing the Kaaba in Mecca, the Muslims must wash themselves before prayer and that the prayer is accompanied by a series of set positions, including bowing with hands on knees, standing, prostrating, and sitting in a special position. While the understanding is that they are not mandatory, one Muslim may wish to perform them daily, and hence they may also need to be noted by the management of schools as they may not be like other religious members, and some of these activities may be viewed as indiscipline at school. Sawm is a fasting prayer that is an obligation to every Muslim during the month of Ramadan. The student may look not active or seem not interested or serious in classrooms; hence, teachers need to be mindful of this observance.

Abdul-Wahid (2021:1-6) states that in Islam, hair is not allowed to be unequally cut as it is a fashion by non-Muslims. He further identifies three types of hair that are allowed under Muslim principles as required by Allah. Abdul-Wāhid Alam(2018:1-8), states that it is a requirement from Allah, the prophet Muhammed, the Quran and the scholars of Islam that every Muslim should leave the beard, as it was from the intension of God that there must be distinction between a man

and a woman. It is godss will for a man to display masculinity through the beared, And that a man becomes hansome that way.

Latif (2018:1-3) and Dietyhawk (2020:1), he Muslim diet consists of halal food. They are allowed fruit and vegetables as well. They can eat fish, poultry, sheep, goats and camels, and no pork is allowed. The animal must have been killed by the Hallal method. Dietyhawk(2020:1), explains that Halal refers to food products that are prepared following Islamic dietary laws and regulations that determine what is permissible, lawful and clean. The word halal literally means “permissible.” Haram food products are the opposite of halal, they are “forbidden.” It is important for Muslim consumers to know the Halal status of certain food products to ensure that the foods meet their dietary requirements. Halal meat is meat from animals that has been slaughtered according to the Islamic method using the Zabiha process which requires that the name of Allah be pronounced at the time of slaughtering and that the animal being slaughterede should face Mecca, and that a quick movement of a sharp blade severs the veins and arteries of the neck to permit the drainage of blood and minimize suffering for the animal.

2.1.5.2. Christianity

Baham (2020:1-2), explains that the Christian religion is founded on the death and resurrection of Jesus Christ of Nazareth. Whoever accepts Jesus as the Son of God, the only ransom for the sins of humanity, will never seek any ransom amongst the dead, the living, nor to any Spiritism. John 14:6 says Jesus is the way to God the Father and the only one towards righteousness. The only one to eternal life. Baham (2020:37& 6), explains what makes Christians believe that their sacred book is the inspired Word of God, regardless of which version it is written. Versions are not corrupting the Word of God but are making the Word of God reach every Soul in each language and dialect. Without the Bible being interpreted in different languages, it would be difficult for the great commission (Matthew 28:19-20), which commands the disciples to go and preach, convert, and teach to all nations. It should be a topic to be debated by theologians and Biblical scholars; however, according to Van Heyningen (n.d:53), Christians believe in one Supreme God.

The issues related to the different observances, including singing, dancing, and prayer, are well explained by Anderson (nd:38-46). Most Christian denominations are defined by Christian philosophy called Catechism, which includes the apostles’ creed, the Nicene creed and the

Athanasian creed. What makes the Christian religion have so many denominations, others referring to themselves as Pentecostals, Charismatics, Protestants, Evangelicals, Sabbatarians etc., is based on slight differences in the interpretations of the Bible and different administrations, and missionaries came to Africa from different European countries and different church administrations. Kanu (2018:7-29), describe the Cross, and Kiarie (2018:1-20), Holy communion, as the symbols of Christianity; however, the greatest symbol that Christians can display in public, according to 1 John 3:1-24 and 1 John 4:7-21 is love for God and other Christians and everyone. Rosary is also a symbol for Catholics. Some believe that the Son and the Holy Spirit are not God. They believe that the Son is second in order of the hierarchy, followed by the Holy Spirit. Some go further to say that the Holy Spirit is not even there at all; it is like a breath. There are some Christians who do not even regard themselves as Christians but as organizations, like JWS. Some do not believe in Jesus Christ as the Son of God but as a prophet like their own founders. All the Christian religious denominations have benefited in the past and even at present from the special holidays, which are official holidays when they fall on a weekday. Some of the days include New year, Good Friday, and Christmas day. Sunday and Saturday are also nonworking days for most government employees in South Africa. There are some monetary benefits when a government employee works on weekends. The only day Christians may worry about is what other Christians enjoy in other countries, called Ascension Day, which takes place 50 days after Good Friday.

Ramonaheng (2021:107-108), discovered that in Christianity there is no consensus on the outward look, there are those who believe that modesty is speaking loudly about the type of a person while there are those amongst the christians who care only about the inward attitude. Those who believe in modesty says that a woman should cover their head, shoulders, and wear dresses below the knee, and should not wear pants during worship, and that men should wear trousers, long sleeve shirt and not cover their head during worship. Ramonaheng (2021:107-108), found that those against the stipulation mentioned are supporting their debates by asking whether the person meeting those dress standard would still be acceptable to God even when ones heart is full of hastred not love. To them what is important is how one perceive himself or if the person is confortable in his clothes. This is the debate that is taking place amongst christians as long as the Bible is not categorically clear, any idea to prescribe modesty in worship is not openly welcomed.

2.1.5.3. ATR

Rituals in ATR includes the reincorporation of the living-dead, a ritual for the inclusion of babies into the clan and rite of passage into adulthood (Koma), lobola and rituals of ancestral veneration. Maluleke and Ngulube (2018:112) states that about 70% and 80% of the people in Africa depend on traditional medicine for their healings, but complains that yet the stigma that was attached by the Apartheid system of government and colonialism still exist. Maluleke and Ngulube (2018:112), further says the society especially the young generation are still confused and is not able to differentiate between the practices of ART which includes ,divination, sorcery,evil magic, evil eye and other mystical healing powers which are said to be deriving from the spiritual powers together with witch craft. Marumo (2016:63) supports this view when he cites (Oladipo, 2010) that ‘God is manifested through the all-pervading fragrance of the Spirit and Africans know God primarily in the Spirit, rather than through dogma, doctrine and theological thinking influenced by the quasi-scientific worldview. Marumo (2016: 22) describes ATR, as a religion mostly practised by black Africans, sometimes referred to as the Bantu or the African Negroid South of Sahara to South of Zambezi River. Idang (n.d:108), explains that his religion is said to have a monolithic God or a single Supreme Being, yet he continues to add that there are other deities. Ndemanu (2018:73), understands that ATR believes that the Supreme Being is the highest on the hierarchy who, after creating the universe, went to heaven to rest, so he is believed to be less involved with daily activities of what is happening on earth. Mokgobi (2014:2-3), reasons that in ATR, God is highly revered as believers feel it is better not to pray directly to him but through the ancestors. Ancestors are believed to be people in the family who are actively involved with the day-to-day activities of individuals on earth; however, Marumo (2016:21), cites (Nürnbergger,2007), that the Supreme Being is the source of all dynamistic power but is not usually accessible on a personal basis. In some African cultures, the religion has Spiritism on the hierarchy just below the supreme being followed by the ancestors. Curl (2016:42), claims that veneration of the ancestor continues for as long as the deceased is remembered by those left behind. Curl (2016:42), adds that after the ancestor's memory fades, so does the position of that ancestor, who then changes from one effectual influence on an ordinary spirit having no influence in the lives of those who are left behind. Other Spirits that may influence traditional African religious believer’s life are rivers, mountains, animals, trees, or anything attached to myths or taboos. It depends on the respective

tribe or community regarding what taboo or myth is attached to what objects. Spirits are believed to have the ability to bring luck, while others are believed to be able to bring curses, diseases, and infertility. Curses can be in the form of a lack of rain, floods, wars, or defeat, depending on how that religious belief is.

Lebaka (2018:1) explains that there is a general belief that ancestors have the potential power to affect the living, both for good if they are respectfully and properly venerated and for evil if their veneration is neglected. According to Diaz (2018:54), ceremonies, sacrifices formal prayers and divination are conducted by men and women who are respected in the society or in the that were trained in traditional affairs like Ant who know about family customs and values but include, rain-makers, ritual elders, diviners, medicine men, kings and chiefs. Those are the preists who were not trained but depend on oral traditions, rituals, festivals, shrines, art and symbols.

Lebaka (2018:2), further gives an example of a complex of disorders called ‘Malopo’ referred to as ‘Amadlozi’ in Nguni languages, supposedly all because of possession by ancestral spirits, which are to be cured only by the therapeutic ritual of performing the ‘Malopo’ dance which is said to be healed through singing and dance for healing.

Kagama (2020:237-238) understands that ATR also believes in witchcraft and Kagama (2020:248) suggests that this religion also believes that witches or a wizard may send evil forces or spirits to bring bad luck to a person. However, one may be unable to differentiate the deeds of witchcraft, and that of ancestors as Lebaka(2018:1), confesses that even ancestors need to be appeased as they have powers to cause trouble, misfortune or even death. Ndemanu (2018:72), points that one major feature of ATR is that religion is a way of life for Africans. Africans’ modus operandi is inextricably intertwined with their religions. The only slight distinction one can notice is between the more religious and the less religious individuals in terms of the frequency of their visits to the shrines and temples or lack thereof to consult with the diviners, perform rituals, or transmit messages to the ancestors.

Bad luck or spell can be removed by a traditional healer, sometimes at home or by an older person. Lebaka (2018:4), attests to the above when he gives an example of one person who, in the process of healing, was told to drink dirty water, which he initially refused and then started to be visited by different snakes before the snake later appeared in the image of his ancestor, the grandparent.

Diaz (2018:1-3) and Bonsu (2016:112-118), further characterises the ATR as the religion that believes in ancestors, they worship ancestors, they seek blessings from ancestors, they seek prosperity from ancestors. Kagema (2020:237-238), states that ATR believes in magic, witchcraft and sorcery. They use charms or amulets to attract fortunes. In addition Diaz describe African traditional religion as the religion that attach most of its activities and celebrations to the ancestors. Whatever good or bad happening in the family is reported to ancestors through the prayers, appeasing or worship using mediums like beer, snuff or slaughtering of animals. This religion according to Diaz also have certain places and objects as sacred like rivers, stones, mountains and groves. This places an objects are therefore used as shrines, and places of worship as they are belief to have certain special powers. Most of the activities and practices are objected as religious or acts of worship. Kgatle and Mashau (2023:2), affirm that the veneration and worship and communication with ancestors is part of African religion and culture and that it is a subject of contention because even individuals who call themselves Christians turn to practice this religion in darkness in the absents of their pastors, especially during the unveiling of Tombstones. So this culture is sometimes woven and entangled with christianity in darkness. Lebaka (2022:1) confirms that in the greater sekhukhune district the ATR and Christianity are mingling together in a way there is little difference between ATR as a religion and Christianity. The two have altered each other especially the Lutheran and other mainline churches. Kagema (2020: 243-244), understands that the quanonodrum or the problem started when the mainline churches , mainly catholic church , anglican church presbyterian church , methodist church others could not deal with the problems facing their members which are caused by witchcraft. Instead of losing many members they allowed the double standards. In the book ‘Witchcraft and the Supernatural’ Goodare (2016:1-12), outlines that the existence of witchcraft had always been a common knowledge even fsar back amongst the so called developed countries, and that witches have the magical powers to harm someones phisical body, cause illness and even to destroy production in the field, cause miscarriages etc. Also he agrees that it is not natural for someone to identify the witch or wizzard , but that since their activities are influenced by the demonic powers of the devil such cruel people are able to exist without being spotted or being known. Therefore the witchcraft that African traditional religion believes in is not strange.

Because of this understanding of ATR, it was, therefore, important to explore if the school community have the same understanding of this religion when there are burning or critical issues

which require that a learner or a teacher have to go to any of the routes stated for him in terms with his ancestors so that he performs the necessary rituals to avoid bad luck from the spirits or ancestors as per his belief or at least be allowed to undergo some therapy which may repel witchcraft per that person's belief and custom.

2.1.5.4. The JWS religion

According to Belief (n.d:1), JWS believes in the entire Bible and that all sixty-six chapters are inspired by God's word and not corrupted. However, they believe that some expressions are symbolic or figurative. They also believe that the earth will not change, but JWS are non-Trinitarian Christians. They believe that God, whom they call Jehovah, is the Highest. Jehovah is an invisible spirit without a body of flesh and blood, but he is also an individual with thoughts and feelings and infinite wisdom and power. Jesus Christ is recognised as God's son, and one can only be saved from sin through faith in Jesus Christ. God provided his son as a ransom, a sacrifice, and a gift to humankind, and the death of Jesus paid the human sin. Jehovah forgives those who have faith in the ransom sacrifice, are repentant and seek to imitate Jesus in their lives. The holy spirit is God's active force for accomplishing his will. The holy spirit is hence another aspect of the universal God and not a separate entity. Belief (n.d:1) further advises that JWS do not adhere to faith healing and are not opposed to the practice of medicine; however, they are opposed to blood transfusion.

Culbertson (2020:28) states that JWS do not participate in nationalistic ceremonies, such as saluting the flag. Culbertson (2020:28) states that JWS members also do not celebrate traditional Christian holy days, such as the celebrations of the birth of Christ or birthdays. Furthermore, JWS do not celebrate birthdays, thanksgiving, Christmas, Lent, or Easter. JWS also do not celebrate national holidays. DuBose reveals that the holy day, the Memorial of the Lord's Supper or, as they call it, the Lord's Evening Meal, is the only day they celebrate on 14 Nisan of the Jewish calendars. DuBose (nd:13) advises that JWS do not vote or engage actively in politics, and because of their commitment to their community and preaching work, they tend not to be involved in non-religious activities of any kind but that however, they respect government officials as superior authorities and that generally, JWS have the reputation of being law-abiding citizens.

Belief (nd:3) explains that in JWS, drinking alcohol is allowed, but drunkenness is not. DuBose (nd:12) states that the use of such drugs as marijuana, cocaine, heroin, amphetamines, and barbiturates are considered extremely harmful to the body and are condemned for their contribution to such social ills as crime, violence, and accidental or premature death. When explaining issues related to clothing, DuBose (nd:13) says JWS members want to look their best, which means dressing in a way that is neat, clean, in good taste, and appropriate for the occasion. They always insist that our appearance should reflect “modesty and soundness of mind.” Beliefs (n.d:5) explains that JWS are prohibited from eating foods containing blood, such as black pudding. Otherwise, there are no religiously imposed food or drink regulations. Rituals in JWS include abstinence from eating the meat of animals from which blood has not been properly drained. They also refrain from eating such things as blood sausage and blood soup. JWS believe that moderate use of wine and other alcoholic beverages is not condemned by the Bible, but drunkenness is. DuBose (nd:13) warns JWS parents would not want their children to participate in birthday celebrations. They do not sing ‘Happy Birthday.’ JWS believers and parents towards Christmas and Easter would not wish their children to make Christmas cards or trees. They may better be allowed to draw something else. DuBose (nd:13) adds that JWS does not celebrate secular occasions such as birthdays and Mother’s Day.

2.1.5.5. Rastafarian religion

Gordon (2020:12-13, attest that the Rastafarian religion is mostly associated with reggae music, and one of the special features of the Rastafarians, though not compulsory is the dreadlocks (long hair) natural or planted as that to them symbolizes Nazarite of Old Testament. Crockford (2021 :12), adds that rastafarians also wear armbands of four colours (red, green, and yellow (for gold). Beyeeha (2018:95-98), mentions smoking and eating marijuana (Ganja) as part of Rastafarian religious practices during worship. Waldstein (2016:71), lists smoking, meditating, growing matted hair, eating an Afrocentric vegan diet and drumming/chanting as the feature identifying rastafarian religion and culture. In addition Waldstein(2016:79), highlights that there are many useful benefits from marijuana which makes it to be the a special ritual within the rastafarian religion. Chawane (2014:216), explains that the Rastafarian religion to have sectors among themselves that do not want to accept themselves as religions but as spirituality; however, since

there are those among them who regard themselves as members of the religion, I will discuss them as religion as well for the sake of this research, notwithstanding that definition of religions is having most if not all the elements that characterize a religion. According to Waldstein (2016:74), there are three distinct orders of Rastafari: The Nyabinghi Order, Bobo Ashanti, and the Twelve Tribes of Israel.

They all exalt the status of Haile Selassie and reject the white Eurocentric images of divinity. They also believe that ganja is a sacred herb. They believe in the fall of man in the garden of Eden through Adam and that Jesus Christ of Nazareth is the only ransom, the only Son of God without sins. They believe that no person can save himself from sin, that the wage of sin is death in the lake of fire, and that whoever enters through Jesus Christ will be saved. That all humanity can be reconciled to God the creator. Rastafarians according to Chawane (2014:232), objects to the Bible used by Christians as they believe it is a white mans' tool and that it was corrupted by King James to project GOD as a white man .He further states that they reject the cross as to them it symbolises the religion that is grounded on a dead person nor a reincarnated one the believe in. Their religion is that the cross is used on the tombs as a sign of death.

Rastafarians believe in one God, but it seems like just as in the Christian religion where the father and the Son (Jesus Christ) are one, in Rastafarian Religion, God the creator and Rastafari (the late emperor Haile Selassie the emperor of Ethiopia are one. Gordon (2020:5), evaluates that while in the Christian religion, the eschatological expectation is that at the end of times, righteous people will inherit Heaven as paradise, in the Rastafarian religion, since the African diaspora began in Jamaica, the expected paradise is in Africa, Ethiopia, and Mount Zion. It is attested by Beyeeha (2018:14), that before Emperor Haile Selassie was disposed of, he allocated land to Rastafarians in a place called Shashamane. Ethiopian Christmas is observed on the date of the Christian Orthodox Church celebration of the birth of Jesus, usually on or around the 7th of January, using the Julian calendar rather than the Gregorian calendar to calculate the date of his birth. Ethiopian holy days are observed because of their importance to Haile Selassie I, who was an Ethiopian Orthodox Christian.

Chawane (2014:95-110) and Pereira (2014:10-18), further list other symbols of the Rastafarian religion, besides marijuana and dreadlocks as the star of David, the lion, the lamp and the ank,

which is referred to as the key or the cross. Crockford (2021:12) and Prinsloo (2018:32) identify smoking ganja and wearing dreadlocks as the primary symbols of rastafarians.

The primary symbols of identifying rastafarian, dreadlocks food and rituals of rastafarians become important in this research as it was crucial to understand how the NPRE is perceived to be implemented on this symbols.

2.1.5.6. Hinduism

Bora (nd:1-9), explains that the belief in Hinduism is that the soul does not die but is reborn into other forms of life when the physical body dies. Bora (n.d: 49-51.) and Singh (nd :15-18) further explain that Hinduism's law of karma is that every act and thought affects how the soul will be reborn. Reincarnation, or the cycle of birth and rebirth, continues until the soul achieves spiritual perfection called moksha and is united with the Divine or moksha. Most Hindus believe in one, all-pervasive supreme Divine, though the Divine may manifest and be worshipped in different forms, both male and female, by different names and in different ways. As such, categories of either monotheistic or polytheistic are inadequate in describing Hinduism's complex understanding of the Divine. Some of the deities or gods in Hinduism include Shiva, Parvati, Ganesha, Vishnu, and one of his avatars, Krishna.

HAFHSUSA ((n.d.:1& 2), reports that Hindus believe that the divine exists equally in all living beings, both human and non-human. HAFHSUSA (n.d:3), discloses that in Hinduism, the life of animals is important, and preserving life is regarded as bringing someone closer to salvation. HAFHSUSA (n.d:3), further argues that animals are regarded as simply food, allowing one to handle the animals as objects rather than living beings with divine souls. HAFHSUSA (n.d:3), goes further to say, 'While not all Hindus are vegetarian, those who choose to refrain from meat do so to refrain from taking part in violence against animals. Lay Hindus are given more leniency in their diets; however, spiritual leaders, such as swamis, sadhus, and gurus, are almost always vegetarian, and most Hindu temples do not allow meat products on their premises.'

Singh (nd:15 & 16), describe similar beliefs in the Hindu religion, where there is a belief that a dead person may be reborn in the form of any living being before entering final eternity or 'moksha', also known as 'nirvana'. Karma is a spiritual impurity because actions keep us bound to this world (good and bad).

Hindus believe that Hinduism was not started by any prophet, just like when the African indigenous religion does not claim to have any person who started it. Nevertheless, what is interesting is that Pathak (2019:1) analyses how Hinduism evolved from the ancient, early verdict, late verdict, and independent time of India, including how wars and the fear of invasion by Muslims led the religion to change from freedom of women to dependence of women. It changed from the right to take marital decisions freely and to have a property to the state of oppression by the religion until liberated by independence. The environments, therefore, influenced all the scriptures and texts.

Nevertheless, Tharoor (2018:16), disputes that, unlike the Catholic religion, Islam and Judaism, Hinduism does not have any binding requirement, not even about God. Tharoor (2018:16), further claims that Hinduism is a personal decision, including a decision as to what image of your maker one wishes to worship. Hence in Hinduism, individuals may choose to worship different animals, trees etc. This affirms some followers of this religion declaring that Hinduism is not a religion but a way of life or simply a culture. According to the constitution of South Africa, SASA and NPPE, individuals have the right to have their religion recognized and accommodated in observances. This may mean that even where fifty per cent of the Hindu followers at school may pray differently or worship differently, each of them needs to be accommodated.

2.1.6. The Indigenous African Churches/African Initiated Churches

Frost, Gräb, and Öhlmann (2016:) use the term African Initiated Churches to denote all churches founded by Africans in Africa without direct links to Missionary. They further list the Churches characterised as (AIC), Zionist, Apostolic and Ethiopian Churches, and Pentecostal-Charismatic Churches. These churches have the element of believing in ancestors as well as believing in God and Jesus Christ. In the coming topics, I will be discussing the three major AICs that may be known in South Africa and the Sekhukhune district regarding their rituals, attire, symbols, and diet.

2.1.6.1. Zion Christian Church (ZCC)

Kroesbergen-Kamps (2019:5), analysis that ZCC members join because they seek healing, blessing, and protection against evil and that sermons and other rational expositions of the faith do

not convert members to the ZCC, but miracles and healings do. Mashabela (2017:6-7), outlines that in ZCC, a sick person may be instructed by the prophet (the diviner) to buy a bottle of cold drink which should be broken in the middle of the street, then the sick person must then face towards the west and never look back until he /she enters his house. The cold drink may also be prayed for and poured to the sick person from the head down to the entire body. Traditional beliefs and practices include an open regard for the veneration of ancestors. The bishop is believed to be in contact with his ancestors. It is also believed that his ancestors can meet members' ancestors and that blessing can be arranged in this way. Whether this is official church policy is not clear, but the church leadership does condone these beliefs and the accompanying practices. What identifies the ZCC to other fundamental Christian church is when Kroesbergen-Kamps (2019:6), describe the church's understanding that sin is believed to cause a withdrawal of the protection of the Holy Spirit, thereby leaving members vulnerable to evil spirits and witches or sorcerers and that a confession of sins is therefore in almost all cases imperative for healing to occur.

However, what removes ZCC from fundamental beliefs of Christianity is when Kroesbergen-Kamps (2019:5), continues to highlight that the prophet receives this information not only through the Holy Spirit but also, like the diviner, from the ancestors. Kroesbergen-Kamps (2019:6), further explains that, like diviners, the prophets are called through dreams and an experience of prolonged illness. During the apprenticeship, the prophets are trained in interpreting dreams and diagnosing and healing afflictions. Moletsane (2018: 13-25) & Moletsane (2018: 54-55), affirms that ZCC as an AIC, believes in and uses divinity(sorcery) to heal and to foretell. Mashabela (2017:4-5) also confirms that baptism has nothing to do with salvation or the symbol of acknowledging the death and resurrection of Jesus. Mashabela (2017:4) says that the ZCC church is also called Kereke ya bongaka (diviner's). These spiritual healers are discouraged from using dipheko since they are now ZCC members. In this church, most of the prophets are former traditional healers.”

Regarding religious symbols, Kroesbergen-Kamps (2019:6 -7) finds that in ZCC, a badge is worn daily by its members as a sign of belonging and is believed to protect wearers from misfortune. Lebeloane (2017:5-6) describes the uniform of the Zion Christian Church as khakhi and grasshopper shoes (Manyanyatha) for Mokhukhu (Male choir), blue dress for female choir and green shirt and yellow blouse for female members. The ZCC forbids the use of tobacco, drugs, alcohol and pork and practices baptism by threefold immersion in naturally flowing water. The

following items are mentioned by Kroesbergen-Kamps (2019:8) as valuable in the life of a ZCC member: strips of cloth, strings, needles, walking sticks, healing liquids, and blessed water by either the minister or the bishop himself. He further explains that water, special tea, and coffee are for healing.

2.1.6.2. The Nazarite Baptist Church/ Shembe Church

Echtler (2022:18) describe the Shembe Church works and cooperates with ancestors and other non-living members of the society but prays to God. Echtler (2022:5) futhermore relates how the Nazarite Baptist Church came to subscribe to a polygamous relationship which many Christian churches oppose. Ngcobo (2022:28-31), further relates how the Nazarite Baptist church does not have connections to Christian religious by practices and the messiah, with founder of the church having equated himself to the Jesus Christ of the Christian religion. Ngcobo (2022:31) assumes that with all the songs and the church being regarded as a different religion altogether, the use of the Bible is a mere convenience or compliance not genuine.

Kumalo and Mujinga (2017:130-131) list the hymn book called 'izihlabelo zama Nazareth', their sacred book, which they refer to as 'Book of the Birth of the Prophet Shembe', also referred to as the 'Act of the Nazarites' or the 'Third testament' together with a catechism and holy place called 'mount Nhlanguzi' as the ones that distinguish the Shembe church from other Mainline and Evangelical churches. Contrary to the eschatological expectation of most Christians, Kumalo et al. (2017:131) highlight that the final resting place of the heart, not the soul, is Ekuphakameni, while that of the wicked heart is hell. On the African culture, Sithole (2015:145) states that the Shembe Church embraces polygamy and recognition of ancestors. When it comes to diet, Kumalo and Mujinga (2017:131) reveal that drinking wine is forbidden by Shembe Church, together with drinking any fermented drinks, eating pork, consuming cooking oil and smoking.

Echtler (2022: 14), goes further to explain how on clothing and hair styles, the Nazarite baptised church discourages the cutting of hair by men as they are nazarithes, it requires that the hair should become the way of differentiating them from other churches. In addition the women are also discouraged from wearing trousers and performing artificial beautifications like minicure. According to Echtler (2022: 18), just like any AIC based church, the Shembe church is practicing the ritual of incorporation or veneration of the dead to be ancestors.

Given the peculiarity of the Shembe church as a religion different in all respects to other religions, it was important therefore to understand how members of this religion are being accommodated or how teachers perceive their observance was being given concession and how their attire and hair styles were given concession.

2.1.6.3. The Apostolic Churches

According to Kgatle (2018:3), St John members, like most members of AICs, believe in healing using symbolic objects. Healing rituals demonstrate the mediation of divine healing power and the social environment's support. These rituals belong to the community. Essentially, they are only meaningful within a particular network of relationships because they are performed about a particular community. Furthermore, healing rituals are manifestations of the restoration of the individual's deficient relationship(s) and the community's transformation. In that sense, healing and its display can be seen as community service. Kgatle (2018:3), further explain that St John members, like most members of AICs, believe in healing using symbolic objects. Healing rituals demonstrate the mediation of divine healing power and the social environment's support. These rituals belong to the community. Essentially, they are only meaningful within a particular network of relationships because they are performed by a particular community.

Kgatle (2018:3), adds that in the St. John Apostolic church, healing rituals are manifestations of the restoration of the individual's deficient relationship(s) and the transformation of the community. In that sense, healing and its display can be seen as community service. The words of hymns like "*seteng sediba sa madi aletereng ya tefello*", meaning that there is a "well of blood on Golgotha", are rich in symbolic meaning. An exegesis of the hymn text suggests that the well of blood was an altar of atonement which signified Jesus' sacrificial death. The well of blood was a medicine that gave power to life. Thus, the blood of Jesus was metaphorically a healing medicine that was symbolised by the blessed water members drank. While this hymn was sung, the sanctuary was transformed to represent a well that metaphorically represented the pool of healing where Jesus cured a man who had been an invalid for many years. The pool, called Bethesda in the New Testament book John 3, signified that persons who wanted to be healed would have the opportunity to drink blessed water and be prayed for during the service.

According to Modiko, as cited by Kgatle (2018:7), people receive their healing even before they are touched or prayed for during singing. The general view is that the singers and dancers give the healer more power and support the healer in casting out evil spirits. Dancing and music-making have the power to drive away demons. Kgatle further states that the spirits in a plagued person are lured into appearing through song and dancing” and in accompaniment to “the rhythm of the hypnotic background singing”, the ‘demon’ is exorcised through the laying-on of hands and by prayer.

Wouters, cited by Kgatle (2018:7), adds that *“performing sacred church songs is, in effect, praying, and it calls down the Holy Spirit”*. *Participation is therefore believed to generate healing. When an individual is allowed to dance in the middle of the circle, the Holy Spirit’s power is focused on her/him allowing her/him to obtain even more healing power or life force. Dancing in the middle of this sacred circle is a privileged healing experience. The ultimate expression of this new life and renewed identity is the personal song of the sufferer: during the therapy, the suffering individual moves from a passive state (receiving songs from others) to an active and powerful one, during which he or she composes and sings a song that instructs others in the community. The ritual of performing this personalised song marks the transformation of the individual back into the community in a restored condition. In the end, the sick person receives healing even before the ministers pray for him or her. When the minister finally gets an opportunity to pray, it is in the form of confirmation and affirmation that indeed the sick person has already been healed ...”*

A teacher is reported to have lost an income because of having undergone therapy like the one mentioned by Kgatle and Masondo. Masondo (2013:157) mentions another religious symbol of the Saint John Apostolic Faith mission when he says, ‘Rituals of incorporation’, i.e., baptism and robbing, induct new members to the group, thus giving them a sense of belonging; develop a relationship with a spiritual mother or father, as well as new relationships with brothers and sisters in the faith. There are the robes which most members of apostolic churches use to protect themselves from evil spirits. Kgatle (2018:4), explains that in St. John Apostolic church, variety of sicknesses are healed by the use of ‘Holy water’ or that sometimes a sick person would have to be baptised to get healed. Kgatle (2018:4)In Saint John Apostolic church sickness, diseases, insanity, even wounds are believed to be caused to a certain extend by divine wrath and that hence patients would need to be bath in a sacred water(Siwasho), to be restored.kgatle further adds that

witchcraft can also be protected from oentering or from causing harm on individuals by simply drinking the water or sprinkling it on the body.

When someone is possessed by demons(Umoya) the diviners in the church who are also refered to as prophets are able to chase the evil spirit away.

In addition to water Kgatle (2018:5) explain that the prophets in the church through the spirit both traditional and the holy spirit are able to dicern the cause of the sickness or misfortune even to be told by the spirit how the person can be healed.

Kgatle (2018:5) states that he colours of saint John Apostolic Church is blue and white,and wearing a dress or uniform for the church is also believed to be able to bring a healing.

2.1.7. RELIGIOUS MODELS

2.1.7.1. Combined model of South Africa

According to the NPRE par. 7, Religion in education is a curricular program with clear and age-appropriate educational aims and objectives for teaching and learning about religion, religions, and religious diversity in South Africa. It further says that “the study of religion must serve recognizable educational goals that are consistent with the aims and outcomes of other learning areas and that, like other learning areas in the curriculum, programs, religion Education must contribute to developing basic skills in observation, listening, reading, writing, and thinking.”

National policy on religion, Par. 18, adds that “Religion Education may also be justified by the educational character of the program, which includes the common values that all religions promote, such as the human search for meaning and the ethic of service to others, and by the desirable social ends, such as expanding understanding, increasing tolerance, and reducing prejudice. Religion Education is justified by its contribution to promoting social justice and respecting the environment, which this field of study within the school curriculum can serve.

The NPRE, par.19) further reveals that Religion Education, with educational outcomes, is the school's responsibility. Religion Education shall include teaching and learning about the world's religions, with particular attention to the religions of South Africa and worldviews, and it shall place adequate emphasis on values and moral education. Religion Education is, therefore, an educational program with clearly defined and transferable skills, values, and attitudes as the

outcomes. It is a program for teaching and learning about religion in its broadest sense, religions and religious diversity in South Africa and the world. Religion Education should enable pupils to engage with various religious traditions in a way that encourages them to grow in their inner spiritual and moral dimensions. It must affirm their identity while leading them to an informed choice.

According to par. 21 of the NPRE, the reason behind this model chosen by South Africa is that when we provide our pupils with educationally sound programs, they will gain a deeper and broader understanding of the life orientations, worldviews, cultural practices, and ethical resources of humanity. As they develop creative and critical thinking abilities for religion and religion, pupils will also develop the capacities for mutual recognition, respect for diversity, reduced prejudice, and increased civil toleration necessary for citizens to live together in a democratic society.

Paragraph 58-65 of the NPRE explains that concerning the observances, authority at school is delegated to the SGBs to come up with a situational decision that will meet the demography of the school and the communities it serves and advises that following The constitution of South Africa, the SASA, and rules made by the appropriate authorities, the SGB's may make their school buildings available for religious observances, but such observances should be voluntary and free.

However, if many religious groups wish to express themselves through observances or wish to use the school facilities, the SGB may allow sharing on an equitable basis. This simply means that determination based on the majority should not be the only option if a need for diversity is available. The SGB should be proactive and open-minded to use every opportunity to be seen as serving every community member or religion without fear or favour.

Nonetheless, the national policy on religion also does not allow confessional or sectarian religion to be practised in school. It seems that as a source for division and suggests that confessional practices should be left to the competency of parents and religious leaders.

2.1.7.2. The separatist model of the United States of America

The separatist model, which South Africa rejected, favours the separation approach where the state and religion are independent. Issues related to politics are not dragged into the religious institution as much as religious practices are left for religious institutions and families. This model, practised

in the USA, effectively removes both observance and instructions from the school vicinity or any public institution in general. As explained, the constitution of South Africa, 1996, AMENDMENT I: par 1) states that congress shall not make law favouring or promoting any religion, and congress shall not pass any law restricting or antagonising any religion. Piper (2018:12), explains that as the reason for Constitutional scholars to agree that the First Amendment aims to separate church and state whilst also ensuring the free exercise of religion. He further summarizes that the clause is focused on protecting the free expression of religion in all its variety and delimits any religion's influence to avoid the tyranny of the majority, whether political or ecclesiastical.

2.1.7.3. The Theocratic model

In Saudi Arabia, a theocratic model, where interference by religion on state and public activities is the one favoured and adopted by the Kingdom, gives precedence to Islamic religious ethos in instructions and observances. Constitution, Ch1.art.1, (Saudi Arabia) declares that the kingdom of Saudi Arabia is a Sovereign Arab Islamic state with Islam as its religion. Furthermore, Constitution, Ch.1.art. 3c (Saudi Arabia) declares that there is but one God and Mohammed is His prophet. Constitution, Ch. 2, arts. 7, (Saudi Arabia), goes even further to state that Government in Saudi Arabia derives its power from the Holy Koran and the Prophet's tradition." Constitution, Cha.3, art. 13, (Saudi Arabia) does not mince words when it says that Education will aim at instilling the Islamic faith in the younger generation, providing its members with knowledge and skills, and preparing them to become useful members in the building of their society, members who love their homeland and are proud of its history. This is articulated as obvious bias and that every student will be indoctrinated with the Islamic faith means that other religions are side-lined.

Constitution, Ch. 1, art.13, however, further recognizes the right of minorities in Iran, such as Iranian Zoroastrians, Jews, and Christians, to be fully practised in areas where they are majorities. This means that this religion cannot unreasonably and unfairly claim any share of areas where they do not have sufficient constituencies. This means that even when The constitution of South Africa of Iran, like that of Saudi Arabia, is theocratic model, the one in Iran is federalist because it says that where a particular religion has a majority in a state, then that religion should be dominant at schools, there are some proponents of this model in South Africa who believe that if a particular

religion at school is dominant, then it should automatically allow that school or all schools in that area to be attached to that religion.

This places the constitution of South Africa as one of the most democratic and liberal among the nations and the NPPE as the most secular among many policies. It was therefore expected that in line with both the constitution of South Africa and the SASA (Act 84 of 1996), the policy should toe the line. To a greater extent, the constitution of South Africa of South Africa, together with the NPPE, complies with the UN, GA resolution 47/137, art.1- 4,2 puts the responsibility of states to protect the existence and the national or ethnic, cultural, religious, and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity. From this mandate, reflection through this type of research is important to determine if the implementation is indeed taking place and understand if the religious and cultural minorities should express whether there is equality, inclusivity, and recognition or at least accommodation when religious instructions and observance are practised. The UN, GA resolution 36/55 of 25 November 1981, art. 6, h, together with article 1, paragraph 3, declares that the right to freedom of thought, conscience, religion, or belief shall include the freedom to observe days of rest (holidays) and to celebrate holidays and ceremonies following the precepts of one's religion or belief. Furthermore, the general assembly resolution 47/135 was adopted as an affirmation that the UN was formed to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

UDHR was adopted in 1948 by 48 nations. Article 18 of the UDHR declares the right of every person to freedom of thought, conscience, and religion and that this right includes freedom to change one's religion or belief, to hold one's religion either alone or in community with others, in public or private; to manifest one's religion or belief in teaching, practice, worship, and observance. This last statement states that a person needs to be respected even when he is alone. It protects those teachers or learners at school whose religion has few members, as it says that even if the person is one, his religion should be respected.

2.1.8. Historical background to religion in education

National education policy amendment act (house of assembly), 1991, p.6 sect 4 says that the education in schools is maintained, managed, and controlled by the Department and shall have a Christian character, but that the religious conviction of the parents and the pupils shall be respected regarding religious instruction and religious ceremonies. However, Botha (2019:91) asserts that during the apartheid dispensation, the Christian religion enjoyed more recognition than other religions. McEwen & Steyn (2016:8) view the ideology of white supremacy and superiority that informed apartheid policy as largely justified using Christo normative epistemologies that sought to legitimize the racial hierarchy as having a basis in Holy Scripture and as an extension of God's will Christian belief was so central to the social imaginary of apartheid.

McEwen & Steyn (2016:8) further argue that the Dutch Reformed Church provided the spiritual sustenance for apartheid, while the leaders of many mainline churches (although not always with congregations on board) condemned apartheid, including the Methodist Church of Southern Africa, the Congregational Church, the Presbyterian Church, the Catholic Church, and the Anglican church, with the priest and antiapartheid activist Trevor Huddleston. Damons (2016:10) claims that during the apartheid regime, learners were compelled to confess their faith. They were not only expected to acquire knowledge about a particular version of the Christian faith but were expected to accept and trust their salvation personally. The triune doctrine introduced them to the Bible and affirmed the Apostles' creed.

Saayman (n.d:39) concludes that the colonial apparatus, both in the form of the Christian missionaries and colonial regimes, had a view that Africans did not have a religion or did not have any knowledge about the existence of God and that, therefore, they have sole responsibility as civilized people to use colonialism to make Africans know God. Saayman (n.d:39) adds that the Christian religion regarded itself as so obviously superior to the 'barbarous' and 'primitive' rites which passed as religion among the African people that the introduction of Christianity and the repression of such practices could only be regarded as a blessing. Mhlauli, Salani, and Mokotedi (2015:24-216) clarify that the apartheid system was supported by the DRC, a Calvinist religious dogma that labelled all non-white people as heathens, questionable humans, sub-humans, barbaric, uncivilized, and underdeveloped.

Mhlauli et al. (2015:206), add that religious instruction was used as a tool for Africans to despise their own culture and to be scorned that their culture was immature and that they should see the

world in the eyes of the white man. Saayman (n.d:38), reasons that it is not astonishing that anything related to African religion at school was not entertained, whether in the form of teaching, practice, worship, or observance. This may also mean that armbands made of animal skins, necklaces used to attract fortunes or remove bad lucks, certain haircuts, lotions, clothing, and dread locks, together with some tattoos, permanent or temporary, were not accepted. This may also mean learners reporting an absence for some illness relating to witchcraft or the healing thereof were invalidated. Religious values and instruction were a source of school conflict as only the Calvinist creed was acceptable, with the exclusion of the rest of other religions in the school perimeters. The Calvinist type of religion was overtly and covertly dominating the school curriculum.

Hudgson (n.d:192), evaluates that the ultimate purpose of CNE was to indoctrinate children with a specific brand of Christianity and attack and put down other religions in the process.

This gave the Calvinist form of religion an upper hand over other religions regarding what should be taught in the classroom, and all instructions, including religious instructions at school. It cemented the authority of the Calvinist creed over all other religious observances and creeds. The Calvinist type of Christianity dominated all settings in the public sphere, including the school environment. Mhlauli et al. (2015:209), concur that the three Afrikaner Christian denominations were used to project Afrikaner culture as superior to other cultures like African culture. Religion at school aimed to bring other cultures to extinction in favour of what was referred to as a more civilized national group over less civilized nationality. However, it should be noted that not every Afrikaner understood or supported the notion of segregation and dominance over other nationalities. There were those amongst the Afrikaners who strongly opposed that based on the scriptures, which was used as a tool of oppression; they also quoted some verses that state that as humankind, people were created equal.

Mokgobi (2014:2) relates that in many parts of apartheid South Africa, an African child had to have a 'Christian' name before enrolling at a primary school. That is attested by Mandela (2011:15-16), as he was named Nelson on the first day of his schooling. In addition to being labelled heathens, Bonsu (2016:113-119) mentions that members of ATR were called 'primitive religion of animism', 'polytheism', 'the empire of Satan', 'pagans', 'idolatrous', 'barbarians', 'superstitious', 'fetishists' and 'primitive'. It was also difficult for the English missionaries, Italian missionaries, and Dutch missionaries to call the African names; however, that did not please

African parents, so it will be important to explore if those who are minorities at schools are subjected to those names or nicknames. According to Kleinhempel (2018:153), even when Sangomas derive from ATR, they are mostly Christians and that they do not regard their dual religious service especially their ancestral worship as pagan.

That this religion is using charms to repel witchcraft as a major dominance of its belief according to Gershman (2015: 1-65), it was crucial for this research as it was important to understand how the students from this religion wearing charms in the form of goat skin, and other symbols around their wrist, neck and body were accommodated from the NPREG, desire.

2.1.9. INTERNATIONAL LEGAL FRAMEWORK

South Africa is a member and signatory of international frameworks like the UN and the International Court of Justice. South Africa is bound by decisions agreed upon in these international bodies, and some of the dissatisfactions from religious members may end up in such international courts. International bodies have monitors that may visit some institutions like schools to monitor compliance; hence it is important to note some of the articles.

2.1.9.1. The Universal Declaration of Human Rights (UDHR), 1948

The UN, GA resolution 47/137, art.1- 4,2 puts the responsibility of states to protect the existence and the national or ethnic, cultural, religious, and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity. From this mandate, reflection through this type of research is important to determine if the implementation is indeed taking place and understand if the religious and cultural minorities should express whether there is equality, inclusivity, and recognition or at least accommodation when religious instructions and observance are practised. The UN, GA resolution 36/55 of 25 November 1981, art. 6, h, together with article 1, paragraph 3, declares that the right to freedom of thought, conscience, religion, or belief shall include the freedom to observe days of rest (holidays) and to celebrate holidays and ceremonies following the precepts of one's religion or belief. Furthermore, the general assembly resolution 47/135 was adopted as an affirmation that the UN was formed to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

UDHR was adopted in 1948 by 48 nations. Article 18 of the UDHR declares the right of every person to freedom of thought, conscience, and religion and that this right includes freedom to change one's religion or belief, to hold one's religion either alone or in community with others, in public or private; to manifest one's religion or belief in teaching, practice, worship, and observance. This last statement states that a person needs to be respected even when he is alone. It protects those teachers or learners at school whose religion has few members, as it says that even if the person is one, his religion should be respected.

2.1.9.2. Christian Solidarity Worldwide

Christian Solidarity Worldwide (2017:19), observed that 'hostilities towards minorities arise when they are out of step with the dominant culture, they are treated as second class citizens with fewer rights and privileges...' Many countries have indeed made their Constitutions be aligned with these international laws and have passed legislations; however, Christian solidarity worldwide argues that legislations and guidance (policies) are not end in themselves; there is still a need for the International human rights treaties to be assessed in terms of implementation in terms of the efficacy of their applications and ratifications.

2.1.9.3. Minority Rights

Article 1 gives responsibility to States or governments to protect the existence and the national or ethnic, cultural, religious, and linguistic identity of minorities within their respective territories and shall encourage conditions for promoting that identity. It adds that states should pass legislation to ensure that minority rights are protected.

Article 2 further adds that States that minority groups mentioned in article 1 have the right to enjoy their own culture, to profess and practice their religion, and to use their language, in private and in public, freely and without interference or any form of discrimination.

2.1.10. South African legislative framework to religion in education

The legislations below affirm freedom of religion, which every school governing body, parent, and principal should adhere to. Moreover, it should be adhered to when making decisions and

judging religious matters, especially when drafting the school religion policy and deciding on accepting or rejecting student conducts.

2.1.10.1. The constitution of South Africa of South Africa

Prinsloo (2018:30) affirms that the constitution of South Africa is the supreme law of South Africa against which all government actions and legislation must be measured. Any law or conduct inconsistent with the values enshrined in the constitution of South Africa is invalid and may consequently be declared unconstitutional. Against this backdrop, all the legislations will be measured against the values of the constitution of South Africa, and all the conduct of the role players in education should be compared and judged against the constitution of South Africa to gauge if they are constitutional or not.

Subsection 15(1) of the constitution of South Africa guarantees the freedom of religion, belief, and opinion when it says, “everyone has the right to freedom of conscience, religion, thought, belief and opinion. Section 15(2) further permits that religious observance may be conducted at state or state-aided institutions, provided those observances follow the rules made by the appropriate public authorities; they are conducted on an equitable basis, and attendance is free and voluntary. Subsection 31(1) goes further to say that persons belonging to a cultural, religious, or linguistic community may not be denied the right with other members of that community, to enjoy their culture, practice their religion and use their language, and form, join and maintain cultural, religious, and linguistic associations and other organs of civil society.

2.1.10.2. SASA

Chapter 2, subsection 7 of SASA specifies that indeed the observances are allowed but that they should follow the equitable basis guideline as laid down in the rules adopted by the SGB and that attendance should be voluntary for both learners and staff members. In addition, chapter 2 subsection 8(1) authorises the SGB, in consultation with learners, the parents of the learners and educators of the school to determine the type of observance the school will practice.

2.1.10.3. Religion in Education Policy

Post-1994, the government of South Africa, through the constitution of South Africa (Act 108 of 1996), 15(1), the SASA, and NPPE, sought to correct the injustice of both the apartheid and colonial systems. This policy also sought to allow every learner to practice his belief in public schools without prejudice, hindrances and without pressure to practice anybody's religion either because it is fashionable or large. Practising a religion should not be forced on students, and there is no religion whose ritual or observance should be regarded as barbaric or uncivilized.

NPPE has assisted the SGBs by stating that religious observance in a school where there are various religions must be conducted equitably. The policy also rules that in circumstances where a joint observance cannot take place because learners or their parents cannot accept their children being part of another religion, then a way should be made to have separate observances. It is even encouraged by the policy to say that since the public school is only making the facilities available for the observance, the religious grouping may invite their pastors, ministers or whomever they wish to invite, but it will be at that religious member's cost. NPPE authorizes the provincial education departments to appoint a committee to oversee the religious policy at school to comply with section 15(2) of the policy. Section 61 of the NPPE states that where religious observances are held, these may be at any time determined by the school and may be part of a school assembly. However, an assembly is not necessarily seen as the only occasion for religious observance, which may occur at other times of the day and in other ways, including specific dress requirements or dietary injunctions. Where a religious observance is organized as an official part of the school day, it must accommodate and reflect the multi-religious nature of the country appropriately. Unlike in previous studies where dietary injunctions were not reflected as an important part of the policy, in this research, even food provided at schools as part of school nutrition will need more understanding as to how far religious members of the school or cultural members abstaining from eating certain types of food are accommodated in school nutrition.

2.2. NARRATIVE POLICY FRAMEWORK (NPF)

According to Shanahan, Jones and MacBeth (2018:182-183), narratives are the primary means by which human beings make sense of the world. Shanahan, Jones, MacBeth and Radaelli (2018:175-176), Shanahan, Jones and MacBeth (2017:4), further point that the narrative based on NPF posit

four main narrative elements that constitute form: characters (e.g., a villain who causes a harm; a victim who is harmed; and a hero whose action helps the victim and stops the villain); the policy solution (what the hero does to address the harm); the setting of the tale (where the narrative takes place); and the plot (which lays out the interactions over time between characters and the setting).” As described by Shanahan, Jones, Mac-Beth and Radaelli (2018:178 & 179), this framework will be able to narrate characters (role players) in the NPRE. Through the words used by the participants, the actions and lack of them by role players will be narrated – including how those actions affect students and teachers as religious and cultural victims. This research was conducted at all levels of the NPF as individual principals fall within the micro level, while activities of SGBs belong to the meso level, and the government departments belong to the macro level, according to Shanahan, Jones, MacBeth and Radaelli (2018:180) and Shanahan, Jones and MacBeth (2018:175).

2.3. CONCLUSION

In this chapter, I presented the scholarly literature from different researchers on the NPRE. I presented monumental judgement on religion-related conflicts at schools. I also discussed different religions in the Sekhukhune east district in Limpopo, where I focused on rituals, beliefs, food, clothes, religious symbols, religious observance, and holidays. The religions that I focus on include Islam, Christianity, JWS, ATR, AIC, Rastafarian, and Hinduism. Thereafter, I summarised the NPRE, which is the backbone of this research. Furthermore, I explained the three religious’ models at schools the combined, the separatist and the theocratic models. Thereafter, I presented the historical background to religion in education, where it was clear that some religions were not allowed to be taught at schools, let alone to be practised, and that most of the religions mentioned in this conclusion were marginalised in favour of others. I then discussed the international legal frameworks as the effect and guided every country for it not to be a pariah state. I then explained the constitution of South Africa of South Africa, the SASA and the NPRE as the cornerstones that all religious decisions and judgements within the perimeters of the schools. Finally, I stated the theoretical framework that guided this research and that at the end, I should be able to outline the setting at school, the characters, mainly the victim and the valiant, to get the solution to the problem.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

Research design is defined by Boru (2018:2) as the procedure/techniques for collecting, analysing and reporting data in research. According to Pawar (2020:51), research design assists in creating consistency and having a solid base or structure for the research. Alternatively, research methodology may be defined as the various methods adopted to collect data. While the design addresses the question of the mode of inquiry used, the method addresses the question of what tools were used to generate the data necessary to answer the research questions. In this chapter, I outlined the research paradigm, approach, and design. I then provided a brief profile of the research sites, the participants, the recruitment method, and how data were generated and analysed. Furthermore, I stated how I observed the concept of trustworthiness, ethical issues as well as the limitations of the study.

3.2. RESEARCH PARADIGM

Sewraj (2020:21) explains a paradigm as a set of beliefs that dictates how research should be done, what should be studied and how the results should be interpreted. This research is underpinned by the interpretive paradigm, as explained by Sewraj (2020:21). The interpretive paradigm is concerned with multiple realities to arrive at the truth about social constructs, and it is in social and cultural settings that require a constructivist method of gathering and interpreting data as postulated by Mamba (2019:8-9). Van der Walt (2020:61), further explains that the purpose of interpretation is to look at signs and symbols to determine the meaning of the data hidden behind. Which mean that reality is not arrived at from words spoken by the participant, but other facts are considered. While the voices of the participants are important, Van der walt (2020:61), adds that the first voice before that of the participant is the voice of the researcher from his own background, and experience. Then bthe third voice is that of the people that will read the final report. Thanh and Thanh (2015:25) state that the interpretive paradigm aligns well with qualitative studies. Van der walt (2020:61) describe constructivist as a scolarly approch that is characterised by continous flacuations adjustment and transformations of events happening simultaneously some of whom

are similar and others are not similar happening in similar or different environment and that, that is how truth are made. Therefore social reality is not like baking bread in an oven where you may expect the same results over and over again. Hence in social constructionist there are many environments influencing the truths and therefore there is no single truth or single reality. Antwi and Hamza (2015:220) concur with the view that constructivists do not produce knowledge by adherence to tradition; rather, they believe that knowledge should be brought into being through dialogue. The school is a social setting by its nature of being a set with different personalities and diversities. In an interpretive paradigm, the participants tell the story about their experiences on a particular topic. Therefore, the interpretive paradigm was the suitable platform for this type of research. This research was participants' perceptions on the implementation of the NPRE. In the interpretive paradigm, the researcher listens and asks questions to probe to encourage and facilitate more explanations and information when participates try to answer the questions. The other function of the researcher is to guide the participant to remain within the research topic. Therefore, in an interpretive paradigm, knowledge is constructed through different types of conversations, like dialogue, interviews, or conversation.

3.3. RESEARCH APPROACH

Qualitative methods are usually supported by interpretivists (Thanh & Thanh, 2015:25). Antwi and Hamza (2015:218) state that a constructivist qualitative researcher has an epistemological position, as his assumption about the world is that social reality is constructed through language, which produces versions of events. According to Ponelis (2015:238), constructivists do not produce knowledge by adherence to tradition; rather, they believe that knowledge should be brought into being through dialogue. Therefore, this research adopted a qualitative research approach. The rationale behind the qualitative approach is the ability to construct meaning from teachers' experiences as they narrate their experiences.

3.4. RESEARCH DESIGN

Research design is defined by Boru (2018:2) as the procedure for collecting, analysing, and reporting data in research. A narrative inquiry is described by Elçi and Devran (2014:38) as a research approach in which people tell their stories and explain their experiences by recollecting

events (stories) and writing narratives about them. Elçi and Devran (2014:38) further state that a narrative inquiry allows the researcher to access the participant's personal experience. On the same note, Nasheeda, Abdullah, Krause, and Ahmed (2019:1) describe narrative inquiry as a type of qualitative study whose data is generated by listening, observing, living alongside one another, and writing and interpreting texts. Furthermore, Nasheeda et al. (2019:1) explain that a narrative study describes accounts of events that are chronologically connected. According to Wong and Brenheny (2018:251), narrative research focuses on personal stories but more on how these stories reflect society more broadly. As outlined by Nasheeda et al. (2019:2), elements of narrative analysis include conflict, struggles, protagonists, and sequence plots. Shanahan, Jones, McBeth and Radaelli (2018:173) reveal that policy debates are necessarily fought on the terrain of narratives, and hence through this research on teachers' perceptions on the implementations of the NPPE, I narrated the injustice being perpetuated over minority religions.

According to Antwi and Hamza (2015:219), inquiry, in its act, requires dialogue or conversation, and that dialogue requires interpretation. In addition, Antwi and Hamza (2015:218-219) further reasons that interpretation is not one direct flow but a reciprocal act between text and reader, situation and researcher. In a narrative inquiry, like in any qualitative research, as explained by Antwi and Hamza (2015:221), the data is generated by both the researcher and the participants not only in the interview but also between the text reader, who may be the one explaining the text. In this research, the interpretation and reading of text refer to reading the school religion policy. As explained by Antwi and Hamza (2015:221), it is through mutually interactive relationship that new ideas, understandings, and insights emerge.

3.5. SELECTION OF PARTICIPANTS

3.5.1. Participants

According to Mokgethi (2018:33), the choice of sampling is influenced by the ease of accessing potential responses. In addition, Mokgethi (2018:33), states that purposive sampling is suitable where the researcher wants to select participant that meet the criteria. Purposive sampling is also described by Taherdoost (2016:23) as an ideal sampling for exploratory research design. According to Taherdoost (2016:23) and Peersman (2014:7), the other advantages of using

judgment (purposive) sampling is that it is not time-consuming, is convenient and is cost-effective. Therefore, in this research, non-probability purposive sampling was appropriate.

Furthermore, Asiamah et al. (2017:1609) advise that qualitative research can be managed with a small sample. As if that was not enough, Peersman (2014:7) guarantees that even one participant in a well-purposive sampling can be sufficient. Therefore, in this research, I purposefully selected ten teachers from primary and secondary schools with reasonable experience. The teachers also represented different hierarchies within the school environment, e.g., post-level 1(PL1), Senior teachers (recently departmental heads), deputy principals, acting principals, and principals. All teachers were still employed except one who had just retired. There are also (SGB) members. The experience of teachers goes up to thirty-five years. Three of the teachers were female, while seven were male. The religions of the teachers were not formally requested, but two identified themselves as Bazalwane (Born again Christians), the other identified herself as a JWS, and the other declared himself to be a son of a devoted ZCC members, but he is not a member himself. Another participant was a devoted Apostolic member, while others did not declare their religions.

3.5.2. Recruitment of participants

I called the telephone numbers of the schools to invite participants; thereafter, I made appointments to inform them about my research and to request their participation.

3.6. DATA GENERATION METHODS

3.6.1. Narrative interviews

Data was collected through a narrative where teachers told stories about their perceptions of implementing the NPRE (2003). The narrative was used in this study because Haydon, Browne, and Van der Riet (2017:2) and Elçi and Devran (2014:38), declare that data in narrative inquiry can be collected through listening to a narrative (storytelling), observation, and interpreting a text. Butina (2015:190), states that in narrative inquiry data may be created using narrative interviews, or other qualitative methods like observation and document analysis.

Narrative interviews are described by Kirkpatrick (2015:3) as the type of interviews that use semi-structured or unstructured and observation,, depending upon the research question and the goal of the analysis. Further advice Kirkpatrick (2015:3) is that questions should be sufficiently open-

ended to encourage participants to explain themselves fully, but not every question needs to elicit a story. Kirkpatrick (2015:3) , further corrects the misconception that narratives are long stories from participants as in reality it is hard to predict the length of narrative interview. Kirkpatrick (2015:3) testify that other may take as little as half an hour while others can be longer than that. Kirkpatrick (2015:3& 4) adds that narratives are constructed by the researcher from parts offered by the informant across the interview.

Further, Kirkpatrick (2015:3) states that narrative interviews require artful design, with questions carefully ordered to build on previous questions and the skill of listening. Where the researcher needs further explanation, Kirkpatrick (2015:3) encourages using neutral probes like '*What happened then/before/after*', or '*can you say a bit more about...?*'. And that it is not encouraged to ask questions seeking the point of view of the narrator. I used a semi-structured interview schedule to initiate storytelling, and the questions led participants to answer the four critical research questions together with the main research question. During the interview, some other questions were also asked as probing questions, and others were rephrased to get a clearer understanding. All these questions were important to assist in getting the perceptions of teachers as they were narrating their experiences. The semi-structured interviews were meant to be asked of every participant, while the follow-up questions simply depended on the participants' answers. All the questions and answers are well recorded on the transcripts for each participant. A copy of the semi-structured interview schedule as a requirement in this narrative interview is available as an appendix in this research report.

3.6.2. Document Analysis

In addition to the narratives and for triangulation purposes, I used document analysis and observation to generate data. As Esiri, Ojasa, Okidu and Edomi (2017:88) explain, documents can update the researcher about past events and provide background information and historical insight. Such information and insight can help researchers understand the historical roots of specific issues and can indicate the conditions forced upon the phenomenon currently under investigation. In this research, the school religion policy documents were sourced from participants and analysed as narrative texts.

3.6.3. Observations

According to Ntinda (2018:6), even though observation as a data collection tool is rarely used in narrative analysis, it is amongst others like autobiographical writings, documents, journals, field notes, interviews, transcripts etc. Esiri et al. (2017:86) further add that observations are essential for understanding a natural setting and its members 'behaviour'. Observation can deal with phenomena that cannot give verbal information about their behaviour and feelings. This research observation was also a tool, and as a norm, I transformed it into text. In this research, observation was used simultaneously with the narrative interview. Observation is part of the narrative, and it ends when the interview stops. One example of an observation was the fascial observation of tears on the participant, and I transformed it into the text as [feeling of pain], and there was another observation which comes spontaneously as a smile and was therefore transformed into a text on the transcript as [feeling of happiness]. All these types of expressions are part of what is referred to as narrative devices, which the participant cannot utter. Even a sad face or doubt can be read through observation. In this research many such devices became part of this research and assisted it in reaching its objectives. So, these devices are so clued in the narrative in a way that they cannot be separated from them in a natural setting, and like every aspect of qualitative research, they can be interpreted; hence I preferred an interpretive paradigm.

3.7. DATA ANALYSIS

I used narrative analysis as Ntinda (2018:4) explains that it can examine the internal coherence and investigate the story being told. Ntinda (2018:5), explains that narrative analysis is case centred and that the factors that needs to be analysed can be from individuals, identity groups, communities, organizations, or even nations. According to Ntinda (2018:6), narrative analysis can be used to interpret different kinds of data such as autobiographical writing, documents such as class plans and bulletins, journals, field notes, interview transcripts, observations, storytelling, letter writing, pictures, metaphors, and personal philosophies, but that most narrative studies commonly use interviews as a key research tool texts, oral, written, and visual. Therefore, this type of analysis was suitable for this research as the schools are part of the communities, and it also analysed the social interactions and cultural interactions of identity groups like diverse religious identities within the school environment.

Bryda (2020:123) list the models of Narrative analysis as Thematic analysis, Structural analysis, Interactional /Dialogic analysis, Performative analysis, Dawadi (2020:62-63), mentions thematic analysis, and interactional or functional analysis as a method which is able to analyse a narrative. Mangan (2017:55), adds other two approaches or models as dialogic or performance analysis, structural analysis. Greyson, O'Brien and Shankar (2019:1-4), also includes visual analysis as another analysis model for analysing narratives.

The distinction of these four narrative models mentioned, that thematic analysis model is described by Dawadi (2020: 62-71), as the type of analysis which focuses solely on the content of the text written during the interview. It analyses the data from the narrative raw as they (researcher and participant) are without looking at other aspects of the storytelling. Further, Greyson, O'Brien and Shankar (2019:1-8), defines visual analysis as the one concerned with the integrations of what is being set with pictures or artwork. So, this type of analysis would not be appropriate for this type of research. Dialogic (performance) would not be suitable as well on this research, as it is described by Mangan (2017:42-55) and Barrera (2019:3&4), as the one applicable where the interest is on how the respondent and the researcher generate data together. The structural analysis chosen in this research is described by Riessman (nd:3), as the one that incorporates both the content as thematic plus the other aspects of storytelling, like how the narrator chooses some of the narrative devices to make it persuasive. As further emphasised by Bryda (2020:123), in structural analysis, language becomes important in addition to the content it goes with. In this research, I used structural analysis. The entire process of this structural analysis included coding data aligned with the critical research questions. New themes emerged from the storytelling and were also coded thereafter. The patterns emerged from different data and were grouped into categories. From the categories, that is where meaning and other inferences come.

Bryda (2020:123) explains that in this structural narrative analysis, any device of speech or narrative, including sound or pause, even the shaking of the head or shoulders and eyes as a form of speech, was analysed and not ignored, so it was not only content that mattered.

3.8. TRUSTWORTHINESS

Trustworthiness in qualitative research can be achieved Nowell, Norris¹, White¹, Moules (2017: 1), explain that trustworthiness can be reached when the researcher had made effort to use proper

instruments and tools, which is the relevant set of methods, paradigm, sample participants and when the questions are able to seek answers for the research questions. In this research I made an effort to use the matching instruments and tools to get the question answered. Probing is described by Nieuwenhuis and Nthontho (2015:8) in their research as an important tool to eliminate foul play. I ensured trustworthiness through prolonged engagement, triangulation, probing, and frequently rephrasing the questions in this research. In addition probing ensures trustworthiness as Weller, Vickers, Bernard, Blackburn, Borgatti, Gravlee and Johnson (2018:1-12), view it as a means to increase volume of data that is able to reach saturation even with a smaller sample size. The four criteria listed by Sathl and King (2020:27-28) for meeting trustworthiness in qualitative research are credibility, transferability, dependability, and confirmability. In addition to objective probing from the narrative interviews, below I have described other four criteria that I used in this research to ensure trustworthiness.

3.8.1. Credibility

According to King and Sathl (2020:26), credibility can be reached in a qualitative approach when different persons can confirm the data. As King and Sathl (2020:26) advised, triangulating using different data-generating procedures is another method to ensure credibility. In this research, I used diverse tools like narrative interviews and document analysis. King and Sathl (2020:27), add that member checking or informant checking allows someone other than yourself to verify your interpretation. Credibility is described by Nowell, Norris, White and Moules (2017:3), as what is expected to close interpretation gaps between the respondent and the researcher. Nowell, Norris, White and Moules (2017:3), further cite Lincoln and Guba that other techniques to ensure credibility include sufficient time for dialogue, persistent observation, data collection triangulation, and peer debriefing to provide an external check on the research process. This may therefore increase credibility, as well as examining referential adequacy to check preliminary findings and interpretations against the raw data.

In this research, I ensured credibility by allowing the participants to read the transcript to correct it where they thought I did not interpret their data correctly. I used narrative text, interviews, and document analysis to triangulate data. In this research, the University of the Free State has checked

the preliminary findings against the raw data (audio, transcript, coding, and the entire inferences). Furthermore, the University of the Free State performed the required supervision through its supervision. The data collection was itself sufficient as every interview session took more than an hour; each participant visited a minimum of two times.

3.8.2. Transferability

Transferability is defined by Korstjens and Moser (2017:121) as the degree to which the data gathered may be the same in another setting with other different participants. Since this is a qualitative study and the policy is only applicable in a school setting, the transferability of the findings can only be in other school environments within the parameters of Sekhukhune East, which was the area under research, even with different participants.

3.8.3. Dependability

Dependability is described by Korstjens and Moser (2017:121), as the guarantee that the findings, long lasting. Dependability involves participants' evaluation of the findings, interpretation, and recommendations of the study such that all are supported by the data as received from participants of the study. Transparently describes the steps taken from the start of a research project to the development and reporting of the findings. The records of the research path are kept throughout the study. The data can be trusted and depended on as all the participants were teachers at their respective schools. In this research, the entire process of the research was described in every chapter through the introduction and conclusion. All research records were kept from field notes, transcripts, and coding. Participants were allowed to read or listen to the transcript and make amendments where they felt it was incorrect. They signed both consent forms and acceptance of the transcripts as their views.

3.8.4. Confirmability

Confirmability is described by Korstjens and Moser (2017:121), as the way researchers could confirm the findings of the research study. In addition, Korstjens and Moser (2017:121), add that confirmability is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination but are clearly, derived from the data. In this research, that was achieved as all data is available in a locked cabinet for verification at any time. Moreover,

some documents with a password are saved on my computer and can be available on request for confirmability. Furthermore, I have clearly quoted the participants' words during the interviews, which can be confirmed on audio. The participants also acknowledged their transcripts by signature.

3.9. ETHICAL CONSIDERATIONS

According to Fleming and Zegwaard (2018:210-2011), ethical considerations include informed consent, which the researcher's details should characterise, the research's objective, the type of data needed and how data will be gathered and generated. Furthermore, Fleming and Zegwaard (2018:210-2011), concur that besides informed consent, other major ethical issues include preventing harm to participants, respect for both anonymity and confidentiality, together with respect for privacy. In this research, harm was avoided by not disclosing the names of participants but by referring to them using pseudonyms, e.g., Motho 1, Motho 2. The names of the schools were not disclosed but were referred to, among other things, as School A or School B. All the interviews were private.

Furthermore, to comply with ethical issues, I was given permission by Limpopo Department of Education, and ethical clearance by the University of the Free State. Thereafter I got the signed informed consent forms from the participants. All this research took place at a convenient place chosen by the participant for the ethical protection of these participants. All the interviews took place in the participant's natural setting. Evidence of the ethical clearance is attached to this research as appendices. Participation was voluntary, and there was no penalty or loss of benefit for non-participation. For that reason, one participant, whom I refer to as Motho 2, decided not to participate after he filled in the consent form. The other teacher who accepted my request for participation decided to terminate the acceptance before filling out the consent form, which was acceptable. Every time I had to go for an interview, I had to make a request again not to take it for granted because once we had the first interview, it was compulsory to have a second interview. One of my participants even terminated the interviews in the middle of the interview because of family issues, which was acceptable, while one participant did not wish to have a second visit.

3.10. LIMITATIONS OF THE STUDY

I conducted this research on public schools only in exclusions of private schools (quintiles 3 and 4). Since I focused this research on the Sekhukhune East district in Limpopo province, the findings are only about that jurisdiction and may not be generalized to other settings outside these parameters or any environment except the school environment.

3.11. CONCLUSION

In this chapter, I presented the research design and research methodology. I first defined the research design and methodology; I specified the research paradigm, which is an interpretive paradigm. I stated that this research uses a qualitative approach, the ten schools where participants came from became research sites together within the Sekhukhune East district where the schools are located. I explained to the participants, who are teachers, the data generation methods, which are narrative interview, narrative text together with documents analysis observation referred to by Ntinda (2018:6), that narrative analysis can be used to interpret different kinds of autobiographical writings, documents, journals, field notes, interviews, and transcripts. I used narrative analysis which incorporates both content and document analysis, as the observed data is simply translated and analysed as text. Thereafter I explained how this research had ensured trustworthiness by explaining what I did to ensure credibility, transferability, dependability, and confirmability. I also explained how I observed ethical considerations.

CHAPTER 4:
DATA PRESENTATION AND DISCUSSION

4.1. INTRODUCTION

In chapter three I outlined the research paradigm, research approach, the research design, and participants. There after I discussed the research methodology which included how the participants were selected and who the participants were in terms of being the relevant persons to give credible data. I then outlined the methods used to recruit participants, how data were analysed, as well as the trustworthiness of the study. I then explained how ethical issues were addressed. Lastly, I mentioned the limitations of this research.

4.2. PROFILE OF THE RESEARCH SITES

The research sites for this research were ten schools. I chose these schools because they are public schools, secondly schools where qualified on the basis that at least one participant was their member. A school would not be a research site if there was not participant coming from it. The reason was this type of research required participants to be human beings who can tell their experiences. Schools on their own could not narrate.

Table 1.

School	Category	Number of learners	Number of teachers	Quintile
School A	Primary	402	13	2
School B	Primary	984	49	2
School C	Primary	969	40	2
School D	Primary	762	38	2
School E	Secondary	323	12	3
School F	Secondary	295	13	3
School G	Primary	765	29	2
School H	Secondary	365	20	3
School I	Secondary	339	12	3
School J	Secondary	656	34	3

The rationale behind choosing Sekhukhune East district and these ten schools in Table 1 above, was that these school are located, and the schools in particular is because they are in rural areas. The culture and traditions of these communities that are feeder to the schools have been marginalised, their religions regarded as uncivilised, paganism. Their religions and culture were not given any accommodation in the past. The dominant religion, generally, has been the Dutch Reform Church (DRC) It was therefore important to explore the perceptions of teachers on the implementation of the national policy on religion and education at these schools in this district. Another reason is that unlike in quantile 4 and quantile 5 which are predominantly dominated by students from wealthy families which can be able to defend their religion and its practice through courts, these students do not have that luxury if the National Policy on Religion and education is not implemented as it should and they are subjected to the same fate their parents went through, the probability of them abandoning schools like their parents did will continue. Another reason was that unlike schools that are in quintile four and five that are within the suburbs which has a media coverage when any bad treatment occurs at schools, this school, and the district that they are in can only get coverage through this research to report their situations and suffering. In public schools that is where the National Policy on Religion and Education should be better implemented, as the schools are closely monitored unlike most of the private schools some of whom are founded on religious grounds. Secondly, I chose the ten schools as they are in Sekhukhune East district, a rural district where traditional religions and cultures where previously marginalised at school and that in these seven schools are surrounded by villages which have got different religious ethos. The following churches are visible Zion Christian Church (ZCC), St John, Apostolic Faith Mission, ELCSA, Roman Catholic church, the Jehovah's' Witnesses, The Alliance church in South Africa (TACSA), Baptist church, Assemblies of God, International Pentecostal Holiness church (IPHC), United Pentecostal Church (UPC) and many new churches. Amongst the population there are Islam members Immigrants that owns shops and Rastafarians. The schools were therefore chosen on the bases of their quantile status, their surrounding community being of diverse religion. So, the ten public school qualified to represent the other schools that have similar characteristics as them. Their characteristics are almost the same across the Sekhukhune East district, with a diversity of religions.

4.3. PROFILE OF THE PARTICIPANTS

The profile of the teachers per schools are as follows. Pseudonyms are used to identify the participants in the following Table:

Table 2.

School	Gender	Participants	Experience	School Governing Body	Position
School A	Male	Motho 9	26	Yes	Principal
School B	Female	Motho 4	16	No	Post level 1
School C	Male	Motho 3	33	Yes	Senior teacher
School D	Male	Motho 6	26	Yes	Post level 1
School E	Female	Motho 8	21	Yes	Principal
School F	Male	Motho 10	30	Yes	Principal
School G	Male	Motho 1	16	Yes	Departmental Head
School H	Male	Motho 11	27	Yes	Principal
School I	Male	Motho 5	30	No	Post level 1
School J	Female	Motho 7	27	Yes	Principal

The profile of the teachers per the personal belief and religious affiliations are on following Tables:

Table 3.

Participant	Belief	Religious affiliation
Motho 1	Christian	New Generations
Motho 3	Christian	AME
Motho 4	Christian	Pool of grace church
Motho 5	Cultural	Not affiliated
Motho 6	IAC	Apostolic
Motho 7	IAC	IPHC
Motho 8	IAC	Apostolic

Motho 9	Christian	ZCC
Motho 10	Christian	JWS
Motho 11	Christian	IAG

4.4. PARTICIPANTS RESPONDSES ON RESEARCH QUESTIONS

4.4.1. How are learners belonging to religious minorities being treated at schools?

Normally we accept it when it is the parent reporting it, then we allow that child to do activities to cover up and sometimes, if it was tests, we also arrange him time to write.

Motho 1

My interpretation is that Motho 1 is saying that ATR is given accomodation where it require to perform any practices against school rules.

However, the schools, according to Motho 1, treat teachers differently.

With teachers, it is almost different because if it is only one day, it will not create problem as the leave policy does not require evidence, but if it is more than three days then other days will be leave without pay.

Most of our traditional healers do not have letter of practice, so teachers already know that they won't be paid for such sick leave.

No, with teachers, it is almost different because if it is one day, it won't create problem as the leave policy does not require anything but if it is more than three days, other days will be leave without pay.

[Agrees], He must provide evidence

Motho 1

My interprtation is that the religious accomodation especially related to traditional healing is not acomodating teachers and that teachers requesting sick leave on cultural sicknesses are subjected to leave without pay. They are not accomodated

Whether it is a government that recognises traditional healers or not, Motho 1 is doubtful and insists that without proper treatment of the healers and prophets like other professionals, it is difficult to authenticate which healer or traditional doctor is real or fake.

Aah, on that one, I don't know because it will depend on whether the traditional healers are recognised by the state. It is just my question if they have the practice number like doctors. Isn't that doctors have to show that 'this doctor is accredited to treat patients', because you can have

the documents, but you find that maybe for some reasons you are not yet recognised like in our case we have registered under SACE, which means SACE knows us. You can have qualifications but only to find that you are not under SACE. You are teaching but you are teaching unlawful. You are not recognised. Now in the case of traditional healers the question is 'do they have that umbrella body or mother body that accreditates them?' if 'Yes, and do they have practice numbers like other profession? I don't know how far are they? Yaah. SACE is like when someone is treated somewhere under a certain prophet.

Let me tell you something. There is a teacher who lost job because of this thing. He took two weeks without coming to school.

No, in [Name of school mentioned]

He lost work. Not necessarily a traditional healer but he went to a prophet. In what is called 'Diagelo' ZCC. He took a long time, and when he came back, the principal filled the form.

Yes. He is my distance home boy. Any time he may pass here.

Motho 1

Motho 1 goes further to say religious minorities who take sick leave from their traditional healers or prophets are even expelled by principals.

...where I am working the principal has drafted an itinerary for all teachers to lead during morning devotion. Other teachers do not want to participate in reading the Bible and a shorter sermon. They may be active in politics but in sermon and devotions they feel offended and that angers the principal. He thinks they are just defying authority. Teachers would request others to lead the devotions on their behalf. Some teachers even prefer to arrive late not to attend the devotion. That angers the principal.

We are experiencing every year many students both boys and girls going to initiation schools. The school calendar is scheduled in a way that they can go for three weeks and come back. Which means in a normal situation there is already accommodation for them, however every year some student from different initiation school would pitch to the school late. Against the entire school population, they will come back days late sometimes a full week because of some complications on individual student or some-times to the entire initiation school. As a school we have adopted the habit of accommodating them. when they come late, they find that we have already covered too much work or have even issued activities, we allow them to attend classes after normal school hours to bring the on par. We also allow them to write tests or assignment.

Motho 1

When it comes to whether the morning devotion at school or what is referred to by the National Policy on Religion and Education as the religious observances, the guidelines require that they be free and voluntary, even when agreed upon by the SGB in consultation with the parent, the experience as narrated by Motho 1 shows that some teachers are offended. However, the African culture is afforded the necessary accommodation as required by the National Policy on Religion and Education.

We do not teach it like before 1994, where schools would invite films and Bioscope about the birth of Jesus Christ and crucifixion of Jesus Christ.

Motho1

Concerning the teaching of religious instruction, the schools where Motho 1 taught and even where he is teaching comply with the policy that religious instruction or confessional religion should be left to parents and religious institutions.

I would not say it is always the case. Some teachers, especially in secondary schools, are very harsh to students as the students are also harsh themselves. I remember in one school that I was teaching there was a boy who had a very long hair. The hair was very long, it was not dreadlocked like that of Rastafarians, and it was not in a doek. The principal publicly shouted at the boy to say that tomorrow he must come to school only after he cut the hair. He was saying that angrily and in humiliating way. It was not surprising though because the principal was even harsh to teachers, unfortunately he had passed away, but he was always harsh. [Use nasal sound to agree] It depends on the parent's information. if parents come straight to say my child has this condition...

Because if the policy is there and the parents are aware of the clause or the sentence, then they will take advantage of that all the time they have problems of that nature than to say "we didn't know what to do but our child is now removed or expelled from school. We were not aware of this. Is it there in the policy? [With sadness on the face] normally what we are saying it is there in general.

It says if there is something that affect the learner and is against the school policy, parents should come and report. they are not aware of that; I am saying mostly in our rural areas.

They don't see Rastafarian as a religion. They were not taught that Rastafarian is another form of religion. they see it as a type of fashion because most Rastafarians do not take it serious as a religion. and the Rastafarians are mostly the young ones. Yaah, yes, yes. They are not aware of that, even most of the adults are not aware that Rastafarian is a religion, unless if that person was in the urban areas, then he will understand. I remember in Alexander, down there they used their flags, old men and women with their children, smoking dagga, dancing and praising their god. Isn't they knowing Rastafarian for singing. Even the principal himself, he is not aware, that it is a religion. even the principal himself, is not aware that it is a religion. But they think that the other learners after they see this one, they will start to wear their own things.

Because they don't see it as something related to religion.

Yaah, no they are still far from understanding.

Yaah, what is needed is religious tolerance, promotion of tolerance, and understanding amongst learners, teachers, and parents in the communities. Religious education that there should not be discrimination in terms of religion.

Learners of different religions are not there. Religions when we say different religions, pastors and prophets, evangelist must be accepted. even traditional healers.

When it comes to "Malopo", for example, in the past, these were traditional healers whom we know but they were not visible by attire, you don't know how he was trained, and would not do anything exceptional in public. but now came this one called 'Sangomas'. These ones do not hide.

Even in malls you see them with their attires (Flags/Doek). means that if they were churches, we would refer to them as denominations. they have sections or they have types. Sangomas do their things in public but old traditional healers do their things in secret and they do not require attention. They protect initiation schools. These ones I do not know what they are famous for. one I am talking about is when we took outside tour.! We buy them small food package (Take away).

We do not allow learners requesting to act against our uniform, for example we cannot allow a learner wearing a doek for Sangomas. Red doek for Sangomas.

Yes! we spoke about it and then it was a crisis. then another SGB lady brought another idea.

That you can tell the ancestors that the learner will wear those clothing after school, then it is acceptable to ancestors. These days, they are many.

Motho 1

When it comes to the issue of accommodation and concession, Motho 1's experience is that there is a different understanding amongst the teachers and that it is dependent on individual teachers, thought, and belief and in some cases, they do not rely on the collective decision on the policy, but it is a spontaneous reaction, and that sometimes teachers are reactive to learners behaviours, especially in secondary schools, however the same can be said for primary school teachers as well. The ill-treatment of Rastafarians, as Motho 1 narrates, does not happen because there is a deliberate stance to segregate or oppress but that it is due to a lack of knowledge on the side of society, and unfortunately, even some principals are not educated enough to recognise Rastafarian culture or religion or to classify it the same way other religions are recognised.

Eh! Sometimes issues are not of minority religions alone that contradicts normal school arrangements, the very majority sometimes go against normal school calendar. We are experiencing every year many students both boys and girls going to initiation schools. The school calendar is scheduled in a way that they can go for three weeks and come back. Which means in a normal situation there is already accommodation for them, however every year some students from different initiation school would pitch to the school late. Against the entire school population, they will come back days late sometimes a full week because of some complications on individual student or sometimes to the entire initiation school. As a school we have adopted the habit of accommodating them. When they come late, they find that we have already covered too much work or have even issued activities, we allow them to attend classes after normal school hours to bring the on par. We also allow them to write tests or assignment.

We only require that children should have a short, combed hair, long hairs are not welcomed, but if it is as a result of rituals for mourning, we do not interfere with that because we all know about it, however because they are children not adults, normally it would be for one week. But still it must be combed. We also allow mourning tag on their shoulders on top of their uniform.

Motho 3

At schools, some educators still believe that their religions are more important than other religions; however, the lack of some religions to come out in public to perform their practices leaves no other alternatives but to fill the vacuum. Some religious authorities have absolute powers, so it becomes difficult for their constituencies to participate effectively in a multi-religious environment. Furthermore, the issue of peer pressure, which the National policy on religion and education sought to avoid when it suggested that instead of some minor religions hibernating in fear of the domination by the majority religions, in some schools, as experienced by Motho 4 seems to be the case. Some learners are following the Christian religion, which is overwhelming other religions in terms of being active, outspoken and evangelism.

Eeh, in our school, the once that are the minorities are Mazalwane. What can I call them?

But even when they are minority, the school all of them, when they have problems they come to us as bazalwane, me too I am mzalwane. Yes, if they have problem even the other affiliations come to us, we are only three. The Zalwanes.

If somebody have a problem, they ask for prayer, and we are willing to help them. [With happy radiant face] They dominate. We have briefing every day in our school and every day in the morning, they want us a the Bazalwane to pray for them. Let's call them evangelicals. 'Eh! Sometimes issues are not of minority religions alone that contradicts normal school arrangements, the very majority sometimes go against normal school calendar. We are experiencing every year many students both boys and girls going to initiation schools. The school calendar is scheduled in a way that they can go for three weeks and come back. Which means in a normal situation there is already accommodation for them, however every year some students from different initiation school would pitch to the school late. Against the entire school population, they will come back days late sometimes a full week because of some complications on individual student or sometimes to the entire initiation school. As a school we have adopted the habit of accommodating them. when they come late, they find that we have already covered too much work or have even issued activities, we allow them to attend classes after normal school hours to bring them on par. We also allow them to write tests or assignment.

Haai! But I don't think so, I think, I don't think our department will accept them, because the principal can accept them, but they must take them to head office, district in protocol, ne? So, I don't think they will accept that. I don't think so because I didn't see even one. I didn't hear it. But sometimes I have something to tell you, because sometimes other educators take three to four months. They say they are going to train for traditional. To be traditional healers there. I think they come with something for proof. I think so because they take three to four months. Hey! I don't think so, three to four months. Eeh, eeh, I don't think so. I think they must pay them because they will bring something.

Motho 4

African culture and religions are given accommodation and given concessions; however, the issue of sick notes from traditional healers or doctors just like it was seen to be a problem as experienced by Motho 1; even in the experiences of Motho 4, the schools are doubtful and do not want to take an unfamiliar stance; as a result, the members of the African traditional religion especially teachers are being subjected to leave without pay or rejection of such leaves.

No [Pause] I didn't come across with that issue. Yaah! that learner sometimes even when you are busy in class during the lessons, she will have difficulty breathing. Other learners knew how they handle with that problem. They will open her bag and take the snuff then say 'hee.. hee.. hee...', clapping the hands. And then we allowed them to go outside, then they remain until they have finished that activity. After that activity they will come back to the class.

We were familiar with that child.

Yes, I am teaching here in [Name of school mentioned] Other child came to school with some hair, and they said its traditional. I just saw another lady in a [school around] from high school, but it is not my school. Yes, but I saw her. We were there one day for celebration, farewell celebration. I saw the lady going up and down on uniform and the hair was dread logged. Yes, it is their child, she is attending fully.

Motho 4

In classrooms, the experience is that teachers are accommodative and understand the different cultures, especially diverse African cultures and unlike in the past when they used to refer to them as uncivilised, backwardness, demons etc., they are accepted, recognised even by the Bazalwane group of Christians which in a normal situation in their services they may not get the same treatment but in the public school, that is not the case. It is the constitution of South Africa that supercedes every individual belief, thought and judgement.

Aah, that one? now the learners are eating soup and cabbage, milk and cabbage. the ones who do not eat milk they cook cabbage for them the ones who do not eat cabbage they cook soup for them.

Because this one it will segregate. We think other learners will segregate him or her. You see, the children have problems, we as the educators we do not have problems because the teachers, they are wearing the badges when they come to school. The problem, if they are going to wear badge it means she is going to wear a 'doek' or even a hat. So, they are still young they want to look better with their hairs. They think wearing a badge, I am going to wear a 'doek'? No! and that they don't want. [Pause] because the adults, the teachers they wear the badges and there is no problem. Even females and males. It is not the school; it is not school because even teachers they wear them. Yes, because their parents when they come to school for celebrations or the meetings, they wear them freely so.

No, no one can punish them. In most cases no one will refuse to participate because they enjoy. Yes, they enjoy. Even the teachers that are not evangelicals they enjoy the morning devotions.

You see with teachers; it is not like that. There are people who know the Bible and they enjoy it. Like in other churches those educators do not enjoy reading the Bible but will enjoy the songs of the evangelicals. They will come in the morning and say "Sing. The love of Jesus is." Thereafter they will say "Another chorus please." Thereafter "lets pray"

Yes, we allow them, that is why we allow them to take the drums, during some periods and sing outside. it is their language.

We don't have, most of our religions are ZCC, Apostolic and those ones when they group themselves as Christians, they will enjoy that one of the evangelists. They can't say "Re nale Modisa" [slowly], you know this one is for...[PROUDLY]But they won't sing it. They will try to sing the song of evangelists. they enjoy them. They can't, and no one is refusing them.

Never. Aai, No. no objection. do not have that conflict. didn't. They hide them.

No one can say they must hide, but I think they hide inside them.

Yes, they have kotana.

No, and if they have left it around, I just take them and put them very well.

Yes, and as the learners are doing wrong things, I can quote from the bible to say, "Exodus 20 says do not steal.", do not do this and that, but parents didn't.

Motho 4

School nutrition also accommodates different religious beliefs as some types of food, especially pork, which most ZCC members and Apostolic groups do not eat, are avoided, even their products like Polonies, etc.

No, we do not have such learners in our school, but parents in the community are there but learners at school are not there. No Rastafarian.

Yaah, some of the teachers are there.

Motho 5

Other groups of religions are not given the due respect that is afforded to Christianity. That is evident when moth 5 answered the question of their availability. His choice of words is clear in his initial response that they would be bullied if they were there. The word 'such learners' depicts arrogance.

Because they are attending a morning devotion. Yes, and in the subjects that they are teaching there is part of religion in that subject. Life skill, or life orientation. In the morning devotion we are using Christianity [pause], because they are going to read the Bible. They are singing hymns and choruses as well. After that they pray. 'Our father'.

No, it is accommodated, because when we have a morning devotion all the learners are attending, we accommodate them, we do not suppress them. We do not tell them to go out because they are following African traditional religion. They are coming together as Christians, and they are going to pray together there. [quickly]They sing the Christian songs, and the teacher is going to read the Bible, they are going to listen, after that we pray and sing again. We do not take them out.

Motho 5

Further probing showed that students who do not belong to Christianity were there, even though their presents were denied. The important issue was how they get treated regarding accommodation and concessions.

It is just like that. It is the same issue. Even when they remain there as Christians but in their hearts, they know they are following traditional. So, we have no choice, we cannot separate them. They are just there; they are following the rules of the school. They are attending the morning devotion even though according to their own belief they are following traditional. They are going to be there. Okay, the point is that this learner is still young too. They are still afraid of saying that. Even if they have the idea of saying that they feel shy and then just pretend to be Christians, but really, they are just going there as a morning briefing but in the heart, they know that they are following African traditional religion. Their parents are not attending church.

We should because the policy says, we must not suppress anyone. So, we should give that learner a chance. The school policy and the constitution of South Africa is saying that. Because when we draw the school policy, we put the constitution of South Africa of the country next to us here. you cannot draw the policy without referring to the constitution of South Africa of our country. Because the policy is allowing them to do so.

Motho 5

While the previous response points to a misunderstanding of the term ‘accommodation’ as used in the NPREG what is interesting is that the learners are not allowed to choose.

No, of course, yes, the children, they don't have knowledge that they have the right to say that. But the fact is that the children have the rights, and the parents have responsibility to the learners of the school irrespective of the...

They know nothing in terms of the rights of the children.

Yes, they know, but some of them do not know their responsibilities. They do not know the rights of the children before they sent them to the school. They just push them to come to the schools. Yes, and they forget the rights of the learners.

Err, most of them even if they are baptised, they were baptised without their knowledge of what was happening. It is only their parents who know that. And actually, their parents just suppress them. Because they have baptised them without giving them enough knowledge. That is why when they are grown up they decide and they change. Yaah, when they enter secondary phase, that is where you see that even when the parent is a priest, you will see them starting to smoke. They start to ask what is happening here, they think their parents forced them to follow their religious observances. The type of morning devotion in most cases is Christianity.

Motho 5

The students in the school where Motho 5 is teaching (unlike teachers or their parents, who are frequently asked if they do not get offended when prayer is conducted in a certain way) are taken advantage of because they do not have the knowledge that they may decide not to attend, so attendance which according to the National Policy on Religion and Education should be free and voluntarily is not practised. The very teachers that should educate the learners about that right use it to their advantage.

No, it is just accommodating the three. I do not believe any teacher will say "All must kneel down, like that." It will never happen, that all learners should kneel down. No, it never happened, it will never happen.

Because it means that we are going to follow one particular type of a church. when you are forcing them to kneel down. And if you do that you are infringing on the rights of other people, and the rest of other churches there. Then it will be unfair to the other members of other churches which are there. You see when we say, 'let's pray', we cannot force that all should close their eyes. When you just say let's pray, it depends on you as a member whether you stand up or you kneel down. We can use our father, but you can silently pray according to your own choice. You just say let's pray. It does not say you are forced to pray our father. They are bound by their rights, but we are bound by the school policy, that we go to assembly then we go to devotion, then we are going to pray to the learners and the people there.

Motho 5

Some practices by other denominations like ZCC are not acceptable even in Christianity. What is acceptable in the school environment is only the practices teachers regard as formal. That which they grew in at their schools during the supremacy of Dutch Reformed Churches (DRC).

In the school where Motho 5 taught, it is even difficult for teachers from other religions as the mere fact that they got employed in that school automatically means their religious rights as enshrined in the constitution of South Africa, affirmed in the South African Schools Act and the National Policy on Religion and Education, are suspended. Moreover, it looks like the school's code of conduct is the constitution of South Africa itself and even superior to the one of South Africa, which to most citizens is the supreme law.

[With a loud pitch and angry face] No! Teachers have the platform to follow, they know their rights and they know the policy.

It is binding them, just like I have said. The SGB of the school have drafted the policy and they send it to the parents to adopt it. They have drafted their own policy there. You as a teacher, you have

to follow the policy of a particular school because you are working there. You can't just tell them "I am a Rastafarian I cannot do this. Because this is a school, and it has its own policy. You are in a particular school yard then you have to follow the rules which are there. The mission of the school there, the statement of the school there. They drafted their own policy there. You as a teacher once you come there you are going to follow all of them which is there in the school. You cannot just come with your own perceptions of religious observances.

Although, although, teachers have the rights. Even when they have the rights to religion according to the constitution of South Africa, in this situation they are bound by the policy of the school. And once the SGB of the school form this policy of the school they are going to follow this Constitution. Because The constitution of South Africa allows everybody. No, in one way or another if you are going to follow the rules of the particular school, and the rules were drafted according to the constitution of South Africa. But you have no choice to do what you like in that particular school. You can't say Ok, I am a Rastafarian and then you mislead them in the morning devotion.

Yaah, its misleading. We are trying to accommodate but in a real sense we cannot accommodate them all. All of them were suppressed but we are not violent.

Motho 5

Motho 5, emotionally does not agree with the NPRE where it gives other religions like rastafarian the equitable accomodation in observances. The claim of MOtho 5 is that when the parents are majority Christians , no other religion should be afforded opportunity in the form of observance. He says that should happen against the conscience of the teacher who have rastafarian beliefs or any other belief.

Traditional like (Mathasana). Praying ancestral worship is minority. Learners are falling in classrooms saying they speak with ancestral worship 'Badimo'. When we call parents, they will say the person is called by ancestors. We deal with them by calling their parents. Parents will narrate all stories related to ancestors. After they take learners then tomorrow, they come back.

Then the children are accepted and accommodated as the parents have apologized as the parents that we are still going to do 1,2,3 we shall come back after two or three days.

We cannot expel this learner we respect their culture. We deal with any practice that go against the policy by telling parents that whatever is happening that is against the us try to inform us. If the learner tells us like that, we check the admission book, phone the numbers of the parents and call them to come, and we question them "why they did not inform us about this. Parents should come and communicate with the principal and the principal will tell us about him or her.

They are there in the school. The policy is allowing that you can't 'expel, chase, or suspend. Even The constitution of South Africa allows that. There is example of that. Other learners (male) are wearing a hat because maybe they did something more traditional. Their parents reported that, and we allow that, because, because of the information from parents. Because of illness or other purpose. As long as they have reported. It is al-owed by the constitution of South Africa.

Motho 5

In the same way, other previous participants were accommodative to the learners who may contravene school policies because of their cultural and traditional religious beliefs and practices. The experience of Motho 5 in his school is that those cultures are known through communications and arrangements with parents, both accommodation and concession. The issue here seems to be that they are not competing for a platform with the dominant religion.

Only Christianity is used for morning devotion. We Never had a situation of teachers requesting for leave after treated by African traditional healers. I Have no history of other religious members coming with religious wrist band, badge etc. Every teacher on itinerary would always read the Bible and sing Christian song and have Christian prayer in the morning devotion probably because there was no alternative religion to bring alternative devotion. The type of prayer is anything that anyone can pray, sometimes a general prayer like 'I am still young, purify my heart. Let no one enter except Jesus only. Amen'. We used this prayer at primary school, and we sometime use it at secondary school.

Motho 6

In the school where Motho 6 had taught, ATR and cultures are accommodated to a certain degree, but anything that points to Rastafarian religion is crushed from the onset to guarantee a one-religion school. Like in the previous participant's schools, the reaction against Rastafarian culture is spontaneous, and room for discussion does not exist. Extreme force is used to crush any desire for the Rastafarian religion, even for future aspirants. On a different note, traditional practices like Koma (initiation school) are accommodated. The schools are discussing how to give them accommodations when they miss assessments. While the learner could not continue their studies because of this religious prejudice, the teacher remembers it as something good to laugh at. Moreover, to him, it was a good story to tell.

There was no minority religion but before we were encouraged during meetings that we should speed up our tuition and activities so that when initiation schools begin, we do not disadvantage the learners. At school it was only ZCC members putting on badges to identify their religions. Others, you could only hear them in morning briefing that they are Bazalwane by their preaching. Some of us who could not preach we would just read the Bible and ask students to pray 'I am still young' There were no children requesting to make their hair in a style that is contrary to the school rules. All children were towing the line. No one would dare say that.'

I remember one grade ten learner who after registering showed to be a Rastafarian with dread logs, and red, green, and yellow necklaces and was told to go home. (Laughing). He was expelled from school. Though he sworn that we shall meet him, he never did anything, and he never came back to school.

[Correct it] No, he came into the classroom, he was therefore found in the classroom. Then he was found with those dread logs, then he was send back to where he was coming from. "You are destroying our learners, go back you bloody fool!"

[Laughs] It seems so. He said he was coming from 'Makgane' It can be fifteen kilometres.

No, it looked like he had been chased away from one school to another before he came to ours. he was doing the same thing. I say since I saw him then.

No, that is why it is still in my memory.

Isn't I was there? we came into the staffroom; he was told like that. "Hey, this nonsense is not acceptable?" Then he explained that, that is his religion, then he was told to leave. "You are not going to bring your attitudes here!" [Laughs]

14:18-14:19

The policy was harsh. But it was mainly for children as teachers were only allowed to wear respectfully without being specific and they have no uniform. Because of the harsh policy, all learners would always behave. Learners do not talk about their religion. We were not allowed but you could see by badge that they are ZCC.

Motho 6

Motho 6 proudly gives example of a student who tried to attend the school wearing the badge with the green, yellow and red of rstaffarian and had dreadlogs and was expelled from school on his first day in the classroom, without any disciplinary hearing or warning.

Normally children that were absent from school, we accept report from the parents (verbal). We do not necessarily need proof of medical certificate, so it is difficult to state if they go to traditional healers or medical. If the parent report to the class teacher, it was sufficient. Regarding teachers, normally they ask permission from the principal, and it is confidential, I cannot be sure if they brought leave form with traditional healer's attachments or not. None of my friends ever reported that he missed school because he went to perform rituals to appease ancestors, as that is not made public. In all gatherings it was Christianity that was accepted.

Motho 6

On the issues related to sick leave related to African traditional religion or cultural sicknesses Motho 6 reasons that he did not have any experience of that because those rituals are sacred, they are not something to share with a friend.

African traditional religion and Christianity.

Motho 6 is recognising only the African traditional religion, and Christianity that they exist amongst teachers and students.

During parents meeting I am the one that is a victim, as they just pick me that I must pray. Praying is not part of my religion; we do not close the eyes. I am expected to pray, while my religion does not allow me to pray and to sing their religious songs, we have our own songs. Our fellow member's learners from Jehovah witness are also finding it difficult from teachers during life skill as they are demanded to draw the Flag. And that is against Jehovah witness religion to salute or worship a

flag even to draw it. Even in circuit the chairperson chooses me to pray and that is against my belief. They think I am part of their religion.

Motho 7

In the school where Motho 7 has taught for many years and is now the principal, she is a member of Jehovah's witness, even though she is the victim, but in this regard, the same problem Rastafarian seems to be inadequate information or lack of knowledge on religious practices. It is mistaken that every person reading the Bible has similar practices and beliefs. However, the lack of knowledge leaves painful scars which are long-lasting.

They usually wear them inside. No! teachers wear them out, but I can see that teachers are also not comfortable. I saw one educator, but she has left, she came wearing it at school. I do not know what makes them not to wear them. I know only one male that consistently wear badge. But women sometimes. It is not easy to see 'Kotana'.

Yaah, I think so. Something like a cross? I saw it on learners. I thought they bought it from the streets. I never thought is from the church. They do something like that. I was not aware. On the beads? Oh, I just thought they bought it on the streets.

Motho 7

Other ZCC members are scared to wear their badge, which is regarded as important for protection. Nevertheless, the school where motho 7 works do not forbid any religious attire. Even badges, the cross together with rosary are visible amongst the learners and teachers.

Others use ash, others clap hands and some use snuff. They use snuff to communicate to him or her.

I only saw the parent. I told myself I want to see who that learner is, I forgot. I think so. I think he is still there and always when the parents came the child is not there. [Laughs] She bring papers. There was one using that. Yaah, just like any other learner.

Motho 7

Traditional practices like using snuff to resuscitate unconscious Sangomas are not forbidden. This means anything which does not impact learning and teaching, but which tolerates diverse religions is allowed, deliberately, by the principal. However, the same justice she gives others is not afforded to her, and the desire to at least understand her religion is not there among the parents and colleagues.

Yes, I had two. That is where it becomes a problem. I know the circuit refused to give him a leave pending a medical certificate from a doctor. I do not remember. 14 days. It was not exactly fourteen days because I remember somebody told him that before fourteen days that he will be expelling himself from work. And actually, that one was not training as a Sangoma, he told me so. He was doing the school thing at UNISA. He knew that the doctor will not give him a sick leave. He went to a Sangoma to give him a sick note.

He was not sick. he was not on leave because of religion or what, what. Even now that is the problem, he just disappears. He does not want to follow procedures.

Motho 8

The issue of sick leave from traditional doctors or healers came up again as a problem: teachers who do not know how to accommodate or give them concessions without breaking the rules. The issues raised by Motho 1 and Motho 4 on the non-registration of traditional healers in a professional body became a reality as another teacher who never went to a traditional healer did forgery to get leave for studies.

No, if they are there, they did not reveal themselves. But Christianity is the one dominating. Teachers are Christians. Hundred per cent Christian's. They are Christians of different affiliations or different denominations

Motho 8

Motho 8 recognises the existence of christianity and reject the existence of other religions at his school.

It says learners mustn't do the stylish hair.

Boys do not wear earrings. For boys' and girls' hair piece is not allowed. Even cutex for boys and girls. awe don't allow cutex. No, they must put on uniform. we don't allow them to put on their badge. It is not going to be possible because the badge goes together with a doek or a hat, and in our school, we do not allow a doek. Even beads are not allowed.

[Angrily and with higher pitch] If children may come with those things. Wrist bands and haircuts etc. Their parents must come and explain. But I never came across that. I cannot be against that because it would be their culture. And their parents will come and explain. Like I said their parents used to take them to the 'Sangomas' and that. But when they come back, they do not come wearing anything.' But sometimes a parent may say: "Don't be surprised the child will come after two weeks, we are taking her or him somewhere. We cannot be against that. We allow them. The child may just come back. Then you accept that that is a child, he is part of you, and we cannot discriminate against that poor child.

Motho 8

The school code of conduct forbids some religions from identifying themselves, as the hairstyle code will automatically eliminate the existence of the Rastafarians, whose religion

is hinged on dread logs. My interpretation from the facial anger and the pitch was that if a student would take chances to come with any religious symbol of another church, the student would not be welcomed and that the treatment of harshness would followed. That to me also was giving an interpretation that students do not just hide their religious identity but are protecting themselves from intimidation.

Malopo must not come and do their dancing and Malopo are not going to assembly. They won't go, only Christians go to assembly and pray. Malopo cannot go to assembly.

Motho 8

This principal says under no circumstance should a traditional religion's Malopo ever try to share the stage during observance with Christianity as Christianity is the only authorised religion at school. This hatred of this religion can be understood well when the words 'must not', 'they won't' and 'only' and 'cannot' in only two sentences. These narrative devices, combined with the pitch, tells that it is not by mistake that some religions are not revealing themselves. It is not clear how the learner will be treated if, by mistake, he may try to emerge on the podium at the assembly. However, the previous statement said the parent must come and explain.

There is one even now with a bead /rope on the head. Just she did not come to school because they finished writing exams. The parent of the same learner also requested that she must not dance during creative art dancing.

It is verbal, the learner just came to report that her parent say she must not take part in dancing during creative art dancing, and I did not ask why, I just accepted.

Those who practice African Traditional Religion need Christianity, because in certain circumstances even a family which has got Sangomas and even when there is no one in that family that attend the church, when they have a wedding or a funeral they will go and request the assistance of a pastor to come and be there. There is no collision between African traditional religion in our area. I have seen that in many instances in our area. They coexist. For an example there is kgoshi and he is a member of ZCC, Roman Catholic or Dutch reformed but he will take boys to the mountain for initiations...

Motho 9

In Motho 9 school, ATR, even those who have Malopo (Ancestral spirits), are accommodated and given concession through parents, but not in a demining way like where Motho 8 works. The common factor, however, is that just like previous participants, African traditional religion dares not compete for the pulpit or space with Christianity as long as the religious

observance is left for the latter. In the experience of motho 9. African traditional believers also do not want to find themselves at odds with the members of Christian religion because, at one time or the other, they will be at the mercy of the Christian believers to perform certain important rituals for them. Hence, in most schools, this religion is simply shifted to the role of culture. Maybe even when Motho 8 arrogantly said they could not come closer to share with the Christians, she means that.

'Koma' usually go on winter holidays but when they come and its late, they have lessons we arrange extra lessons to cover lost activities.

One of the contents of the policy, it talks about the issue of morning assembly. We preach Christianity in the morning assembly. We read the Bible to the learners, and the bible is read by teachers on rotational basis.

We sing songs, thereafter the teacher for that day will read the Bible and explain, thereafter we pray, we sing another song then we disperse to our various classes.

Hymns and choruses. just I have said, the dominant religion is Christianity.

Aah! we do not give African Traditional Religion a slot.

They have never, they have never done that. It is just that when we have a learner which is experiencing some spirits, we do not have problem with that.

When someone has some spirit or is attacked by some spirits, we do not have problems with that, we cater for that learner. We cannot say "go away because the school is predominantly Christian". We take that learner to the office until such time when the learner can continue with his or her studies, but we also inform the parents. Other parents they inform us about their child that he is having a problem and that when that happens, they do one, two or three. And we do as given information by the parent.

Others we discover them ourselves then we inform parents. Others you may find that the parents were not aware. Other parents were aware, but they did not think that it is important to tell the school, but we cater for them.

Motho 10

Even in the school taught by Motho 10, there is accommodation and concessions on the only religion called the African traditional religion. Christianity, therefore, has a monopoly.

Our culture is to have natural hair. Even learners because of practicing to be Sangomas request through the parent to allow them to have dread logs(leetse), we allow it.

Usually circumcision school (Koma) is taking place during winter when we have closed for holidays, but we usually have catch up lessons for those who lost lessons. We usually make arrangements with their subject teachers to come and do some catch ups in the afternoon or in the morning. But we make arrangements with the learners. But mostly students at form 1(Grade 8) and form 2(Grade 9), already have gone through 'Koma'. And we do not have winter school for them.

Motho 11

At Motho 11's school, they give traditional culture both accommodation and concession; however, all are not equitable accommodations as required by the NPRE, but it seems that there is harmony between the two religions and their cultures. Nevertheless, that space reserved for Christianity as the only religion that can conduct religious observance in the morning is still unshaken.

We usually ask teachers to ask the traditional healers to write them a note. They do have associations. If they have letterhead, they just write that so and so was not feeling well. He was under my care from this period to this period and he was suffering from 1,2,3. then we attach it on the sick leave form then it is fine.

Isn't that our government is recognising our tradition. I am a pastor who is doing totally different things to what is done by traditional healers, but I know that it is government that say they must write a note.

We stick to the constitution of South Africa. The constitution of South Africa is the master of everything in the country. Whatever we do must not be contrary to the constitution of South Africa. since the constitution of South Africa of our country accommodates and recognises all the religion of our country, here in our school we accommodate all religions. No religions should be undermined, especially when they are more than one.

Even in our assembly we ask if there is anyone who does not feel comfortable. If you are there, we want to release you. Even in our different department in our government, they pray. It is only in our national government where they sing national anthem or a moment of silence, but other departments they do pray. But should there be any persons who get offended we accommodate them. We do not force.

Yes. we just pray.

We do not have problem, with that. Our chairperson is a member of the ZCC and usually I ask him to say prayer for us, and he never say let us kneel down and pray. When we are sited, he will say let us stand up, fold our arms, and pray. I do not know if he is accommodating other denominations, but he never said "the Bible says we must all kneel down.

Motho 11

On the issue of sick leave as a result of cultural or traditional related illnesses, which require them to be treated at the healer's house or at home without interruptions, the school where Motho 11 is a principal, the teachers' sick leave and the sick note are given the same status as those of medical practitioners.

Our government gives us some menu. It is true that some learners do not eat some food. We do not have pork. We do not have meat at all, only fish.

Motho 11

Regarding food at school, the government decides on the menu, and as mentioned previously by Motho 1 and Motho 4, the menu accommodates all different cultures and religions. There is no meat, only soup and milk and some vegetables.

A theme on 'How are learners belonging to religious minorities being treated at schools?' is that in most schools Christianity is the dominant religion in terms of popularity and that, that is a reflection from the communities they schools are serving. Therefore given that scenario, Christianity is automatically the dominant in observances and in morning devotions, however the African traditional religion which is mostly regarded as culture not religion by the school community is not allowed to lead any observances. When the members of African tradition have spiritual problems they are given accomodation and respected to perform their observances or rituals both at school and to complete them at home where there is a need. Other minority religions like Rastafarians are not accepted as they do not have representation even in the community and for that reason they are mostly mistreated. The treatment can be suspension and expulsion which are coupled in some instances to scorning the religion even in the mids of other learners or teachers. The other minority religion which its treatment is unfair is the JWS, the treatment of JWS is the result of the society not understanding the religion well, its beliefs, and practices. There is an assumption amongs the members of the schools that since JWS is a christian religion, then it does everything fundamental to most christian religions like celebrating, Christmas, praying in public or singing trhe Christian songs which are contrary to this religion, therefore the treatment unlike that of rastafarian is not based on stigma or hatred or deminishing but is based on lack of information. Howerver it is important to acknowledge that the members of JWS feel humiliated when their children are compeled to draw the flag of the country or to sing a national anthem which is part of what is forbidden in their religion which most members of the schools are not aware of.

4.4.2. Why do the principals and SGB choose a particular religion in a multi-religious school?

Minority groups are not visible. you just said the only different religion is African Religion

For twenty years you still know the very same churches that you know. and there is no other religion, no Hindu nothing. because there is nobody coming here. at least it is the people from here that are moving out.

Motho 1

Motho 1 rejects the existence of other religions at his school.

[Reads] Number one, 'The inclusion of all religions and denomination. Christian principles be applied without discriminating other religions. No religion should be forced on any learner, educator, or parent. Any parent, educator or learner who feels that the above are not followed, have the right to lodge a complaint'.

For twenty years you still know the very same churches that you know. and there is no other religion, no Hindu nothing. because there is nobody coming here. at least it is the people from here that are moving out.

Motho 1

Motho 1 reasons that because the schools in his surrounding are predominantly rural therefore there is no different religions. The community is still the same ethnic group for many years and that since there are no new ethnic groups or racial groups changing the demographic of the villages, even religion does not change.

My interpretations to this reasoning is that all over the villages even where he is residing there are lot of both Indian nationals and some owners of spaza shops who are of arabic origin others are from north african countries who are having businesses. Some have wives and children. The demographic has changed even when this foreign nationals do not own houses but stays as tenants.

Other teachers and learners believe in traditional culture, and most are Christians.

There is only traditional culture and religion together with Christian religion and culture?

Christianity and traditional. There is no Rastafarian, no Islam, no Hindu?

Motho 1

Here he emphasizes that there are no other religions at school.

We only have one religion, and the religion is Christianity because even when some learners are practicing their culture, they refer to themselves as Christians and they read the Holy Bible and pray to God. We do not have Islam or Hindu.

Even those belonging to other religions like African religion, still refer to themselves as Christians. Some of the things like sprinkling of water as a method of cleansing and or praying using snuff or African beer, they are not done in public, they are like rituals, they are being performed at certain places or certain times. Just like baptism and other sacraments, are done in private spaces by the denominations or churches. In a public space we do not pursue our difference but what brings us together. One may not even notice that we have different practices. What makes it easier is that even in our families you may find that we have different denominations where some of our siblings belong to a different denomination, hence we accept.

Motho 3

MOTHO 3 does not know of other religion at school, other than Christianity.

Most of our religions are ZCC, Apostolic and those ones when they cluster themselves as Christians.

Motho 4

He adds to say there are different denominations, but they are still Christians. My undersatding is that he says though they have different forms of worship or observances, they still refer to themselves as christians and do not require separate observances.

In addition to Bazalwane, there are ZCC, there are Apostolic, there are IPHC and there are African traditional religion?

Motho 4

MOTHO 4 He adds to say there are different denominations, but they are still Christians. My undersatding is that he says though they have different forms of worship or observances, they still refer to themselves as christians and do not require separate observances.

There is African traditional religion and Christianity. The same, the same for primary and secondary schools, all years.

It was on traditional to comply with Christian on morning devotions. That in morning devotions we read the Bible and sing songs. Traditional religion and culture will be accommodated through concession.

Motho 5

Motho 5 like the other participants is confirming the absents of other religions at school and goes further to state that instead of African traditional religion having a different observance, members should just comply not compete with the decision of the parents and allow the bible to be the only source of inspiration and that only christian songs will be accepted.

Yes, the school have learners and teachers from different religions. I do not know how you demarcate them. How? The ZCC, different Bazalwane with different religions. [Pause] And also me. Jehovah's witness. Masangoma. How do you call them? Islam.

Motho 6

Motho seven has the understanding that though there are different denominations that refer themselves as christian religion, even when she is not that sure on some doctrinal difference, that they have different names suggest that they are different religions. As she articulates

even her own organisation, the JWS is a christian organisation with far different doctrines to other denomination, therefore it should not be clustered with them. That to Motho 7 would allow it to be given an opportunity to have an observance in an equitable way. My interpretation to her opinion is that even some African Indigenous Churches were supposed to be allowed or they should accept to be a different religion to practice their religion effectively. Motho 7 also regard the Sangomas or the practice of the sangomas which is attached to African culture as a religion, which is a contradiction to the previous participants.

In our school we do not have a morning devotion. When we gather on Mondays and towards the end of the week, we do not gather to pray but to disseminate information on what is going to happen this week. We also assemble when we have visitors like police to give students some civic lessons or the health officials to communicate on diseases, like this one, 'the Covid 19'

Motho 7

The school where Motho 7 is a principal, decided on no religious devotion in the morning and no prayer because she is a Jehovah's witness, do not believe in public prayer, even when she can list the following religions and denominations at her school. This shows that the religious affiliation of the principal has effect or contribution on how the decision on the format of religious observance should take, not necessarily the religious representation.

If other religions are there they have not revealed themselves. Teachers are Christian. 100% per cent Christian's. Yes, they are Christians of different affiliations or different denominations. No, Only Christians.

Teachers are Christians.

[Err] Yes, Churches. ZCC, IPHC [Pause]The others from different denominations? [Pause]Have never seen other religions. There might be some who are practicing traditional religions. [Pause]To me Christianity is not a religion but a way of life. Some are practicing African traditional religion and Christianity at the same time, so you will never know. From the look of things. From the way I see, you can say this one is on the fence 'Is neither a Christian nor a traditionalist.' Sometimes it confuses me as to where this person belongs, because he will say something but next time, he will say something contrary to what he or she indicated before.

Yes, most are Christians, but others are sort of cultural, they use their tradition. Before Covid, Every day, short sermon, and prayer. A Christian devotion?

No parent had complained about indoctrination. The policy is saying we are predominantly Christian.

Motho 8

Motho 8 also suggest that other members of the schools are belonging to religion but does not accept that Christianity itself is a religion, but a way of life. **Motho 8** have different perspective on what is a religion and what is not. But because the matter was on the implementation of the National policy on religion and education, and how he percieve the in terms of implementation, he agreed that he may accept to refere to christianity as a religion. But earlier he mentioned that all students and learners are Christians. The statements given by **motho 8** have lot of contradictions.

This year I just have one student who came with dreads, and when I asked him “why” then he said he is a Rastafarian.

One of the contents of the policy, it talks about the issue of morning assembly.

We preach Christianity in the morning assembly. We read the Bible to the learners, and the Bible is read by teachers on rotational basis. We sing songs, thereafter the teacher for that day will read the Bible and explain, thereafter we pray, we sing another song then we disperse to our various classes. hymns and choruses.

Just I have said, the dominant religion is Christianity. Aah! we do not give African traditional religion a slot.

No. Err, learners at my school, they do come from different cultures. The religion which is dominating is Christianity. There is no other religion. There is only one religion which is Christianity.

Motho 9

In the school where motho 9 is a principal the only religion that seems to emerge but he is not quite sure whether it is a religion or a fashion is rastafaria, it is only one the rest are christians hence the policy is that only christianity should be given slot for morning devotion, and that means reading of the bible, singig of songs and prayer. He also accept that African traditional religion is there but the policy does not allow that it be given a slot. My interpretation is that they are not doiung it with intention to harm, but that they do not regard it as being offended as it not regarded as a religion.

Yaah, that is Christianity, no one is getting offended when we say, ‘let’s pray’.

Motho 10

Motho 10 also sate that christianity is the only acceptable religion for observances and that other religious groups like different cultures for different ethnic groups do not feel offended as they are christians as well.

Eish! others do not believe in Christianity that much, they go to 'komeng', others do not go to 'komeng' but all of them the approach is one. For example, when someone's child is not feeling well, when parents come to school, they treat them in different ways. The culture is African culture with different practices at different times.

Yaah, we usually ask 'is there anyone getting offended when we pray?' then they say 'OK'. I think that is what is happening in the society, they usually ask pastors to come to officiate when they have funerals and weddings. They do not have traditional pastors. That is why they will never say let us go and call a traditional one, not even when they are doing it (cultural practice) they are doing it behind the public.

[Interference by visitor] 5:58

Yes, so, there is no one getting surprised when we say, 'let's stand up and pray'. From the onset we usually ask if there is anyone who does not feel comfortable with our morning setup, because if there was something like that they would just be allowed to stay in the classroom, and no one agreed. Given that they are all Christians.

Usually in all services we do not experience any sign of discomfort. And since we invite different pastors from different denominations, the ZCC use to come, Apostolic are also coming.

Yes, I give them equal opportunities, though the ZCC are a bit reserved. It is like they must first get permission from their leader above.

But others do come, then others would say 'Ok, but let me go and hear from the leaders first'.

We stick to the constitution of South Africa. The constitution of South Africa is the master of everything in the country. Whatever we do must not be contrary to the constitution of South Africa. since the constitution of South Africa of our country accommodates and recognises all the religion of our country, here in our school we accommodate all religions. No religions should be undermined, especially when they are more than one.

Even in our assembly we ask if there is anyone who does not feel comfortable. if you are there, we want to release you. Even in our different department in our government, they pray. It is only in our national government where they sing National anthem or a moment of silence, but other departments they do pray. But should there be any persons who get offended we accommodate them. We do not force.

the principal.

Motho 11

Motho 11 is vocal enough about the status of the african traditional religion in the communities. That it is a religion that is not contesting the christian religion, that is why it is not given a slot in observances. He reasons that when members of the african traditional religion are sick including traditional healers or when their children are sick they invite them as pastors. He says that African traditional religion is just a culture and that they and christians are officiating marriages for chiefs, kings, and they are the ones leading the

procession in funerals and weddings of both traditional healers and traditional leaders. He further says there is no traditional religion that demand to share observances with Christianity. Motho 11 also accept that parents have a duty to inform them when their children have traditional sickness and that the accommodate them including cultural activities which happen yearly like 'koma'. Student are accomodated and assisted to cover up on their lost syllabus and even the tests when others have already done them. He says he is a christian pastor but undertsnd that the constitution allows the religions to be respected and given equal treatment. This is the only participant who says he tried many times to invite the ATR members to share the observance but no one came forth. He says even the ZCC pastors when requested from the community to come and share the word with the students, the refuse due to the fact that they should first go and request from the Bishop. When it comes to different songs and the wearing of the badge by the zcc members he says 'Mpoho' is a sacred song and dance meant for a particular purpose and therefore it cannot be danced in public places like school. Motho 11 also reasons that the doek on the head which women wear as a symbol of them being members of the church is not forbidden by the school but it is difficult for women to wear it as there are many rules from the church (ZCC) which dictated how that doek should be worn.

The theme of this question above is that in a parents general meeting where decisions on school matter are decided, it is parents that prefere one religion for observances, which is Christianity. Other religions like African traditional religion are regarded as culture and the followers of this religion who also refere to themselves as Christians are happy for that. Even though there are different practices in Christianity and different of worship. The Christian religion as brought by missionaries and the Charismatic groups (Bazalwane), become the automatic form of worship as some other forms of worship, songs and dances from IAC are sacred and can only be practiced on certain venues not in public places. The SGB's and principals simply rubberstamp the choices of parents. But the there is also a theme that states that even where some principals are willing and are aware that they should accommodate those other religions even denominations, in AIC the red tapes from the bishops make it difficult for those religion to be given opportunities. African traditional religion is given enough respect and recognition but that it is dependend on Christianity for many services, make it to be silenced on school observances even when it still get benefits as most Christians are also attached to their culture.

4.4.3. What role does the provincial department play in ending religious inequality at schools?

We do not get training on religion policy. It is organised by the circuit and the school itself.

Actually, the school principal is the first one to train the SGB, thereafter I just don't know when, but it is almost a month or two then it will be the district via the circuit.

I don't think like that. Eeh, I think it is because finance is the core business of the school.

It is very sensitive, one mistake, you go home.

Motho 1

Motho one says that the department, through the circuits, used to give training on other school policies but not on religion policy. Most policies that are being conducted are on finances, not on the national policy on religion and education, hence monitoring and verification are not taking place.

I did not receive any training.

Motho 3

Motho 3 also do not remember receiving anything despite him having served the department for thirty three years.

I have not received anything, but I think others got something. As a CSI I do not know everything, but I think they are there. I did not get any training. I think the SGB's, because when they appointed the new SGB, they call them for training, then they will tell them everything about the school, and they will show them the policies, they will review, revise, and change where it is necessary.

I am not sure. I don't have more information concerning that. When I arrived there, they just put the file. The principal just put a file in front of him and he explained policy this one and this one, then he asked, "do you agree with these policies?"

I said "no problem, because I am still new at school, I think I will agree with those policies, I cannot be somehow without those policies"

Motho 4

Motho 4 does not remember government providing anything or training the about the National policy on religion and education. However she assumes that maybe the other teachers who are in certain position are being trained and supported.

I have seen part of that.

In The constitution of South Africa, some of the sections when I was doing my further studies, some of the sections of the constitution of South Africa talk about the religion. I have some books here that I can use. I am always referring to them. I can even bring them.

Yes, I can bring those books right now.

MOTHO 5

Motho 5 did not receive any training, he only saw a sentence of the NPRE in the elrc document. He was not trained he never experienced monitoring.

Nothing, no training.

Motho 6

Motho 6 also was not provided the NPRE and was not trained let alone the monitoring.

[Angrily] There is nothing like such.

No, I wish I can have it. There is nothing like such. I do not remember that: what I know is that when it comes to code of conduct or policies, it becomes a difficult time. Yes, I know the overrule law that everyone has the right to education and that everyone has the right to religion. That is what I know. That is why I am trying to accommodate all religions.

MOTHO 7

Motho 7 does not take it well, that he was not trained or provided the document ldespite him serving the department so well.

I am not sure if other teachers were given but when I was teaching somewhere around [a village] we were given ELRC file.

From SASA. As SGB we are using SASA. Their duties are written in SASA. But this part of religion? It may be there in SASA, but it is there in the files. Since they are used to giving us this and that.

But not the NPRE. I just know that they say there are different religions that is why I was saying most schools do not do these things of assembly. They are no longer using the Bible. You are reminding me of something. I was teaching somewhere in [a village]. The principal was not allowing us to read the Bible, saying that learners have different religions. I do not know. Oh, he was a Zionist. But he did not allow us to read the Bible in the assembly. We were conducting the assembly but not reading the Bible.

Motho 8

Motho 8 is just learning from other teachers,actually that there is accomodation of other religion she only learned from another principal in gauteng where she started teaching. Not from the policy and not from any training.

I never had any workshop on religion policy. I never received any training.

I think they followed the legislative framework. SASA, The constitution of South Africa, chapter 2 of the Bill of rights and SACE.

Motho 9

Motho 9 also assumes that for one to master the development of the school religion policy, the constitution is the source. That because this participant never heard that there is NPRE.

Aah, it was just a general one. At Jane Furse Comprehensive. It was official from the department. Around 2006.

We were sort of workshopped on many policies of the department. It was organised by the district for newly appointed principals. It was during the time when the district was one. we once had one district. we had workshops now and then. but since we had demarcation, our district was divided into two, [Eish] those workshops. Yaah, they are rare [pause] and I just assume, this is because this new district of ours..., because those who used to organise workshop, they remain in the South.

They assisted a lot, very useful because from time to time you go back to the document to refer to it to see what you are doing correctly and what are you doing wrongly? so that you can correct what you do wrongly.

MOTHO 10

Motho 10 once attended a training on NPRE but it was generic however it was useful, yet because of the government not doing monitoring and further training his school does not have the policy and the was because government does not take the policy serious. At no stage had government wanted to see the scvchool religion policy. Many disciplinary issue that where supposed to be solved based using the school policy are resolved using personal knowledge and sometimes that has inconsistency. At this school some female teachers want students to remove their hair cuts and but he is reasoning that because his son hasd this fashionable haircuts he cannot support them. that brings disciplinary problem as the teachers and principals do not have any policy to refere to. Even some students with dreadlogs are refered to him to discipline or to take harsher steps, and even when he notice that that is against the constitution there is no documrnyt tp point them which defends the rasdtafarian students. he remember the policy when such problems arise then after he forgets.

I have done management and leadership.

No, it is one of the modules that teach about governance, the principal must know about different policies. Financial policy, management policy, religious policy, quite many, more than ten. They are there in our school.

Eish, I do not remember very well, but I remember in one of the workshops one official from department saying ' SGB must develop policies. financial policy, retrieval policy and quite a number of policies saying, 'you must develop policies.' I do not remember anytime where we were invited and trained on how to develop policies.

The answer is no, but we are expected to do that, as a leader you know a successful leader is based on the implementation and structures of the policies, which means any leader is expected to develop policies.

[Interjects] Yaah, Yaah! Yaah in terms of finance we have had lot of workshops. it is like almost every year, and since the management is the duty of SGB they invite them and guide them as to how to manage the funds of the school.

Monitoring? They do not come they do it in passing. They only ask if it is there, and they do not go through it. Once I say 'yes', they have completed without verifying evidence.

Motho 11

Motho 11 Did not get training and was not provided the NPRE document, he depends on what he learned at university. Government not doing monitoring and any support on the npre but therew are lot of training and monitoring on other policies like financial policy. My interpretation is that finances are seen as the most important factors of education than thew policy which is meant for nation building, social cohesion and religious tolerance called NPRE. My interpretation is that the reasons this policy is not properly implemented is because government is not taking it serious like when it was adopted in 2003.

The theme for previous question on is that government is not giving any support. The training on the development of the NPRE as far back as 2006. Most of the schools do not have the NPRE in a written form, they depend on what is written in the constitution and in SASA. Monitoring is not taking place. Sometimes the DOE officials just ask the principals if they have policies without verifying if the positive response have evidence. This means that what the policy was meant to address, it is not addressing and no one from department cares whether the minority religious groups are treated equitably or with a lower hand. Government does not take the policy serious. It poor implimentation is the result of loss of focus on the part of government. If government does not take this policy serious why should anyoned take it serious.

4.5. FINAL INTERPRETATION FROM THE EXPERIENCES OF TEACHERS

I, therefore, summarise the experiences of the teacher that while it can be concluded that Christianity is the most dominant in the schools in the Sekhukhune east district and that other religions are very few. The experiences and the anger that I observed anytime other religions are mentioned to determine how they are being accommodated, together with a few narratives of how those who wanted to identify themselves in their respective attires and symbols were harshly and unfairly expelled from school, together with few comments that they did not reveal themselves exaggerated by the opinion that they are being stigmatised and that their religions are not well understood, is an acceptance that they are suffering. In a rare situation where an Islam or Hindu child, a minority, was registered at a school, the school principal, who should be the authority behind the wellbeing and safety of that child, made an excuse that she forgot to trace how she was doing. In comparison, there are monumental court cases that overruled the suspensions of Rastafarians at schools' evidence of expulsions based on hatred and stigmatisation that a particular religion is bad and that students should be protected from those religions. However, there is a positive attitude in almost all the schools towards the African culture, but the narratives also show that the only reason the African traditional religion is tolerated is that most of its members have no interest in seeking their own observances, but they prefer to regard themselves as Christian. Those teachers who have sick notes from traditional healers and prophets are not accepted in some schools, and authorities at schools do not have a clear mandate; hence there are disparities in the implementations, with some schools processing that sick leave, others making them leave without pay. The experiences of some principals having identified those sick notes as fake create even more problems even for those who wanted to benefit justly from that opportunity.

Furthermore, it was stated that some learners do not know the procedures to request concessions; hence, others, instead, surprise the school management when they come differently from the school norms without making their religious difference known. Parents are also blamed for not following reporting procedures on behalf of their children. From the narratives, it was also clear that some school code of conduct is designed in a way that it looks as if they are targeting certain religion; an example of that is the code of conduct on hairstyle and on what students do not do on their hair or what they should do. Referring to some hairstyles as neat and others as not neat.

I interpret the reason for the schools choosing one religion for observances as based on the reasoning that most Islam and Hindu communities in most of the villages, marketplaces and towns

in the district do not bring their children to the public schools. The demographic of the schools in the district does not change quickly like in urban areas. The legacy of Christianity and the traditional religion hiding behind Christianity is still the same. African traditional religion is a culture, not a religion in the district.

Another finding is that the department has long abandoned the schools in terms of monitoring and support around the policy. The government is only concerned with finances. It is understood that if money can get missing or be misused, even a teacher may lose employment, but when the same person expels a learner for hairstyle and other clothes which do not affect tuition, the department does nothing. When it comes to religious-related injustice, it is arbitration. Those principals who took over after 2006 were not trained in religious policy. In all the schools I visited, no teacher has seen the national policy on religion and education with their naked eyes. Monitoring is verbal, not virtual. The official sometimes asks if the school have a religious policy; when the teacher or the principal says yes, then it is enough that they do not want to see it, even to check if it complies with the national policy on religion and education or if it is against the constitution of South Africa.

4.6. DOCUMENT ANALYSIS

Below are some of the religious policies of the schools that I have analysed. The document analysis aimed to check the context under which they were written and adopted. In particular, the focus was on equitable accommodation, free and voluntary attendance, the clause on concession, the people who signed the policy and the date and any evidence to attest that the department approved the policy per the policy's requirements.

School Policy for School A



POLICY ON RELIGION

Motto



The different religions in our country are recognized by the constitution of South Africa (Act No. 108 of 1996) as well as Section 7 of the South African School Act, No 84 of 1996. These laws protect each individual against any form of discrimination on grounds of religion. School Governing Bodies also have permission to determine the nature of religious celebrations, provided that such celebrations take place in a fair manner and that attendance is free and voluntary for the learners and Staff.

AIM

As we are in a democratic dispensation, religious tolerance is promoted and encouraged in our school without offending anybody. A further aim of religion is to determine the way or method of religious observation.

VISION

The staff, learners and parents should have the necessary respect for any religion other than their own.

OBSERVABLE RELIGIONS

The school should observe and exercise the following officially regarding religions and denominations.

1. The inclusion of all religions and denominations.
2. When religious assemblies are held at the school, different preachers, priests, ministers, evangelist, pastors, etc. should be invited to lead the assembly.
3. Christian principles should be applied without discriminating against other religions.
4. No religious principle should be forced on any learner, educator or parent.
5. All religious festivals should be respected and observers of religions should be given the opportunity to participate in such celebrations.
6. Any parent, educator and learner has the right to lodge a complaint at the School Governing Body if any of these parties feel their religious principles are being discriminated.
7. The beginning of the school year and terms and the end of the school year should be marked in a religious way that is acceptable to all.
8. Each school day, there is assembly in the morning, and after school are ended with communal prayer by the learners and educators.

Policy for school A:

Equitable accommodation there but there how part and which religions is not clear.

Free and voluntary attendance of observances is there but the how it will be implemented is not clear on the policy.

Concession clause is not there it does not state categorically clear on what procedures should be followed to get a concession.

SGB Signature is there to show approval.

Approval by the provincial department of education is not there.

9. Each educator should say grace together with the learners before receiving and enjoying their food during the first interval.
10. Non-teaching staff, the School Governing Body and parents are welcome to attend the religious assembly at the beginning of each school year and school week, but non-teaching staff should arrange the assembly each morning.
11. Any recognized preacher or other volunteer may be invited to lead religious assemblies.
12. All other gatherings arranged by the school may be opened and closed with a prayer.
13. Educators will read the bible when in charge of assembly.
14. Should be conducted at least 15 minutes in any official language.
15. Time factors to be taken into cognizance.
16. Scriptures should be relevant to inspire both learners and educators.

PROMOTION OF TOLERANCE

The school tries to promote tolerance and understanding amongst learners from the different religious groups in the following way:

- > Religious observation
- > No discrimination against learners or educators.
- > Example of educators.
- > Weekly assemblies with reading from scriptures, message and singing of religious songs;
- > Leaders of churches are invited to participate in the assemblies.

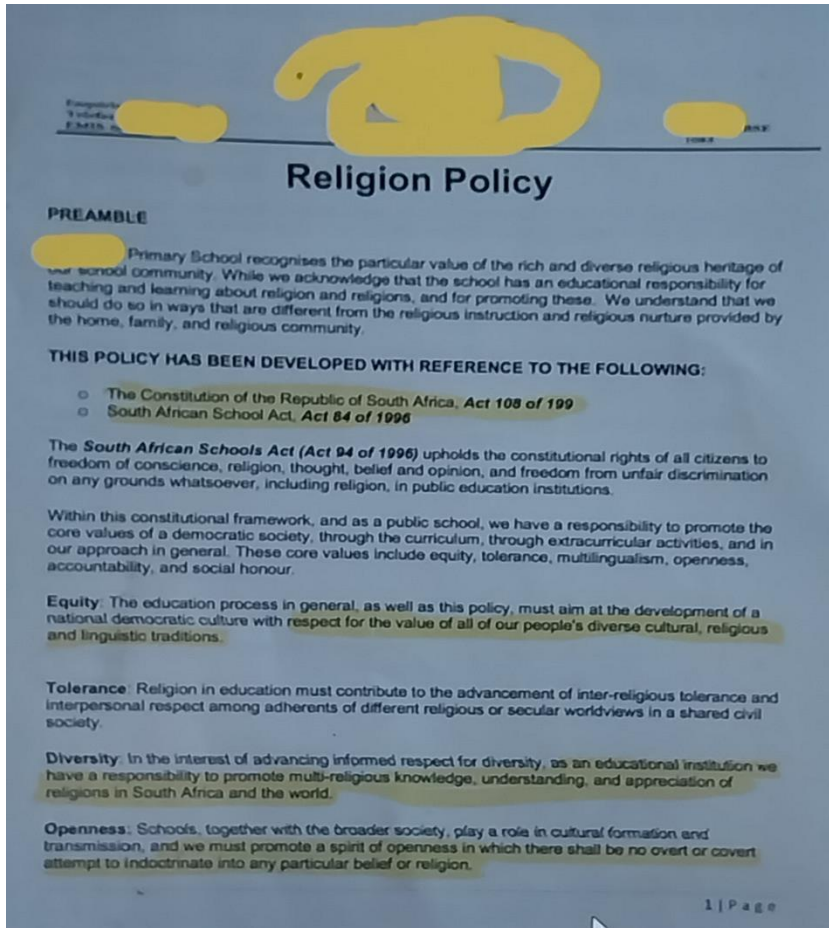
We, the staff, learners and parents accept that it is our responsibility to create an environment in which the Gospel can be carried out and accepted.

This policy has been adopted : (Place) _____
 : (Date) 2020.12.15

Compiled by

Name	Signature	Dates
_____	(SGB Chair-person) _____	_____ 2020
_____	(Principle) _____	2020.12.15
_____	(SGB secretary) _____	2020.12.15

DEPARTMENT OF EDUCATION
 2020-12-15
 LIMPOPO PROVINCE



Religion policy for school B:

There is no equitable accommodation as this policy leaves the issues of religion in the hands of parents.

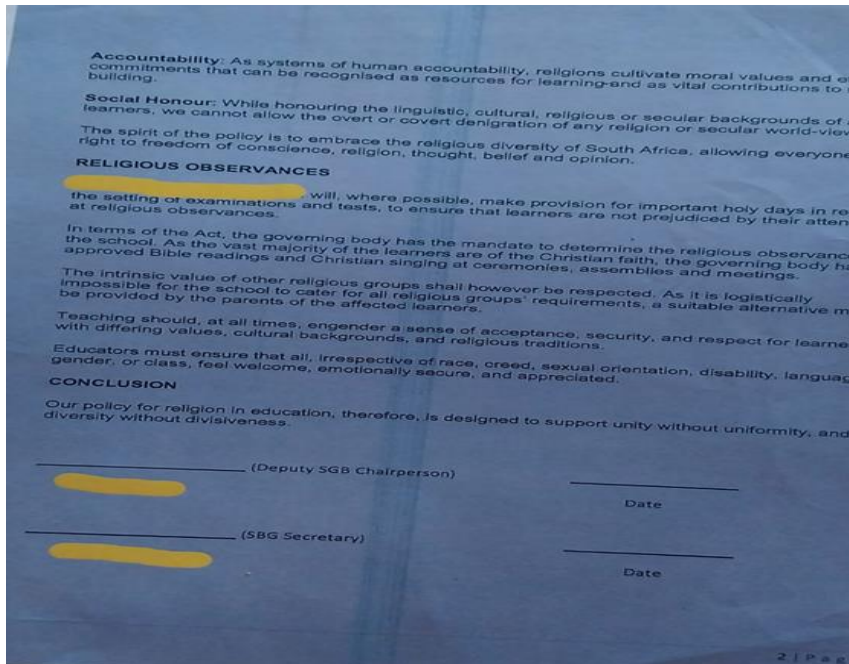
Free and voluntary attendance of observances is not visible as there is no specific religion chosen by the SGB for observances, thus living room for all religions to do as they wish.

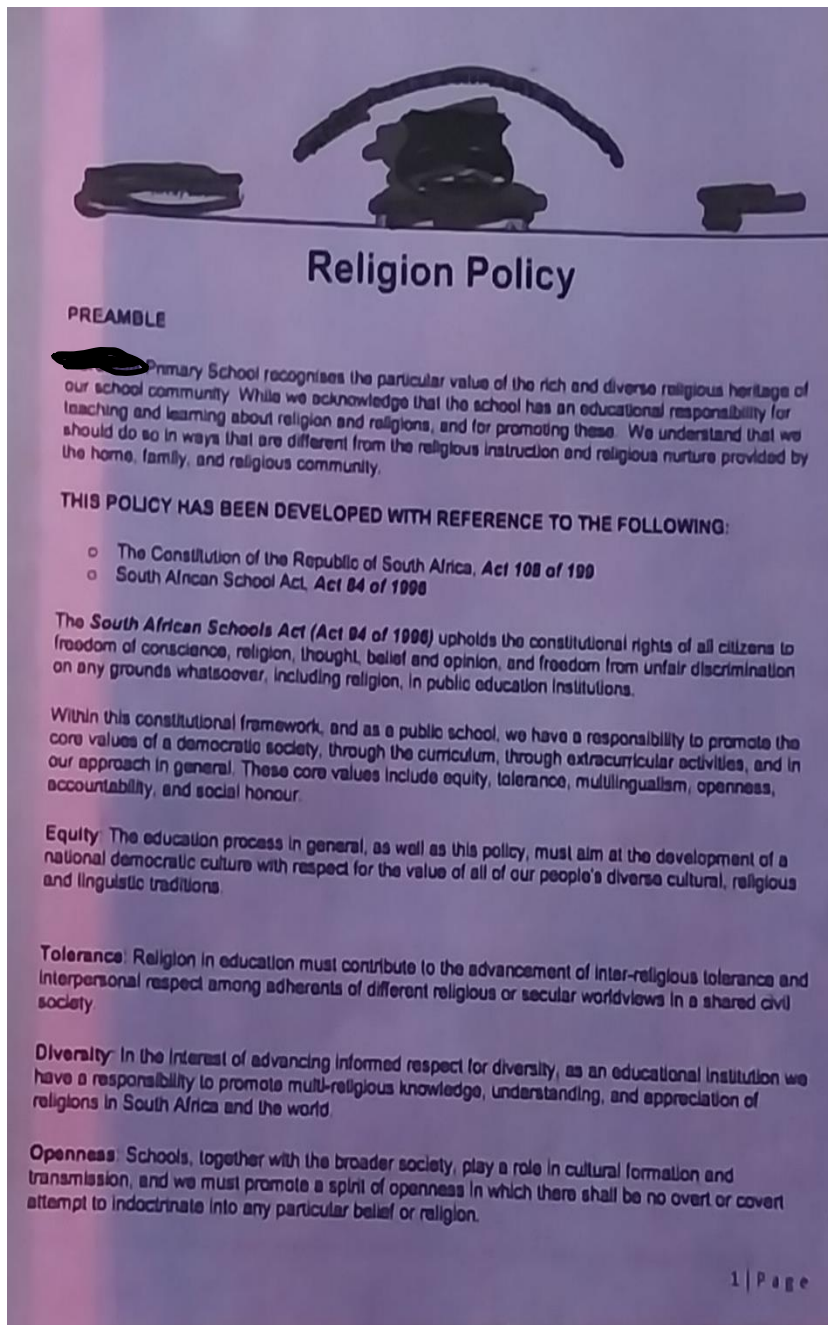
The statements on equity, tolerance, diversity, openness which are found in the national policy on religion and education are reiterated but there is no effort to tailor made the policy to suit the school environment. How those goals should be achieved is not made clear which leaves the members of the school without answers should challenges on policy arrives.

There is not categorically clear on what procedures on what should be followed to request a concession.

The SGB did not adopt the religion policy.

No evidence of approval by department of education





Religion policy for school C

There is no equitable accommodation as this policy leaves the issues of religion in the hands of parents.

Free and voluntary attendance of observances is not visible as there is no specific religion chosen by the SGB for observances, thus living room for all religions to do as they wish.

The statements on equity, tolerance, diversity, openness which are found in the national policy on religion and education are reiterated but there is no effort to tailor made the policy to suit the school environment. How those goals should be achieved is not made clear which leaves the members of the school without answers should challenges on policy arrives.

There is not categorically clear on what procedures on what should be followed to request a concession.

The SGB did not adopt the religion policy

The department also did not make any sign of approval or monitoring



RELIGION POLICY FOR SCHOOL D

This policy refers to provincial legislation and the constitution of south Africa together with the South African Schools Act.

The policy is also clear that attendance to an observance is free and voluntarily.

The issue of concession is clearly stated that it is through parents that learners can excuse themselves from the observances and that they should not be victimized.

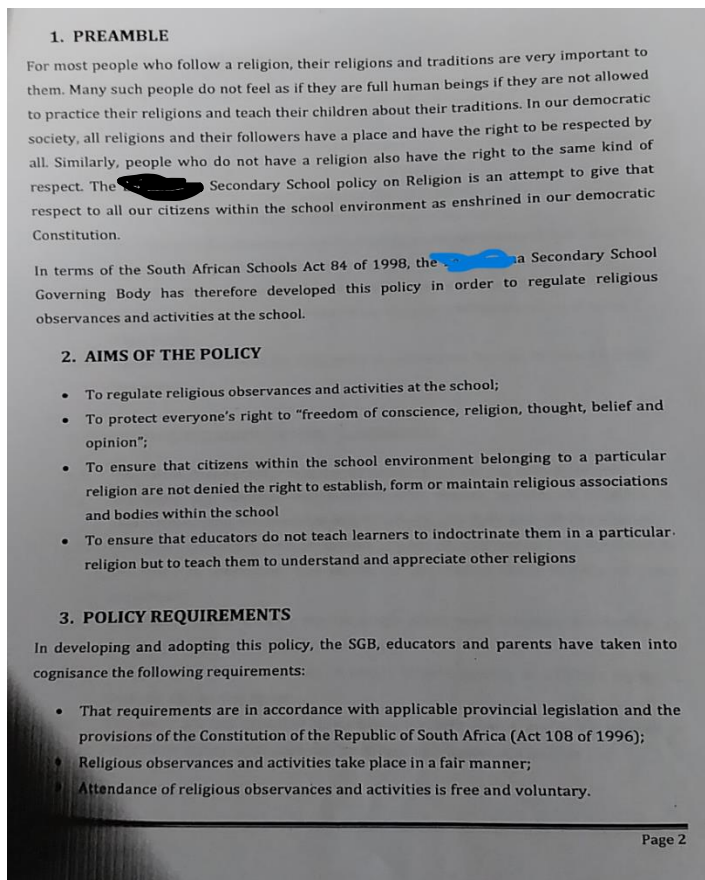
Teachers are also allowed to excuse themselves and the procedure is clear that they should do so by seeking concession through the principal

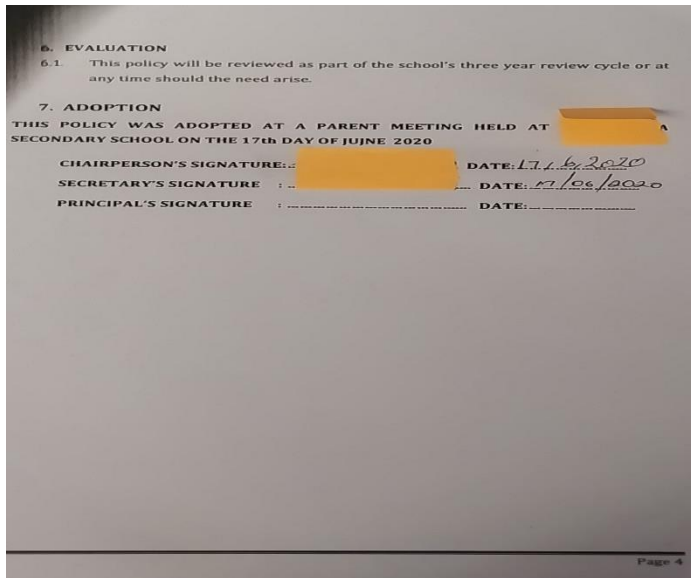
Religious instruction and any form of indoctrination is clearly forbidden, but learners may learn about different religions in appropriate subjects.

Confessional religion or any form of denigrating other religion or regarding one's religion as good or better than the other is forbidden.

The policy is however signed by the SGB's only the principal who sores this policy safely in his office did not sign.

There is no sign of approval of this policy from government or sign of monitoring.



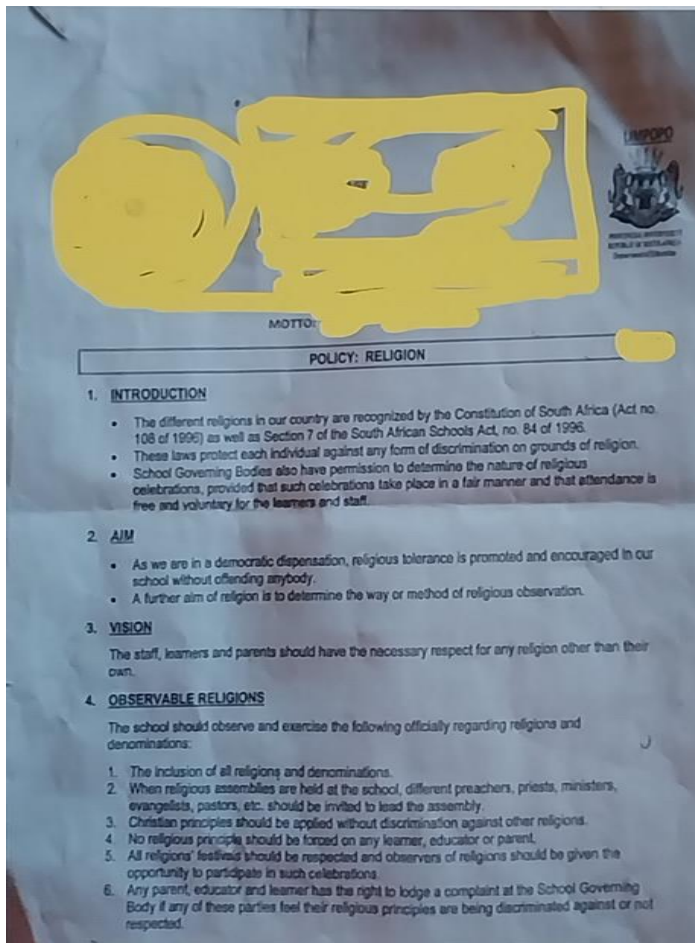


Religion policy for school E *This religion policy is making reference to the SASA, and The constitution of South Africa of south Africa there is nowhere the national policy on religion and education is cited as having influence.*

The religious tolerance and the celebration of religious diversity is stated without emphasis on how it will be celebrated.

Christian religion and its practices are adopted for observances, and it will be free and voluntary. Religious observance is referred to as religious observation. And there is a term called observers of religion which are distortion of the actual meaning from the policy.

While the members of other religions who may feel that their religions are undermined, or the school is violating their rights,



The procedures for requesting concessions together with how the other religions will be accommodated is not clearly stated. No signatures from SGB members and no approval from department.

7. The beginning of the school year and terms and the end of the school year should be marked in a religious way that is acceptable to all.

8. Each school day, except Mondays when there is assembly in the school hall, should be started and ended with a communal prayer by the learners and educators. Each educator should say grace together with the learners before receiving and enjoying their food during the first interval.

9. Non-teaching staff, the School Governing Body and parents are welcome to attend the religious assembly in the hall at the beginning of each school year and school week, but non-teaching staff should arrange the assembly each morning.

10. Any recognized preacher or other volunteer may be invited to lead religious assemblies.

11. All other gatherings arranged by the school may be opened and closed with a prayer.

12. Educators should read from the Bible and pray every morning during week except on Monday mornings on a rotation basis.

5. **PROMOTION OF TOLERANCE**

The school tries to promote tolerance and understanding amongst learners from the different religious groups in the following ways:

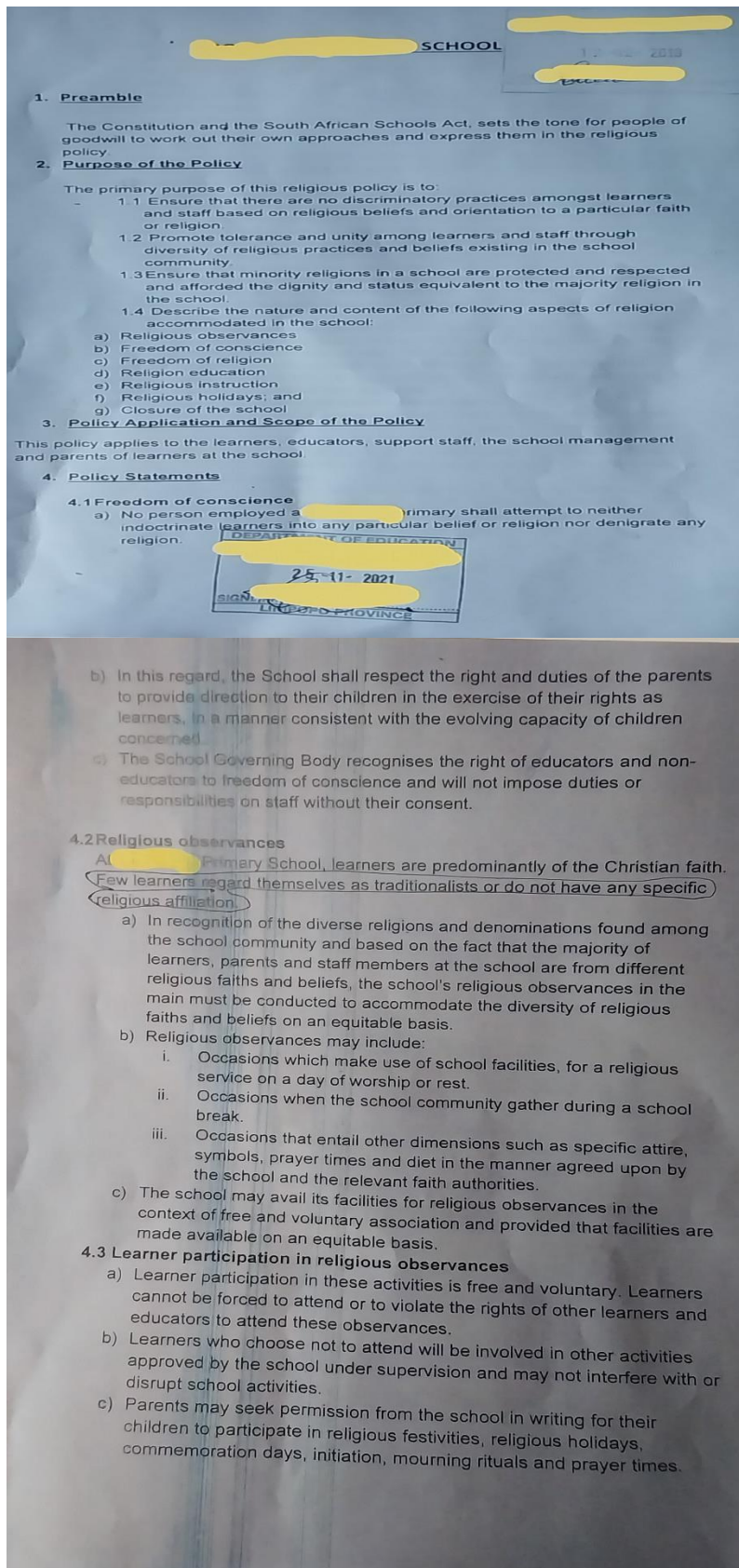
- religious observations;
- no discrimination against learners or educators;
- example of educators;
- weekly assemblies with reading from Scriptures, message and singing of religious songs; and
- leaders of churches are invited to participate in the assemblies.

We, the staff, learners and parents, accept that it is our responsibility to create an environment in which the Gospel can be carried out and accepted.

6. **ADOPTION OF POLICY AND REVIEWED.**

This Policy of the school becomes effective as from the date when the stakeholders of the school adopt it.

THIS POLICY HAS BEEN ADOPTED:		
DATE: _____		PLACE: _____
Stakeholders	Initials & Surname	Signature
Principal		
Deputy Principal / H.O.D		
SGB Chairperson		
SGB Secretary		
The policy shall be reviewed every _____		



RELIGION POLICY FOR SCHOOL F

This policy refers to provincial legislation and the constitution of south Africa.

The objective is stated as to ensure that there are no discriminatory practices amongst learners and staff based on religious belief.

The policy is also clear that attendance to an observance is free and voluntarily.

The school has Christians, African traditional religion and some learners do not belief in any specific religious affiliation. Duties and responsibilities will not be imposed on the staff without their consent.

The issue of concession is clearly stated that it is through parents that learners can excuse themselves from the observances and that they should not be victimized. Attendance to any of the observances at school is free and voluntary.

Diet, attire, symbols, prayer times are regarded in this policy as religious observances, therefore learners and educators are not forced to obey any of them.

Concession can be requested for holidays, festivals, initiation, mounting rituals and commemoration days.

Teachers are also allowed to excuse themselves and the procedure is clear that they should do so by seeking concession through the principal

Religious instruction and any form of indoctrination is clearly forbidden, but learners may learn about different religions in appropriate subjects like life orientation. Public schools may not violate the religious freedoms by imposing religious uniformity.

The policy is signed by the SGB's and the principal.

There is no sign of approval of this policy from government or sign of monitoring.

4.3 Educator participation in religious observances

- a. Educator participation in these activities is free and voluntary.
- b. Educators have to be objective about religion while carrying out their duties as educators. They must treat all different religious and cultural traditions with fairness and respect.
- c. Educators should not engage in or lead religious activities of learners during contact time.
- d. Educators may neither reward nor punish learners because they agree or disagree with their religious views.

4.4 Religion Education

- a) Religion education is a programme for studying about religion in all its many forms without promoting any particular religion or faith.
- b) The Life Orientation programme should purposefully pursue the moral and ethical development of learners whilst learning about the various religions and beliefs that exists.
- c) A learner in a public school shall have the right to religion education as envisaged by the (revised National) Curriculum.
- d) Every learner at the school shall have the right not to attend religious education classes and religious practices at the school.

4.5 Assembly

- a) Public schools may not violate the religious freedom of learners and educators by imposing religious uniformity on a religiously diverse school community in school assemblies.
- b) Learners and staff who are not comfortable with the religious part of the assembly are free to decide whether they wish to attend that part of the assembly or not.
- c) Learners will be excused after a written request is received from parents.
- d) Learners who are excused from religious practices will be accommodated as follows:
 - i. They can attend religious practices according to their own religion if their parents request it and if someone is provided to conduct or present them.
 - ii. If they cannot attend religious practices presented by someone from their religion or faith, then they are allowed to sit in an allocated classroom.

- e. The school assembly will consist of reading of universal prayers, songs of praise or a short prayer. This will take place on an equitable basis.
- f. Assemblies should be used as forums for celebrating religious and cultural diversity, in keeping with the values of the Constitution.
- g. If religious materials are used at assembly, they should preferably be presented in the framework outlined for Religion Education, that is, as an educational experience rather than a religious ceremony.

4.6 Closure of School

- a) No learner or educator may be absent from school during the school day without permission.
- b) Early closure of the school to attend a religious service may be permitted, provided it is within regulated contact time and is approved by the District Director.
- c) Where a religious holiday/festival will result in large numbers of learners and educators being absent from school on a particular day, the school may consider closing for that specific day.
- d) The school must apply through the District Director to get permission to close the school for that specific day.
- e) Application for closure should reflect wide and representative consultation with the parent community. The request should include the details of how the school will make-up for the lost time resulting from the celebration of a religious holiday/festival.
- f) If consultation does not result in consensus regarding the closure of the school, then the procedures in respect of withdrawal of individual learners from the school by their parents will apply.
- g) The school must obtain written approval from the Head of Department of the Limpopo Department of Education well in advance.
- h) Granting of permission for school closure will only be considered if the total number of school days for the year is not reduced.

Signature of: _____
Secretary: _____
Principal: _____ DATE: 12/12/12

4.7. CONCLUSION

The perceptions of teacher's as narrated have lot of consensuses on many issues. The implementations as narrated differ to a greater extend to what the school policies mention, which simply show disparity between documents as written and their implementations. The similarities of the school religion policy points to copy and paste to a greater extend, while also show the level of cooperation and good practice sharing across the schools on the other. However, the inability to interpret what is written shows that the engagement on the policy is not in debt or that if it is in debt, it is based on ignorance across the schools.

CHAPTER 5: STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. INTRODUCTION

In this chapter I have summarised the findings on the main question and the three critical research questions, I stated my conclusion from my findings and finally I made recommendations and stated the limitations, and the direction for future research around the same topic of the implementation of the NPRE.

5.2. SUMMARY OF THE FINDINGS

The title of the policy is the perceptions of teachers on The implementations of the National policy on religion and education. The objective of the policy was to ensure that all religions especially those that were relegated to the periphery are given equal treatment with those that enjoyed special treatment before 1994. If the policy is implemented the following fundamental practices should be happening at schools. Students should not be forbidden to practice their religion even when they are few. Dress code should not forbids things like dreadlogs and certain types of hair styles as that was denounced and regarded as unfair and discriminatory by court judgements. The wearing of religious symbols should not be forbidden. Moring devotions and other forms of religious prayers should accomodates those students who do not belong to the major religions by allowing concessions for not attending and by given special accomodation for those who need to practice their religions or culture agains the schedules of the school. Religions have different holidays or special days. Religions have different types of diet which are acceptable and those that are against the conscience of other religions. There are different rituals and different sacred scriptures. Religion is diverse yet the National policy on religion and education expects this religions not to be treated differently instead it encourages that all should be able to given equal status and cohabit and coexist in the same environment. That require the need for individuals at schools to practice and enforce social cohesion.

The question under study was ‘What are the perceptions of teachers on the implementations on the NPRE? For this question to be answered I had three critical research questions.in the first one in this research I wanted to explore how learners belonging to religious minorities are being treated

at schools? Secondly, I wanted to understand the factors that lead to some principals and SGBs to approve school code of conducts that favour one religion and culture in a multi-religious school, and lastly, I wanted to understand the role the provincial department plays in ending religious inequality at schools?

At schools there is evidence of victimisation of learners and some teachers by teachers and principals. The most victimised religions are the Rastafarian members and the JWS. The schools have code of conducts which de-legitimise some hair styles which naturally are religion related like dread logs which directly affects Rastafarian religion. The emergence of Rastafarian religion at schools is seen as the behaviour or practice that may lead to indiscipline, and such learners are not tolerated in a way they can be given a hearing but are spontaneously crushed with full might or force. The Rastafarians are being victimized, hated, stigmatized, suspended, or expelled from schools. The Jehovah's witness is embarrassed and therefore suffer because of ignorance of their belief by teachers, principals, circuit managers and the society at large. The ATR was previously marginalized but are now being treated fairly except when they bring sick leave attaching letter from traditional healers. No concession disciplinary hearing but immediate expulsion.

While there is extreme stigma and natural hatred to the Rastafarian religion or culture, the suffering of the Jehovah's witness members is due to ignorance from the community on what that religion is accepting and what it is rejecting. Jehovah's witness religion is a Christian religion with beliefs completely different to other Christian denominations in that their conscience do not allow them to be in the same prayer service with any of the Christian denominations. The children at schools are not allowed to draw and or salute the flag or to sing national anthem. They do not celebrate birthdays and most Christian holidays. Due to the ignorance of that belief, they are sometimes requested to pray in gathering of parents or in gatherings at circuit offices. The learners forced to draw the national flags during creative arts or to create birthday card if to say happy birthday or happy new year or happy Christmas which is against the belief of this organisation. Most of the people doing all this harm do not do it deliberately but due to ignorance. However, their suffering is not victimisation but a result of ignorance from members of the school community.

Teachers who have consulted traditional healers and who went to prophets for their illness both physical, emotional, and spiritual are receiving inconsistency treatment when they submit their leave forms, with some schools processing their sick leaves as leave with pay while other schools

process it as leave without pay. This simply means other teachers are suffering while others are benefiting. The code of conducts which de-legitimise the wearing of scarfs or 'doeks' directly eliminates the registration of Islam learners in the Sekhukhune east district schools hence even when there are lot of Arabic and Islamic communities in the community's making business, only few learners can be found at public schools. To be precise this research only found the presents of only one learner at one school, and the principal did not have any mechanism to monitor the welfare of that child. Most teachers do not understand some terminologies in the NPRE and that makes it difficult for schools to comply fully with the policy. The teachers do not have the policy in written form, And the department have not made workshop or distributed the policy since 2006. Maybe the department is taking advantage of the availability of the policy on government websites, however it seems like the teachers either have ignorance or the problem of good network and data is contributing to that, but because there is not monitoring at schools on the implementations of this policy, the department is unable to identify the problem and come with alternative.

The policy is neither rejected nor implemented to the fullest as the teachers are implementing the legislative frameworks The constitution of South Africa and the South African schools act. They have neither seen nor learned of the contents of the NPRE. They have seen their own school policy and some of them did not even give themselves enough time to read their school policies.

5.3. STRIKING FINDING OF THIS RESEARCH

The theoretical framework of this research was guiding me to be specific about the victims in this research, the perpetrators at micro and macro, I should be able to tell how the victims suffer and to suggest how this victims can be assisted.

The finding of this research from the narrative of teachers is that both teachers and students from both primary schools and secondary schools are victims of religious prejudice, intolerance and religious ignorance. The valiant at the micro level are teachers & principals. The SGB and the department of education at macro level are also to blame even when they are not directly involved but are passive participants in the victimisation.

From the narratives the teachers are being expelled for consulting traditional doctors as their letter for sickness are not accepted by some principals. And the severity of their suffering is that they should not consult their traditional healers even on sicknesses which according to their belief are

witchcraft or ancestral related and can be dealt with traditionally. They are being suspended and they are fired from work. Students belonging to Rastafarian religion are forced to cut their dread logs and not to wear their religious symbols. And their punishment is that they are suspended and expelled from school. In some instances, though very minimal some students who come with appearance of traditional mourning after bereavement like leaving long hairs for a certain period, they are being scorned and forced to cut their hair.

Traditional or cultural practices is to a great extent accommodated, but the above victimisation is happening when parents forgot to report to the principals. The duty of reporting is mostly on the parents' shoulders but where such protocols were not followed the students are the ones suffering not the parents. The JWS members are also suffering the reproach if student do not draw the National flag or do not sing the national anthem in the subject called creative art, and they loss the marks or credits, even when their reason for not drawing is on their conscience and belief which are protected in the constitution, SASA and by NPPE. They are compelled to participate in Christian observances like prayer and worship, while their conscience and belief do not allow them to do so.

The valiant that are doing this are teachers, because they have the belief and are guided by their school code of conducts that students must dress nicely, cut their hair and comb them, which is contradicting those cultures I specified and the Rastafarian belief. In most schools the school code of conduct is above the religion policy or they are contradicting each other, and most school policies are giving Christianity free ride as the dominant religion, then other religion are accommodated through parental plead and request. Their practice requires them to beg, which position them as inferior to the Christian religion. In this case the principal together with the SGB are to blame. Teachers are the ones directly scorning the other religions by cross questioning their existence and whether they are real or fake, yet amongst the Christians there are those who are switching allegiance without being cross questioned or doubted. The department at a mega level is responsible for the victimisation as they are positioned at the level where they should do monitoring and supporting role, yet none of the participant remember when the department seriously left their offices to determine whether the policy is implemented or not. The schools are left without the policy. Teachers decide religious policy matter from their own wish which to a great extent were polluted by the CNE in which they grew in. Department of education is not

issuing the policy and is not training its teachers on the policy. The only time the teachers were workshopped was during 2006. Some of the principals that were trained then have gone on pension. The existing school policies are the skeletons of what the school policies should look like and there is no one from the provincial department coming with the initiatives to retrain these teachers and SGB.

The other finding that emerged parallel to this study is that ATR is a culture not a religion as many academic and scholars may think. African traditional religion is intertwined to Christianity. In the same way some practices and doctrines are acceptable to other denominations and not acceptable to the other denomination. Some practices of culture are acceptable to other Christian denominations and not acceptable to the other. There are some practices of culture which are not forbidden in Christian sects and those which are forbidden. Therefore, not all African culture is wrong and not all practices are right, hence African traditional religion and Christianity can stand shoulder to shoulder to defend the same values. And when Christian pastor are preaching the African traditional religion stalwart can still listened and agree. The same applies when parents that are not Christians are correcting their children, the Christian parents may stand on the parent side. The only difference may be when rituals had to be made where the culture and Christian religion may differ as to which one to follow. That is the striking finding I got from the participants narratives.

That was mentioned when the participants declared that they are not even able to distinguish which one is belonging to which religion because even those who refer to themselves as Christians sometimes they come to request that they are going to perform what can be referred to as African traditional religion practices. Motho 3 said it is difficult to deny students when they want to be absent for some days to perform some rituals the reason being that even himself as a Christian there will be time when he needs to perform the same rituals. Motho 10 give experience of some members of traditional leadership who are members of certain churches, he gave the example of Roman Catholic that but during winter time they will be climbing the mountain to perform what is referred to as Koma, which attached to ATR. Motho 9 stated that he is unable to know who belongs to which group because just like chameleon they switch allegiance to one religion to another in a twinkle of an eye.

That leaves Christianity being the religion of public and the African traditional religion a religion that is practiced in private. Motho 5 said he cannot mentioned who of his colleagues consulted traditional healer and was given leave with or without pay because ‘that type of practice is confidential’. This may aswell be saying that there are few bonafide believers, who are not flowing to any direction. This may as well agree with the idea that during the DRC of the fifties, many African believers were excommunicated and not allowed to participate in the Eucharist as the preist would not allow to be in communion with people whose conscience is not certain, or their religious stance were doubtful.

5.4. SIMILARITIES AND CONTRAST FROM OTHER PREVIOUS STUDIES

This research also found lot of similarities and few contrast from the findings of the previous scholars. This research for example Motho 5, Motho 6, Motho 9, Motho 1, and Motho 3 narrated that at their schools, principals’ drafts rosters for morning devotions where they are expected to read, the Bible (A Christian sacred book), to sing Christian songs, to preach or explain the verses before leading the entire school into prayer. Even when some teachers find that intimidating and sometimes delegating that duty to colleagues belonging to Bazalwane who enjoy the exercise, most principals regard that to be insubordination on the other side the very teacher who are forced feel offended as well. That creates unhealthy relationship at school. That was a finding from research by Van der Walt (2010: 91-92), Nieuwenhuis and Nthontho (2016:9), Nthontho (2013:200), and Nthontho (2013: 208-210)

Further this research found that its finding on intolerance were members of some minority religions in particular the Rastafarians are not tolerated to an extend where they are expelled from school was also reported in research by Nieuwenhuis and Nthontho (2010: 177-179). Furthermore, the finding that the school religion policies are not used as a tool for guidance and conflict management as narrated by Motho 9 and Motho 10 but are there for compliance’s sake, agrees with the finding by Nieuwenhuis and Nthontho (2010 :77 & 179)

The finding where there is a narrative from Motho 8 and Motho 3 even Motho 11 that at school there was one religion is in line with the findings by Nthontho (2013:181-182), and Nthontho (2013:189), that the teachers are so intolerable to other religions in a way they even wish those religions do not exist. Wishing them away and even becoming angry when one such religion emerges. Their existence is not cherished but regarded as insignificant to be accommodated.

This research also has a finding similar to that of Modipa (2014: 103), that the fact that most school policy documents have a silver lining that is in the NPRE, SASA, together with that of The constitution of South Africa, as a testimony that indeed at the early stage of the implementation of the religion policy (around 2006) as narrated by most participant, the department have trained teachers, on the format of the religion policy. In this research participants Motho 4 and Motho 8 uttered the same sentiments that is like what other participants in Nthontho (2016:9), mentioned that accommodating other religions is not good for learners as Christianity is nurturing the learners on good morals. Motho 4 even adding that she is quoting the verses from the Bible like ‘do not steal’ when learners are misbehaving and therefore that Christianity is nurturing their good morals.

In this research I found that lack of commitment on the part of any stakeholder but in particular the ineffectiveness of the monitoring and support on the part of the department of education is the one that leads to the poor implementations of the NPRE at schools that was also found by Nthontho (2018: 45), when she found that the implementation of the policy can happen when all stakeholders and in that research however she found that principals were the only active member when it comes to the drafting of the school policy and that parents were the ones not giving enough of their commitment. Even in this research parents were explained by motho 1, Motho 9 and Motho 11 as the weakest link who do not take school policies seriously and that they rush to adopt policies Motho 10 say they trust anything from the principals. Motho 6 say to most parents what is important is that their children are registered and not what religion is being taught or indoctrinated to their children. Parents do not even attend school meetings and even when their children are expelled, they do not see the need to follow up with the school to get the reasons as narrated by Motho 5.

However, there are few contrasts that I found in this research when I compare with previous studies. Nthontho (2010:182), and Modipa (2014: 69-70), found that schools were not doing recovery plan when learners missed lessons or assessments as a result with cultural activities in contrast anything related to culture at Sekhukhune is given accommodation and concession. Parents and teachers have the best communication whether a learner fell at school due to ancestral spirits or was in a trance, even those who went to initiation schools, who missed lessons or tests are assisted. Even learners who lost time to go and perform some rituals or traditional calls for Sangomas for weeks when they come, they are accepted and taken through what others did in their

absents. While participants do not accept the practice of confessional religion at schools, there are some religion policies like the one for School A and School E, which state that the responsibility of the staff, learners and parents is to create an environment in which the Gospel can be carried out and accepted.

5.5. THE MAIN THEME OF THIS RESEARCH

The main theme is that at Sekhukhune east district schools are mostly focusing on the implementations of SASA and the constitution of South Africa Act 108 of 1996, as they do not have glue on the contents of the NPPE. They are trying to be good citizen yet because of the old stigma they still have hatred of other aspects of other religions like dread logs and Rastafarian regalia. Since Rastafarians do not have a base in the form of buildings and proper formation in the community, it is simply regarded as a fashion that may lead the Children and in particular students to drug use. The embarrassment of the JWS is a result of lack of information on the part of the community and that is reflecting negatively at schools aswell. It is not an intention to defy any policy or the constitution but that government have long abandoned the schools in monitoring and guiding. Therefore minority religions are suffering, from this lack of knowledge by the principals and SGB and the lack of support from the Department of education. The victimisation of the dreadlogged students, the rastafarians in particular is through suspension, harsh tones and expulsion. The teachers who go to traditional healers or prophets are also subjected to leave without pay or termination of employment.

This can be resolved when proper implementation of the policy is effected and the government continue with its monitoring and support functions.

5.6. RECOMMENDATIONS

The study recommends that the districts offices and the circuit managers should organise workshops to educate the school management teams including the SGB on how to accommodate different religions to eliminate disjuncture on the implementation of the religious policy. The NPPE should therefore be strengthened by specifying the role that must be played by the provincial department, and the district in terms of training and monitoring its implementation.

The study further recommends that the religion policy needs to have a clause that disapprove all policies developed before to 2003. The NPRE needs to state how sick leave from traditional healers and religious prophets can be treated consistently. Teachers need to be trained on the drafting and the implementations of the NPRE.

5.7. LIMITATIONS OF THIS STUDY

I conducted this research on public schools only in exclusions of private schools (quintiles 3 and 4). Since I focused this research on Sekhukhune East district in Limpopo province, the findings are only about that jurisdiction and may not be generalized to other setting outside these parameters, or to any environment except the school environment.

The findings of this research may differ slightly in the schools within the district that are run by private organization and those with quintile for wealthy families (quantile three to quantile five).

5.8. IMPLICATIONS FOR FURTHER RESEARCH

Future research on this research should investigate the same question on the Sekhukhune South district and should also focus on how the other minority religions which were not sufficiently represented in this research like Islam, Hindu, and Rastafarians are being treated. Furthermore, the same research question at Sekhukhune east should follow a quantitative approach to get a survey of those that were trained around 2006 if they still exist in the system and how the implementation ended up deteriorating if it had ever been satisfactory?

5.9. CONCLUSION

The perceptions of teachers on the implementation of the NPRE is that there is a will to implement the policy though it is hampered by the ignorance as most of the teachers, principals and SGB's were long abandoned, they were without support from the provincial department since 2006. While the in the guidelines for the developing policy for school in Gauteng province (n. d: 10) lists monitoring and evaluation as the crucial step during implementation, in Sekhukhuni east district of Limpopo department of education, that is a missing link. There is no training, no monitoring, and no distribution of National policy guidelines. Teachers are ignorant of the existence of other

religions at their schools and therefore knowing and celebrating their own religion, they end up causing pain to the minority religion and acting against their convictions and beliefs. In this chapter, I have summarised the findings on the main question and the three critical research questions, I stated my conclusion from my findings, and finally, I made recommendations and stated the limitations and what should be studied in future research around the same topic of the implementation of the NPRE.

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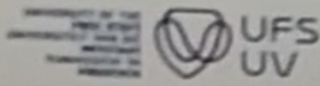
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APPENDICES

Appendix A: LETTER TO GATE KEEPER

 **UFS UV**

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

Dear THE PRINCIPAL,
I am doing research and would like to request permission to conduct our research at Your School.

DATE

FROM JUNE 2021 TO DECEMBER 2021

TITLE OF THE RESEARCH PROJECT

"The perceptions of teachers on the implementations of the national policy on religion and education at school."

PRINCIPLE INVESTIGATOR / RESEARCHER(S) NAME(S) AND CONTACT NUMBER(S)

LESETLELA ALEX MMADI	202 745 87 87	067 270 4010
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FACULTY AND DEPARTMENT:

Education
PHILOSOPHY ON EDUCATION POLICY STUDIES

STUDYLEADER(S) NAME AND CONTACT NUMBER:

FREDERICK JAN NEUMENHUIS (UFS STAFF NUMBER 028887)
051 401 27550

WHAT IS THE AIM / PURPOSE OF THE STUDY?


To understand the perceptions of teachers on the implementations of the National Policy on Religion and Education at schools, with focus on how minority religious and cultural members are being treated. How teachers perceive to be the underlying challenges or cause and to explain the suffering this learners and teachers go through, and how the challenges can be resolved.

WHO IS DOING THE RESEARCH? L.A MMADI

HOW WILL THE INSTITUTION / ORGANISATION / COMPANY BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?

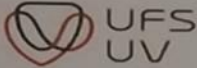
If you would like to be informed of the final research findings, will contact LESETLELA ALEX MMADI on 0760280585 or 067 270 4010. Alternatively email me at alexmmadi.aa@gmail.com. You may contact my supervisor Prof Jan Neumehuis at 05140127550 or email him at neumehuisj@uqf.ac.za.]

Yours sincerely

Leasetlela Alex Mmadi  13 MAY 2021 /

Appendix B: LETTER TO PARTICIPANTS

UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIBESITHI YA
FREISTATA



RESEARCH STUDY INFORMATION LEAFLET AND CONSENT FORM

DATE
28 SEPTEMBER 2021

TITLE OF THE RESEARCH PROJECT
"The perceptions of teachers on the implementation of the national policy on religion and education at schools."

PRINCIPLE INVESTIGATOR / RESEARCHER'S NAME AND CONTACT NUMBER:
Lesetlela Alex Mmadi 2017435781 0760280595

FACULTY AND DEPARTMENT:
EDUCATION
THE PHILOSOPHY OF EDUCATION POLICY STUDIES

STUDY LEADER'S NAME AND CONTACT NUMBER:
Prof. F.J. Nieuwenhuis (UFS staff member)
Contact number: 05140127550

WHAT IS THE AIM / PURPOSE OF THE STUDY?
To explore teachers' perceptions of the implementation of the National Policy on Religion and Education at schools.


WHO IS DOING THE RESEARCH?
L.A. MMADI in a personal capacity as a student of University of the Free State (UFS)

HAS THE STUDY RECEIVED ETHICAL APPROVAL?
This study has received approval from the Research Ethics Committee of UFS. A copy of the approval letter can be obtained from the researcher.

Approval number: _____ UFS-HSD2021/0164/21

WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?

elson Mandela Drive/Ryalaan, Park West/Parkwes, Bloemfontein 9301, South Africa/Suid-Afrika
ox/Posbus 339, Bloemfontein 9300, South Africa/Suid-Afrika, T. +27(0)51 401 9111, www.ufs.ac.za



You are invited to take part in this project to narrate your experiences on the implementation of the national policy on religion in education at schools where you are teaching or schools that your children are attending. I chose teachers because they are the ones implementing the policy; they are the ones who understand the policy. Some teachers were teaching in schools before the adoption of the policy on Religion in Schools and may have a different view regarding the challenges of change. Others may not have taught before 2003 and may have a different view on the implementation of the policy. I am interested in all the different views that people may have. The study is undertaken with the full consent of the Department of Education in Limpopo.

WHAT IS THE PARTICIPANT'S ROLE IN THIS STUDY?

The participant's role is to narrate his/her experience of the implementation of the Religion in Education Policy, with a focus on religious observance, religious instruction, accommodation of diverse cultures and religions, e.g.: prayers; religious symbols; clothing; holidays; concessions made to the school policy. The study involves audio/video taping and semi-structured interviews. The interviews will run for about an hour, with possible follow-up interviews. This will ensure that the researcher obtains a real understanding of the experiences of teachers with the implementation of the Policy. No risk is foreseen in participating in the study. As a safeguard, the names of participants and the schools where they are teaching will not be disclosed, and any information that may identify participants will be kept in a locked safe and a password protected computer. Video recording will only be made with the consent of a participant and their faces will be blurred to protect their identity.

CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?

Participation is voluntary and there is no consequence for non-participation. Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason.

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

This research will benefit diverse religions and cultures that may receive unequal treatment at schools. The results of the study will be shared with the Department of Education in Limpopo and will bring possible cases of discrimination against certain groups based on religion to the fore.

WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?

No inconvenience is foreseen in participating in this study. Interviews will be conducted at a time and place that are convenient to you. Your name and that of your school will remain confidential and data collected will be shared with you to ensure that your opinions were captured correctly.

WILL WHAT I SAY BE KEPT CONFIDENTIAL?

Confidentiality of information will be maintained, e.g. your name will not be recorded anywhere, and no one will be able to connect you to the answers you give. Your answers will be given a fictitious code number, or a pseudonym and you will be referred to in this way in the data, any publications, or other

research reporting methods, such as conference proceedings. Your anonymous data may be used for other purposes, e.g. research report, journal articles, conference presentation, etc., however your name will not be mentioned to protect your privacy. A report on the study may be submitted for publication, but individual participants will not be identifiable in the report. Every effort will be made by the researcher to ensure that you will not be connected to the information that you share during the interview.

HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard, for future research or academic purposes. Electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Committee review and approval, if applicable. When everything is done, all written data and audiovisuals shall be destroyed and all information stored on computer shall be deleted.

WILL I RECEIVE PAYMENT OR ANY INCENTIVE FOR PARTICIPATING IN THIS STUDY?


You will not be offered any incentive or award for participating in this research.

HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?

If you would like to be informed of the research findings, please contact LESETLELA ALEX MMADI on 0760280595 or 067 270 4010. Alternatively, email alexmmadi.52@gmail.com. The findings will be available after six months; however, the researcher will be in contact with you to validate the data that you provided verbally before finalizing the research report. Should you have concerns about the way in which the research has been conducted, you may contact my supervisor, Prof. Jan Nieuwenhuis on 05140127550 or email him at nieuwenhuisfj@ufs.ac.za.

Thank you for taking the time to read this information sheet and for participating in this study.

Appendix C: CONSENT FORM

 UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIBESITHI YA FREESTATA

CONSENT TO PARTICIPATE IN THIS STUDY

I, the undersigned, _____ (participant's full names to be included), (the "Participant")

confirm that I voluntarily agree to participate in the research study referred to as the _____ (the "Study") in relation to _____

and which Study is being conducted by _____

(insert the name of the researcher), (the "Researcher").

I, the undersigned Participant, further confirm that—


1. the Researcher has explained the nature, procedure, potential benefits and anticipated inconvenience of my participation in the Study;
2. I have read (or had explained to me) and understood the Study as explained in the attached information sheet;
3. I have had sufficient opportunity to ask questions and am prepared to participate in the Study;
4. I understand that my participation in the Study is entirely voluntary and that I am free to withdraw at any time without penalty (if applicable);
5. I voluntarily provide the UFS and the Researcher with my personal information and consent to the UFS and the Researcher collecting, disclosing and processing my personal information in order to conduct the Study and any related activities in relation thereto;
6. I hereby acknowledge and confirm that I understand the purpose for which the UFS and the Researcher may collect, store, use, delete, destroy, outsource, transfer or otherwise process, as the context and circumstances may require and as contemplated in terms of POPIA, my personal information as set out herein;
7. I am aware that the findings of the Study will be anonymously processed into a research report, journal publications and/or conference proceedings and that my personal information will be aggregated and deidentified at such stage;
8. I also give the UFS permission to share, without notification, the collected data with other researchers at the UFS or other Higher Education Institutions. This permission is dependent on the same principles of ethical research practices, anonymity/confidentiality, safekeeping of information, and other issues listed above applying.

I, the Participant, agree to the recording of the semi-structured interview.

Full Name of Participant: _____

Signature of Participant: _____ Date: _____

05 Nelson Mandela Drive/Ryalaan, Park West/Parkwes, Bloemfontein 9301, South Africa/Suid-Afrika
O Box/Posbus 339, Bloemfontein 9300, South Africa/Suid-Afrika, T +27(0)51 401 9111, www.ufs.ac.za



Appendix D: SEMI-STRUCTURED INTERVIEW SCHEDULE

Annexure A

Schedule for semi-structured interviews

Participant code: Motho 12

Biographical information to be recorded (e.g. gender/position/school)

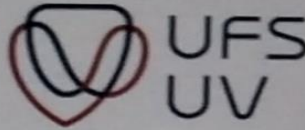
Do you have learners from different religions attending school?	
Do you have teachers from different religions attending school?	
Does your school have a religion policy or school rules that indicates how the school will deal with religion in education?	
NO, we don't have.	Yes, we do. When was this policy approved? What process was followed in adopting this policy? What does this policy prescribe in terms of religion in the school? What does the policy stipulate in terms of religious diversity? Get a copy of the policy

Did you or members of your staff or SGB received any training on the development of a school policy on religion in the school?	
Did not receive any training?	Did receive training?
What information did you have at your disposal develop a religion in education policy?	<p>Tell me more about the training that was offered</p> <p>Were you given any materials that you could use in developing a policy on religion?</p> <p>How well did the training prepare you for developing the policy?</p>
Did the Department of Education provide you with any material on how to deal with religion in schools?	
No.	<p>Indicate the type of information that was made available</p> <p>How useful was the information?</p> <p>Did the information influence the way your school have dealt with religion in education?</p>
How do you currently deal with minority religious groups in your school?	
If a child enters the school and indicates that his/her religion requires that he/she must wear their hair in a style that is contrary to the school rules, how do you deal with such a case?	

<p>If a child or his/her parents refuse to participate in morning devotions at school, what do you do?</p>	
<p>Do you have such cases in school?</p>	
<p>No, we don't</p>	<p>Yes, we have Can you share with me how the school have dealt with it?</p>
<p>Do you allow learners to talk about their religion in school?</p>	
<p>No, it is not allowed</p> <p>Who decided that learners may not talk about their religious beliefs in school?</p>	<p>Yes, we do allow it How often do learners talk about their religion in school?</p> <p>Does talking about their religion cause any conflict?</p> <p>How do you deal with conflict that is caused by religious differences?</p>
<p>Are teachers allowed to talk about their religious beliefs in school</p>	
<p>No, they are not allowed.</p> <p>Who decided that teachers may not talk about their religious belief in school?</p>	<p>Yes, they are allowed</p> <p>Was there a decision taken to allow it, or do you simply accept it as part of the school?</p> <p>How do learners react if teachers talk about their religious beliefs?</p> <p>How do parents react if teachers talk about their religious beliefs?</p>
<p>When you think about religion in school, is there anything else that you would like to share with me?</p>	
<p>Thank you for sharing your thoughts with me</p>	

Appendix E: UFS ETHICAL CLEARANCE

UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIVESITHI YA
FREISTATA



GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

12-Oct-2021

Dear Mr Lesetlela Mmadi

Application Approved

Research Project Title:

The perceptions of teachers on the implementations of the National Policy on Religion and Education at schools.

Ethical Clearance number:

UFS-HSD2021/0164/21

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. Furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis

Chairperson: General/Human Research Ethics Committee

**Dr Adri
du Plessis**

Digitally signed
by Dr Adri du
Plessis
Date: 2021.10.12
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Appendix F: PERMISSION FROM LIMPOPO DEPARTMENT EEDUCATION



LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE PREMIER

TO: DR MC MAKOLA

FROM: DR T MABILA

CHAIRPERSON: LIMPOPO PROVINCIAL RESEARCH COMMITTEE (LPRC)

DATE: 08th JULY 2021

SUBJECT: THE PERCEPTIONS OF TEACHERS ON THE IMPLEMENTATION OF THE NATIONAL POLICY ON RELIGION AND EDUCATION AT SCHOOLS

RESEARCHER: MMADI LA

Dear Colleague

The above researcher's research proposal served at the Limpopo Provincial Research Ethics Committee (LPREC). The ethics committee is satisfied with the methodological soundness of the proposal.

Decision: The research proposal is granted full approval

Regards

Acting Chairperson: Dr T Mabila

A handwritten signature in black ink, appearing to be 'T Mabila'.

Secretariat: Ms J Mokobi

A handwritten signature in black ink, appearing to be 'J Mokobi'.

Date: 19/10/2021

Appendix G: TURNITIN CERTIFICATE

The screenshot displays the Turnitin Feedback Studio interface. The main document area shows the following text:

CHAPTER 1:

1.1. INTRODUCTION

This research describes the reasons that led to the constitution, SASA and the NPPE being drafted, which serves as a vehicle through which the past injustices can be corrected as well as a new path of trust, respect, and diversity forged further building upon a rainbow nation. However, it also mentions how all the efforts of removing both superiorities based on culture and religion had failed. Thereafter the statement of the problem outlines the problem because of the failure of the implementation of the Constitution, SASA and NPPE and what this research focuses on to get a better understanding from participants of the study.

The study's rationale is explained with the endeavour to get into detail factors that lead to policy failure so that solutions to resolve that implementation can be found. Thereafter the main purpose and the objectives are stated. To reach the purpose and the objectives, the main research questions are stated together with accompanying critical research questions. Subsequently, I listed the significance of the research. The clarification of concepts assisted were some terms or concepts may be understood differently, or the concept is mainly used in South Africa or has two different

At the bottom of the document area, it indicates: Page: 1 of 136, Word Count: 49154, Text-Only Report, High Resolution On.

On the right side, a 'Match Overview' panel is open, showing a total match percentage of 5%. Below this, a list of matches is provided:

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8	www.tandfonline.com Internet Source	<1%

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REGCOR

ENTERPRISES PTY LTD

(2015/375453/07)

Date: 30/11/2022

Dear Sir/Madam

This letter is to certify that I, Sarah Louise Cornelius, of Regcor Enterprises Pty Ltd, have completed the initial editing of the dissertation titled *THE PERCEPTIONS OF TEACHERS ON THE IMPLEMENTATIONS OF THE NATIONAL POLICY ON RELIGION AND EDUCATION AT SCHOOLS* by Lesetlela Alex Mmadi.

I have ten years of experience in the field, having worked on multiple doctorates. Currently, I am a member of the Professional Editor's Guild (PEG).

All recommendations and errors have been noted in the comments. Any changes or lack of corrections done to the document after editing is not a reflection of the editing services provided. The onus is on the student to make sure the document is fully corrected before final submission even if that requires multiple edits.

Kind Regards

Sarah Louise Cornelius

Professional Editor's Guild

Associate Member

Membership number: COR003

Regcor Enterprises Pty Ltd

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Email: sarah@regcor.co.za