

AN INVESTIGATION OF EDUCATORS' CONSTRUCTIONS OF THEIR PASTORAL ROLE IN AN UNDER-RESOURCED SCHOOL

by

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DECLARATION

I hereby declare that the dissertation entitled AN INVESTIGATION OF EDUCATORS CONSTRUCTIONS OF THEIR PASTORAL ROLE is my own work and has not been submitted in part or in full in any other university.



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ABSTRACT

An investigation of educators' constructions of their pastoral role in an under-resourced school

Pastoral care is rather a difficult construct to define and the actions that bring this construct to life are no less difficult to identify. This study therefore sought to explore educators' constructions of their pastoral role in an under-resourced school and also sought to identify the ways in which educators navigate this role.

Since the focus was on the constructs offered by educators, this study adopted a single case study design embedded in the interpretive approach. A total of 6 educators were selected using non-probability sampling method and one to one interviews were conducted to investigate their constructions of pastoral care. The participants also engaged in a focus group discussion with the use of images pertaining to the implementation of pastoral care. Once the data was gathered, it was thematically analysed and the social constructionist theory was the lens through which the data was viewed.

The findings revealed that educators made reference to constructs such as counseling, guidance and moral development in their overall construction of pastoral care with minimal distinction between these constructs. Furthermore, altruism and compassion appeared to be the main constructs attached to pastoral care which were evidenced in the form of educators giving uniforms and lunch to learners, listening to learners presenting with different problems and empathising with them. Overall, each educator had their own construction of pastoral care and concluding on one construct as the definition of such a broad term appeared limited as pastoral care is an umbrella for all humanitarian actions.

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DEDICATION

To all educators who have made a positive impact on learners to be better South African citizens, I salute you.

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CHAPTER 1

BACKGROUND AND INTRODUCTION TO THE STUDY

1.1 INTRODUCTION

“What is teachers’ work?” This is a question posed by Morrow (2008, p. 3) while discussing the many roles that teachers are prescribed by the Department of Basic Education (DBE). At the end of it all, Seymour (2004) responds by stating that the most basic way of understanding teachers’ work is by looking at the academic performance of learners at the end of the term. However, teachers are expected to fulfil many roles, including pastoral care which facilitates the academic performance of learners and how this facilitation takes place is left to the demise of the teacher (Seymour, 2004). Based on the lack of address on the part of implementation, both in literature and by the DBE in South Africa, this study seeks to contribute new information as it appears as though there has been no study that looks at the construction and practices of pastoral care by educators in under-resourced schools. A study conducted by Muribwathoho (2003) on guidance and counselling services in schools revealed that seventy percent of the counsellors interviewed stated that their schools did not provide adequate guidance and counselling to their students, as opposed to thirty percent of the respondents who felt that it was beneficial. This is rather displeasing as counselling services form part of pastoral care in schools. Muribwathoho’s findings revealed that the white public (former Model C) schools have better guidance and counselling services than the schools in townships. In most township schools, which are predominantly African, there are minimal or no counselling services being offered (Muribwathoho, 76). Due to the structural reformation within the South African education system whereby the former Department of Education (DoE) unmerged into two departments, namely the Department of Basic Education (DBE) and the Department of Higher Education and Training, there is an overlap between the term DoE and DBE in this study.

1.1.1 Problem statement

The researcher has experience in working with primary school learners in an under-resourced school in KwaZulu-Natal. This informed the researcher’s choice of investigating this topic as a way of self-development in fulfilling the pastoral role. Within the researcher’s place of work, the learners appear more in need of pastoral care as there are grieving learners who have lost parents as a result of illnesses associated with AIDS and are left to support their younger brothers and sisters. Some learners are left to their own demise without any form of guidance and establishment of good values such as integrity, autonomy and courteousness which can assist in problem solving and becoming responsible adult citizens

(Easton, 1997). Despite the growing need for support services to facilitate pastoral care in schools, this role appears to be diminishing in the South African context, especially in under-resourced schools where there are minimal support services like qualified counsellors (Muribwathoho, 2003). This leads to educators having too much work to concentrate on as each educator has a duty load (total number of subjects in relation to the number of classes) to focus on and minimal time is left for one-on-one interaction with learners, much less to address non-academic matters. Seymour (2004) goes as far as saying that the teachers of today are “harassed” to produce higher test scores on standard tests, which leaves little room for caring beyond the academic scope. The focus of the study was therefore on investigating educators’ constructions of their pastoral role in an under-resourced school.

1.1.2 Objectives

- Exploring educators’ constructions of their pastoral role in school.
- Examining how educators navigate their pastoral role.

1.1.3 Critical questions

- What are educators’ constructions of their pastoral role in school?
- How do educators navigate their pastoral role?

1.2 LITERATURE REVIEW

1.2.1 Overview of the literature review

A review of the literature is a selection of documents that contain information, data and evidence of findings such that the researcher gains greater insight into the research topic. It makes the researcher aware of the methods that other researchers used and key issues that the researcher might need to concentrate on (Hart, 1998). In this study, the literature review focuses mainly on contextual differences and similarities in the construction of pastoral care continentally, nationally and provincially. This serves to view whether there might be a relationship between the construction of pastoral care in the literature and that of educators in schools, taking into account the context in which they are based.

1.2.1.1 Background to pastoral care

Pastoral care is a term that evolved from Christianity and was understood to mean ‘cure of souls’ which dealt with “healing, amid sustaining and guiding, and the reconciliation of humanity to God, to self and to each other” (Andrews, 2002, p.29). The term ‘pastoral care’ was later adopted in schools and referred to the structures, practices and approaches adopted in the facilitation and support of the well-being and development of learners (Carroll, 2010). The DBE in South Africa, ascribes to this notion and practice of pastoral care as the National Education Policy Act of 1996 outlines the seven roles of educators which are: learning mediator; interpreter and designer of learning programmes and materials; leader, administrator and manager; scholar, researcher and lifelong learner; community, citizenship and pastoral care; assessor; learning area/subject discipline/phase specialist. For the purposes of this study, the focus was only on the pastoral role of educators which includes demonstrating and imparting “a caring, committed and ethical professional behaviour and an understanding of education as dealing with the protection of children and the development of the whole person (DoE, 2000, p.4).” The DoE (2000) incorporates appreciating and respecting different values, beliefs, practices and cultures in the construct of pastoral care. Nothing further is said about how educators are to go about implementing pastoral care such that the whole person (learner) is developed. Educators are left to their own discretion as to what the construct of pastoral care and the whole person might mean in their social settings (Calvert, 2009).

1.2.1.2 Pastoral care and the curriculum

While the literature reveals very little about components that make up pastoral care or rather the implementation of it, Easton (1997) describes it as educators striving to develop the artistic, spiritual and interpersonal strengths of a learner to prompt their understanding of the world they live in. It can be argued that such constructs are already incorporated in the curriculum as McGuire, Cooper and Park (2006) noted that pastoral care is a concept that is embedded in the curriculum as in England and Wales the learners’ spiritual development is to be catered for through the spiritual, moral, social and cultural framework outlined by the national curriculum for educators. McGuire et.al. (2006) elaborated on physical education being a subject that can be used to facilitate spiritual development in learners as it promotes a sense of achievement through participation and assists in developing a positive attitude towards themselves. In the South African context, subjects like Creative Arts and Life Orientation focus on grooming the learners’ artistic skills and understanding of one’s social context in relation to other context needs (Winkler, 1998).

From the literature, it can be gathered that pastoral care is a concept that is estimable in schools. Constructs such as spiritual, moral, and values are recurring when speaking about pastoral care but the meaning of these constructs are different from school to school and educator to educator. For instance, while there might be a consensus on a value as that which is deemed as important and requiring commitment and engagement, what might be a value in one school might not be a value in another (McGuire et al., 2006). Niblett (1963, p.14) notes: “What moral education can we give in schools in an age like this, in so complex and transitional a society, in which there are many groups so uncertain of their own principles?” This implies that human diversity is a challenge that has long been there when it comes to fostering spirituality, morality and values as it is unclear whether it is possible to groom such traits in learners without making reference to any form of religion as this may lead to placing one religion above another and infringing on the rights of equality for all religions.

1.2.1.3 Interrelated concepts

In the literature, concepts like pastoral care, guidance, counselling, and spiritual development seem to overlap in meaning with minimal difference between them. This overlap of terms may influence how educators construct pastoral care as each takes into account the overall well-being of a person. The construction of pastoral care in relation to other constructs allows for the implementation of it to be interpreted and understood. In this regard, the promotion of good morals and values adopted in schools cater for the need of spiritual development (Easton, 1997). Chapter two of the Constitution of South Africa dictates that human rights such as equality and education be fostered in schools as values that should be promoted by educators, but the Constitution does not elaborate on values such as honesty and altruism which are desirable in molding the character of the learner, yet schools promote these values to cater for the spiritual development of the learners (Easton, 1997). Counselling is a service that caters for the emotional needs of learners through listening to their problems, empathising, challenging irrational thoughts, and facilitating action such that the problem subsides, which ‘frees’ the learner to focus on their studies (McLaughlin, 1999). Guidance is an educational, developmental and preventative service offered to learners to improve their social skills to enable them to adequately adjust to societal pressures and understand the world in which they live in order to make decisions conscientiously (Muribwathoho, 2003). The literature suggests that all these constructs form part of pastoral care and facilitate the personal growth of each learner but whether each educator constructs and implements pastoral care in this light is controversial. The literature, however, strengthens the notion that while the main focus of teachers’ work is to educate the learner about matters pertaining to scholastic subjects, learning requires that the whole person be catered for (Seymour, 2004). A theoretical framework was employed to further understand this notion and the constructs embedded in the literature.

1.2.2 Theoretical framework

Della Porta and Keating (2008) view a theoretical framework as a set of established statements and principles (theory) through which certain concepts and definitions are used to explain a particular phenomenon. They further note that the social construction theory concentrates on the ways people think about a phenomenon and how it relates to their daily experiences resulting from social arrangements and institutional practices.

1.2.2.1 The social construction theory

The social construction theory was employed in this study as it takes into account the behaviour and culture of the people concerned (Terre Blanche & Durrheim, 1999). In this regard, the social construction theory was used to view educators' understandings and interpretations of pastoral care, taking into account the contextual structures and practices that contribute to their constructions and experiences. In South Africa there are schools that are faced with learners who are battling poverty, HIV and AIDS, crime, a high drop-out rate, drug abuse, lack of school resources such as text books, and overcrowded classrooms. On the other end of the spectrum there are well funded schools with abundant resources such as school libraries, spacious classrooms, sports grounds, counsellors and guidance teachers, and the crime, drug abuse and drop-out rate is much lower (McKinney & Soudien, 2011). Since the social construction theory assumes that humans construct meaning of their social world through interaction with others, it can be assumed that educators working in these separate contexts are prone to hold different meanings of what the pastoral role entails to them. This theory concerns itself with the discourse, or rather, the way in which language is constructed and used socially to convey meaning about a particular phenomenon in a particular setting which was the focus of this study (Burr, 2003). In other words, this study aimed to understand social constructs such as spiritual development and guidance in relation to individual interpretation and practice of pastoral care by the educators. For example, each educator has an understanding of pastoral care based on what is socially constructed which includes that which they have read, heard, discussed and learned. This social understanding is not in isolation to how they have personally interpreted it which might be different from educator to educator. The social construction theory allows for the differences and similarities of pastoral care constructions to be investigated from the literature review to the data analysis as some concepts will emerge which can be thematically analysed (Salkind, 2012).

1.3 RESEARCH METHODOLOGY

1.3.1 Overview of the research methodology

Research methodology refers to the scientific and strategic manner of obtaining information relevant to a particular topic (Cohen, Manion & Morrison, 2011). This includes a research approach, paradigm, design, sampling method, data collecting methods and a data analysis method of understanding and presenting the data collected so as to reveal the findings of the research study (Singleton & Straits, 1999).

1.3.2 Research approach

The research approach is a standpoint that a researcher uses for the production of new knowledge or deepening an understanding of a topic or issue (Singleton & Straits, 1999). This study was embedded in the qualitative research approach as it aimed to gather an in-depth understanding of educators' constructions of their pastoral role. The qualitative research approach concerns itself with understanding participants as unique entities who are part of a particular context and interaction (Stephens, 2009). When adopting this approach, the researcher becomes an instrument for data collection as they need to interpret that which is presented by the participants through questioning/interviews and observations. As the researcher is not concerned with running tests in the laboratory but is concerned with human experiences (of pastoral care), the qualitative researcher assumes an empathetic stance when engaging with participants, demonstrating, respect, and non-judgment (Stephens, 2009). The qualitative approach informs the research paradigm to be adopted.

1.3.3 Research paradigm

According to Cohen et al. (2011) a paradigm can be understood as an identity of a research community that engages in a shared belief system or a set of principles and have a consensus of the type of problems to be investigated and the ways of conducting the investigations. Terre Blanche and Durrheim (1999) note that paradigms are formulated on assumptions. The ontological assumption which refers to the nature of reality as viewed by the participants, the epistemological assumptions which is the basis of knowledge presented by the participants and axiology which is the nature of truth, the values and beliefs that the participants hold. This study was best suited within the interpretive paradigm as it was concerned with interpreting and understanding the participants' views about a particular phenomenon (Denzin & Lincoln, 2008). In other words, the nature of reality about pastoral care was that which was experienced or

explained by the participants (ontology) drawn from their social constructions and personal experiences (epistemology) which informed the 'truth', beliefs and values that they might hold (axiology). This allowed the researcher to gain insight into what pastoral care means to educators in under-resourced schools (Terre Blanche & Durrheim, 1999).

1.3.4 Research design

A research design refers to the strategic framework that adopts methods and procedures to obtain data about a specific topic which includes sampling methods and data collecting tools (Cohen et al., 2011). This study employed a case study design which can be understood as a personal inquiry in investigating a phenomenon within its natural context (Stephens, 2009). The research design was a single case study as the researcher was not interested in many schools but rather interested in different educators' constructs and practices of pastoral care investigated within the context in which they occurred (Thomas, 2011). In other words, the single under-resourced school was the case and constructions of pastoral care by educators within that school was the phenomenon of study. In order to adopt the case study design, a sample of participants was obtained.

1.3.5 Sampling procedures

Sampling is the strategy used when selecting participants that can be representative of the population about which the researcher aims to investigate (Terre Blanche & Durrheim, 1999). Since the case was an under-resourced school, purposive sampling was used to select a school that is in quintile three meaning that it is geographically located in a area with a low income rate, high unemployment rate and high illiteracy rate constituting it as an under-resourced school (Giese, Hombakazi Koch & Hall, 2009). A list of these schools is attainable on the DBE data base. From this list of schools, convenience sampling was adopted in selecting a school that was within the surrounding area of the researcher. This is a non-probability sampling method in that the schools were selected in a non-random manner which excluded other schools and educators from participating in the study (Cohen et al., 2011). Participants were selected based on those educators who were willing to participate in the study as pastoral care is a role for each educator. Once the sample was selected, the data was obtained from the participants.

1.3.6 Data collection

Mears (2009) states that data collection is a process of gathering information about the topic being investigated. Since the focus was on investigating the participants' constructions of pastoral care, semi-structured interviews were used for all six participants as this allowed the researcher to probe and clarify further than the set questions used to guide the interview [see appendix E] (Mears, 2009). The semi-structured interviews were used to generate data related to how each participant constructed pastoral care at an individual level. Focus group discussions on the other hand, provide shared constructions as a focus group could be seen as a group of individuals sharing ideas about some common interest stipulated by the researcher in order to gain data (Wodak & Krzyzanowski, 2008). Since pastoral care is a social phenomenon, the use of a focus group was beneficial to this study. The focus group engaged in a discussion based on images taken from the internet by the researcher for educators to elaborate on how pastoral care can best be implemented in situations displayed in the images. These images displayed situations related to emotional issues and poverty that learners may experience which fall within the scope of pastoral care as discussed in chapter 2 of this study [see appendix F]. Thomas (2011) notes that the use of images is a technique that gives a visual perspective to the phenomenon being studied.

1.3.7 Trustworthiness

Semi-structured interviews and focus groups are data collection tools that allow the participants to be free to express themselves thereby giving the researcher greater understanding when answering questions related to the topic. Once the data was collected and transcribed, the researcher gave the participants an opportunity to view the transcripts and interpretation of the data to ensure that they agreed with the researcher's interpretation of their experiences. This increases trustworthiness as it minimises biasness in the interpretation of the data. In other words, by engaging further with the participants, new information was obtained and misinterpretations rectified to ensure that the research is credible (Rossouw, 2003).

1.3.8 Ethical issues

Research ethics refer to the rules that guide the researcher's conduct such that the participants are respected and their needs taken into account as stipulated by a communal discipline upheld by communities of researchers. This generally includes informed consent, avoiding harm in collecting research and maintaining confidentiality (Gratton & Jones, 2004). The data was collected in accordance with research ethics committee requirements in that ethical clearance was obtained before conducting the study and all participants signed a consent form before participation [see appendix D]. All relevant

gatekeepers were informed and consent granted. The participants were assigned pseudonyms to ensure confidentiality. Upon completion of data collection, the researcher engaged in a data analysis process.

1.4 DATA ANALYSIS

Once the data was collected, the researcher engaged in data analysis which is a process of extracting meaning or interpreting the data so as to draw conclusions about that topic. A thematic data analysis was employed for this study which entails transcribing the interviews and identifying and reporting patterns or themes within the data (Singleton & Straits, 1999). As seen in the literature review, certain themes emerge when investigating pastoral care, these include counseling and guidance. The thematic analysis allows for the identification and discussion of themes embedded in the data in relation to recurring concepts found in the literature review. The social construction theory was used to aid the interpretation of this data (Burr, 2003).

1.5 CONCLUSION AND OVERVIEW OF THE THESIS

In this chapter, the basis of the study has been highlighted with the main critical questions and objectives that emphasise the focus of the study. A brief overview of the literature was discussed in relation to the theoretical framework that had been adopted. The method used to gather the data, along with how it was analysed in accordance with research ethics was also presented.

In chapter two, the literature will be discussed in relation to how educators in under-resourced schools construct and implement pastoral care.

In chapter three, the method used to gather the data will be discussed in detail highlighting its relevance to the study.

In chapter four, the method used to analyse the data will be discussed in relation to the theoretical framework employed.

In chapter five, the findings and recommendations will be discussed.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

In trying to understand the construction of pastoral care and the practices that educators engage in when fulfilling this role, the analysis of previous literature related to this topic, which includes journal articles, books and government publications allowed for the researcher to elaborate further on that which is already known. It also allowed for the investigation of that which might not yet be known thereby enhancing knowledge and understanding of this topic (Denney & Tewksbury, 2013). The literature review is a secondary data source as the data was collected and analysed by other researchers, however, it can be used to answer the critical research questions. The literature indicates that pastoral care is desirable in schools as this term synthesises different aspects that promote the overall well-being of the learners as indicated in a study conducted by Nias (1997). In this study, educators defined what the word ‘care’ meant to them and among some of the responses mentioned were: altruism, self-sacrifice, promoting good relationships with learners, enhancing moral responsibility in learners and ensuring their safety. What this literature review seeks to investigate is the manner in which educators go about making these constructs a reality within their schools as some educators do not share the sentiment of taking ownership of each child’s personal growth that is beyond the classroom setting as these educators do not feel adequately equipped to take on this responsibility (McNamee, Mercurio & Peloso, 2007). Nias (1997) noted that most educators view caring as a ‘personal investment’ in that their job satisfaction comes from the belief that they are promoting the overall well-being of learners through caring. However, when educators take on a caring role, they are adding more responsibility to their work load which results in burning out and the educator becoming less effective in teaching the curriculum. This is cemented by Nias (1997, p. 13) when stating: “Teachers who care more will have in the future to steel themselves to care less.” In response to this, Lemmer and Van Wyk (2004) noted that the development of learners should be collaborated between educators and parents as educators cannot fulfil this role alone.

The literature suggests that there are different views and constructs regarding pastoral care and the investigation of these constructs and activities associated with pastoral care are discussed as promoting the overall well-being of each learner however the limitations of care are also discussed. The literature is not viewed in isolation as the social construction theory is employed according to terms derived from the

literature such as physical, emotional and psychological support when addressing pastoral care. In the literature, these sub-topics appear to be universal constructs used to explain pastoral care as this appears to be how educators have made meaning of this word and how they make it a reality in their lives (Salkind, 2012). To investigate the differences and similarities in the constructs used and the meaning constructed when addressing pastoral care, the literature is discussed according to contextual differences such that pastoral care is understood in different contexts (della Porta & Keating, 2008). Different contexts are viewed in terms of constructs arising internationally in comparison to continental constructs while placing greater emphasis on the South African context as a country in which this study was conducted.

2.2 PASTORAL CARE IN THE PHYSICAL FORM

Lockhat and van Niekerk (2000) define physiological needs as those that are most basic for each learner such as ensuring clean water for drinking and food to eradicate hunger while the learner is in school. Furthermore, physical needs are those that can be said to be teachable such as sanitary, library, sports and laboratory facilities. Materials used by learners and educators such as books and stationery form part of physical needs as without all these tangible provisions schools would not be able to function effectively. Schools should also be a place of safety from physical violence. The provision of these physical needs is an ideal notion for each learner in all schools however this is not the case in many rural and public schools (Duarte, Gargiulo & Moreno, 2011). Learners in rural schools are prone to unfavourable conditions where basic services such as safe school buildings, water, sanitation and electricity are not readily available and some learners are forced to walk long distances to get to school as they cannot afford to pay for transport or there is no transport available to them. It is for this reason that Lockhat and van Niekerk (2000) make reference to a large gap between well-resourced and under-resourced schools in terms of availability of infrastructure which impacts on the learners' performance. Van der Berg (2008) agrees with this by asserting that educators in well-resourced schools have less of a challenge worrying about learners who are hungry and cold as opposed to those in under-resourced schools hence white and Indian schools still outperform black and coloured schools in examinations.

2.2.1 Supplying and protecting the learner's body

Lockhat and van Niekerk (2000) suggest that malnutrition is related to poor problem solving ability and lack of task completion as the level of concentration is decreased. This results in financially disadvantaged learners experiencing difficulty with schoolwork in comparison to learners who come from higher income households. These learners are more at risk of frequent ill-health from colds and infections as their immune system is not supported by nutritious foods. As a response to minimise the negative effects that hunger has on learners, many countries have adopted nutrition programmes in schools to promote the physical well-being of learners in an attempt to achieve effective learning and teaching. Raine, McIntyre & Dayle (2003). attest to this as they stated that due to a rise of poverty in Canada, there has been an increase of school-based child feeding programmes. These programmes however, have not met with the intended enthusiasm as the learners for which the intervention is intended find it difficult to embrace it. Russell, Dwyer, Macaskill, Evers, Uetrecht and Dombrow (2008) noted that in their study that was based in Canada, the provision of food was viewed as the responsibility of parents. As a result learners who needed this intervention tended to shy away from it out of fear of being perceived as poor as this perception might exacerbate stigma of financially disadvantaged learners. Parents fear that they might be viewed as unable to support their children so the pastoral role of the educators in such instances appears to be the promotion of empathy in learners to minimise the stigma associated with feeding programmes in schools. On the other hand, Ji (2008) noted that although China is a developing country, school feeding programmes were established in the early 1980's with the intent to promote healthy eating while masking those learners who may be financially disadvantaged as the whole-school feeding programmes targeted each learner in school. In Beijing, Shanghai and other big cities in China, there was an increase in child obesity and school programmes were used to counter this through the liaison of educators and parents in developing and promoting nutrition programmes in schools (Ji, 2008). In such cases, the pastoral role of the educator appears to be fostering healthy eating choices while in some parts of the world, the educator's role would be ensuring that there is food that learners can eat as a means to minimise hunger in schools.

In sub-Saharan Africa, that is, in countries such as Uganda, Malawi, Mozambique, Zambia and Zimbabwe, about fifteen percent of children under the age of fifteen have lost one or both parents and about twenty percent of all children over fifteen years are orphans in these countries (Case, Paxson & Ableidinger, 2004). Furthermore, orphaned children are less likely to be enrolled in school than non-orphans. However, Adelman, Alderman, Gilliagan and Lehrer (2008) noted that school feeding programmes increase enrolment rates and attendance. These feeding programmes seem to draw the attention of financially disadvantaged children which increases over-crowding in classrooms and learning

time may be reduced if educators have to care for the needs of all children, starting with their physical needs and other care duties that educators have to attend to. In Kenya, higher student ratios contributed to the lack of classroom space and lack of study materials which places more strain on the educator as this contributes to less one-on-one interaction between the learner and the educator (Finan, 2010). One of the reasons for this as put forth by Finan (2010) is that school management teams do not promote community participation in a systematic manner that goes beyond tangible contributions such as money from parents. This suggests that schools should request parents to volunteer their time to the school and assist in school-based programmes/projects such as cooking for learners (LaRocque, Kleiman & Darling, 2011). In other words, the pastoral role of educators extends to ensuring smooth relations between parents, learners and the school in the promotion of the overall well-being of the learner. Eleweke and Rodda (2002) agree with this view as they note that resources available to schools should be put to use if effective learning is to be achieved. However, they further state that in developing countries such as China, India, Ghana, Lesotho and South Africa, there is a lack of materials which may be as simple as maps, charts and other learning devices that are not readily available to all learners, thereby posing an obstacle in the learning process. This puts more responsibility on the educators who have to attend to such physical needs as they have to find ways of dealing with such situations such that effective learning and teaching can take place. Abuya, Oketch and Musyoka (2013) established that in Kenya, while there may be free education for learners in underprivileged areas, learners were still dropping out of school. Parents noted that purchasing school uniforms, bags and shoes proved too expensive when faced with unemployment or surviving on a below the average minimum wage. In South Africa, fifty seven percent of the population live below the poverty income line where learners attend schools that are typically characterised by infrastructure that cannot accommodate all learners adequately as the buildings tend to be rundown or damaged with minimal furniture (Boler, 2007). The safety of learners is not efficiently secured as the school premises are not well maintained and physical danger points are left exposed such as electrical wiring. Sanitary facilities at times are not present which includes toilets and waste collection facilities (Kamper, 2008). Looking at different contexts that have been discussed such as Canada, China, sub-Saharan Africa and South Africa, the literature suggests that there is more to pastoral care than catering for physical needs.

2.3 PASTORAL CARE IS FOUND IN PSYCHOLOGICAL AND EMOTIONAL SUPPORT

Providing an environment that promotes opportunities for educational, psychological and social growth can be viewed as the epitome of schooling the child as a whole (Finan, 2010). From this, it can be gathered that an educator's job has many layers of care as they also need to cater for the learners' psychological and emotional needs. Bass (2012, p. 76) noted: "Educators should demonstrate caring not

only because caring facilitates learning, but because they are moved by compassion for the fate of another to do so.” Bass (2012) further suggests that care in schools can serve as an added incentive for learners to perform well in school because when learners feel a sense of acceptance and care they do not want to disappoint the person that serves as a source of support to them. Educators can convey this support when delivering the curriculum, promoting psychological stimulation, addressing social issues and conducting co-curricular activities.

2.3.1 Supporting the psychological needs

Psychological needs refer to inborn integrative and/or actualising tendencies that underlie an individual’s personality and are fostered by social development (Sanacore, 2008). This suggests that educators are to provide an environment that promotes autonomy, competence, acceptance, efficacy and personal growth in order to stimulate intrinsic motivation and emotional integration. While this sounds ideal in theory, in practice, educators encounter barriers in making the notion of psychological support a reality. Since psychological needs arise within the individual, educators either enhance the qualities that an individual already possesses or devise means of addressing barriers that hinder the educational progress. Intrinsic barriers include dyslexia, attention deficit hyperactivity disorder (ADHD), intellectual ability (IQ), imbalanced emotional and psychological state which refers to the inability to withstand minor setbacks, failures, difficulties, and other stresses without becoming emotionally upset (Bonifacio, 2007). This implies that educators should have a skill of assessing psychological barriers to learning, however, educators are not trained educational psychologists and this might put strain on them as they have to find means of working around barriers that hinder learners to effectively acquire the curriculum. The DoE (2005) noted that school psychologists have expertise in individualised psychological functioning which allows them to devise and implement individualised interventions to promote learner development and learning. Regardless of whether educators have received training or not, motivating learners and intervening to address personal or educational issues is central to their pastoral role. Sanacore (2008) states that motivation is achieved when one experiences an intrinsic reward derived from the work that one has done. When speaking about motivation, it is this intrinsic reward that educators should aim to cultivate in learners. Sanacore (2008) further makes reference to ‘reluctant learners’ or learners who have the potential to excel in school yet do not complete tasks, avoid challenges and are content with mediocre results. This could be as a result of consistently receiving negative remarks which may develop a low self-esteem or low efficacy in learners. In order to counter this, when learners’ interests are incorporated into the curriculum, learners are more prone to be motivated and hence improve their results. This means modifying instruction through discussion and consideration of learners’ opinions in order to improve their autonomy and sense of competence as learners are both emotional and intellectual (Sugai & Horner,

2002). Having stated that learners are emotional and intellectual, childhood neuropsychiatric disorders are estimated to increase by over fifty percent by the year 2020 at an international scale and can cause illness, disability and mortality in children (Crespi & Hughes, 2004). It is therefore critical to engage in guidance and counselling in enhancing the well-being of the learners as in under-resourced schools there are few or no mental health services available to assist the learners which results in educators fulfilling this role.

2.3.2 Guidance and counselling in supporting emotional needs

Guidance and counselling are long standing terms that have been internationally adopted in many schools. In the literature, these terms seem to be used interchangeably and refer to a process of addressing problems and enhancing learners' overall developmental needs (Lam & Hui, 2010). In the United States, school guidance and counselling programmes were conceptualised as early as the 1960s and in China, the first guidance and counselling programmes began in the 1970s. Hong Kong adopted an education policy in 1990 that employs a whole-school approach to guidance and counselling. This policy stipulates that it is the responsibility of every educator to identify and assist learners with problems such that personal and social development is achieved (Lam & Hui, 2010). Such policies outline the aspects that need to be developed in learners such as character, interpersonal relationships and morality. Developing the learner's character seeks to enhance the concept of understanding oneself, while developing interpersonal relationships enhances relationships between an individual and other people. Morality on the other hand serves to establish values that learners should uphold. Harrison (2000) notes that in building the learners' character, educators have to promote self-respect and self-acceptance as soon as the learner starts school. When one learns about self-respect, this concept can be extended to other people whereby learners are taught that educators and fellow learners ought to be respected as well. This in turn promotes interpersonal relationships whereby the learner is able to relate to peers and elders. In enhancing the development of interpersonal relationships, the learner has to have a sense of right and wrong, understanding of what is acceptable when one is associated with other people and what is not. Educators, then, have to engage in moral education for the endorsement of this cognisance. When speaking about moral education, Barrow (2006) makes reference to constructs such as freedom and respect for all people, fairness and truth which are associated with that which is honourable. Educators therefore have the duty to encourage such values in learners which caters for their moral growth.

In China, Wansheng and Wujie (2004) noted that education is concentrated on developing responsible learners with a strong moral standing as there are topics included in the curriculum that promote values that learners should uphold such as the rejection of temptation, gambling, pornography and drugs. In so

doing, educators implant a seed of hope for a better future in learners which promotes peer support and school satisfaction. Cooper (2009) agrees that schools should be a place of emotional well-being as in the United Kingdom (UK) where learners present with a variety of issues ranging from family issues, but most male learners present with anger issues. Other learners present with borderline levels of psychological distress which mental health services can assist in managing or minimising through providing an environment where learners can be heard and confidentiality maintained. While the focus is on promoting psychological wellness of learners, Lam and Hui (2010) argue that western approaches to guidance and counselling tend to focus on the individual and place less emphasis on the collective whereas in China, greater emphasis is placed on educating learners to fit into society through the conformity of societal rules. Whether the focus is on the individual or a collective, it is apparent that learners need someone to listen to them and guide them and that someone comes in the form of an educator that is at school. Outsourcing mental health services is an option that some schools opt for or are cornered into because of a shortage in school capacity. However the study conducted by Quinn and Chan (2009) revealed that learners in Northern Ireland prefer counselling services to be located within the school as opposed to outsourcing them. These counselling services include ensuring a warm and comfortable environment that offers a private space for learners to discuss personal issues. The counselling room should be bright, clean with a counsellor that is calm and respectful which allows learners to feel safe to share their thoughts and feelings (Westergaard, 2013). With this being said, educators are not the only ones responsible for the promotion of emotional support. It is a collaborative process between the educators, parents and learners as in some cases educators do not know how to handle problems that learners might present with as they have not been adequately trained to deal with an array of issues (Graham, Phelps, Maddison & Fitzgerald, 2011). Training appears to be a common setback in many countries and South Africa is no exception as educators have policy documents that stipulate what is to be taught in guidance/life orientation classes but have received little guidance on how to teach issues such as homophobia, xenophobia, racism and sexism. Such topics, among others, require educators to address their own misconceptions and prejudice in order to effectively discuss such matters with learners and promote equality for all (Francis, 2012). Hanich and Deemer (2005) attest to this by stating that while there is promotion of cultural diversity, many educators are not trained to work with learners of different racial, ethnical and socio-economic backgrounds. Within the scope of pastoral care and guidance, educators are tasked with ensuring that instruction is received by all learners.

2.3.3 Curricular support

Simply put, curriculum refers to the skills and knowledge taught to learners in schools. In other words, educators plan and prepare lessons for the learners and closely monitor them so they can assist in

achieving the set objectives for each task (Haneda, 2008). The DBE prescribes the curriculum that is to be taught in schools and the educators deliver it to learners. Subjects such as mathematics, languages, natural science, social science, economics and management sciences, technology, creative arts and life orientation are some of the subjects that are found in the South African context (DoE, 2010). For each subject, there is knowledge and/or skills that the educators impart to the learners as these subjects are to be assessed. Upon the review of the test scores written by the learners, it can be concluded whether each school has performed well or poorly and this conclusion becomes a reflection of the educators' ability to impart the curriculum to learners and the challenges educators face in delivering the curriculum appear to be overlooked (Morrow, 2008). In a study conducted by Wium, Louw and Eloff (2011) the findings revealed that educators reported that fifty to seventy percent of learners in their classes were not meeting grade level academic outcomes in primary schools. One major contributing factor is that these learners exit the foundation phase without the proper and necessary foundation skills such as basic reading, writing and counting. In an attempt to minimise such depressing results, educators in each grade are expected to provide curricular support to each learner and exhibit care in the manner in which they deliver the curriculum so as to cater for all learners (DoE, 2010). That means taking into account different learning styles and providing a conducive learning environment regardless of the school context.

2.3.3.1 The well-resourced classroom

A learning style is the way in which a learner receives, makes meaning and recalls information through feeling, watching, thinking and doing (Foorman, 2003). This suggests that educators need to take into account how each learner receives information if the curriculum is to be delivered with maximum effect as these learning styles can entice enjoyment, deeper understanding and competence (Furtak & Kunter, 2012). The classroom should be displayed with materials that are going to promote the learners' creativity such as charts, flash cards, word/number freeze, pictures and actual objects (de Souza Fleith, 2000). In nurturing student creativity, imagination and exploration, there has been a shift from the teacher-centred approach to a student-centred approach to learning. This means learners play an equally active role in the learning process as educators facilitate the learning process and overall comprehension of material through providing constructive feedback to learners, guidance and scaffolding for learning (Furtak & Kunter, 2012).

All learners should be catered for in schools as part of an education system that aims at the promotion of the learners' well-being through addressing the diverse needs of learners and accommodating different learning styles, and learning pace (Swart & Oswald, 2008, p.8). This means that learners who present

with barriers to scholastic progress should be accommodated in all activities. The educator has to ensure that a range of needs are catered for in order to ensure an equal education for all learners. It is therefore ideal that educators know each learner in the classroom in order to be able to cater for their learning style and enhance academic development as educators become more effective when they listen to learners' reasoning and engage in a collaborative discussion with them (Swan & Swain, 2010). In a study conducted by Szpara and Ahmad (2007) learners who were not first language English speakers battled to understand the language within the United States (U.S.) context. For this reason, English educators had the task of developing a classroom context that was supportive when these learners made mistakes and took into consideration their home language, which meant taking into account prior learning in order to accommodate the new curriculum. Van Sluys and Rao (2012) agree with this view as they add that in their study that was based in Chicago, educators encouraged classroom participation from all learners and as such there was room for multiple languages in the classroom. Learners whose first language was not English continued to speak the language if they received praise even if they were not accurate in their pronunciation or grammar. The classrooms were displayed with posters in multiple languages as educators had to devise strategies to promote equitable and effective learning in the classroom context (Szpara & Ahmad, 2007). Furthermore, a small class size allows the educator to attend to each learner to provide support and enhance curriculum understanding as noted in a study conducted by Lehrl, Smidt, Grosse and Richter (2013). This study was based in Germany and it focused on parental support in learners of pre-school age. The findings revealed that learners who received support at home were more inclined to perform well. This might be due to the fact that as learners repeat at home that which was taught at school, they are prone to recall and sustain the content. In the promotion of curriculum support, Crowe (2010) suggests that subjects like numeracy be integrated in social subjects as this would provide the context in which numeric skills can be interpreted such that numeric knowledge is not viewed as abstract by learners. This implies that educators would have to find means of integrating numeracy into social studies and vice-versa (Carrier, 2005). Bayetto (2011) adds to this by stating that learners' needs can be met through the use of CDs and videos or any other material that can be used to assist the educator in delivering the curriculum. Shaper and Streatfield (2012) reveal that in their study based in the U.K., librarians assisted educators in achieving this as they also provided curricular support to learners. This was achieved through positive relationships with learners facilitated by the provision of a safe, peaceful and welcoming environment that grants access to a wealth of information that may not be found in the classroom. Blunch (2014, p. 212) sums this up by stating: "The higher the quality of education, the more likely an individual is to be literate and numerate."

2.3.3.2 *The under-resourced classroom*

The conditions of an ideal classroom in enhancing curricular support appear feasible, however Blunch (2014) offers a different take on the matter by stating that while some educators have access to materials that may assist in delivering the curriculum, in Ghana, much like South Africa, formal assessments are conducted in the English language. This may stunt the scores of most indigenous learners as these learners are affluent in other official languages and a shortage of school supplies along with overcrowding requires the educator to be more resourceful when trying to cater for all learning styles. Overcrowding minimises space for the provision of a place in the room to work quietly and without distraction, work in groups as well as a place that invites student collaboration. In Kenya, there is a challenge of primary school drop outs as about 400 000 children who were in grade one in 2003 did not complete grade eight in 2010 (Abuya et al., 2013). One of the reasons put forth for this was a lack of rapport establishment with learners on the part of educators and this is due to overcrowding in the classrooms as this does not allow for individual attention that caters for the individuals learning style. In a study conducted in Gauteng, when learners misbehaved, due to being agitated from overcrowding or for other reasons, educators in such classrooms resorted to disciplining these learners as a means to maintain order in the classroom and deliver the curriculum within the specified period of time. Some of these learners may become disinterested in the curriculum studies being taught (Rampaola, 2006). Delivering the curriculum in an overcrowded under-resourced school appears to place educators in frustrating positions as they are also faced with high levels of illiteracy on the part of parents who in turn provide limited assistance with scholastic work. It appears as though delivering instruction in an under-resourced school is increasingly becoming more demanding as educators have to accommodate all learners and find means to overcome barriers inside and outside the classroom to action the construction of pastoral care (Scott, Hirn & Alter, 2014).

2.4 CO-CURRICULAR SUPPORT

Educators also go an extra mile in putting pastoral care into action in the form of co-curricular activities which foster social interaction between learners and the educators. Co-curricular activities are those activities that do not form part of the academic course. In other words, these activities are not graded on the learners' report card. They may take place inside or outside the school premises and are typically conducted during or after school hours. These activities include the school choir, sports such as soccer, basketball, and dance which educators have to conduct with care for each learner that is presented to them (Warburton, 2004). In under-resourced schools, it is understood that there is a shortage of equipment and facilities such as sport kits and grounds including music instruments. Beyond this shortage, these co-curricular activities can serve as an opportunity for educators to connect with students

in a different environment from the classroom (Kamper, 2008). This connection can enhance the learners' confidence in class and facilitate understanding of each learner as an individual which might assist educators in developing curricular interventions where needed. No matter the scarcity of community resources, in the process of social interaction, educators, learners and parents can engage with one another in a manner that is less formal during co-curricular activities as opposed to the classroom setting which strengthens these relations (LaRocque et al., 2011). Pastoral care is a construct concerned with the well-being of each learner but it simultaneously extends beyond one individual.

2.5 ATTENDING TO SOCIAL ISSUES

Morrow (2008) stated that in most cases it is assumed that learners come from secure family settings whereby the parents are able to provide nutrition, clothing, emotional support, cognitive stimulation, health awareness and protection from harm which would leave the educator with minimal care-giving duties. However, he also noted that in the South African context, learners are faced with the opposite end of the spectrum as social issues impede the true potential of each learner. These social issues then fall into the hands of the educator as they have to be tackled if learning of the curriculum is to take place effectively and minimise the school dropout rate. Seymour (2004) affirms this by stating that such conditions leave educators overwhelmed by care-giving duties resulting in the time spent educating learners being reduced. Social issues therefore refer to problems that are outside the control of one individual but concern a substantial number of people within a society. Social issues make their way to school premises in the form of domestic violence, poverty, teenage pregnancy, rape, lack of parental guidance and substance abuse as presented by learners which affects the teaching and learning process (Abuya et al., 2013). These issues appear to be universal as they are a concern in African schools as well as on an international scale. Educators then have the task of attending to these issues and promote psychological and emotional integration for the learners to be able to be intrinsically motivated to perform better academically.

In a paper written by Cooley and Frazer (2006) which looked at the impact of domestic violence on women and children in Australia, it was affirmed that domestic violence in children places them at risk of emotional, psychological and behavioural problems. These problems include anxiety, mood problems, attention deficit disorder and oppositional defiant disorder. Furthermore, approximately sixty percent of self-harm or suicide cases in Australia are linked to domestic violence. These statistics suggest that more social interventions are needed to assist learners globally as within the African context there is minimal training of educators on interventions that tackle social issues in schools (Graham et al., 2011).

Educators are left with learners who are experiencing social distress and minimal assistance is available to them to alleviate this problem (Muribwathoho, 2003). Finch, Moberg and Krupp (2014) however noted that this can be tackled, as was established in a study that looked at substance usage by learners in the United States of America (USA) which was associated with poor academic performance, poor school attendance and dropout from school. The findings showed that when learners feel connected to the school it can promote better choices for learners as they can engage in co-curricular activities and receive guidance from educators.

Poverty on the other hand, can hinder learners from attending school as Burch, Haberman, Mutua, Bloom, Romeo and Duffield (2001) state that in America learners who are living in poverty are more prone to health issues such as asthma, stomach problems, speech problems, depression, hunger and anxiety. Forty five percent of learners living in poverty in America do not attend school regularly. This is not uncommon in sub-Saharan African countries as Abuya et al., (2013) found that fees charged in schools kept learners out of school in Kenya and severe poverty within the homestead lured girls from the ages of fourteen to fifteen to engage in transactional sex which can lead to teenage pregnancy and dropping out of school. This is mirrored in the South Africa context where girls are at risk of sexual violence due to increased levels of coerced sex as ten percent of girls between the ages of fifteen and nineteen have experienced rape and others are physically abused by their boyfriends (Boler, 2007). Unterhalter (2013) established that thirty one percent of women aged twenty to twenty four attributed not completing their schooling to teenage pregnancy. This is because in South Africa, teenage pregnancy is becoming a common occurrence as thirty five percent of women under the age of twenty have been pregnant. In 2004, twenty five percent of fifteen to twenty-four-year-olds attending antenatal clinics were found to be HIV positive (Boler, 2007). The DBE included school-based sex education, peer education programmes and adolescent-friendly clinic initiatives. Unfortunately these initiatives are not accessible to all learners especially those who are in rural schools. However, educators need to address their own negative attitudes towards adolescent-friendly clinics as stigma hinders learners from using these facilities. This is particularly a concern as teen mothers are less likely to return to school after their pregnancy. Teenage fathers too, lack education as boys who drop out of school from low income families have double the odds of becoming teenage fathers who do not have the means to support the children (Bhana, Clowes, Morrell & Shefer, 2008). These adolescent boys who have dropped out of school and have no employment tend to turn to criminal activities as a means of obtaining money, hence, crime and violence are a widespread problem in society (Crespi & Hughes, 2004). Within the African context girls may be overwhelmed with fear when walking to school, as Gervais, Ubalijoro and Nyirabega (2009) established that in Rwanda, girls were often raped on their way to and from school. These social problems are exacerbated by lack of parental control as all learners need parental guidance and provision which parents/guardians may not be able to sustain. This directly impacts on the educators as they have to be

agents who address all these social issues, at times with minimal support from the parents who are the primary guardians of learners. Fulfilment of this role is declining in the South African context as parents lack the knowledge and skill of speaking to their children about ‘taboo’ issues such as teenage pregnancy, rape, and substance abuse. Crespi and Hughes (2004, p. 69) capture the gravity of the impact that social issues have on learners by stating: “Surveying the array of disorders impacting youth, it is clear that adolescents are literally dying from their problems.”

2.6 THEORETICAL FRAMEWORK

2.6.1 Overview of the social construction theory

A theory is an explanation for the occurrence of a particular phenomenon, as such, in an attempt to better explain and understand the literature presented. The social construction theory was the lens used to challenge or extend to the body of knowledge regarding educators’ constructions of their pastoral role. Through the lens of the social construction theory, society is presented as having a reality that is both subjective and objective in nature (Andrews, 2012). In other words, the social construction theory takes into account that when humans interact with each other from context to context, constructs are used to formulate shared meaning such that those constructs are not constantly defined when speaking. As such, the researcher was able to identify recurring constructs in the literature and in the data presented by participants in this study. The social construction theory is lodged in the qualitative research approach as the primary focus of this approach is on understanding participants as unique entities making meaning of their social environment (Stephens, 2009). Furthermore, the interpretive paradigm concerns itself with understanding the world’s viewpoint and subjective experiences of the participants regarding a particular phenomenon such as pastoral care (Denzin & Lincoln, 2008). The researcher was concerned with individual and collective experiences of educators in an under-resourced school, as such, the social construction theory served as a lens through which the literature was viewed and data was analysed as it offered explanations for the constructions presented by educators within their social setting.

2.6.1.1 Assumptions of the social construction theory

There are two assumptions that the social construction theory is founded upon which served as the basis in understanding the literature. The first assumption is that people understand their experiences by creating an understanding of the world that they live in, how it functions and how they fit into it (Burr, 2003). This allowed the researcher to obtain how educators understand their pastoral role as prescribed

by the DBE, the school that they are in and the practices they engage in. The second assumption is that language is the most important system through which humans construct a social reality (Terre Blanche & Durrheim, 1999). This helped the researcher to gain an understanding of the discourse used in addressing pastoral care and observe the cultural context which influences the discourse used. The social construction theory places less emphasis on internal (genetics or inborn) traits but rather focuses on external traits (behaviour) construed from social practices (Andrews, 2012). The researcher was most interested in the understandings and practices (behaviour) of educators in fulfilling their pastoral role which made the use of the social construction theory most ideal for this study.

2.6.2 The social construction theory in understanding physical needs

The social construction theory is based on the assumption that through interaction, individuals make sense of the social world with which they are presented in order to fit into it (Burr, 2003). In addressing physical needs, educators in under-resourced schools have constructed their pastoral role through the provision of food and school material for under-privileged learners as whole-school feeding programmes can be costly. This is founded on the premise that these educators have internally made sense of the external factors associated with the community in which they work such as a high unemployment rate and poverty. The educators then try to fit in this community through provisions that meet the learners' physical needs deemed necessary to go about doing their job of delivering the curriculum (Andrews, 2012). However, in some cases, the learners for which the programmes have been established do not utilise it as expected. This makes it unclear whether educators have fulfilled their pastoral role if learners are not benefiting from the educators' pastoral care attempts. In other instances, the educators' role appears to be centred on ensuring that learners opt for healthy food options as the school feeding programme is readily available for learners (Ji, 2008). For these educators, their construction of caring for learners in the physical form appears to be based on ensuring safety, providing a conducive learning environment such as spacious classrooms, clean water and the promotion of healthy bodies (de Souza Fleith, 2000). Furthermore, educators use language to influence learners into opting for healthier food choices. It is through discussion among all necessary stakeholders such as the DBE, educators and learners that this programme would be a success (LaRocque et al., 2011). The DBE, parents and the learners have to understand the importance of healthy living if they are going to apply it in their lives. This holds true to the assumption of the social construction theory that people make meaning of the world in which they live through the use of language (Camargo-Borges & Rasera, 2013). Educators in under-resourced schools seem to share similar challenges of overcrowded classrooms and lack of materials. In this case, the construction of pastoral care as experienced in the physical form by the learner appears to be constructed on a level that requires the educator to go beyond the provisions of the school but seek

solutions within themselves (Swart & Oswald, 2008). While educators engage in all these activities because the context in which they work dictates that their construction of pastoral care should encompass these added activities above teaching school content, whether all these activities are indeed what pastoral care is about remains controversial.

Russell et al. (2008) noted that feeding programmes in Atlantic Canada show that nutrition programmes aimed at assisting learners from low-income households perpetuate inequality and stigmatise participants. Furthermore, nutrition programmes can also create dependency which might minimise efforts of finding alternative ways to eradicate poverty. This suggests that while caring for learners' physiological needs, educators should be aware of promoting dependency on the care that they provide as this does not foster personal growth. While this might be true, it neglects the learners immediate need for nutrition (Raine et al., 2003). Taking care of physical needs appears critical for the development of the learners but the overall well-being of each learner goes beyond the physical sphere and into the psychological and mental sphere.

2.6.3 The social construction theory in understanding psychological and emotional needs

From the literature, it appears that educators in well-resourced classrooms construct and implement pastoral care in the form of providing a conducive learning environment beyond tangible materials. This suggests that the environment in which they work allows for greater emphasis to be placed on the best possible method to ensure that each learner has the opportunity to be seen, heard and understood by the educators and support staff like librarians and school counsellors (Shaper & Streatfield, 2012). Educators have the liberty to present information in ways that supersede traditional learning methods such as the chalk and talk method but use language and materials that capture and cultivate the imagination of learners in order to make meaning of the curriculum. This is demonstrated in such instances where non-English speaking students use their home language in the classroom as part of expressing themselves and have access to a wide range of materials to use in assisting them to acquire the English language at a faster pace in the classroom (Van Sluys & Rao, 2012). This is central to the assumption of the social construction theory that language is used to produce knowledge and in the construction of new realities, indicating that pastoral care is socially constructed (Camargo-Borges & Rasera, 2013). Parallel to this view, educators in under-resourced schools are also concerned with ensuring that teaching and learning takes place in the classroom. However, a different social context may lead to a different construction of a conducive environment within the scope of pastoral care. A conducive environment appears to be constructed along the lines of ensuring that the sitting arrangements are such that every child fits into the classroom and is able to hear well during curriculum delivery due to overcrowding (Abuya et al., 2013).

Pastoral care also encompasses ensuring that minimal resources like books and maps are equally shared among the learners as creative methods of delivering the curriculum such as the use of CDs and television may not be possible as these resources are unavailable (Scott et al., 2014). In schools that do not have electricity in order to photocopy materials that learners could use, educators tend to use the chalk and talk method with minimal interaction with learners. These factors put strain on the educator who still has to cater for different learning styles and provide an environment in which learning can be an enjoyable experience (Furtak & Kunter, 2012). Beyond curricular support, these educators who engage in counseling as part of their jobs is catering for the emotional and psychological needs of their learners with minimal expertise (Graham et al., 2011). The construction of emotional and psychological needs by educators in under-resourced schools is in accordance with the assumption of the social construction theory in that the social context in which one is placed influences how one views the world (Burr, 2003). Working in under-resourced schools influences how these educators construct pastoral care and how they implement it as the environment in which these educators work dictates that learners be listened to regarding scholastic and non-scholastic matters. As such the aspect of counselling becomes an integral part of the educator's job (Lam & Hui, 2010). Educators in more affluent schools may incorporate counselling in the construction of pastoral care but it is not necessarily a duty that they perform as there are school counsellors designated for psychological, emotional and social needs of learners.

2.6.4 The social construction theory in understanding social issues

The literature suggests that educators in under-resourced schools seek to groom each learner's potential regardless of whether support services are available or not. One assumption of the social construction theory is that as individuals interact with those around them and make meaning of the social context that they are in, meaning is formulated and they thus try to fit in that community (Andrews, 2012). Keeping true to this assumption, educators in under-resourced schools have accommodated situations that include substance abuse, crime and violence in schools as events that they need to combat as these problems find a way into the classroom (Abuya et al., 2013). Take for example, a learner that is faced with domestic violence and poverty. When this learner is given an assignment in a setting where there are no libraries or other services such as the internet, which could serve as a source of information they may experience great difficulty in performing the task to their full potential (Duarte et al., 2011). In this instance, the problem lies not with the learner but with the wider community in which the learner lives hence these problems form part of social issues that prove to be an obstacle in the teaching and learning process (Kamper, 2008). Working in a community that is characterised by high unemployment and illiteracy rates along with a lack of support services extends to under-resourced educators expanding their construction of their pastoral role as a result of the reality with which they are faced (Swart & Oswald,

2008). The use of language in making meaning of the social world that one is presented with is another assumption of the social construction theory (Burr, 2003). Getting parental support is another aspect that falls within the construct of pastoral care that uses language in constructing meaning and understanding of what is expected from parents, educators and learners. Grooming learners requires both educators and parents to present a united front regarding school matters such as attendance and performance, which is agreed upon through discussion which further strengthens the idea of pastoral care as a socially constructed phenomenon (Graham et al., 2011). Presenting better options for learners experiencing social distress is another aspect that is incorporated into the construction of pastoral care by educators in under-resourced schools. This implies promoting a sense of belonging and trust in learners so that they may present their issues to educators (Kamper, 2008). This can be facilitated through open discussion with learners and would prove difficult without the use of language that is understood by both the educator and the learner. Listening to learners is one of the constructs used by educators in implementing pastoral care but educators should also have an understanding of the learners' different social contexts which include socio-economic backgrounds, race, ethnic group and religion which may account for the learners' behaviour (Camargo-Borges & Rasera, 2013). However, not all educators have been trained to handle social differences, much less social problems, and most educators do not live in the communities in which they work which may limit their understanding of that particular community and the learners that belong to that community (Hanich & Deemer, 2005). However, there have been some schools in South Africa that are resilient to physical, psychological, emotional and social barriers that prevent effective teaching and learning from taking place. Kamper (2008) notes that through implanting values such as respect for humanity, acceptance of different cultures, care about school property, compassion for others, commitment to school work, accountability for one's actions and prayer founded on Christian values, shapes the learner's moral character. While this may have been achieved in some schools, many under-resourced schools remain uncertain as to how they can go about instilling such morals in learners without infringing on the right to practice other religions within the same school (McNamee et al., 2007). Warburton (2004, p. 91) sums this discussion up by stating: "In times like these, I wonder what it means to be a truly caring teacher."

2.7 CONCLUSION

In this chapter, related literature was discussed to shed some light on how educators in different contexts construct pastoral care and the ways in which they go about navigating the implementation of it. The literature revealed that care is a universal construct in cultivating learners and embracing each learner as an individual, as all learners are in need of pastoral care in every continent, country or province. The focus was mainly on educators that work in under-resourced schools as they have a lot of hopes and

dreams to groom and a lot of barriers to overcome in the name of pastoral care with minimal resources to assist them in achieving this goal. The social construction theory was used to embed the educators' constructions in a set of meanings and interpretations that assume social interaction and language are the key factors that drive one's constructions.

The following chapter looks at the methods used to collect the data and the further engages in a discussion about the sample school and sample population in relation to its relevance to the study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The focus of this study was on the constructions of pastoral care by educators in an under-resourced school, as such, it is an exploratory research study within the field of basic research. Within this field, the researcher wished to gain a better understanding of concepts and contribute to the body of knowledge rather than to solve problems associated with pastoral care as this related more to the applied research field. This was reflected in the research methodology adopted for this study. Research methodology includes a research approach which can be framed around the quantitative approach concerning itself with quantifying and generalising findings or the qualitative approach concerning itself with human interaction restricted to that particular sample. There is also a mixed method approach concerning itself with quantifying and generalising findings obtained through interacting and engaging with participants and taking into account their social settings that shape their views and experiences (Gratton & Jones, 2004). This chapter seeks to explain the methods used by the researcher to obtain the data, this includes an approach which encompasses a research design, sampling method, data collecting methods and a data analysis (Singleton & Straits, 1999).

3.2 RESEARCH APPROACH

This study was embedded in the qualitative research approach as the researcher sought an in-depth understanding of the educators' constructions of their pastoral role. This approach has its strength in the ability to provide complex descriptions of participants' experiences regarding a particular topic where beliefs, opinions, emotions and contradictions are textualised (Percman & Curran, 2006). In other words, the intangible factors of our lives and societies such as norms and values are investigated to better understand complex realities of societal and human issues. Gratton and Jones (2004) also stated that human experiences are subjective, as such, findings centred on the qualitative approach cannot be generalised to other populations contrary to quantitative research. The qualitative researcher also seeks to understand the context in which the participants are situated through engaging with them and interpreting the findings (Stephens, 2009).

3.3 RESEARCH PARADIGM

Pastoral care is a broad term that gives way for discussion about the meanings that educators have attached to it in relation to the context in which they work. Historical, cultural and personal experiences give rise to the educators' interpretations of a situation which allows the researcher to question these interpretations and draw conclusions as viewed through a particular paradigm (Singleton & Straits, 1999). Since this study sought to investigate educators' constructions, with each educator presenting their reality as an individual as well as in a collective which gives rise to multiple realities stemming from interaction with other people through the use of language, the researcher was enabled to interpret findings. As such the interpretive paradigm was adopted for this study which takes into account each participant's lived experience which can be viewed as their reality regarding pastoral care (ontology). The reality presented by the participants is drawn from their social interactions such as working in an under-resourced school and personal experiences (epistemology). These experiences inform the 'truth' or the beliefs and values held by the participants about pastoral care (axiology). As participants articulated their 'truths,' the researcher was enabled to interpret the findings using the interpretive approach (Terre Blanche & Durrheim, 1999).

3.4 RESEARCH DESIGN

A single case research design was adopted in this study which makes use of a small group of participants reporting on their interactions of a particular phenomenon such as pastoral care (Perecman & Curran, 2006). Case studies are advantageous in that the researcher obtains answers to the research topic or phenomenon of study with minimal disruption of the natural place and functioning of the participants. Single case studies can be used to explore situations in which the phenomenon being studied has no clear, single set of conclusions, however comparisons cannot be made across cases as in multiple case studies. The phenomenon of study was bound to the single unit (one under-resourced school) that was investigated, as such it cannot serve to generalise findings to other under-resourced schools as social settings and interactions may vary which includes the support that the school receives from external stakeholders such as funders and volunteers offering guidance and counseling (Perecman & Curran, 2006). The research design selected in this study allowed the researcher to obtain data that can be interpreted as a means to engage in discussion and contribute to the body of knowledge regarding pastoral care.

3.5 SAMPLING PROCEDURES

Educators working in an under-resourced school were selected for this study to provide insight regarding constructions of pastoral care. In other words, purposive sampling was adopted as characteristics of the educators were not restricted to specificity, such as gender, race, class, level of education or marital status, which is more common in quota sampling but rather restricted to an under-resourced school (Terre Blanche & Durrheim, 1999). From a list of schools listed on the DBE database, a school within close proximity to the researcher was selected, taking into account the willingness of educators to participate in this study. This is known as convenience sampling which may result in some participants being over selected and others under selected while others are not selected at all (Cohen et al., 2011). Although quantitative research is more concerned with selecting a sample that has an equal chance of being selected within a population in order to represent the sample such that the findings can be generalised to that population, the researcher was still concerned with a representative sample. As such, an under-resourced school was selected and the School Management Team (SMT) members, pastoral care committee members and post-level one educators who were willing to participate in the study were accessed. This served to get a deeper understanding of pastoral care constructed from different levels of functioning within the school even though the participants' subjective experiences cannot be generalised to a larger population. This can be seen below:

3.5.1. The school

The school is located in the Pinetown district, serving 1193 learners from Grade R to Grade 7 with a total of 33 educators. The learners are divided into 24 classrooms that have windows and a cemented floor with all educators sharing one staffroom. There is a total of four Heads of Departments (HOD), one deputy and the principal which comprises the SMT. There is electricity and running water with separate toilets for the boys and girls, and staff members have one male and one female toilet facility. Although the school has three photocopying machines used to copy worksheets and tests for learners, there are no computer laboratories or science laboratories for learners. The school partakes in sports as it offers rugby, soccer, netball and cricket practiced at the communal grounds as there are no sports facilities within the school. Although there are no musical instruments, music forms part of the extra-curricular activities available to learners.

3.5.2. The educators

The sample selected for the study included the principal, deputy principal, one former acting HOD educator, to contribute relevant information regarding the functioning of the SMT in relation to pastoral care. One pastoral care committee member who was an educator, relayed information about the functioning of the committee, and two other educators gave information about their experiences in an under-resourced school with regards to the construction and implementation of pastoral care as post-level one educators. The biographical information provided for each participant pertained to issues that arose from the literature review such as the educators' professional experience, lack of training in implementing pastoral care and limited understanding of the community in which the school is situated to educators residing elsewhere.

Educator 1: The school principal is a male veteran with 24 years experience as an educator, 15 years of the 24 have been served as the school principal. No training has been received by the school principal regarding counselling learners and staff. The principal resides in the same district as the school but not the same area in which the school is located.

Educator 2: The school deputy principal has been an educator for 12 years and became a deputy in 2013. She teaches three Grade 5 classes with a total of 122 learners. She has received training in counselling and uses it as the foundation for attending to learners' emotional, psychological and social issues. She resides in the same area in which the school is located.

Educator 3: The former acting HOD has 18 years experience as an educator and attends to three Grade 7 classes with a total of 112 learners. She has not received training in counselling and resides within the same district as the school but not in the area in which the school is located.

Educator 4: Ms. M (pseudonym) has been an educator for 27 years and a member of the pastoral care committee for seven years which is made up of six educators. She attends to a total of 122 comprising of three Grade 5 learners. She has attended a training course pertaining to counselling and learners' needs. She resides in the same district but not the same area in which the school is located.

Educator 5: Ms. G (pseudonym) has been an educator for 25 years, educating a total 122 learners in three Grade 7 classes. She completed a counselling course in 1996 centred on learners' needs. She resides in the same district but not the same area in which the school is located.

Educator 6: Ms. N (pseudonym) has been an educator for four years, educating a total of 36 Grade 2 learners. She has not received training in counselling and resides within the same area in which the school is located. She is also a sports assistant coach within the school.

3.6 DATA COLLECTION

Qualitative research obtains data through the use of instruments such as a set of questions about a phenomenon or a behaviour checklist which involves observations about a particular phenomenon. Alternatively the researcher can visit participants without the use of predetermined questions and allow the participants to talk openly about a topic (Gratton & Jones, 2004). Interviews can be seen as a technique of gathering data from participants through asking them questions and allowing them to respond verbally. Semi-structured interviews make use of predetermined questions, and unstructured interviews aim for the participants to respond to a phenomenon with questions arising as they interact with the researcher (Gratton & Jones, 2004). Since the focus was on investigating the participants' constructions of pastoral care, semi-structured interviews containing a total of five questions were used for all six participants. This guided the researcher to obtain answers to the critical questions of the study and to probe or clarify further where there was ambiguity to gain an in-depth understanding of the participants' responses [see appendix E] (Mears, 2009). This means semi-structured interviews were used to generate data related to how each participant constructed pastoral care at an individual level taking into account historical, cultural and personal experiences. Focus group discussions on the other hand, provide shared constructions as a group of individuals share ideas about some common interest stipulated by the researcher in order to contribute to the body of knowledge (Wodak & Krzyzanowski, 2008). Since pastoral care is a social phenomenon, the use of a focus group was beneficial to this study as participants were asked open-ended questions which allowed them to respond in their own words about their social world rather than choosing from fixed responses as evident in quantitative research. The focus group engaged in a discussion in relation to images given to them by the researcher as a means to give rise to the participants' constructions of pastoral care (Thomas, 2011) [see appendix F]. The researcher's role in the focus group discussion was centred on listening, observing, and asking questions to gain insight into the participants' constructions and navigation of pastoral care. The data collection process is illustrated in the table below:

Figure: 1 Data collection process

Question	Answer
What was the generated data?	Educators' constructions of their pastoral role.
What was the research strategy?	<p>One-on-one interviews and one focus group discussion based on photo language.</p> <p>Each one-on-one interview was 20 to 30 minutes long.</p> <p>The focus group discussion lasted a duration of one hour.</p>
Who (or what) was the source of data?	Primary school educators in an under-resourced school ranging from the SMT to post-level one educators from Grade 2 to 7 to encompass all the phases.
How many of the participants were accessed?	A total of six educators in the same school.
Where was the data generated?	One under-resourced primary school located in the Pinetown district.
How was the data generated?	<p><u>Stage 1</u></p> <p>Each participant was interviewed once using a semi-structured interview schedule in the educators' respective classrooms after school.</p> <p><u>Stage 2</u></p> <p>When all the participants completed the semi-structured interview, the same participants engaged in a focus group discussion in the principal's office during break time.</p>
How often was the data generated?	<p>The researcher spent a total of 4 days gathering the data at the school as only two educators remained behind for the interviews per day as they did not wish to stay behind for a long period of time.</p> <p>The first three days were used to complete the semi-structured interviews and the fourth day was used for the group discussion.</p>
Justification of this plan for data collection	Semi-structured interviews and focus groups gave the researcher an opportunity to observe the participants' behaviour and probe where necessary which allowed for a deeper understanding of the participants' constructs (Wodak & Krzyzanowski, 2008). Working with a focus group allowed the participants to share ideas together as pastoral care is a social phenomenon and a role that each educator should fulfil. The use of photo-language or rather using pictures to stimulate discussion brought a practical aspect to pastoral care rather than an abstract understanding.

3.6.1 Trustworthiness

Quantitative research places greater emphasis on concepts such as generalisability, validity, reliability and objectivity to measure evidence in research (Cohen, Manion & Morrison, 2011). Since this study was qualitative in its nature, more emphasis was placed on trustworthiness whereby the researcher engaged in a process of data triangulation which encompasses cross-checking information derived from different sources. The pastoral care policy of the selected school was used in relation to the participants' responses and the data was gathered through one-on-one semi-structured interviews as well as the use of images during the focus group discussion. In other words, data that might have been left out through the use of one data collection tool could be obtained through the use of another to enhance trustworthiness of the study. Transcripts of the interviews were made transparent to the participants and discussed with them to minimise bias (Gratton & Jones, 2004). Once the data was collected from the sample of participants, the researcher engaged in data analysis which is a process of extracting meaning or interpreting the data so as to draw conclusions about that topic. In this study the data was thematically presented and analysed.

3.7 CONCLUSION

Chapter three was centred on the methodology that had been adopted for this study, giving an account of the approach, paradigm, design, and sampling methods that have been used to gather the data. The qualitative approach, interpretive paradigm and a single case study design appeared to be the most suitable methodology for this study as the researcher was interested in investigating the constructions of educators located in an under-resourced school, not to generalise the findings but to deepen the body of knowledge related to this topic. The location of the school renders it as an under-resourced school and the sample of participants obtained ranging in function from management to post level one educators gave a broad representation of the school regarding the construction and navigation of pastoral care. The instruments used to gather the data were also discussed in relation to their appropriateness regarding the selected approach.

The following chapter seeks to analyse the data through the lens of the social construction theory such that the data has meaning in relation to the construction of pastoral care as experienced by educators in an under-resourced school.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

In the previous chapter, the researcher engaged in a discussion related to the process of collecting the data. In this chapter, the analysis of the data presented highlights the participants' responses to their constructions of pastoral care and the activities they engage in when fulfilling this role. Keeping in mind, chapter two of this study which looked at the construction and implementation of pastoral care in schools indicated by the literature, this chapter seeks to analyse the data presented by the participants such that it confirms the literature findings or it contributes more information to the body of knowledge. The social construction theory is adopted as a lens through which the data is analysed as the participants' responses are embedded in their understanding of their social setting and as such influence how they construct pastoral care and how they navigate this role as demonstrated in chapter two. The data was thematically analysed as a means of engaging with the data to abstract meaning.

4.2 THEMATIC ANALYSIS

Thematic analysis is a process of identifying, scrutinising and reporting patterns or themes within data. Although this method is widely used in analysing data, it is limited to the researcher's understanding and presentation of the data through selecting themes which may vary from researcher to researcher, thereby leaving room for bias (Evans, 2007). However, it does allow for a theoretical framework to guide the selection of themes. In employing the social construction theory within thematic analysis, the researcher can examine the ways in which events, realities, meanings and experiences affect interactions in society. Thematic analysis can be employed in six stages which are: data familiarisation, coding, searching for themes, reviewing themes, defining and naming themes (Braun & Clarke, 2006).

4.2.1 Data familiarisation

As stated in chapter three, the researcher collected the data through semi-structured interviews with six participants and one focus group discussion, using an audiotape. The interviews were then transcribed which is "a process of converting recorded material into text" (King & Horrocks, 2010, p. 142). The text material was repeatedly read over to gain a deeper understanding of the data. This means the researcher

was immersed in the data and actively searching for meaning and patterns within the data (McIntyre, 2005).

4.2.2 Coding

Upon observing patterns, the researcher systematically organised the data into groups reflected as patterns in the data, which is a process known as coding (King & Horrocks, 2010). For instance, one participant stated: “*Our learners need to be taken care of by getting things like school uniforms.*” This statement was coded as ‘physical needs’ along with other statements that related to the physical body of learners being taken care of. Other codes that were obtained from the data included: spiritual promotion, curricular assistance, emotional and psychological support, social distress and responsibility for pastoral care.

4.2.3 Searching for themes

When the different codes prevalent across the data set were identified, the researcher began to read over the codes and analysed them further as some codes overlapped such as spiritual promotion and emotional and psychological support. Some educators constructed emotional and psychological support as spiritual promotion and vice-versa. This required the researcher to engage in repeated reading of the identified codes which allowed for themes to be generated. A theme can be understood as a patterned response or meaning within the data which captures something important related to the research questions (King & Horrocks, 2010). For instance the code ‘physical needs’ fell within a broader theme termed ‘the need for biological attention.’ This theme captures the construction of pastoral care in accordance to the biological composition of learners. The implementation of pastoral care is reflected in fulfilling the biological needs that learners present with. The researcher searched for other themes such as: enhancing spiritual growth, endorsing the curriculum and taking ownership of pastoral care.

4.2.4 Reviewing themes

The above-mentioned themes were not the final themes to be used in the study as the researcher engaged in an on-going process of reading the codes and formulating themes at a latent level. The above themes captured the participants’ responses at a semantic level of analysis or within the explicit or surface meanings without searching for meaning that is beyond what the participants have said (Corbin & Strauss, 2008). The researcher was more interested in the latent meaning of pastoral care which involves interpreting the codes in an attempt to theorise the significance of the coded patterns and their socially constructed meaning. During this stage, some of the above-mentioned themes became sub-themes that

merged into one main theme as underlying conceptualisations and ideologies viewed as shaping the semantic content of the data were reviewed (Evans, 2007).

4.2.5 Defining and naming themes

Within the latent level of analysis, the researcher spent time searching for the importance of each theme in relation to the research questions such that the themes tell a story about the data through writing a detailed analysis about each theme (Gromm, 2004). For instance, the themes named: 'the need for biological attention', 'enhancing spiritual growth' and 'endorsing the curriculum' became sub-themes that merged to form one main theme named: 'the multi-facets of pastoral care' that tell a story about the different aspects of pastoral care. Sub-themes are themes within a theme that help to give structure to a large main theme (Braun & Clarke, 2006). There are a total of four main themes that were generated after reviewing the coded data. These four themes are named: 'constructing and the reconstruction of pastoral care', 'leading by example', 'the multi-facets of pastoral care' and 'strengthening pastoral care within schools' It is these four themes that were used to produce the report.

4.2.6 Producing the report

To advocate for the generated themes and tell a story about each main theme the researcher incorporated the participants' exact words from the semi-structured interviews and the focus group discussion into the final write up of the analysis which aimed to answer the two critical research questions noted in chapter one (Gratton & Jones, 2004). The analysis also takes into account the literature that has been reviewed in relation to the themes that have been generated from the data.

4.2 ANALYSIS

Corbin and Strauss (2008) refer to analysis as the process of examining something to make inferences about what it is and its functioning. They further noted that data analysis is both an art and a science in a sense that the researcher creatively uses procedures to solve analytic problems and construct an explanation from the presented data. In this study, the researcher adopted the social construction theory which is formulated on the assumption that people understand their experiences by creating an understanding of the world that they live in, how it functions and how they fit into it (Burr, 2003). The data was analysed according to how educators understand their pastoral role as prescribed by the DoE, (2010), the school that they are in and the practices that they engage in. Another assumption of the social construction theory is that language is the most important system through which humans construct a

social reality, so the data was analysed in alignment with gaining an understanding of the discourse used in addressing pastoral care and the cultural context which influences the discourse used. These two assumptions were not viewed in separation but were adopted in relation to each other as one influences the other as revealed by the data. This process involved the researcher's interpretation of the data or of the events relayed by the participants as reflected in the generated themes (Gratton & Jones, 2004).

4.3.1 Constructing and the reconstruction of pastoral care

Through the lens of the social construction theory, this theme focuses on the discourse used by educators to describe and define pastoral care as the researcher was interested in how educators make meaning of pastoral care. There seems to be two main explanations of what pastoral care is that emerged in the data. One explanation falls within the spectrum of religion while the other seems to be adopted from the DBE policies. These two explanations of pastoral care appear to overlap, making it hard to draw a clear distinction between them.

4.3.1.1 The sacred construction

As noted in chapter two, pastoral care is a term that evolved from religion, concerning itself with 'healing, amid sustaining and guiding, and the reconciliation of humanity to God, to self and to each other' (Andrews, 2002, p.29). Some educators hold steadfast to this ascription when constructing pastoral care as religious beliefs are socially re-enforced and sustained through institutions such as churches and schools. From this view great emphasis is placed on the overall well-being of the person which entails physical, spiritual, emotional, psychological and social well-being (Carroll, 2010). Until the middle of the 20th century, moral education has remained in schools as essentially virtue based in that it provided learners with motivation to act morally through cultivating moral virtues rooted in divine command. In other words, a higher power was central to implanting values in learners (Kristjánsson, 2010). While the construction of pastoral care may take many forms in this day and age, some educators still advocate for this view as one participant stated:

By the term pastoral care, I do understand - I took it from the book of Psalms 23... that the Lord is my shepherd, so pastoral care is to shepherd, to take care, to help, to show concern in different ways in which you interact with the learner. It means making the school a real community where learners experience a sense of belonging.

Part of the construction of pastoral care is embedded in the actions that must be done in order to fulfil this role. As demonstrated in the above abstract, pastoral care is constructed as taking care of the learners such that they have a sense of belonging. For one to have a sense of belonging, one engages in a continuous process of interaction during which one formulates meaning and understanding of that particular setting which one is presented with (Crotty, 1998). The social construction theory therefore assumes that imparting values to learners cannot be done without aligning it to moral emotions such as compassion which are socially re-enforced through interaction within a particular setting to bring about the desired behaviour (Gergen & Gergen, 2003). This requires educators to teach moral reasoning skills such that learners are able to practice moral action when faced with challenges and problems on a day to day basis as “emotions do tend to elicit, direct and sustain behaviour” (Kristjánsson, 2010. p.6). The following abstract by a participant attests to this:

Pastoral care in my understanding is about emotional support, giving spiritual care to learners, it helps us to connect with their own inner and outer world

In supporting learners to connect with their own inner and outer world, moral understandings are promoted to become part of one’s sense of identity. In other words, educators influence the construction of identity in learners through moral reasoning. Kristjánsson (2010) notes that learners who are morally guided place moral concerns more prominently in their self-conceptions as opposed to those who do not receive such guidance. This moral guidance has many forms but in the school in which this study was conducted, two participants revealed how this moral guidance is promoted:

When we deal with pastoral care in our school, we deal with the wholeness of the spirit. We also consider the souls of our learners through healing and prayers.

In our school we pray every morning so when we pray in the morning we also share some ideas or information about caring for others.

In essence, moral education is a social process subjected to the conditioning of emotional intelligence in learners to derive reaction and actions that are just in diverse situations. This conditioning process, when viewed through the lens of the social construction theory, begins at an early age within the homestead through parents interacting with their children and through service learning or other guided activities (Kristjánsson, 2010). This sets the path which the learner should pursue as a human being and is

constantly cultivated in learners so that values such as altruism are embedded in their self-conception. These values appear to be difficult to impose without reference to a higher power that directs or commands such constructions throughout the life of a person (Wansheng &Wujie, 2004). This is reflected by one participant:

Pastoral care is about helping others or helping the learners to show love, to be positive and understanding, to be giving, to give hope, to help in a positive way and appreciating the learner by showing concern to learners in different ways, in protection of learners and educators in a positive way. Learners should experience a sense of belonging when they are with you. Educators become the shepherd of learners, for example as in 'the Lord is my shepherd. A shepherd is a companion in the life journey of a child.

Pastoral care is a social construct that begins at home when learners are motivated by parents as well as educators to act well/appropriately which pertains to their spiritual growth (Wansheng & Wujie, 2004). However, in this complex era of multicultural schools accustomed to a wide spectrum of religions, an explicit adoption of one religion over others and imparting the values of that religion on learners may be viewed as unconstitutional as learners of different religions have a right to equal education (DoE, 2000). Although the social construction theory implores discussion about what is right, moral and just when imparting values to learners, this can contribute to a gap between the learners' self-concept and moral action as defined within that particular setting (Gergen & Gergen, 2003). While imparting values of one religion may be seen as imposition, the overall well-being of learners is a concern to the DBE as pastoral care is one of the roles outlined for educators to fulfill.

4.3.1.2 The policy-oriented construction

The DoE (2000, p.4) views pastoral care as: "A caring, committed and ethical professional behaviour and an understanding of education as dealing with the protection of children and the development of the whole person." To achieve this, a stipulated set of principles in implementing pastoral care or rather a policy, proves useful in guiding educators when fulfilling this role (Lam & Hui, 2010). Although policies tend to state what is expected and very little on how to go about the implementation of that which is expected, Lam and Hui (2010) assert that educators are responsible for identifying learners with problems and assisting them to achieve personal growth and social development. This view was mirrored by the participant who stated:

The pastoral care policy; there's a policy that the school has done through the involvement of all other parents and teachers, as well as learners, so this pastoral care policy is the engine that controls the pastoral care in the school. Our pastoral care policy deals with the - or it strives to offer excellence and a holistic education in this school. It has also planned activities of care that can take place at this school. It also serves the school as well as the wider community than the school. Our policy is also open and it also promotes and develops learners to take their place as responsible citizens in South Africa. It also promotes the values which are based in Christian foundations, as the school is based on Christian values.

The participant further continued to elaborate on the benefits of having this policy as a means to achieve the desired outcome:

It helps us to be able to maintain and to give support to those learners and to others like a colleague that may have a problem. I would be able to help him or her because I know what I've learnt from the policy and the things that I should and shouldn't do.

Pastoral care is therefore constructed as an essential component in educating learners taking into account their full development in the form of intellectual, personal, social and emotional stability (Jacobs & Struyf, 2014). While this may be the case, it is also important to note that the implementation of pastoral care is also dependent on the educators' knowledge, skills, attitudes and beliefs about the policy (Curdt-Christiansen & Silver, 2012). The social construction theory then assumes that these perceptions that educators have about pastoral care are socially constructed and rooted in prior experiences and other inferences which may hinder or promote the implementation of pastoral care (Andrews, 2012). As such, further interaction with educators may result in more positive knowledge, skills, attitudes and beliefs that are in alignment with the policy as this is demonstrated by one participant in constructing pastoral care:

To support people in their pain, loss, anxiety and any kind- different kinds of needs, you also support them or you rejoice with them in their triumphs, joys and victory.

In promoting pastoral care, educators need to be able to set aside their personal beliefs and adopt those of the school outlined in the policy, which should be driven by the need to protect and provide equal opportunity to develop each learner. In order to support learners, educators must engage in a social process called interacting with the other people that may be able to assist them to a better understanding of what is expected of them such as ensuring that all learners are heard and valued as individuals (Doyle & Doyle, 2003). One participant captures this by stating:

I think as a teacher my role especially is to take care of all the school children, know them and be vigilant.

Doyle and Doyle (2003) note that powerful policies should cater for teaching caring in classrooms, caring for learners and caring by learners where educators, school support staff and parents interact with each other and share the view of equal education and overall well-being of all learners. Educators therefore have the duty to avail themselves to learners who may have problems and are in need of assistance within or outside school related matters. This is reflected by one participant who stated:

What I understand about pastoral care, it's when you take care of other human beings but I'll speak about caring about the learners especially because those are the people who need most of our care, so as we are here at school, we are very much aware that we need to be- to take care of the kids- to be in loco-parentis so that we assist wherever the learner needs help.

As pastoral care is socially constructed, meanings of this construct can extend beyond the school to also include the wider community which may influence how pastoral care is implemented (Curdt-Christiansen & Silver, 2012). The pastoral care policy therefore should promote the equal inclusion of all learners and the wide spectrum of barriers that may be faced by learners and provide strategies to prevent and address barriers that hinder the overall well-being of the learner within that particular community (Doyle & Doyle, 2003). The following participant attests to this:

Pastoral care is quite a wide term, it covers the pastoral, emotional support for the learners but it also expands beyond the learners, as per requirement sometimes we have to support their parents.

Pastoral care is indeed a wide term which also reflects on how each individual has constructed their own meaning that is abstracted from social interaction (Burr, 2003). For this reason, the policy used as a guide for implementation should be clear to eliminate confusion and speculation so that each educator understands what pastoral care entails in their school and the role that they should fulfil in implementing the policy. Curdt-Christiansen and Silver (2012) note that one of the most persistent challenges in policy implementation is deeply rooted in educators' values and beliefs in knowledge transmission, leaving minimal room for working as a joint unit to implement policy. As such, the task of pastoral care may be viewed as a responsibility of certain individuals as indicated by one participant:

I understand that it is a term that has to do with certain people within the school who help children who are in need of physical support- it also promotes social, religious and human values within those who are in the school, both teachers and learners.

Even though the constructions of pastoral care offered by the participants in this study did not vary extensively, taking into account the overlap between the religious view and the policy-oriented view, more time and energy can be spent on training and preparing educators such that there is unison in the construction of pastoral care (Lam & Hui, 2010). “This can be achieved by strengthening the schools’ pastoral care and guidance systems, specifically in cultivating caring” (Hui & Sun, 2010, p.4).

4.3.2 Leading by example

In relation to this theme, the researcher was concerned with how the selected school implements pastoral care and the structures that are in place to facilitate this implementation, making reference to the construction(s) of pastoral care given by the educators. The social construction theory points out that language is used to influence people’s understandings which in turn influence their actions. As such, this theme is constructed upon the navigation of pastoral care by management in the education process which includes the DBE, School Governing Body (SGB) and the School Management Team (SMT). The focus is on the interaction between management and educators through the use of language to achieve results that otherwise would not have been achieved as far as pastoral care is concerned.

4.3.2.1 The Department of Basic Education

Educators are constantly faced with government regulations that aim to improve the learners’ performance. In the process of accomplishing this, educators can be overwhelmed by the work load and minimal support regarding the implementation of pastoral care. Educators are therefore in need of potential sources of inspiration so they too can inspire their learners to greater achievement (Chakraborty & Ferguson, 2010). To be an agent of social change is no small task in this culturally diverse society, hence educators require assistance from the DBE in clarifying policies and facilitating discussions in relation to the roles that they have to fulfil (Chakraborty & Ferguson, 2010). Departmental workshops should aim to equip educators with the necessary knowledge and skills to address a wide spectrum of needs such as social and emotional needs which allows for curricular objectives to be met (Jacobs & Struyf, 2014). Ongoing systematic training is necessary for educators to be efficiently equipped to handle the individual needs of learners as stated by the one participant:

We also workshop our teachers that the curriculum is the most important thing in our school so that our learners can achieve their goals easily. We do this through seminars and workshops that are taking place.

Educators in an under-resourced school are faced with challenges that supersede their training and expertise which make it difficult to address a range of barriers to education as lack of infrastructure and professional development can hinder the level of assistance that educators are able to offer learners (Jacobs & Struyf, 2014). One of the ways to overcome this hindrance when viewed through the lens of the social construction theory is by working in a group with people who share a similar interest as this produces group solidarity which stimulates shared meaning and an expansion of other avenues (Crotty, 1998). One participant elaborated on the assistance that is provided by the DBE in circumstances where they are not appropriately equipped to assist the learners as is the case with learners that immensely struggle with grasping the curriculum after the educator has intervened as best as they can:

We would have to call one psychologist from the department so they can place the child into the correct school.

From this abstract, it can be gathered that multi-disciplinary support from the DBE is necessary to facilitate the overall well-being of learners. However, the DBE needs to ensure that management teams in schools understand inclusion and acknowledge the need for it to be implemented. This means creating learning environments that respond to the needs of all learners and become more practicable in assisting educators in curriculum development and adopting various teaching styles that can be adapted to meet the needs of diverse learners (Winter & O’Raw, 2010). This requires training which is a process of social interaction where people’s constructs are challenged, confirmed or expanded to bring about the desired outcome. In other words support needs to be provided for all staff members in schools as attitudes and values are embedded in what people ‘know.’ When people’s knowledge is challenged and there is a shift in their thinking, this may result in new attitudes and values being adopted as viewed by the social construction theory (Winter & O’Raw, 2010). In this sense, it is not just the DBE that has the task of ensuring structures that permit for pastoral care implementation but the governing committees within schools share this responsibility with the DBE. The school that was accessed for the study is comprised of the SMT which includes the principal, deputy principal and the respective heads of departments (HOD) who all have a role to play in facilitating pastoral care. The SGB which extends to parents and the wider community also facilitates pastoral care within the management structure of the school.

4.3.2.2 *The school*

Doyle and Doyle (2003) state that schools can be viewed as caring communities that serve to empower educators, learners, parents and the wider community through creating structures that allow for shared decision making and authority. All these stakeholders should have a voice in setting priorities for school development and allocation of funds to achieve the set goals. The social construction theory construes that when people's opinions and suggestions are treated with respect and responded to constructively, this allows them to expand the constructions that they already have. Engaging in further interaction with other people may lead to formulating more positive constructs about pastoral care (Burr, 2003). The school can promote this through providing timely information and allowing room for open communication (Doyle & Doyle, 2003). One of the participants confirms this by stating:

The first group of people who are responsible for pastoral care is the School Governing Body; it designs policies which promote pastoral care in the school.

Another educator affirms this:

It starts with the SGB because you cannot do anything at school without the permission or consent of the parents

The above abstract anchors that in promoting open communication, the relevant stakeholders must be given the right information which facilitates good working relations. These stakeholders include the SGB and educators in order to assess outcomes such as pupils' progress such that guidance and feedback can be given in a constructive manner (Jacobs & Struyf, 2014). This means the SMT has the responsibility of ensuring that educators grow in their professional careers through cooperation and open communication in order to facilitate a climate that advocates for the attainment of the shared vision as assumed by the social construction theory (Jacobs & Struyf, 2014). In other words, once a pastoral care policy has been drawn up in agreement with the relevant stakeholders, management has to facilitate the implementation of this policy as indicated by one participant:

The SMT will also monitor and support teachers in terms of promoting the pastoral care in the school.

In order to influence educators to implement the pastoral care policy, the SMT has to ensure that the policy has been discussed with educators and clarity given. The social construction theory assumes that

where educators may feel despondent, support and encouragement through interacting with the educators should not run short from the SMT as this revitalises educators to adopt the shared vision (Winter & O'Raw, 2010). Relaying information and supporting the implementation of the relayed information is critical as educators feel a sense of connectedness and direction in the fulfilment of their pastoral role. This was captured by the following participant:

We also have workshops at school that teach us about the values of taking care of others. I'm talking about the teachers and the governing body - we assist each other.

In sharing common goals and communicating openly which allows for the exchange of ideas and problem solving, school members, particularly educators, can learn from each other and grow professionally as assumed by the social construction theory (Crotty, 1998). With this being said, pastoral care is best carried out by a team that is characterised by cooperation through good communication (Jacobs & Struyf, 2014). This is echoed by these two participants:

The role of a pastoral care committee is to ensure the well-being of the learners in school, to ensure that every child has that sense of belonging in the school and to ensure that every child has a relationship... a sense of responsibility to know what is happening at school.

The team that works under pastoral care or the committee provides counselling to learners who need emotional support. It also goes outside to ask for donations from local businessmen and sportsmen in order to give support like uniforms as well as food parcels to learners who are in need.

When viewed through the lens of the social construction theory, working in a team that has a shared meaning of pastoral care allows educators who view themselves as guides, coaches or caregivers who can offer their assistance as opposed to educators who do not share this sentiment which may result in less effective interactions with students and the fulfilment of their needs (Burr, 2003). The social construction theory further assumes that involving all educators in professional decision making in alignment with the set goals can prevent this lack of participation from these educators. Support from the principal can also contribute immensely to pastoral care as the SMT needs a leader who is able to monitor the implementation of it and be accountable for the overall procedures (Jacobs & Struyf, 2014). Motivating educators is also a key component of leadership as this reduces feelings of uncertainty as highlighted by one participant:

I must workshop teachers; I must also control and see that pastoral care is promoted in our school. My role is to make sure that all learners are free and safe in this school, as a principal I must make sure that during assembly in the morning I share information which promotes pastoral care in our school. It is my duty that I talk to learners, promoting this pastoral care because without this pastoral care the school cannot achieve its goal. As a principal I must make sure that I am punctual everyday and am well prepared and be enthusiastic about my role as a leader or as a principal. I must also instil that learners must learn and be lifelong learners. I must also encourage them and support them, especially my staff to implement this pastoral care in this school. I must also, for me as a leader, eliminate any unprofessional behaviour within me so that I'm a good example to others.

One participant confirmed that the school principal does indeed motivate educators through leading by example when stating:

I think it's something from me (pastoral care) but maybe I can also say the principal supports us because he is also someone who is very caring.

As previously highlighted, to bring about effective pastoral care, cooperation from educators through open communication is essential. This can be regulated through training, clear procedures and structures of support. The task of ensuring that this is achieved rests on the shoulders of the SMT, especially the principal within the school because when educators feel that they are being supported by the principal who respects their opinions and is available when problems arise, they are more willing to take the initiative in resolving issues. The social construction theory assumes that this may result in an expansion of the construction of pastoral care when management welcomes interaction with educators in a manner that demonstrates care and concern for each educator as an individual (Jacobs & Struyf, 2014). A participant echoed this view:

I must also ensure that all relevant circulars from the department or from the DoE and documents to share information, I must promote a sharing spirit within my staff so that this pastoral care is promoted in our school. I must monitor this pastoral care. I must also provide information to parents about this pastoral care. So without working with others this pastoral care cannot be achieved. I must ensure that the quality teaching and learning is taking place in our school because without quality teaching in place, this pastoral care cannot even be visible, so I as a leader must make sure that all support that is needed to promote this pastoral care is available to everyone.

When all is said and done, whether educators will develop themselves professionally depends on each educator as an individual and also on the environment in which one works as support and advocacy for this professional development plays a huge role in the implementation of pastoral care (Jacobs & Struyf, 2014).

4.3.3 The multi-facets of pastoral care

The literature has shown that as a consequence of the social setting which one is presented with, such as lack of resources in under-resourced schools, educators engage in multiple activities that are constructed in collaboration through the use of language which is formalised in policies. The meaning attached to pastoral care is implemented in the process of addressing multiple issues emerging from their social world (Chakraborty & Ferguson, 2010). For this reason, this theme is centred on the activities that educators in the selected school engage into navigate their pastoral role such that it is experienced by learners in relation to the school policy. The educators discussed seven facets which in their understanding make pastoral care evident and effective within their school. These are: supplying learners with food and learning materials, facilitating a conducive environment for learning, supporting curricular, emotional and psychological needs, promoting co-curricular activities, and addressing social issues such that the overall well-being of the learner is promoted.

4.3.3.1 Learners must eat

Food is a universal, biological need that must be satisfied in all learners if effective teaching and learning is to take place. As discussed in chapter two, nutrition programmes in schools can assist learners who otherwise may not have means of obtaining food which hinders their learning ability (Lockhat & van Niekerk, 2000). One participant emphasised this:

We give them food in the school as a main need.

Lockhat and van Niekerk (2000) further suggest that healthy foods may prevent difficulties related to problem solving ability as learners are provided with the necessary nutrition which increases their energy levels and their ability to engage in scholastic tasks or concentrate in the classroom. While hunger is a biological phenomenon, the impact it has on learners can be socially constructed as one participant stated the reason behind providing learners with a meal:

Some learners you can see that in the class they are so hungry, they can't concentrate.

In the school accessed for this study, there is a whole-school feeding programme where all the learners receive a meal during break time which can prove useful for those learners who may not want to be viewed as 'poor' out of fear of being stigmatised or they simply do not view themselves as financially disadvantaged (Russell et al., 2008). This is a testimony to the social construction theory as these young learners have internalised the social constructs that make up the meaning of the word poor as attached to negative connotations which they do not want to be associated with. It becomes the educator's pastoral duty to sensitise learners about different needs that people have such that partaking in the school's feeding programme is not viewed negatively but rather as a necessary act of caring for all learners (Raine et al., 2003). In other words, the educators have to use language to shift the learners' constructions regarding the feeding programme when viewed through the lenses of the social construction theory. At times however, the school feeding programme can come to a halt due to strikes and delay in food transportation which can leave learners hungry. Two participants elaborated on how this situation will be dealt with if it arises:

I can also give the learner some of my food if I do have more that I've brought for lunch.

I can also involve my learners, maybe those who have food at home, they must bring extra, maybe a learner bring an extra sandwich for those learners who are suffering.

During the focus group discussion all the participants in the study agreed that one of the main values that they impart to learners is altruism. Russell et al, (2008) however, noted that feeding programmes can create dependency with minimal effort made to find alternative ways to eradicate poverty. In other words, poverty is a social construct that can foster a disempowered view of oneself. It then becomes the educator's pastoral duty to empower learners to explore other options available to them as a means of eradicating poverty (Kamper, 2008). One participant elaborates on this:

So we're coming from a poor environment. First of all we should teach our learners how to live, how to catch fish, so we have already started in our school, we are collecting tins- Kiwi polish tins- and then we are also collecting Albany plastics and we are also doing some fundraising. As a committee when we're doing all these things of collecting, at the end of the day the collectors

will come and then give us some money, we put that money in the pastoral committee.

This suggests that pastoral care endorses the promotion of fundamental skills that empower learners and foster personal growth (Kamper, 2008). This participant elaborated further on how this personal growth can be nurtured in learners to cater for their physical needs:

I'm in the committee of doing the vegetable garden. We've got the vegetable garden where we have our learners plant vegetables, and with those vegetables the learners will be able to get some vegetables to eat, maybe cook for them or even teach those learners to make gardens at home. You see so that this thing can stop- being poor... through vegetable gardens.

Eradication of hunger appears to be rooted in one's understanding of the resources within the social setting such as the use of land which emerges from one's experiences (Andrews, 2012). Through experience, as viewed through the lenses of the social construction theory, educators understand that food is not the only physical need that must be satisfied to enhance the learners' performance in school as basic needs required for effective teaching and learning extend to other tangible material.

4.3.3.2 Learning requires materials

Materials used by learners and educators such as books, stationery and sanitary facilities are deemed as basic needs for each learner in the promotion of effective teaching and learning (Lockhat & van Niekerk, 2000). Educators in the selected school have thus made it part of their construction of pastoral care to cater for such needs as one participant elaborated on two aspects that the school engages in to fulfil this pastoral role in a tangible form:

Those girls who need pads are supplied with pads freely. This is another form of caring for these learners.

We provide toilet paper in our school, which is a great need because you cannot go to the toilet without toilet paper. It's another way of bringing dignity to them, because when they go to the toilet they use these toilet papers.

Purchasing school uniforms including bags, shoes and other learning materials can prove too expensive for parents that are battling with unemployment (Abuya et al., 2013). At the end of the day, it is the learner that suffers when materials are not supplied to them as this hinders their learning because it is

difficult to learn when one has no books (Duarte et al., 2011). To overcome this hindrance, two participant elaborated on how they assist learners to be physically comfortable and mentally prepared to absorb the curriculum:

Pastoral care needs are satisfied through purchasing desks for the learners, purchasing books and stationery for the learners.

We also cater for the needs of our learners by supplying uniforms.

Another participant went into detail about how and why uniforms are supplied to learners:

I saw that boy while we were having prayer and he needed a jersey so I gave him a jersey as it was a very cold day. I did some research... I asked that boy and found out that he is staying with his granny. They are four in all, the mother died and the father is not staying with them so I knew that boy will not be able to have a jersey. I made it my responsibility to give him a jersey to be comfortable like all other children.

Learning materials are indispensable in the teaching and learning process, even though they are received as physical objects by learners, they have a shared meaning to both educators and learners (Burr, 2003). The statement: “be comfortable like all other children” suggests that the educator has made meaning of that which constitutes comfort for learners within the school. In other words, the educator has made meaning of how to fit into the presented social setting when implementing pastoral care when viewed through the lenses of the social construction theory (Camargo-Borges & Rasera, 2013). Tangible materials alone, however, are not sufficient factors to motivate learners to learn. Educators have to ensure that the environment in which they are teaching is conducive to learning.

4.3.3.3 Facilitating a conducive environment

In the literature, a conducive environment is one in which learners experience supportive teacher-learner relationships as well as positive peer relationships (Hui & Sun, 2010). For educators, this means fully engaging with each learner to develop their potential inside and outside the classroom. This includes monitoring learners’ social and emotional progress and encouraging co-curricular activities which can enhance the learners’ interpersonal skills as they engage further with peers. The learners’ sense of belonging as they feel appreciated and respected within the school can be further enhanced through clear teacher communication, structures and procedures within the classroom that all learners understand (Jacobs & Struyf, 2014). One participant shares this sentiment:

My role in implementing pastoral care, first of all I must act in loco parenting, in other words I must be a teacher who looks at the child as a whole, who can go an extra mile in supporting a learner to achieve in the school. I must also avail myself when I'm needed, I must also listen attentively when learners are talking to me or asking questions.

The educator's meaning of the implementation of pastoral care incorporates diverse needs that learners have and ought to be catered for as part of facilitating a conducive learning environment, this however, can place enormous strain on educators working in under-resourced schools. In such schools, buildings are typically worn down with minimal resources and educators are overloaded with work as a result of over-crowding (Lockhat & van Niekerk, 2000). Time constraints and emphasis of scholastic achievement impedes the process of enhancing caring relationships to develop learners. As such, the pastoral role in facilitating a conducive environment for learning is constructed along the periphery of providing tangible materials for learning (Jacobs & Struyf, 2014). This is illustrated in the following statement:

A conducive classroom is a classroom that has windows, where there's a door, where the classroom is painted, where there's sufficient desks, learners are sitting freely without problems. Where there are textbooks and stationery for learners and we also provide qualified teachers to teach those learners, by so doing, we also promote pastoral care.

Kamper (2008) states that schools should ensure the safety of learners through securing physical danger points that could cause harm to learners such as electrical wiring. As assumed by the social construction theory, this implies that educators engage in discussion and make references to personal experiences to form meaning of what constitutes as harm or a danger point that should be avoided with the school setting (Crotty, 1998). This view is shared by one participant who stated:

During breaks we make sure that when they (learners) eat, they eat in a safe environment because our school has a fence which is also a need for them to be safe in the school.

The participant elaborated further:

We make sure that the playgrounds are safe for the learners so that when they play during breaks, they are not hurt or we ensure that the grounds are clean for them to play during breaks. We provide them with a clean environment, like our toilets are very clean - you can even eat ice cream inside our toilets- we have hired someone who cleans our toilets every hour.

Facilitating a conducive environment is a central key to all other aspects of pastoral care as this gives learners the freedom to approach educators when they need assistance and for educators to be able to assist learners when the need arises. When viewed through the lenses of the social construction theory, based on the educators' experiences and the use of language that is formalised in a policy, educators can engage in preventative measures that can hinder the process of effective teaching and learning (Jacobs & Struyf, 2014).

4.3.3.4 *Supporting curricular needs*

As seen in chapter two, the literature suggested that in supporting curricular needs, the learners' diverse potential is to be recognised through the various methods of assessment and multiple teaching styles. This requires educators to plan or prepare lessons that accommodate all learners and their performance monitored throughout each task (Gibbons, 2003). In the focus group discussion, all the educators agreed with this view, as one participant explained the first step to starting a lesson in class:

Firstly you must make sure that all the learners are focused on whatever you are teaching or in any teaching and learning situation as an educator I must make sure that all the children are in the class and they are ready for the lesson.

Once all the learners are in the classroom, the instruction should be given such that all learning styles are taken into consideration which means adjusting instruction such that learners' preferences in processing, storing and retrieving information are catered for. This involves assisting learners to take more responsibility for their own learning as educators provide opportunities that stimulate the learners' imagination, enhance creativity and exploration of new ideas (Beghetto & Kaufman, 2014). One participant elaborates on one method that they use to stimulate the learners' imagination:

We also provide television for our learners so that they can enjoy when they learn in our classroom, so with this TV, we buy videos which are relevant to our curriculum so that our learners can enjoy when they learn.

Educators have to further engage learners through modelling the desired behaviour and supporting learners who may be falling behind (Beghetto & Kaufman, 2014). Educators may make an effort to educate all learners well and cater for those that might need more attention due to learning barriers but

with minimal support to help educators in achieving this, such situations can prove too complex for educators to address on their own (Gibbons, 2003). One participant attests to this:

You try all your methods as a teacher and then when you see that one who is not performing well, you start by tracking her background, call her parents and then ask the parents about the background of the child, the history of the child - from birth up to when the child came to school - and you'll find that the child has a learning barrier, so you'll have to pay attention to that child.

Participants in the selected school further clarified how they address learning barriers to assist learners for optimum learning and teaching to take place:

You have to involve the parents first, then you can give extra work, home work, you can even have extra classes for them.

Homework can also prove too difficult for learners who are struggling to grasp the curriculum which can cause frustration and leave the learner feeling demoralised. As seen in the above abstract, parents become a critical key in improving the learners' academic performance and attitude towards school when they too show an interest in their children's work. According to Margolis (2005) it is best to assign homework that learners can use to practice what they have mastered in class as this improves their self-esteem and willingness to learn more. When viewed through the lens of the social construction theory, while parents and educators may hold different values and vary in their logic and visions, engaging in a dialogue about the learners' performance through the use of language that all parties understand can be useful in assisting learners who are struggling (Gergen & Gergen, 2003). As parents become more aware of the role that they can play in assisting their children and through constant feedback from educators, learners can make meaning of what is expected of them and better adapt to their social setting. Once parents have been notified, educators further engage with learners that are struggling:

We try to provide them with extra lessons then make sure that if maybe a learner has sight problems, we place him at the front of the class so that he can see clearly on the board- we use bright colours. For those who learn slowly, we try to teach them and give them the work that is according to their level of development in mind.

Margolis (2005) notes that stressing familiar work that is slightly challenging could prove useful to learners who are struggling with the curriculum. Making assignments short and sensible to the learner can

be helpful as work that is beyond their independent levels or work that is perceived as too abstract by the learner will result in the learner feeling despondent. One participant affirms this:

Sometimes we have to use things like giving him certain work, so if he is able to do that work or to master it then we'll see that he is at this level, but then we would have to help him if he does not fit.

Furthermore, educators can engage in enhancing learners' interpersonal skills as they learn through the use of peer models. These are learners who have grasped what is being taught and are able to describe it to learners who are struggling. This could be useful as they relate to each other and they draw from each other's talents where otherwise the learner might feel lonely (Margolis, 2005). Gergen and Gergen (2003) agree with this view as they noted that as learners interact with each other, they engage in a process of constructing meaning from that interaction which can lead to them learning from each other. One participant attests to this:

That is very hard because there are lots of learners in the classroom but we try to put them in groups so that they can sit easily and help each other.

Another participant states how this can be achieved through collaborative group work:

Our classrooms are designed in such a way that there is inclusivity, we don't separate our learners according to their results.

A collaboration of learners with different abilities could be useful in assisting learners that are battling with the curriculum, but there is more that could be done by educators. Gibbons (2003) noted that learners that are facing a learning barrier need to be accommodated in ways that enhance their learning. This includes speaking more slowly than normal, pronouncing words clearly and rephrasing statements when necessary if the learners are presenting with a language barrier. This reinforces the view of the social construction theory that educators assist learners to fit into the social setting which they have been presented with as they continuously make meaning of it and adapt to it (Andrews, 2012). Once all this has been done, the learner still has to go through the process of assessment. A participant explains how they go about assessing learners presenting with a learning barrier:

You have to work with that child individually, so we give the child a special exam, which is not at the level of the class because that child is struggling so he writes an exam which is below the level of the class he's in. However when

we teach them, we teach them as a group. After teaching them as a group, we call that group that is struggling and then we spend more time with them. The whole class gets the whole theme of the week but we teach that group or individuals- we teach them in small groups.

Margolis (2005) notes that designing assignments and assessments that match the learners' ability to work independently can assist some learners but in the case where the learner still does not grasp the curriculum, more has to be done. As confirmed by a participant:

So what we do as a school, we've got our own intervention, where these learners are given more attention after school and also during the weekend however we also have a procedure that states that if the problem is not resolved within the school, there's a district office which can now assist in terms of arranging other sources of support, external support so that the learner can be taken to another school where there are more resources available to help such a learner.

This suggests that while educators utilise different strategies to assist learners, the DBE needs to step in and assist educators in order to provide an education that truly caters for all learners and address a wide spectrum of barriers that limit the acquisition of the curriculum (Chakraborty & Ferguson, 2010). Guidance which includes societal norms and values is also part of the curriculum in the South African context as one participant stated:

There is Life Skills (subject), that is part of guidance and I would say it involves pastoral care, even though that term as it is- is not used, but it is part of the curriculum.

Another participant summarised what this subject entails:

It teaches about development- physically, socially and morally.

Through this subject, learners explore social constructs, learn ways of communicating with others, and learn about services available within their communities. A participant elaborates further about what life skills aims to do:

Encouraging them (learners) to go for counselling if they are experiencing some problems, encourage them to share with the parents their needs, to be open to their teachers.

In the focus group, three participants engaged further about the content that is taught during the life skills lesson:

The values, the ethics and the norms - how to live, how to take care of each other - the things that they are supposed to do and what they are not supposed to do.

We teach them not to do drugs because they are very young and drugs are not good, and if you use drugs at an early age, you become an addict.

We discourage stealing and bullying others because pastoral care, as I said, brings about friendship amongst people.

These abstracts suggest that societal values and norms are part of our lives, as such, form part of the curriculum to equip learners with the necessary skills needed to fit into society with an understanding of expectations and restrictions that come with being a member of that society as viewed by the social construction theory (Andrews, 2012). At the heart of delivering the curriculum and addressing curricular needs, is the educators' knowledge and skills pertaining to the content, understanding of each learner's abilities, support available to the educator and willingness to go the extra mile in accommodating all learners. In an environment that places great emphasis on scholastic achievement it becomes difficult to attend to other facets of pastoral care, especially where there are many learners in the classroom with minimal counselling services within the school where individualised interventions can be designed and followed through (Henning, 2012).

4.3.3.5 Supporting co-curricular activities

Co-curricular support entails the engagement of parents, learners and educators during social activities such as sports. Although there is a shortage of equipment needed to enhance the development of learners in music, sports and dance in under-resourced schools, this should not limit the support that educators provide learners to further develop artistic skills that they might have (Kamper, 2008). One participant elaborated on what co-curricular support means:

Being there... maybe when they are playing, you have to go with them, you invite parents, you make sure that they all have all their needs like food, maybe they need some drinks, you organise transport and just to be there to support and encourage them.

Gibbons (2003) notes the theory of multiple intelligences should be utilised to assist learners in different aspects of their development. As such, encouraging a learner that does not perform well in the classroom to pursue co-curricular activities might enhance their interpersonal skills which may lead to them feeling better about themselves. The social construction theory views the construction of pastoral care extending to the stimulation of different abilities that learners possess in order for them to better adapt to their social world (Camargo-Borges & Rasera, 2013). This is visible in the following abstract:

Our school participates in different sports so you find that a learner who does not do well in the classroom is doing well in sports so that is also another way of non-discrimination in this school.

It is evident in the curriculum that educators have to engage in implanting values in learners, in this light, co-curricular activities can serve as a platform for learners to practice the values that have been taught which demonstrates an understanding of their social setting and how to fit into it as testimony to the social construction theory (Andrews, 2012). One participant demonstrates how learners go about applying these values in their lives during co-curricular activities:

We promote sports in our school and through sports we can easily promote pastoral care because when learners are doing sports, they interact with one another. They take care of one another; they don't steal other people's belongings in sports grounds, so that is another form of pastoral care.

A shortage of sport kits and equipment should not erase co-curricular activities within schools as learners develop skills that otherwise might remain dormant or not recognised. As such, a scarcity of resources can be conquered through the unity of educators when navigating their pastoral role. One participant captures this:

As you can see that we are a disadvantaged school, we used to go out and compete with other schools – like model C schools - we have no soccer, no rugby boots or jersey. We have no finance to go to the place to play. We have to hire a taxi so our principal and the pastoral committee said learners in our school will no longer have to pay for any sports related trip...the principal and his pastoral care committee is going to pay for them. In this way every child will be able to do it, irrespective of their gogos (grandmothers) not having

money. We are poor or not poor- we are going to do it... we are going to enjoy being a young somebody at this school.

These educators in an under-resourced school have constructed meaning of their social environment and how they fit into it in the implementation of pastoral care. They understand that co-curricular activities also cater for the emotional and psychological needs of learners because through the enjoyment of these activities, learners create social bonds, improve interpersonal skills and enhance their self-esteem which is what pastoral care aims to achieve (Gibbons, 2003).

4.3.3.6 Supporting emotional and psychological needs

Providing psychological and emotional assistance to learners is an integral part of schooling as it positively impacts on the learners' development and facilitates their overall well-being (Hui & Sun, 2010). This means appropriately addressing any psychological and emotional barriers that learners present with, which may include aggression, anti-social behaviour, defiance, impulsivity and hyperactivity. Some learners may exhibit symptoms of withdrawal, anxiety, depression and low self-esteem, all of which can negatively impact on the learners' well-being (Mooij & Smeets, 2009). One participant reveals why catering for emotional and psychological needs is crucial:

You cannot teach if the child is having a problem, the child won't concentrate.

Another participant went into detail about how to assist a learner appearing to have a problem and is not concentrating in the classroom:

Give the child assurance that you are going to sit down with him or her and discuss the problem afterwards so that the child will know the educator cares about her so she will focus on this lesson and after that I will sit down with the child and discuss whatever the problem is.

As guidance has shifted from a crisis-oriented stance to a more comprehensive programme that is integrated into the curriculum, counselling services should also be readily available within schools in support of the guidance programme and as part of enhancing social and emotional integration of learners (Jacobs & Struyf, 2014). One participant advocates for this emotional integration:

So the educators first of all they have to identify the learners' needs, sometimes the learners share their stories, sometimes they are just quiet but you can just read between the lines that something is not right, and then you find a way to

break through to the learner so that you can identify the problem and then you take it from there.

From this abstract, it can be gathered that educators have to avail themselves to address emotional needs presented by learners. They have to be open-minded and allow learners the space to vent or release their emotions and channel them accordingly. Furthermore, lines of communication between parents, learners and educators have to be an open path to comprehensively address learners' emotional needs (McConnel & Sim, 1999). This is demonstrated by one participant:

First of all you have to go beyond what they- or what you see, what is displayed by the child- maybe some kids are violent, they're fighting or they are just cursing so you try to understand why is the child behaving like this - maybe you try to talk to the child, befriend the child and then you try to get the situation of the home, or of his home and of the parents, so from there you can make your conclusions and you help the child.

Great emphasis is placed on the role of the educator as a necessary support network at the school level. Prevention, remediation and student development are critical aspects of pastoral care which demand the attention of all educators (Jacobs & Struyf, 2014). During the focus group interview, all the participants agreed with the above abstract as they stated:

Yes we agree with what she's saying because it's important to calm the child down, listen to his story, support and help him to speak and then we take it from there... you look for help or whoever can assist.

Many under-resourced schools have finite resources and restricted time constraints to address learners' emotional needs as academic performance tends to overshadow other aspects of pastoral care. Regardless of this, guidance programmes require the involvement of educators and advocacy for counselling services (Jacobs & Struyf, 2014). This is echoed by one of the participants in the study:

We do have a school counsellor so whenever we see that a child needs some support then we refer the child to the school counsellor, they see her on Fridays and then if ever they have to be referred to the social workers or to the psychologists - then she's the one who channels them.

In its nature, guidance and counselling requires time to be implemented which results in additional responsibilities for educators who are already carrying a higher workload which might lead to more stress on their part. As a result, some educators may not adopt the policy with the intended enthusiasm (Jacobs & Struyf, 2014). In direct contrast to the above abstract, during semi-structured interviews, one participant stated:

No, nobody does counselling.

Another participant further attested to this and elaborated as to why they shy away from offering counselling to learners:

We find that we do the counselling that we are not trained to do, trying to calm the learner down, trying to motivate the learner to come to school, to ignore those things - but I think they need the professionals.

From these abstracts, it can be gathered that all the participants are aware that counselling is part of pastoral care and as such part of their duties, however, there is a contradiction in relation to how counselling services should be provided as educators feel that they are not equipped or skilled enough to address psychological and emotional needs that learners present with (Hanich & Deemer, 2005). When viewed through the lens of the social construction theory controversies can be resolved through problem identification which entails collaboratively engaging in a discussion about a resolution. This requires the DBE and schools engage in a process of advocacy, compromise and at times arguments in trying to resolve contradictions as a result of how each individual has made meaning of their social setting regarding the provision of counselling services (Crotty, 1998).

4.3.3.7 Attending to social issues

Some of the social issues that learners and educators are faced with have been discussed in chapter two where emphasis was placed on how these social problems can negatively impact the teaching and learning process as educators have limited training on handling social differences and social problems (Hanich & Deemer, 2005). One participant however outlines the pastoral role in response to this view:

My role as an educator is first of all, try to understand the kind of environment I'm working in, then support the children that come to our school, support their parents and caregivers or guardians.

The social construction theory views the educator's understanding of the environment in which she works as coming from being exposed to the social setup or that which is a characteristic of the community such as high unemployment rate. Furthermore, within the scope of pastoral care, understanding factors that constitute the learners' behaviour and how parents need to be supported rests on the educators' perception of the community and construction of their pastoral role (Camargo-Borges & Rasera, 2013). Case et al., (2004) stated that learners in under-resourced schools are less likely to be enrolled in school than non-orphaned children due to poverty. Adelman et al., (2008) on the other hand, consider school feeding programmes as contributing to an increase in enrolment rates and school attendance among learners who are orphaned. During semi-structured interviews, two of the participants, offered a different view of learners who are orphaned:

Most of them (learners) are orphans - some stay with their grandparents, others stay with their aunts, so they need love.

What they really need is love because they haven't got that motherly love.

These abstracts suggest that establishing a sense of belonging, caring for and appreciating every learner is deemed a necessary component of pastoral care (Burr, 2003). Without this sense of belonging, learners may be more influenced by social pressures to stray away from the values that educators aim to impart during guidance. Crespi and Hughes (2004) noted that adolescent boys who have dropped out of school tend to turn to criminal activities as a means of obtaining money because they have no employment which results in crime and violence escalating within society. One of the participants has first-hand experience with this:

It happens that sometimes they fight outside and then you find that the child is now not coming to school because he's afraid of the gangsters coming from that side, so as a teacher you should be in the middle, you have to call that group and call that child and try to resolve that problem. It happened to one of my players, who plays rugby, there was a gangster who wanted to stab him so I had to call the gangsters and call the parents of the child and we resolved the problem...it was affecting my player, he no longer wanted to come to school and that became a problem because we needed him in the team as well as in the school.

On the other hand, poverty can hinder learners from attending school as they have no transport money to get to school, no uniforms and no food at home (Abuya et al, 2013). A participant elaborates on how this situation is combated within the selected school:

We also make sure that the learners who stay within child-headed families, because they are learners who are orphaned, you find that there's no one at home so we also make sure that when they go back home, they have something to eat or to bring for the other kids at home.

In this sense, educators go beyond caring not only for the learners that are enrolled in school but also cater for their families as this promotes the overall well-being of the learner experiencing social distress rooted in having little or no source of income and no parental guidance as a source of support (Abuya et al, 2013). The social construction theory views these educators, in this case, as having made meaning of the social complexities that learners are faced with which extends their construction of pastoral care beyond the school setting. Domestic violence is also a social issue that can give rise to emotional, psychological and behavioural problems presented as anxiety, mood problems, attention deficit disorder and oppositional defiant disorder (Cooley & Frazer, 2006). A participant attests to this:

A lot of them have those problems that are not related to school, like other learners are being abused by their parents. One of my learners is being abused at home and she doesn't want to stay there, she wants to go somewhere else. Her father beats her a lot, in such a way that I have to call the social workers to help. Mostly their parents fight a lot. Another learner told me that her parents were fighting in front of her so in that case, that learner would have a problem in the class.

In addressing social issues, parents and educators should work in unison to facilitate a mutual relationship in which transparency about the learners' performance and concerns are discussed and possible solutions and recommendations agreed upon (Margolis, 2005). One participant is in agreement with this view:

We do home visits to see if these learners are taken care of at home, we advise parents about the value or importance of taking care of their children.

Since social issues are so diverse, as such, protecting the learner and developing relations with parents and other stakeholders to enhance each learner's potential is central to the educators' pastoral role (Margolis, 2005).

4.3.4 Strengthening pastoral care within schools

In the above themes, it kept appearing that for learners' needs to be catered for there are a number of people that embark on the process of fostering pastoral care. This theme offers a summary of the people that facilitate the implementation of pastoral care because: *"Without working with others this pastoral care cannot be achieved."* This was stipulated by the school principal which fortifies the view of the social construction theory that pastoral care is constructed through interacting with other people by engaging in discussion which requires the use of language that one understands. These people can be viewed as stakeholders since they invest their time, money and skills in the process of enhancing the learners' well-being. Furthermore, they have an understanding of the social setting and how it functions such that they are able to fit into it. These stakeholders include: the DBE, educators, parents, external experts, the community and learners.

4.3.4.1 The Department of Basic Education

The social construction theory assumes that when people engage in discussion, one's constructs that are already established can be expanded as they see things in a different light. This requires flexibility and open-mindedness when challenges and solutions are negotiated (Gergen & Gergen, 2003). In this light, educators should be encouraged to develop themselves professionally as they are increasingly held accountable for learners' scholastic performance regardless of the multiple facets that form part of their duties. As such, the DBE has a big role to play in the development of each educator as pastoral care is a role that has to be navigated by all educators. This means educators should be trained, supported and monitored in the implementation of pastoral care which serves as the foundation for the learners' achievements. Clear policies and procedures can shed some light for educators regarding the construction and implementation of pastoral care and discussions held with educators to minimise confusion and frustration on the part of educators who are often left to fulfil pastoral duties at their own discretion (Chakraborty & Ferguson, 2010). One participant shares this view:

If I could get support and workshops from the DoE- I think that could help.

4.3.4.2 *The educators*

As suggested by the literature and echoed by the educators in this study, interacting with learners to identify their different needs and supporting all learners especially those that need individualised attention forms part of navigating the pastoral role. The pastoral care policy should serve as a point of reference for educators when reflecting on their pastoral duties such that there is a shared meaning of pastoral care among educators within the same school (Lam & Hui, 2010). However, as viewed by the social construction theory, each individual makes meaning of the external world through one's experiences and inferences as some educators may draw different conclusions about pastoral care (Andrews, 2012). One participant explains:

I've never used it, but I do know that there is a policy.

Since the educator has not used the pastoral care policy, the constructed meaning of pastoral care as viewed by the social construction theory is a result of exposure to an environment that requires educators to cater for such diverse needs, that the educator constructed meaning of the pastoral role in response to learners' needs rather than that which is formalised in the policy (Andrews, 2012). The SMT also influences the educators' constructions of pastoral care through interaction with educators to support them in implementing it as required by the DBE (Lam & Hui, 2010). The social construction theory views information sharing and exchanging of ideas as resulting in expanded constructs when reflecting on one's social world as one participant stated:

As educators in the school, we also have meetings about the pastoral care.

During these meetings, the SMT is presented with an opportunity to influence educators' constructions through discussion and demonstration of the desired behaviour because constructs are not genetic but socially learned (Harber, 2002). One participant confirms this:

The SMT also helps the learners in organising donations from outside, giving needy learners uniforms, giving them food, helping them, taking care of them if there is any problem.

When meanings are constructed in collaboration, this allows for a group to be more integrated in fulfilling the required duties as they support each other which enhances the willingness for individuals to avail

themselves to be instruments through which pastoral care is experienced (Antonopoulou, Koutrouba & Babalis, 2011). This can be established in the following abstract:

The school's pastoral care committee which includes learners, teachers and parents get together to identify needy learners and also give them support wherever they can.

4.3.4.3 *The parents*

To construct an integrated meaning of pastoral care, collaboration between parents and educators is desirable. When viewed through the lenses of the social construction theory, when people have established their own constructs stemming from personal experiences in relation to environmental, societal and economic influences, shifting them to expand these constructs can be a challenge as these become entrenched in the individual (Gergen & Gergen, 2003). Lack of confidence on the part of parents to assist their children with scholastic work, negative schooling experiences which can foster a negative perception of the school and educators as well as language barriers form part of experiences that can limit the parents' involvement in fostering pastoral care as discussed with educators. Furthermore, lack of funds to go to school meetings and inability to pay school donations, inflexible work hours, physical and mental health and extreme fatigue can be barriers that limit interaction between parents and the educators in communicating the desired duties of pastoral care (Hornby & Lafaele, 2011). Educators may then shift away from an integrated meaning of pastoral care. One participant relays this:

The parents have to make sure that the learners are clean when they come to school and that they have lunch and are given pocket money to buy something and that they travel safely to school.

In response to this abstract the social construction theory views educators as being able to actively encourage parents through discussion to be involved in the promotion of the child's overall well-being within the school setting and within the homestead (Burr, 2003). Parents have a critical role to play in fostering pastoral care when they attend to their children's scholastic needs and have an understanding of the school's vision regarding the overall well-being of their children. As such pastoral duties should be constructed in collaboration with educators as this gives a clear understanding of what parents expect from educators and vice-versa. Parents promote pastoral care when they establish stable and loving relationships within the homestead. Furthermore, listening to their children reading, supervising homework and attending school meetings and workshops can expand the parents' existing constructs of pastoral care (Hornby & Lafaele, 2011). This means parents and educators should engage in discussion

pertaining to ways of approaching the learners' scholastic needs with a positive attitude facilitated through a conducive environment for learning. This can be established through clear communication lines between the school and parents (McConnell & Sim, 1999). A participant cements this:

At the end of the day you always involve the parents because you cannot deal with the child separately.

4.3.4.4 External professionals

Educators alone cannot attend to all the multidimensional facets of pastoral care and as viewed by the social construction theory, they interact with other groups of people who share the same meaning of pastoral care and are bound by professional ethics within the context of that particular social world (Camargo-Borges & Rasera, 2013). These professional ethics include protecting, supporting and nurturing the child's overall well-being within the confines of one's scope of practice. These external professionals as identified by the participants include general practitioners and nurses, psychologists and counsellors as well as social workers. Harris (1961) notes that for the longest of times, learners and educators have encountered internal barriers which arise from within the learner and can make it difficult to learn efficiently but can be managed through external assistance from professionals. These barriers include hearing impairment which can make it hard for the learner to hear the educator and speech problems such as stuttering, lisping and slurring which can lead to learners doubting themselves when they have to read out aloud. Vision impairment makes it hard for the learner to see what is written on the board. Illness can also be a barrier that hinders the learning process as it can result in a series of a long period of time in which the learner misses school work. These chronic conditions lower the learners' general vitality such that they tire quickly and cannot put forth a normal amount of effort. Severe asthma, heart-trouble and tuberculosis form part of these chronic illnesses (Harris, 1961). One participant understands this all too well:

But we are so fortunate that our school does have one of the sisters (nun) who does counselling, and also fortunately we have a TB clinic which is near the school- about 500 metres away, we also have a clinic now which is also available nearby which also assists [These services are offered to learners and educators].

Bonifacio (2007) noted that educators are also faced with learners who present with an imbalanced emotional and psychological state. This encompasses the individual's steadiness of mood or ability to withstand minor setbacks, failures, difficulties, and other stresses without becoming emotionally upset.

Learners with an imbalanced emotional and psychological state tend to experience withdrawal which includes excessive absences, noticeable lack of participation, continuous daydreaming, drowsiness or sleeping, disoriented responses when questioned, lack of cleanliness or a sloppy appearance. Bonifacio (2007) further stated that agitation or irritability is also another aspect of emotional and psychological imbalance characterised by compulsive speaking or frequent interrupting of lessons, unprovoked crying or giggling, frequent hostile remarks, sudden appearance of a speech disorder such as stuttering or difficulty articulating words and inability to sit still throughout the lesson. Although educators can try to assist these learners ultimately external professional assistance is required, as stated by a participant:

When there's someone with a problem we refer - a problem that I can't handle- I make sure that I refer the learner so they will be taken care of.

Some learners experience problems within the homestead as they are not eating well, inadequately loved and not being listened to which are all social factors which impact on the learners' schooling as they may seem distracted, have trouble concentrating and anger with little provocation and/or cry easily. The learner fails to find happiness in activities that typically give children joy and frequently mentions unhappy thoughts and sad memories (Bonifacio, 2007). A participant shares how such instances are handled:

We organise the social workers, they come sometimes -sometimes they don't come.

When the external professionals do not provide the requested assistance, educators cannot give up as their pastoral duty is not fulfilled so one participant elaborates on what the school can do to assist learners experience social distress:

As an educator I share the situation with my colleagues and then we try and organise food parcels for the child because each of us can contribute something, it's either we bring dried fruit, tin stuff- something like that then we put our hands together, then the next step would be to consult maybe the ward councillor or the social worker so that they can get the food parcels on a regular basis.

4.3.4.5 *The community*

Schools are located within communities and serve to educate the children within that community as such each community can partake in the scholastic development of its children as there are people who can volunteer their time, skills and funds to assist in promoting the learners' well-being (LaRocque et al., 2011). As under-resourced schools that are typically short-staffed with educators who have not been trained to address multidimensional needs in schools that usually lack funds, the community can work collaboratively with educators in navigating the pastoral role (Kamper, 2008). One educator stated: *Pastoral care is used by social workers, community workers, counsellors, religious people and spiritual people in order to help others to achieve pastoral needs.* All these people exist in communities and can interact with educators as viewed by the social construction theory in constructing a shared meaning of pastoral care that uplifts schools (Camargo-Borges & Rasera, 2013). The participants elaborated on how this can be achieved:

Institutions:

The Catholic Institute of Education, they run a lot of workshops and courses in pastoral care in how to help the learners and their parents and the community at large.

Businesses:

The principal has organised donations from businessmen from different companies so we make sure that we take care of those learners who may be in need of uniforms.

Recycling services:

There are projects which help our learners at school to promote pastoral care, eg: we collect Albany plastic bags and then we also collect Kiwi tins so that we send them back to the company and they will give us money, so we take that money to the pastoral committee.

Local citizens:

The community caregivers come in and help the learners like when we have a problem, when a child is having a problem sometimes we go to the community caregivers, and the caregivers are the community people who know the child's background.

One participant summaries all the above mentioned by stating:

I can conclude that all our stakeholders, even the community at large is responsible for the implementation of pastoral care in our school.

4.3.4.6 The learners

In short, the social construction theory views that although the DBE, educators, parents, external professionals and the community at large are all concerned with promoting pastoral care such that learners can realise their full potential as individuals, they too have a role to play in the implementation of pastoral care (Gergen & Gergen, 2003). Learners should concern themselves with enhancing their own well-being and adapt to the social world that they are a part of. Doyle and Doyle (2003) note that learners must display an ability to think about their social world, plan how to fit into it, implement that which they have been taught, and reflect on how they are involved in the process of caring for oneself and others. During the focus group discussion educators reflected on how learners are involved in pastoral care:

Displaying pastoral care from within:

Learners are also responsible to implement pastoral care as they must also respect one another.

Externally displaying pastoral care:

They also bring clothes for one another if somebody has something that they think can assist others with - especially when it's winter, some don't have warm clothes so we do organise and provide for those.

Adapting to the social environment:

So with our children, we taught them that they should know respect of the self, the dignity of oneself, others and the whole creation. When they see themselves- they should see the purpose of living.

4.4 CONCLUSION

This chapter served to analyse educators' constructions of pastoral care and ways in which they navigate this role to enhance the overall well-being of learners in an under-resourced school. These constructions were discussed through the lens of the social construction theory as pastoral care is constructed and implemented through interaction with other people and one's inferences about the social environment in which these educators work. From this analysis it can be concluded that educators in an under-resourced school face more challenges, inside and outside the school premises to make pastoral care a lived experience for learners and the community they serve. There appears to be a greater need for external sources of support in promoting pastoral care as there are more issues outside the educators' control that affect the teaching and learning process.

The following chapter engages in a discussion about educators' constructions of pastoral care as viewed through the interpretive paradigm. Recommendations can then be made based on these findings while highlighting the limitations of the study.

CHAPTER 5

DISCUSSION, RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

The interpretive paradigm in this study was concerned with interpreting the educators' constructions of pastoral care in relation to their experiences within an under-resourced school. In other words, the researcher engaged with the participants to gain access to the 'truth' that is held by the educators with regards to pastoral care or how they have made sense of this construct. The interpretive paradigm assumes that this 'truth' is constructed through historical and current experiences and through social interaction with other people which informs the beliefs and values that people hold (Gratton & Jones, 2004). Even though participants are part of a collective (the school and community), they are still individuals with personal views or rather subjective interpretation of the social world and their experiences. As such, there is no single truth that is applicable to everybody as assumed by the interpretive paradigm (Denzin & Lincoln, 2008). The researcher was interested in meanings of pastoral care constructed at a personal and collaborative level and how the construction of pastoral care is implemented in their individual and collaborative lives within the school in which they work. The researcher, however, is also part of the social construction process as the researcher's background which encompasses the experience of working in an under-resourced school informed the research topic, as such, this may have yielded some influence in the interpretation of the findings. Within the interpretive approach, the researcher engaged in the activities used to gather data such as focus groups and discerned meaning specific to that social context (Gratton & Jones, 2004). Nevertheless, to minimise bias, the researcher was immersed in the data to gain a broader understanding of the participants' constructs and negotiated the meanings attached to the educators' experiences with each participant.

5.2 DISCUSSION

5.2.1 Constructing pastoral care in an under-resourced school

The meaning attached to pastoral care may vary but it appears as though some social constructs are recurring in different contexts when referring to components of pastoral care. Pastoral care can be constructed along the framework of religion which entails attending to physical, emotional, psychological, spiritual and social well-being of the learners. Within this view, pastoral care is interpreted as a construct that aims to impart moral values that cater for the above-mentioned needs in humans as directed by a divine power (Kristjánsson, 2010). In other words, educators who subscribe to this view,

have interpreted their role as one in which they serve as guides of moral reasoning and conduct through prayer and imparting of values embedded in religion such as altruism. Such interpretations stem from one's own background and alignment with a particular religion where such values are passed down from generation to generation and are accepted as 'truth' to that particular individual and collective (Denzin & Lincoln, 2008). For educators who may not share this view to its entirety, pastoral care is also constructed along the interpretation that is offered by the DBE. The policy oriented construction of pastoral care which entails protecting and developing learners as a whole person which requires educators to facilitate a caring environment in which they conduct themselves ethically and professionally. This includes appreciating and respecting different views, beliefs, practices and cultures (DBE, 2000). When scrutinising the religious view in relation to democratic societies of our modern world where people have the right and freedom to uphold varying beliefs and engage in different practices, the practice of one's religion within the school setting appears to subjugate other religions. This is because as far as the interpretation of a social phenomenon such as religion is concerned, there is no single truth (Denzin & Lincoln, 2008). On the other hand, when dissecting the policy oriented view, the load placed on educators to develop each learner as a whole person without trampling on their rights and freedoms may be overwhelming where there are minimal resources to support educators in implementing pastoral care. For this reason, the DBE is responsible for the training and development of educators to be better skilled in fulfilling the pastoral role. The School Management Team (SMT) also has the responsibility to liaise with the DBE to ensure that the school policy is in alignment with that which is expected by the DBE and convey the needs of the school to better serve the learners and fulfil the pastoral role (Jacobs & Struyf, 2014). Even when resources are scarce, when a school has established good communication channels among staff, parents and the community, this leads to a shared meaning of pastoral care which can bring about the actions that cater for the needs of learners (Gergen & Gergen, 2003).

5.2.2 Implementing pastoral care in an under-resourced school

Within the implementation of pastoral care, educators attend to the physical, psychological, emotional, spiritual and social aspects of learners' lives. This entails ensuring that learners have access to nutritious foods to sustain their bodies and assist them in the ability to perform academically (Lockhat & van Niekerk, 2000). With this being said, the DBE, educators and parents therefore have a shared responsibility of ensuring that each learner is supplied with food and learning materials such as stationery as a starting point to developing each learner as a whole person within the school setting. This is demonstrated through whole-school feeding programmes negotiated by the DBE, altruism on the part of educators and provision by parents. To further develop each learner, educators have to facilitate a conducive environment whereby the educator avails themselves to all learners and each learner is known

to the educator to promote a sense of belonging and to intervene where necessary (Jacobs & Struyf, 2014). As perceived by educators in an under-resourced school, a conducive environment to learning encompasses ensuring that all learners are in the classroom and ready to receive the curriculum, making use of various learning styles that cater for the multiple intelligences. This also requires educators to monitor each learner's performance and adjust instruction while enhancing creativity and exploration where learners are not coping with the workload (Beghetto & Kaufman, 2014). In other words, educators recognise the need for creative methods of teaching such as the use of television for educational programmes and movies. However, educators in under-resourced schools tend to use traditional methods such as the chalk and talk method of teaching due to a lack of resources. Learners who present with learning barriers should also be catered for in curricular activities whereby they are given work that is challenging, yet not too difficult for them as this would disinterest the learner (Margolis, 2005). Typically, under-resourced schools are over-crowded, which may lead to educators making the use of peer models a common and constant part of assisting learners who are not coping with the curriculum. While Margolis (2005) views the use of educators who have grasped the curriculum (peer models) as having a positive impact on learners as they draw from each other's talents, the negative effects of this, if any, have not been explored. For instance, whether the use of peer models promotes autonomy, competence, efficacy and personal growth remains unexplored, nevertheless educators are responsible for enhancing such characteristics in each learner as part of implementing pastoral care. It appears that in this day and age where the education curriculum is undergoing constant change, it is important for educators to enhance the knowledge that they possess in relation to the content that they teach, taking into account intrinsic barriers to learning and each learner's abilities (Jacobs & Struyf, 2014). Furthermore, co-curricular activities should not be overlooked as a result of a lack of equipment as this promotes skills in learners that allow them to be better suited to adapt to the social environment through interacting with other peers (Camargo-Borges & Raser, 2013).

In assisting learners to better adapt to the social environment, guidance and counselling programmes should be available in schools as this caters for the development of the whole person as required by the DBE (2000) in the implementation of pastoral care. This requires educators to be trained in catering for the emotional and psychological needs of learners and for educators to deal with their own prejudiced views that may hinder the development of each learner. Therefore, policies which minimise contradiction in the construction and implementation of pastoral care should be drawn up with an understanding of the multiple issues that educators are faced with and support made readily available to make pastoral care a lived reality in schools (Jacobs & Struyf, 2014). Educators also need assistance in addressing social issues that learners may present which goes beyond the training that has been received by educators. Social issues external barriers such as poverty, child-headed households, domestic violence and crime tend to thrive in environments where under-resourced schools are located, and as such educators need to

be assisted by the DBE in devising interventions that can enhance the development of each learner. This requires the educator to extend the construction of pastoral care to encompass the social context in which learners are exposed and respond to these social issues as demonstrated in the literature and in this study (Abuya et al, 2013). Within the social setting, the implementation of pastoral care requires the interaction of various stakeholders to cater for learners' needs. In fostering the well-being of learners, parents and educators can work collaboratively to implement pastoral care with a shared meaning that can be negotiated during parent-teacher school meetings. In the promotion of this shared meaning of pastoral care, educators can encourage parental involvement or participation in school activities. At home, parents can assist with homework and attend to their children when they communicate scholastic needs (Hornby & Lafaele, 2011). Pastoral care as outlined by the DBE incorporates an aspect of protecting learners which includes physical, mental and emotional protection. However, educators are not skilled professionals in interventions that cater for all these needs, therefore referring learners to other professionals such as psychologists and social workers forms part of implementing pastoral care (DoE, 2000). Schools and communities can also work collaboratively in the implementation of pastoral care as local institutions such as churches can assist educators by training them regarding learners' needs, and businesses can sponsor schools (Kamper, 2008). As learners engage more with their social world and explore how they fit into it, they are not exempted in the implementation of pastoral care as they too are responsible for their own well-being and the promotion of the well-being of their peers (Doyle & Doyle, 2003). Based on this discussion, two recommendations can be made which stemmed from the findings of this study.

5.3 RECOMMENDATIONS

5.3.1 Clear policies

- The DoE (2000) outlines pastoral care as a role that educators ought to fulfill as such, clear policies that stipulate how pastoral care is constructed and how educators are to go about implementing it to achieve the desired outcome should be furnished by the DBE. This could minimise ambiguity and exasperation as this would shed some light on the expected duties that educators are to perform as far as pastoral care is concerned.

5.3.2 Structured interaction between stakeholders

- Basic counseling skills should be imparted to educators through making it part of the curriculum in tertiary institutions such that newly qualified educators are prepared for multiple issues that arise within the fulfillment of pastoral care.
- Workshops to assist educators in the implementation of pastoral care should be held by the DBE where issues that educators are faced with fulfilling the pastoral role are addressed.
- Schools need to establish clear guidelines on how the community can be mobilised to play an active role in the implementation of pastoral care.

5.4 LIMITATIONS OF THE STUDY

The study is not without limitations or characteristics that negatively impact on the quality of the study as it is qualitative in nature and is founded upon the interpretive paradigm which bases it on the subjective constructs and experiences of the participants. This restricts the generalisation of the findings because the construction of the pastoral role might be different from educator to educator. Furthermore, the study is limited to one under-resourced school and excludes the experiences of other under-resourced schools as well as well-resourced schools which might shed some light on the role of pastoral care in different settings.

5.5 CONCLUSION

This study aimed to explore educators' constructions of their pastoral role in an under-resourced school and all the activities that constitute pastoral care. Relevant literature that provided some insight into this topic was discussed from a contextual standing as pastoral care is contextually constructed. The social construction theory proved useful in capturing the meanings and experiences conveyed by educators in the construction of pastoral care through the use of language. The methodology applied in this study allowed for the educators' constructions and experiences to be captured both at an individual and collaborative level. The researcher was immersed in the data to abstract the ways in which educators have constructed pastoral care and thereafter interpreted the findings gathered from the data, presented in this chapter. The findings of this study showed that while there may be pastoral care policies in schools,

care in itself requires establishment within each educator as it is the educators in the school that make meaning of this construct and bring it to life such that learners are better served within their communities. It appears that in under-resourced schools, there is an urgency to assist educators with support services such as school psychologists and social workers in order to enhance the well-being of each learner. Other stakeholders may have an interest in the learners' development but fundamentally, it is the educator that has to deliver the curriculum and along with curriculum delivery comes pastoral care. An educator in the selected school concluded this discussion by stating: "I'm a multi-talented teacher, I promote pastoral care in sports, I promote pastoral care in the classroom and take care of those who are poor." Taking into consideration the multiple facets of pastoral care, it appears as though, educators indeed need to be multi-talented.

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education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane

Tel: 033 392 1004

Ref.:2/4/8/284

Miss SM Shezi
PO Box 62475
BISHOPSGATE
4008

Dear Miss Shezi

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"EDUCATORS' CONTRUCTIONS OF THEIR PASTORAL ROLE IN AN UNDER-RESOURCED SCHOOL"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 October 2014 to 31 March 2015.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education (Inanda Central Circuit).

Nkosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 6 October 2014

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa ...dedicated to service and performance
PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004 beyond the call of duty
EMAIL ADDRESS: kehologile.connie@kzndoe.gov.za / Nomangisi.Ngubane@kzndoe.gov.za
CALL CENTRE: 0860 596 363; Fax: 033 392 1203 WEBSITE: WWW.kzneducation.gov.za

Appendix B



30 May 2014

Ms Sindiswa Mbali Shezi 204010121
School of Education
Edgewood Campus

Protocol reference number: HSS/0488/014M
Project title: Educator's constructions of their pastoral role in an under-resourced school

Dear Ms Shezi

Expedited Approval

In response to your application dated 28 May 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.


Any alteration/s to the approved research protocol i.e. Questionnaire/interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully


.....
Dr Shenuka Singh (Chair)

/px

cc Supervisor: Dr Visvaranie Jairam
cc Academic Leader Research: Dr P Morojele
cc School Administrator: Mr Thoba Mthembu

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

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Appendix C

Department of Education Psychology
School of Education
Edgewood Campus
University of KwaZulu-Natal

The principal

Dear Sir

REQUEST FOR PERMISSION

I am presently studying towards a Masters in educational psychology degree at the University of KwaZulu Natal. I am in the process of conducting research for my dissertation titled: *An investigation of educators' constructions of their pastoral role in an under-resourced school*. I request your permission to conduct research at your school. Educators will be requested to participate in a semi-structured interview at the time and place that is convenient to them. The information will be treated with confidentiality and will be used for the purpose of this study only. Participation is voluntary and the participants will be free to withdraw at any point without any negative consequences.

For more information and any questions about this study, you may contact me at:

Cell: 076 611 9416 or Tel: (031) 260 1614 or Email: sindi.m.shezi@gmail.com

You may also contact:

- 1.) My supervisor: Dr. V. Jairam at: Tel: (031) 260 1438 or Email: jairam@ukzn.ac.za
- 2.) The HSSREC Research Office (UKZN) - Ms. P. Ximba. Tel: (031) 260 3587 or Email: XIMBAP@ukzn.ac.za

Yours sincerely

Sindiswa Shezi

Appendix D

Social Sciences, College of Humanities,
University of KwaZulu-Natal,
Edgewood Campus,

Dear Participant

LETTER OF INFORMED CONSENT

My name is Sindiswa Shezi. I am a Masters student, studying Educational Psychology at the University of KwaZulu-Natal, Edgewood campus, South Africa.

I am interested in understanding practices that go beyond teaching and learning in the classroom but cater for emotional and psychological needs of learners. As an educator, you may be able to assist me in getting answers to some questions regarding this topic. With regards to participating in this research study, please note the following:

- Your confidentiality is guaranteed as your name and personal details will not be revealed to anybody.
- The interview may last for about 1 hour
- You have a choice to participate, not participate or stop participating in the research and no action will be taken against you.
- Any information given by you cannot be used against you, and the collected data will only be used for purposes of this research only.
- Your involvement is purely for academic purposes and there are no financial benefits involved.
- Data will be stored in secure storage and destroyed after 5 years.
- The interviews will be audio taped.

My contact details are as follows:

Email: sindi.m.shezi@gmail.com Cell number: 076 611 9416

My supervisor is Dr. V. Jairam who is located at the School of Education, Edgewood campus of the University of KwaZulu-Natal.

Contact details: email: jairam@ukzn.ac.za Phone number: 031 260 1438

You may also contact the HSSREC Research Office:

Contact: P. Mohum Email: mohump@ukzn.ac.za Tel: 031 260 4557

Thank you

DECLARATION

I (full name of the participant) hereby confirm that I understand the contents of this document and the nature of the research project. I consent to participating in this research.

I understand that I may withdraw from participating at any time I may wish to do so.

SIGNATURE OF PARTICIPANT

DATE

Appendix E

SEMI STRUCTURED INTERVIEW QUESTIONS

1. What do you understand by the term pastoral care?

2. What are some of your learners care needs?

3. Who is responsible for the implementation of pastoral care at this school?

4. What are some of the things that are done at this school to implement pastoral care?

5. What do you think your role is as an educator in implementing pastoral care?

Appendix F

PHOTO LANGUAGE ACTIVITY

Look at the pictures below and discuss possible solutions.



- A learner suddenly bursts into tears in your classroom. How would you handle the situation?



- Three of your learners get one meal a day at school but the school feeding scheme is shutting down. How would you assist these learners?



- One of the learners in your school is constantly beating up others for their money. What can you do to help this learner?



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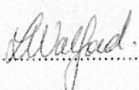
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26/11/2014

To whom it may concern

This is to certify that I have proof read Sindiswa Shezi's paper and have made any corrections to grammar and spelling which I felt necessary.


.....

Lauren Walford

Journalist / Proof reader

BA Hons (Media and Communications)

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