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**A SOCIOLOGICAL ANALYSIS OF  
TEACHING AND LEARNING IN A  
MULTICULTURAL SCHOOL**

**BY**

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## **Abstract**

This study focuses on teaching and learning in a multicultural school. It investigates the influence of the development of the self during social interaction of culturally diverse learners at Forest Haven Secondary School. Furthermore, the social environment and parental involvement are also analysed in order to reveal their effectiveness in bringing about a favourable social condition for education in a multicultural school.

This study further investigates the teaching strategies and teaching resources that are currently used by educators in a culturally diverse classroom.

A combination of sociological theories has been used interchangeably since they are interrelated. The main theory is symbolic interactionism, including the views of Mead (1934) and Berger and Luckmann (1967).

For data collection questionnaires, non-participant observation and unstructured interviews with the school principal, educators and learners were engaged in.

Data was then analysed, qualitatively and quantitatively, to determine the cause of cultural conflict at the school. The findings of this analysis form the basis for the recommendations made.

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## **CHAPTER ONE**

### **Introduction to the study**

The aim of this chapter is to provide a general introduction to the study, which is within the field of sociology of education. Included in the discussion are various issues pertaining to the study, namely:

- the field of the study;
- motivation for the study;
- purpose of the present study;
- assumptions upon which the present study is based;
- key concepts used in the study;
- research audience;
- limitations of the study; and
- general structure of the present study.

The researcher believes that a discussion of the above aspects in an introductory chapter of this nature is particularly useful to the reader since it:

- gives an overall picture of the study;
- provides a preview of what could be expected in later chapters; and

- helps to generate interest and sustain focus in the study.

### 1.1 The field of study

Sociology has so many fields and the researcher has an interest in the field of sociology of education. The researcher's interest in this field is stimulated by the fact that his aim is to give a sociological analysis of teaching and learning in a multicultural school. In doing that, the researcher feels that symbolic interactionism (which is discussed in section 1.7) is relevant for this study. The researcher also acknowledges the relevancy of the work of Peter Berger and Thomas Luckmann (1967). All this falls under the broad epistemology of humanism.

Work of George Herbert Mead, Charles H. Cooley and William Isaac Thomas will be examined in detail in this study (Chapter Four). During the processes of teaching and learning a sense of the self is developed. Cooley and Mead stated that people are not born with this sense of self. It is a social product created and maintained through the individual interacting with other human beings (Bryjak and Soroka, 1994:24). Interaction does not take place in a vacuum, it occurs within a broader social condition. This social condition has an influence in the construction of knowledge.

Concerning the education of Black learners, it is evident that it was poor and it cannot be compared to the education of other racial groups. With racial integration taking place, the general picture that emerges from multicultural schools is that there is a high proportion of school failure, school drop-outs, reading and learning disabilities, as well as a host of social problems among Black learners. Among other reasons for this is a lack of continuation between home and school experiences and also that these learners come from a poor social environment where parents are less involved in the education of their children. ✓

Children from a poor social environment often come to school with a qualitatively different preparation for the classroom and therefore for life in general. This becomes a more serious problem especially in culturally diverse classrooms where learners bring with them to the classroom different kinds of socialisation experiences. It would seem therefore that the Black learners enter the school so poorly prepared to produce what the school demands, that failure and cultural conflict is almost inevitable.

Moreover, for Black learners it appears as though the school experience itself becomes negatively rather than positively reinforced. It is thus reasonable to assert that when educating learners their social and cultural background must be taken into account, since they have already been exposed to socialisation

experiences peculiar to their socio-cultural and material circumstances. It is argued, therefore, that the social and cultural environments during early social development largely influence the development of the self, and this has an impact on secondary socialisation because the already internalised reality has a tendency to persist (Berger and Luckmann, 1967:160).

It is on that basis that cultural conflict may manifest itself in multicultural schools. Moreover, it is on the same basis that the unfavourable social condition of education occurs. For a favourable social condition of education to occur there should be changes done in order to make it possible for learners, educators and parents to engage in social interaction that has a minimum degree of conflict. The researcher, after data has been collected and analysed will provide recommendations that can bring about a favourable social condition for education in a multicultural school.

Finally, it must be stated that it is this unfavourable social condition which results in cultural intolerance that has necessitated the present study.

## 1.2 Motivation for the study

As the researcher has mentioned in section 1.1 the construction of self is determined by the social structure or social conditions under which learners find themselves. It is imperative to note that during the process of teaching and learning in a multicultural school learners respond to things, objects, events, actions, other people and circumstances on the basis of the meanings those things have for them (Bryjak and Soroka, 1994:25).

The South African education system prior to 1994 has been such that each racial group had its own education department. Different skills were taught in different schools for different racial groups. The logic behind this whole exercise became clear when you read a statement made by H.F. Verwoerd in 1953 (Christie, 1992:12) when she said: "When I have control over Native education, I will reform it so that Natives will be taught from childhood that equality with Europeans is not for them."

The type of education system that South Africa had was such that it was allocating learners into different social classes, and Black learners were allocated in a lower social class. Their schools did not have resources required by an educator when presenting a lesson. Because of all these social conditions lower social class

learners developed skills enough for them to be employed as assistants and manual labourers in the community. This really justified J.N. le Roux's point made in 1954 when he said: "We should not give the Native any academic education. If we do, who is going to do the manual labour in the community?" (Christie, 1992:12).

Berger and Luckmann (1967:95) argued that identity is a phenomenon that emerges from the dialectic between individual and society. This statement is true especially if you consider what is happening in multicultural schools where school activities and the curriculum have not yet been multiculturalised. Lower class learners fail to cope with the standards in these former Indian and White schools. learners have different kinds of socialisation experiences and both (learners and educators) parties bring to the school their different experiences. Therefore lower class learners enter the school so poorly prepared for what the school demands, failure is then inevitable. The school experience for these learners becomes negatively rather than positively reinforced. It is because of this background that the researcher believes that it is important to know that when educating learners their social and cultural backgrounds must be taken into account, since they have already been exposed to socialisation experiences peculiar to their own socio-cultural and material circumstances.

It is also argued that the social and cultural environments during early social development largely influence the development of self. Self plays an imperative role during the process of teaching and learning especially in a multicultural school. Unless people feel good about their cultural background, they can hardly relate positively to people of different cultural settings (Cross, Mkwanazi-Twala and Klein, 1998:27). It is therefore clear that culture plays an important role during the process of teaching and learning. South African education since 1994 (and even before) opened their doors to culturally diverse learners. Even today South African classrooms are seemingly more culturally diverse than ever before. This bringing together of different cultures, who have different socio-economic backgrounds, norms, values and political affiliations in the classroom, underlines a number of problems and it causes friction among learners, educators and parents.

To avoid these problems, an alternative education system is needed. An education system which will acknowledge these differences and try to bring about tolerance. The researcher sees multicultural education as an alternative education system, which can suit the needs of all South Africans. Multicultural education starts “where people are”. In essence this means that education should take into account the socio-cultural background of learners and begin with the experiences they bring into the classroom. In terms of multicultural education the principle simply

means that all people should begin by confronting their own economic, social and cultural background since the self of a learner can strongly influence how well he does in the classroom. The researcher believes that this type of education system will not be successful if the educators' training is not also multiculturalised.

Based on this background it then becomes important for one to conduct such a study, showing how cultural intolerance can be eliminated in multicultural schools like Vryburg High School, Forest Haven Secondary School and many more. The researcher believes that one needs to know why there is tension in multicultural schools, what is the cause of it and how can it be brought to an end or eliminated. The researcher believes furthermore that symbolic interactionists like Cooley, Mead and Thomas and the work of humanists like Berger and Luckmann, will be very useful in answering all these questions.

### **1.3 Purpose of the present study**

Teaching and learning are complex and demanding tasks, especially for those who wish to do well in the classroom. Classroom teaching strategies and resources are central to the teaching process and active learner participation is absolutely essential to promote learning. Given this understanding, the researcher sets out to determine the extent to which educators integrate teaching strategies, especially

those that promote active learner participation, and resources to cater for the emerging culturally diverse learner population in schools (multicultural schooling).

The objectives of this study are:

- to analyse the process of primary socialisation (with reference to the theories of Mead (1934) and Berger and Luckmann (1967) as creating a foundation for secondary socialisation and a favourable social condition within which education occurs in a multicultural school;
- to explain the problems that result in an unfavourable social condition for education at Forest Haven Secondary School, with reference to:
  - \* parental involvement;
  - \* cultural transmission; and
  - \* teaching strategies, methods and resources
- to investigate intolerance in a multicultural school;

- to investigate the effectiveness of multicultural education in promoting cultural tolerance not only in schools but also in our society at large;
- to explore the conditions that influence the choice of teaching strategies and resources utilised by educators in emerging culturally diverse classrooms;
- to show that curriculum development is inevitable to promote multicultural education; and
- to make recommendations after examining the results emerging from the empirical research in an attempt to ameliorate problems which may be identified.

In the pursuit of these objectives, the researcher addresses the following key questions in this research:

- what contribution is made by parents towards the processes of teaching and learning;
- why some learners, educators and parents have problems with one another;

- whose cultural values are accommodated by the school culture and why;
- why some learners are achieving success and others not;
- what teaching and learning strategies are currently being used in the classroom and why; and
- to what extent are educators prepared for culturally diverse learners.

These questions are considered to be pertinent and need to be addressed in view of the new developments that are taking place in South Africa. Each individual in South Africa has to learn to cope with the new political and ultimately the new social order. It is clear that the South African education system has a crucial role to play in this reordering period. After addressing all the above questions it is felt by the researcher that the question of how education can help to overcome the legacy of differences created by apartheid should be addressed and an alternative education suitable for the South African situation will be given. That is what is called multicultural education.

#### **1.4 Assumptions upon which the present study is based**

Political and demographic changes in South Africa place new demands on schools, especially former Indian and White schools in this country. A growing human diversity in schools offers additional challenges to school administrators, educators, parents and learners. Learners who have been restricted to racially segregated schools are now called upon to review and reassess their perceptions of learners who are culturally different from them. Despite this diversity in respect of educational and cultural backgrounds, schools are expected to provide meaningful learning experiences that will enable all learners to develop to their maximum potential.

The researcher believes that the South African government has the power and means to deal with this problem which is faced by almost all schools who have opened their doors to culturally diverse learners. This study is going to show the role the Department of Education can play in bringing about cultural tolerance in a multicultural school.

Educators' training needs to be restructured to face the present situation in South African classrooms. Educators have been used by the system in the past to serve the political ideology at the time. Today they must be agents in the process of

restructuring the South African education system. Educators' training must prepare them for the diversity of ability, behaviour, social background and cultural origins encountered in schools, and how to respond to that diversity and guard against preconceptions based on race and culture.

It also assumed that learners' home experiences play a vital role during the processes of teaching and learning. A link or continuation between home and school experience is very important for the social and educational development of learners.

In this study it is also assumed that cultural diversity is limited by one characteristic only, namely, racial identity. Learners are classified into broad cultural groups on the basis of race only. Indian, Black, Coloured and White learners are therefore considered to constitute four distinct cultural groups. Therefore a multicultural education is one which accommodates learners belonging to different cultural backgrounds. In the context of this study former Indian and White schools are classified as multicultural if their learners are derived from two or more racial groups.

The development of self is assumed to be based on what a person has been socialised or taught. It is on the basis of this that primary socialisation is assumed to be forming a strong foundation for secondary socialisation to take place.

Lastly the researcher assumes that teaching resources and strategies play a major role in the development of the learner's attitude towards other learners. If the learner identifies himself with the lesson it would be easy for him to fully participate in the classroom. Learners' participation does not take place in isolation to other learners. This would then promote understanding among culturally diverse learners, which is what this study is trying to achieve.

## **1.5 Key concepts used in the study**

The researcher considered the inclusion of this section as essential to convey a proper understanding of the study. A brief description of some of the concepts used in the research is given below. Other concepts will be dealt with as they appear in the text.

### **1.5.1 Culture**

Culture according to Eggen and Kauchak (1994:165) refers to the attitudes, norms, values, customs and behaviour patterns that characterise a social group. One can also view culture as the vehicle through which social group develop

distinct patterns of life, and express their social and material life experiences. It is the way social relations within a group are structured and shaped, as well as the way this is experienced, understood and interpreted. Groups that exist within the same society and share the same historical conditions share the same culture. In other words culture is defined as a peculiar and distinctive way of life of a group or class, the meanings, values and ideas embodied in institutions, in social relations, in systems of belief, in mores and customs, in the use of objects and material life (Clarke, Hall, Jefferson and Roberts in Bennet et al, 1996:53-4).

A person or a people without a culture (if that were possible) or without the awareness of it is a nonentity, a “nobody”. Culture provides human beings, individuals and collectivity with a basis for self-identity. One thinks, speaks, acts, behaves, understands and interprets one’s world, perceives self and others according to one’s culture.

According to Cross, Mkwanazi-Twala and Klein (1998:40) culture accords its members both individually and as a collectivity, a sense of authenticity. “A person who is culturally aware of who he or she is acquires a sense of security and confidence in thought, word and action, whereas one who is culturally deprived has little or no confidence, feels insecure, and lacks authenticity. He/she lives on second-hand premises.”

### **1.5.2 Multicultural education**

Multicultural education may be defined as a school education programme which seeks to cater for learners from diverse backgrounds. It views the learners as both individuals and social beings, with a self and as members of the immediate community, the nation and the international community. It has to prepare the individual for the social, political and economic realities that pertain in culturally diverse and complex encounters that the individual will experience (Gross, Mkwanazi-Twala and Klein, 1998:45).

### **1.5.3 Multicultural school**

A multicultural school is one that has a learner population composed of culturally diverse groups.

### **1.5.4 Cultural assimilation**

Assimilation is the process in which minority groups become absorbed or incorporated into the majority's socio-cultural system, thereby eventually losing their individual cultural and physical identities. Cultural assimilation involves changes in behaviour, beliefs, values and attitudes among minority group members to approximately more closely to the patterns of the dominant societal group. In the language of symbolic interaction theory, incoming ethnic groups are

re-socialised into a new set of symbols, a cultural world view necessary for successful everyday interaction in their adopted society (Bryjak and Soroka, 1994:170).

### **1.5.5 Minority group**

The term minority group refers to a recognizable group occupying a subordinate position in the social structure. Lacking important power resources, minorities are subject to unequal treatment at the hands of powerful majority groups.

Minorities are groups of people who possess (or who are thought to possess) physical, cultural, mental, life style, or other characteristics that are valued negatively in a given society (Bryjak and Soroka, 1994:166)

### **1.5.6 Majority group**

Majority group refers to a recognisable group occupying a dominant position in the social structure. This group is very powerful, it controls almost everything in society. (Bryjak and Soroka, 1994:166)

### **1.5.7 Teaching**

For the sake of this study the term teaching is understood to mean the transmission of information, skills, knowledge and tactics from an educator to a learner.

### **1.5.8 Learning**

For the purpose of this study the term learning is understood to mean the acquiring of new and already known information, skills, knowledge and tactics from a transmitter who is referred to as an educator.

### **1.6 Research approach and method**

The school management of Forest Haven Secondary School was contacted to request permission to conduct this study at the school.

This school is a former Indian school. It currently has a population composed of Indian and Black learners and is situated in Phoenix, a predominantly Indian area outside Durban.

The following sources of data will be used: the principal, educators and learners.

Data will be collected primarily by engaging in non-participant observation of actual teaching in the classroom.

The researcher will supplement the data by conducting unstructured interviews with the school principal, educators and learners.

The data collection instruments that will be used in the study will include the following:

- a separate questionnaire for the principal which will explore administrative and policy related issues;
- questionnaires for educators which will explore the teaching methods and the problems that they are faced with when teaching culturally diverse learners;
- a separate questionnaire for learners which will give the researcher insight into learners' feelings and attitudes about being in the same school and classroom with learners who belong to a different cultural group. This questionnaire will also explore learners' attitudes and feelings about being taught by an educator who belongs to a different cultural group; and
- classroom non-participant observations.

Data will be analysed in Chapter Five both qualitatively and quantitatively.

This sociological analysis of teaching and learning in a multicultural school will be done in terms of the present education system and current thinking regarding human rights, antiracist education/society and multicultural education.

The authenticity of the data will be assessed by cross-checking (triangulation). The researcher will try to enhance the reliability of the data by making use of inputs of a range of persons (learners, educators and the principal) who will provide different perspectives with regard to teaching and learning in a multicultural school. The recommendations that will be made in Chapter Six will be based on the outcomes of the data collected.

### **1.7 Theoretical perspective**

As the researcher has mentioned in Section 1.1 this study will be based on symbolic interactionism. The researcher will examine the work of Mead (1934) and will also refer to the work of Berger and Luckmann (1967). According to this approach, society is essentially symbolic. To speak of society as being a symbolic structure implies that the “existence” of its structure depends on the way in which people experience it. Therefore, it does not exist independently. Society does not exist unless people attach meaning to their actions.

Symbolic interactionists are concerned with explaining social actions in terms of the meanings that individuals give to them (Haralambos, 1991:798).

Through the process of social interaction a meaningful society is created and maintained by individuals but that does not mean that their meanings are fixed or unchanging. According to Haralambos (1991:799) it is argued that human interaction can be seen as a continuous process of interpretation with each taking the role of the other. Through this process of role-taking individuals develop a concept of self.

According to Mead (1934) interaction can take place only if the participants are able to place themselves imaginatively in the position of others with whom they are interacting. Mead (1934) calls this process role-taking. By taking the role of the other, one can momentarily adopt the perspective of another person and view the situation from a different vantage point. According to McKay *et al*, (1994:150) adopting such a perspective enables one to interpret the meanings and intentions of others, as well as to forecast their conduct and assess their responses to one's own impending conduct. Mead (1934) argued that this taking account of others provides the basis for cooperative action in society.

Interaction is a process whereby each person takes the role of the other. However, according to Mead (1934) people can assume the attitude of others only if they are capable of self-interaction. In this sense, self-interaction is the basis for role-taking and interaction. The "internal conversations" that people have with

themselves are the means by which they organise and prepare themselves for interaction with others. By talking to themselves, they “rehearse” future interaction which prepares them “to take the role of others”.

According to Turner (as quoted by McKay *et al*, 1994:150) the process of role-taking is intimately linked to another process, namely role-making. He extends Mead’s concepts of role-taking to include role-making. Role-making is the process in which people, while they are searching out the line or theme of their partners’ actions, construct their own activity so that it meshes with the activity of their partners. Role making is a self-conscious activity. In order to make an adequate role performance, people must be conscious of their “self” as the one who is making that role.

According to Schaefer and Lamm (1955:98) Mead developed a useful model of the process by which the self emerges, defined by three distinct stages which are as follows:

### **Preparatory stage**

At this stage children merely imitate the people around them, especially family members with whom they continually interact.

### **Play stage**

At this stage of the development of the self children become able to imitate the actions of others, including adults. Just as an actor “becomes” a character, a child “becomes” a doctor, parent, superhero, or ship captain. Mead noted that an important aspect of the play stage is role-taking. Role-taking has been discussed above as the process of mentally assuming the perspectives of another, thereby enabling one to respond from that imagined view point. Children at this stage, in most cases, tend to conform to the behaviour of others but with regard to the present study since it deals with learners who are at a secondary school, role taking for them is more selective and creative.

### **Game stage**

In the game stage children start assuming a number of roles simultaneously. They learn how to assume the attitude of different people concurrently and to guide their actions accordingly. From assuming different roles at the same time, the child develops a conception of the generalised other, it acquires the capacity to think in abstract terms about others and starts to understand that anyone who occupies a certain position in society will adopt certain attitudes. Once the

children are fully able to take the role of the generalised other, their “self” is developed to the extent that they can understand their own actions in the light of the actions of several others. They are then able to act as a part of a group, an ability which, according to Mead, is crucial for the coordination of activities in society.

These stages of the development of the self will be discussed in Chapter Four in detail, but our detailed discussion will be based on the game stage since it is the one which is more relevant for the present study.

According to McKay (1994,153) Mead distinguished two aspects of the self. The “me” and the “I”. The “me” is that perspective on the self that one has learned from others. It is the social self, the self-for-others. The “me” is that part of the self which is conscious of the attitude of others towards itself and which guides peoples’ actions in accordance with what others expect of them. It is that part of the self that satisfies the need of the learners to belong or not to belong to the group and to act or not to act in a conventional, socially acceptable way. In the present study the second aspect of self which is “I” is equally important because the present study deals with secondary school learners who are believed to have already developed attitudes towards other learners that they interact with at school.

This aspect of self is attached to us as our “individuality”. While the “me” is a reflection of social convention, the “I” is that part of the self which transcend the social self. It makes it possible for individuals to express themselves and thus to assert their originality and uniqueness. According to Mead (1934) the “I” is responsible for social change, it allows people to challenge and modify social expectations and conventions and to act in innovative and creative ways.

According to Haralambos (1995:892) the “I” is your opinion of yourself as a whole, it can also be called your “self-concept”. It is built up form the reactions of others to you, and the way you interpret those reactions. This aspect of the self exercises considerable influence over learners’ behaviour. It is on the basis of this point that this aspect of the “I” is believed to be very important in the present study since the study deals with secondary school learners who have different self because of being socialised into different cultures. “Self” has to do with identity and identity has to do with your culture; and people tend to define situations according to cultural meanings that they attach to symbols.

Berger and Luckmann (1967:194) made it clear that identity is a key element of subjective reality and like all subjective reality, stands in a dialectical relationship with society. Identity is formed by social processes. These social processes

involved in both the formation and the maintenance of identity are determined by social structure.

Mead (1934) argues that individuals are involved in the construction of social meaning during the process of interaction. Berger and Lackmann (1967) agree that people are both products and producers of social arrangements. They are producers of society in that they have the capacity to participate continuously in the construction of social meanings. People are products of society in the sense that social institutions (patterns of meanings) confront them as a force that then shape both their consciousness and their behaviour. Berger and Lackmann (1967) also referred to three moments of society. They regard the moments of externalisation, objectivation and internalisation as operating simultaneously to create society. Berger and Luckmann's (1967) definition of these moments and the way in which they operate will be discussed later in Chapter Four.

Learners enter multicultural schools having a certain definition of themselves which is also socially constructed during the socialisation process. When they interact with learners who have a different culture they develop a new self- depending on how they perceive of themselves in relation to the other learners from a different cultural group. In some instances minority group learners develop an inferior self while majority group learners develop a superior self.

Symbolic theory may also give a solution to the cultural tension that takes place in a multicultural school. This solution is based on negotiated social action. This gives culturally diverse learners an opportunity to understand each other in terms of cultural background. Learners must feel good about their cultural background in a school if they are to be successful. Cross, Mkwanazi-Twala and Klein (1998:27) support this point by saying that unless people feel good about their cultural background they can hardly relate positively to people of different cultural settings.

This applies not only to learners but also to educators particularly if they are teaching learners of different cultural backgrounds. People must find some personal relevance to their own lives in the curriculum and school practices. This section will be discussed in detail in Chapter Four.

### **1.8 Research audience**

According to Moule (as quoted by Cohen and Manion, 1994:40) research is best conceived as the process of arriving at dependable solutions to problems through the planned and systematic collection of data. It is a most important tool of advancing knowledge for promoting progress, and for enabling man to relate more effectively to his environment, to accomplish his purposes and to resolve his conflicts.

This statement implies that researchers do not work in a vacuum. They have an obligation to study phenomena, record data and communicate their findings to those members of society who have an interest in the issues at hand.

The possible audience for this study is:

- researchers in the field of sociology of education;
- educators in schools and lecturers involved in the training of educators at universities and colleges of education; and
- policy makers in the provincial and national departments of education.

In addition, this research will be available to anyone who has an interest in sociology of education.

As mentioned earlier in this chapter, this study is concerned with the current multicultural school situation, teaching and learning in a multicultural school. It therefore has a special significance to education departments (both provincial and national). The findings (Chapter Five) and recommendations (Chapter Six) may create an awareness and understanding of the present state of education and provide a catalyst for possible changes in the future.

In this changing society, educators play a critical role in the successes or failures of classroom teaching. Teaching and learning in a multicultural school is totally different from what it was before. It is for this reason that the researcher believes that this study is particularly relevant to in-service educators, pre-service educators and lecturers at institutions which are responsible for the training of educators. This study may contribute to some changes (or even improvements) in the planning and implementation of daily classroom activities.

#### **1.9 Limitations of the study**

This research, like any other research, is bound to have limitations. However, the value of this study is not diminished by the fact that there are limitations, but actually it is enhanced by reporting such limitations.

The reason for the selection of Forest Haven Secondary School is that the composition of the learner population was more appropriate for this study. Forest Haven Secondary School is a former Indian school (House of Delegates) that has opened its doors to culturally diverse learners.

The researcher will only use “he” in the present study. That does not mean that the researcher is gender biased. But, for the sake of convenience “he” will be used.

When the researcher was defining the terms “culture”, “multicultural”, and “multicultural schools”, the term culture is defined as an “umbrella” term which covers a wide range of issues. For the purpose of this study the researcher has restricted the scope of the term “culture” to denote a particular racial group. This implies that a class of Indian and Black learners would constitute a multicultural class/group. In this context, the term “multicultural school” is used in this study to denote a school with a learner population composed of Indians and Blacks.

The reason why the researcher decided to use a secondary school is that educators in secondary schools can be described as subject specialists who have specialised knowledge (content strategies, resources) pertaining to their subjects.

Furthermore, the researcher believed that learners in secondary school would make a greater contribution with regard to data a collection (questionnaires) than learners in primary schools. The researcher also felt that secondary schools are the ones which are more affected by cultural intolerance.

The researcher also acknowledges the fact that it is impossible to observe and record everything that occurs in a classroom. Even data furnished in questionnaires and interviews will be treated carefully because some respondents may try to create a favourable impression about their school.

The researcher is conscious of the fact that the educators and learners have a considerable potential for sabotaging the attempt to research them. In view of this, attempts will be made to gain the trust and active co-operation of all respondents by:

- explaining the reasons for the study;
- stressing that they are free to decide for themselves whether they wished to participate in the study;
- assuring them that confidentiality of data collected and identity of respondents will be respected;
- assuming them that no evaluation of educators or learners is envisaged in this research; and

- pointing out that the primary interest of the researcher is to investigate and understand problems faced by educators and learners in a multicultural school.

This study will be limited in its scope because multicultural education is still a new concept in South Africa.

Lastly the researcher believes that this study will be limited to the analysis of teaching and learning in a multicultural school, identifying problems and causes of cultural conflict in a multicultural school. Recommendations as to how these problems can be solved at Forest Haven Secondary School will be suggested in Chapter Six of this study.

#### **1.10 General structure of the present study**

The researcher in Chapter One attempts to provide an adequate statement of the problem. This chapter also serves the purpose of giving an overall picture of the study. Chapter Two of this study will be based on literature review. Acknowledging the fact that multiculturalism in South African education is still a new concept, international experience in this regard is going to play a major role.

In Chapter Three a methodological process is argued by combining qualitative and quantitative research techniques. The empirical component of the study will include a period of non-participant observation at Forest Haven Secondary School. People to be interviewed, will be the educators, learners and the principals.

Chapter Four will focus on the construction of a theoretical framework for discussion of the topic under investigation. The study develops around teaching and learning in a multicultural school and the problems faced by educators, learners and parents of diverse cultures that need to be addressed. Theories of Mead (1934) and Berger and Luckmann (1967) will be used.

Chapter Five will present an analysis of the data obtained, and interpretations will be rendered. Chapter Six will provide a summary of the study and lists the conclusions and recommendations that will be formulated on the basis of the data collected.

### **1.11 Summary**

The motivation for the study is the many changes in the system of education, which have been ushered in by the advent of democracy in this country. Educators in former Indian and White Schools now have to teach classes and also

cope with large numbers of learners who experience difficulty in using English as the medium of communication. Learners are faced with the problem of learning under one roof with culturally diverse learners. The changes in circumstances challenge educators to evaluate their teaching practices and seek new teaching strategies to cater for the emerging diverse learner population in the classroom.

The researcher starts by addressing the field of study, followed by the purpose of the study. The researcher provides a summary of the assumptions upon which the study will be formulated. The next significant step is for the researcher to provide the research approach and methodology for this study. The researcher highlights that three main methods will be used to collect data, namely observations, questionnaires and interviews. The data collected will be analysed and evaluated, and then used as a basis for making recommendations.

The audience for this study is identified as other researchers, educators in schools, lecturers at universities and colleges of education and policy makers in both provincial and national education departments. Certain key concepts used in this study are defined in order to enable the reader to understand their usage. The researcher, while acknowledging the possibility of limitations on the generalisability of findings due to research design and research procedure, believes that the triangulation of data contributes to making this study worthwhile.

Finally the researcher provides a general structure of this study indicating its methodological processes.

## CHAPTER TWO

### Literature review

#### 2.1 Introduction

We live in a changing world. Since after the 1994 elections in South Africa, no longer do communities live in isolation from one another, kept apart by geographical features and other barriers. These political and demographic changes in South Africa are also reflected in the classrooms. Classrooms are seemingly more culturally diverse than ever before. This situation has brought with it many problems, demands and challenges in South African schools, especially former Indian and White schools. A growing human diversity in schools offers additional challenges to school administrations and educators. Learners, who have hitherto been restricted to racially segregated schools, are now called upon to review and reassess their perceptions of learners who are culturally different from them. Despite this diversity in respect of educational and cultural backgrounds, schools are expected to provide meaningful learning experiences that will enable all learners to develop to their maximum potential. This meaningful education is impossible if the educator's training is not based on multicultural education. It is necessary to reshape policies on educator training in

order to adapt to multicultural education. This is because of the fact that educators have problems in communicating with learners from different cultures. Different cultures have different learning styles. It is therefore recommended that educators in a multicultural school know and tolerate or encourage cultural tolerance in order to eliminate intolerance in multicultural schools.

## **2.2 The problem of definition**

There is an enormous amount of conceptual confusion over the actual terms culture, multiculturalism and multicultural education. Gibson (1976:16) an early commentator on the multicultural debate in North America, comments to this end that, in reviewing the literature on multicultural education, we find that programme proponents have provided no systematic delineation of their views, and that all too frequently programme statements are riddled with vague and emotional rhetoric. The populist rhetoric associated with multicultural education, it would seem, obscures definitions. As Sleeter and Grant (1987: 421-422) state in their review of multicultural education in North America, over the years it has become clear that it means different things to different people.

Similarly conceptual confusion, ambivalence and, at times, outright antagonism have characterised the debates in Britain between multicultural education and antiracist education (Sleeter and Grant, 1987:422).

Banks (1986:222) has summarised these concerns in his observation that multicultural education remains "... an inconclusive concept used to describe a wide variety of school practices, programmes and material designed to help children from diverse groups to experience educational equality." Bullivant (1981) has taken this further by going so far as to suggest that the proliferation of definitions ascribed to the terms multiculturalism and multicultural education has led, not only to confusion about what the terms mean, but to a questioning of whether they retain any generalisable meaning at all. Put simply, the problem is that very few knows exactly what multicultural education is. The researcher feels it is important to examine these concepts in details.

### **2.2.1 The concept of culture**

The concept of culture is very complex, it is a site of convergent interests rather than a logically or conceptually clarified idea. No single unproblematic definition can be found, but for the sake of this study the researcher has adopted Ralph

Linton's definition as cited in Haralambos (1991:3) which says: "The culture of a society is the way of life of its members; the collection of ideas and habits which they learn, share and transmit from generation to generation." If people in a society do not share the same culture, those members of society will behave differently and it would be unable to communicate and cooperate and confusion and disorder would result.

The researcher mentions in Chapter One (1.5.1) that the term culture, is defined as an umbrella term which covers a wide range of issues. For the purpose of this study, the researcher has restricted the scope of the term culture to denote not only the way of life but also a particular racial group. Each racial group has its own culture. Some other racial groups suffer from cultural assimilation because of reasons beyond their control. Even though there are racial groups who suffer from cultural assimilation, each and every racial group is very proud of its own culture. Culture gives them a sense of who they are and how they should behave themselves in a society. This is supported by Haralambos (1991:3) who states that to a large degree culture determines how members of a society think and feel. It directs their actions and defines their outlook on life. The researcher believes that there is no person without a culture. People have different cultures which have been socially constructed through social interaction. The researcher also believes that cultural background plays a major role in learning in a sense that learners find

lessons very easy if it has to do with their culture. It therefore shows that culture has a major role to play in the social development of a learner.

### **2.2.2 The role of culture**

Having looked at the concept of culture it is important also to look at the significance of it in the lives of individuals, communities and nations. It is an undisputed point that culture plays a major role in regulating human behaviour. That is why the researcher in paragraph 1.5.1 mentions that a person or a people without a culture (if that were possible) or without the awareness of it is a nonentity, a 'nobody'. This is because culture provides human beings, individually and collectively, with a basis for self. One thinks, speaks, acts, behaves, understands and interprets one's world, perceives self and others according to one's culture. The researcher feels that in a pluralist society like South Africa cultural differences must be appreciated, recognised and tolerated not only in our schools but also in our society.

Cross, Mkwanazi-Twala and Klein (1998:40) argued that culture accords its members, both individually and as a collectivity, a sense of authenticity. The researcher accepts and agrees with this statement. A person who is culturally

aware of who he or she is acquires a sense of security and confidence in thought, word and action, whereas one who is culturally deprived has little or no confidence in thought. This can be applied to a minority group learner in a multicultural school whereby the school has not yet adopted a multiculturalised curriculum. That learner would feel insecure and lack authenticity. Failure for that learner is inevitable. This also applies to a whole group (or nation).

Through the process of socialisation individuals learn the culture of their society. Primary socialisation is the most important aspect of the socialisation process. It takes place during early stages of human development, usually within the family. Berger and Luckmann (1967:150) state that primary socialisation is the first socialisation and individual undergoes in childhood, through which he becomes a member of society. The researcher believes that an individual can only become a member of society if he shares and internalises the same culture as the other members of the society. In essence culture can be utilised as a source of social integration and national unity. This can come about when each cultural group first appreciates and demonstrates the properties of its own culture, then appreciates and respects other cultures, resulting in a sharing of experiences across cultural boundaries.

Culture accords people a sense of direction. If one does not know where one is coming from, one will hardly know where one is going. In this respect the researcher believes it is important to understand that culture has concomitant past, present and future dimensions.

Culture, given the opportunity, does foster and promote cooperation across national boundaries. It enhances international understanding and global peace. Even within South Africa culture does foster and promote cooperation among culturally diverse people especially if there is cultural tolerance.

Having discussed the role of culture, the researcher still holds the belief that the concept of culture is very complex and dynamic. It is therefore important for the researcher to review the nature of the dynamic concept of culture.

### **2.2.3 A framework for a dynamic concept of culture**

A dynamic concept of culture should take into account the following theoretical bases:

- i) The concept of culture is defined as a 'way of life'. Culture is also seen as a 'design for living held by members of a particular society' (Haralambos, 1991:3). Culture can be conceived of as a uniting force binding social groups or classes together. It is also a divisive element, which reflects the complexity of societies generally constituted by various subgroups and subcultures in a struggle for legitimacy of their behaviour, values, ideals and lifestyles against the dominant culture of the dominant society, that is, the hegemonic culture. The main forms of these cultures are class cultures, which implies that within culturally diverse communities, different and conflicting cultures can develop. In other words, having a culture means belonging to a group whose members give the same or similar answers to the problems arising out of their own nature, their orientation in time, their relationship to nature, their primary purpose in life, their primary relationship to each other (Moulder, 1989:13).
  
- ii) The process of race polarisation and its concomitant cultural implications must not be ignored in analysing culture in South Africa. In Cross, Mkwanazi-Twala and Klein (1998:13) Brake puts it nicely: "For black people their primary identity, the way in which they identify, the way in which they are reacted to, and the way in which they act upon the world is mediated by their colour."

Without romanticising it, it is race which defines Blacks, which acts against them and which writes them. Their class position subscribes their economic position, but race is the subjectivity in which their class position is lived and shapes their relation to the world. That is why the researcher limits the definition of culture to the way of life for a certain racial group. Culture and race in this sense are said to mean one and the same thing.

- iii) According to Cross, Mkwanazi-Twala and Klein (1998:13) culture is not a neutral concept. It is historical, specific and ideological. The dominant class or majority group uses culture to legitimise hegemony over or control of subordinate classes or minority groups. The dominant culture represents itself as the culture, and tries to define and contain all other cultures within its inclusive range. Hegemonic cultures, however, are never free to reproduce and amend themselves without contradiction and resistance. A crisis in the dominant culture opens room for opposition, resistance and cultural upheavals which can take different forms and lead to a new hegemonic order.

- iv) As the researcher has highlighted that culture is a 'way of life', it is therefore clear that culture is not static. That is why Lunn (in Cross, Mkwanazi-Twala and Klein, 1998:14) says that culture is not a timeless and motionless body of value systems or lifestyles that remain unaltered by social change as put forward by our common sense. Rather it is a dialectical process which incorporates new forms and meanings while changing or reshaping traditional ones. The new cultural forms emerge as a response to and mediation of social experience. It is not an unchangeable text but a complex, contradictory and uneven process. It is an expression of people's experience and of their action upon their own experience. In this sense people can intervene and create the necessary conditions for the preservation of the positive manifestations of their culture; but they can also intervene and act upon or transform the negative manifestations of their culture.
- v) Culture is not necessarily homogeneous. It contains variations and differences that can lead to a development of identifiable subcultures. Within cultural and religious groups, and upper - , middle- and lower class groups, cultural constellations can also be formed, depending on the existing forms of socialisation.

- vi) Culture is a historically constituted concept. Whatever one's culture is, it is something that is not given a priority but has been artificially created (Moulder, 1989:13). Thus when one talks of culture, one is talking about the product of a complex process of socialisation. It is therefore clear that culture is a social product which has a meaning which is also socially created. Haralambos (1991:15) states that meanings are also created, developed, modified and changed within the actual process of interaction.

The researcher would like to conclude by stressing the five important characteristics of culture identified by Moulder (1989: 14):

- i) Everyone's culture has been created for them, and largely by people who are older than they are and who began to shape their behaviour, beliefs, attitudes, feelings and values from the moment they were born.
- ii) Everyone's culture is always changing because they are always adapting to new groups of people and to new social, political and economic situations.

- iii) None of the members of a cultural group are totally homogeneous, that is why groups are always coming into existence and going out of existence.
- iv) No cultural group is totally unique; this is why some individuals from extremely different backgrounds with extremely different life experiences manage to form alliances and to cooperate with each other.
- v) Finally, nobody finds it easy to change the culture that they inherit because it has taught them how to behave, as well as what to believe, to feel and to value; and most people, once they have learned these things, want to keep them that way.

The researcher believes that it is thus unacceptable to conceive of culture as something that could be institutionally protected or preserved. Similarly, it is unacceptable to deny its political content. What seems urgent is a reconceptualisation of culture with a new ideological and political content based on esteem and appreciation of humanity. In South Africa this cannot for a moment ignore the ideal of nonracialism, nonsexism, democracy and national unity. To put it differently, reconstruction and national unity, in which cultural diversity is not an obstacle but a fundamental and necessary ingredient.

National unity in a multicultural society like South Africa is only possible if there is cultural tolerance among culturally diverse people. Cultural differences need to be respected and used not to drive people apart but to construct a new cultural base for national unity. Most tensions or problems that take place in multicultural schools are seen by the researcher to be as a result of cultural intolerance. This situation of cultural intolerance is as a result of the apartheid system. It is on that note that the researcher believes that we really need to understand the importance of culture and also know exactly what we mean by multiculturalism and multicultural education. Since this is still a new concept it will be proper to review international writings on the topic and also give a South African understanding of it.

#### 2.2.4 Multiculturalism

The notion of multiculturalism is used either as a description of a state of affairs, or as a normative account of what is considered desirable or undesirable social policies. The term 'culture' refers to a way of life, or, as Eliot noted (in Clark, Forbes and Francis, 1993:59) it covers all characteristic interests of a people and for him, each racial group has its own culture. This then shows that we live in a multicultural society whereby like most other societies in the world today, a multicultural society is one in which different groups adhere to different ways of life (Clark, Forbes and Francis, 1993:59).

Multiculturalism is a harmonious metaphor for fashioning a concept of nation by rejecting the notion of assimilationist ideology. More emphasis should be given on 'equality of respect', 'the equivalence of cultures' and 'the benefits of cultural diversity'. Government policies should be formulated in such a way that they respond to that diversity. Apartheid education didn't at any stage promote cultural tolerance among cultural diverse people. Thus, in South Africa it is the politics of apartheid and the history of apartheid education which is seen to ensure that multicultural education has a core place in educational discourse. Most people look at multicultural education as a radical alternative to apartheid education (Moore, 1994:84).

### **2.2.5 Multicultural education**

The term ‘multicultural education’ means different things to different people (Ryan, 1993:135) It is not a subject (for example history) to be studied but an approach to education which acknowledges and appreciates differences amongst learners and seeks to create equal educational opportunities for all learners by ensuring that the total school environment reflects the diversity of groups in classrooms, schools and the society as a whole (Banks, 1994:4).

Sleeter (1992:8) highlights the relevance of and necessity for multicultural education. She states that: “Some argue that multicultural education is divisive. To me, multicultural education means listening to and taking seriously what diverse learners are saying about themselves and the conditions of their lives then acting on what we learn, to build a better system for us all. Failure to do this is divisive.”

An education system that ignores the cultural variants of its learners is therefore doomed to failure.

Like in many other countries, the demand for multicultural education in South Africa arises out of oppression which is seen to have important cultural connotations. Michael Cross (in Moore, 1994:252) states that: "In countries like the United States, Britain, Canada, Sweden and Australia multicultural education has come onto the educational agenda as one strategy to counteract what has been seen to be a process of cultural suppression and/or cultural assimilation. It has been a struggle for the recognition of minority cultures." In South Africa the demand for multicultural education has arisen out of the struggle against segregation and apartheid education. Everywhere multicultural education owes its origins to the resistance struggles of people against oppression. It is important to recognise this because it helps us to ask of any particular multicultural education policy or programme, how this will actually help people in their struggle for justice.

Multicultural education has a major role to play in helping us achieve a national reconciliation. What apartheid has done is to elevate cultural differences to a primary principle for organising society. It has segregated people into supposedly cultural enclaves. It has created mono-cultural schools. This whole process has hidden us away from each other and bred ignorance and mistrust. It has also fostered cultural nationalisms which it has rewarded with measures of power.

This has helped to turn ignorance into virtue and suspicion into open violence. Now, as the old system begins to break down and people start to move out of their cultural enclaves the urgent need is for a curriculum which helps us along the path of national reconciliation by breaking down the old myths, ignorance, suspicion, prejudice, fear and fundamental disrespect. This will not be achieved by a papering over of our cultural differences.

The post-communist experience in Eastern Europe shows us just how disastrous are the consequences of under-estimating the strength of culturally defined identities and culturally based nationalisms. If we do not deal creatively with this issue in South Africa then people here too are likely to throw self-protecting national boundaries around themselves. The researcher believes that, in South Africa, a curriculum which values diversity, tolerance and appreciation of cultural differences and which also helps learners manage cultural differences productively without resorting to violence or self-protecting isolationism, is needed. Multicultural education has the phenomenally difficult task of trying to bring people out of their isolation and to help them relate to one another without suppressing their differences. Cultural differences in a multicultural classroom must be appreciated and tolerated. It must not be seen as a problem to be

overcome, but as enrichment and an advantage in a classroom of culturally diverse learners.

### 2.3 Characteristics of multicultural education

Multicultural education should be viewed not only as a specialised area of education but also as a general approach to education which has several generally accepted features (Lemmer and Squelch, 1993:4). Amongst others, it:

- recognises and accepts the existence of different cultural groups;
- provides for various aspects of human diversity;
- acknowledges the claim made by different cultural groups to equal rights in society;
- seeks to promote interaction and cooperation amongst learners of different cultural groups;
- advocates equal educational opportunities for all learners;

- recommends the use of a variety of teaching strategies and teaching methods to cater for the diverse teaching styles and background of culturally diverse learners;
- regards the cultural diversity of learners as an asset and not as a handicap;
- instills in all young people confidence and pride in their own cultural roots and linguistic repertoire;
- extends social relationships across cultural groups and develop an appreciation of other cultures;
- counters the damaging effects of ethnocentricity; and
- counters the presence of overt racism in the schools where cultural minorities are present and throughout the country.

The virtue of pupil diversity is emphasized by Fullimwider (as quoted by Knutson, 1993:114) when he states: “The different languages, religious beliefs, national origins, and intellectual traditions students bring to the school are potential sources of cross fertilization and mutual learning. Encountering a diversity of views and perceptions lets learners stretch their imaginations and expand their horizons. It makes them more cosmopolitan and less parochial, more

thoughtful and less close-minded. Thus, the school should welcome the kind of diversity that lets students grow and learn from one another.”

#### **2.4 Aims of multicultural education**

The main aims of multicultural education, according to Lemmer and Squelch (1993:5) are to:

- increase a learner’s awareness of his/her own culture and also the culture of other learners;
- develop in learners positive attitudes towards learners of other cultural groups;
- encourage the building of cross-cultural ties between different cultural groups;
- promote the development of co-operative skills during interactions between different cultural groups;
- reduce and try eliminating cultural prejudice and also the use of stereotypes;
- inculcate in learners a feeling of cultural tolerance, respect and trust for members of other cultural groups; and

- recognise and value greatly the contributions made to society by other cultural groups.

## 2.5 Principles of multicultural education

Multicultural education has several principles which it has to embrace in order for it to be effective (Cross, Mkwanazi-Twala and Klein, 1998: 27-28). These principles are as follows:

- i) Multicultural education should start with people. In essence this means that education should take into account the socio-cultural background of learners and begin with the experiences they bring into the classroom. In terms of multicultural education this principle means that all people should begin by confronting their own economic, social and cultural background, since the self of a learner can strongly influence how well he does in the classroom. Unless people feel good about their cultural background they can hardly relate positively to people of different cultural settings. This applies not only to learners but also to educators particularly if they are teaching learners of different cultural backgrounds. People must find

some personal relevance to their own lives in the curriculum and school practice.

- ii) Multicultural education should be geared to decentre people and thereby depolarise intercultural hostility and conflict. It must promote social mobility wherein members of different groups see themselves existing interdependently, or else individuals may become so preoccupied with issues of cultural identity and their self-interest that they may be misled into believing these issues are ends in themselves. An effective way to decentre a person is by using his cultural background as a cross-cultural bridge, illustrating the parallels between that group's experience and that of other cultural groups. This does not necessarily imply that multicultural education should result in increasing cultural consciousness.
  
- iii) The implementation of multicultural education should be a long-term process with enough flexibility to accommodate eventual shifts and changes in the curriculum and school practices. In some countries, for example, many people took up multicultural education with the idea of implementing it and soon became frustrated by the slow progress achieved despite so much effort. Multicultural education should begin with modest goals and the existing curriculum with small multicultural units. This

enables educators to grow in confidence, develop a long-term commitment to multicultural education and actively pursue their personal growth and development in the field.

- iv) Multicultural education should involve intervention not only in curriculum content but also in the teaching practices and social relations of the classroom. Learners are rarely engaged in true dialogue in which they are stimulated to do most of the questioning and analysis and critical evaluation. Classroom interaction constitutes part of the hidden curriculum that transmits powerful subliminal messages to learners and socialises them into patterns of conformity, subservience and passive behaviour that are dysfunctional for participating in a truly democratic society. Intervention in the classroom, utilising the learners' culture and experiences as a basis for learning, can dramatically increase learners-initiated dialogue in the classroom and greatly stimulate critical thinking. This could in turn lead to a much better understanding of the deeper meaning of democracy, freedom and equality and the potential of learners to exert some control over their destinies.
  
- v) Finally, multicultural education requires special attention to the need for parent or community involvement in school life. In many countries

multicultural educators have utilised multicultural resources in their local communities and involved parents in the education of their children. Inviting guest speakers from different cultural groups, visiting museums of social history and exploring various aspects of local cultural communities are some of the ways in which educators have utilised multicultural community resources. Such activities stimulate interest, enhance learning and help develop community support for multicultural education programmes. Support that is always necessary to sustain them.

If multicultural education can embrace the above principles it will then be effective.

## **2.6 Approaches to multicultural education**

Sleeter (1992: 4-8) Outlines five approaches to multicultural education. These approaches are in line with the aims of multicultural education. These approaches are as follows:

i) **Teaching the exceptional and culturally different approach**

The primary objective of this approach is to assist culturally different learners in acquiring knowledge, skills and attitudes. This approach does not advocate changes to the existing curriculum but it does recognise the need for different techniques to help learners to achieve well at school.

ii) **Human relations approach**

This approach attempts to eliminate misunderstandings and promote positive interpersonal relationships among learners within diverse groups. Co-operative learning is used to develop and strengthen learner-learner relationships.

iii) **Single-group studies approach**

This approach recognises all cultural groups as equal. It seeks to highlight a particular group by focusing on the history, culture and contributions of that group.

iv) **Multicultural approach**

Unlike others, this approach advocates major changes with regard to curriculum content, staffing of schools and educational practices such as

teaching methods and medium of instruction. This approach recommend the multiculturalisation of the curriculum.

v) **Education that is multicultural and social reconstructionist approach**

This alternative strives for equity and justice in the social system. It builds on the other approaches mentioned above. Learners are taught to analyse inequalities in contemporary issues, for example, religious freedom and to take appropriate action such as organising protest.

Similarly Banks (1994: 4-8), another prominent multicultural educator, identifies five so-called dimensions of multicultural education. These dimensions are referred to as the:

- a) content integration dimension;
- b) knowledge construction dimension;
- c) prejudice reduction dimension;
- d) equitable pedagogy dimension; and
- e) empowering school culture and social structure dimension.

These dimensions advocated by Banks are essentially the same as the approaches suggested by Sleeter (1992) above.

## 2.7 Researcher's approach to multicultural education

Multicultural education is still a relatively new concept in South Africa. Cushner (as quoted by Ryan, 1993:135) warns that "... we must begin to prepare the youth in our charge with the perspectives, attitudes, knowledge, and skills which will enable them to interact effectively, satisfy their own needs as well as work with others to solve the common problems which face a global, interdependent society."

According to Sleeter (1992:4) simply teaching a diverse class of learners does not, in and of itself, constitute multicultural education. She goes further to emphasise that the implementation of multicultural education involves a 'reworking' of current educational curricula and practices in order to accommodate culturally diverse learners.

In the context of this study, based on teaching and learning in a multicultural school, the researcher would like to propose an approach referred to as an interim approach, which should be implemented immediately in multicultural schools. This approach encompasses certain key aspects which are explained below.

i) **Changes in teaching staff at schools**

Klein (1993:113) states that: “In schools with a consultatively and fully developed anti-racist policy, all staff, whatever their cultural background, will be working together towards policy implementation as part of their educational aim.”

The appointment of African educators at former Indian and White schools would change the cultural composition of educators so as to correspond with the change in the cultural composition of the learner population. The interactions between African and Indian educators would enable them to develop a better understanding of learners belonging to different cultural groups.

ii) **Selection of more appropriate teaching strategies and teaching methods**

The use of different strategies and a variety of teaching methods would cater for the disparate learning styles of learners. Different groups have different learning styles, so educators must be well trained and prepared for diversity. This is supported by Klein (1993:131) when he says: “If it is indeed true that what has

worked for the White learners may not work for the Black learners, then educators require professional training in order to accommodate the learning styles of all their learners, so that no one is systematically disadvantaged in the classroom.

iii) **A greater use of co-operative group teaching methods**

These methods would help to develop positive interpersonal relationships, especially between learners of different cultural groups.

iv) **The introduction of Zulu into the school curriculum**

Unlike the Indian learners, who speak English at home, African learners in the study are Zulu speaking. The incorporation of Zulu into the curriculum would help African learners to cope with their classwork and also enable Indian learners to develop a greater understanding of their newly-arrived classmates.

v) **A revision of the promotion requirements of learners**

Although continuous evaluation now forms an important component in the promotion of learners, certain practices of the apartheid era still continue. This

then means that Black learners do not stand the same chance, as Indian learners, to be promoted.

A new learner assessment and promotion policy, shifting the emphasis from year-end examinations to continuous performance appraisals, was presented to the parliamentary portfolio committee on education. (Sowetan, November 4, 1998:9)

This approach outlined above should serve adequately as a temporary measure to address diversity issues in schools. However, other aspects need to be considered in developing an approach for the future. These include:

- a) Changes in the curricula to cater for the diversity of learners' interests and to equip them adequately for job opportunities (still to be discussed in detail in Chapter 6).
- b) Rewriting of text books to eliminate cultural biases and correct misconceptions of the past.

- c) Educator training is also a key factor in a multicultural school. It is therefore important that it is structured and reviewed to meet the needs of culturally diverse learners in our society.

## **2.8 The effectiveness of multicultural education**

Although there are different meanings and definitions for multiculturalism and multicultural education, the researcher has presented a definition in Chapter One which needs to be used for the sake of this study. Furthermore a detailed discussion of culture and multiculturalism has been presented in this chapter. The reason why the researcher has decided to do that is to show how important and effective multicultural education is in bringing about national reconciliation and cultural tolerance in a multicultural society. In the 1970s, and into the 1980s, multicultural education came to be seen by many liberal educationalists as the new panacea for redressing the educational difficulties faced by minority learners; the ‘common sense’ solution of its time. The problem of the educational ‘underachievement’ of minority learners would be redressed. This enthusiasm for multicultural education is also enhanced by the apparent ease with which multicultural programmes could be adopted.

It is very clear that it promotes a broad education while fostering tolerance and empathy. It strives for an equilibrium between the maintenance of reasonable social and political stability and the tolerance and encouragement of the diversity of culture and to a certain extent this has been achieved in most schools where they have adopted a multicultural approach. Lastly, it has been made clear by the researcher, especially in this chapter, that for multicultural education to be effective it should at least embrace certain principles which have been discussed in paragraph 2.5 of this chapter. Generally speaking, multicultural education plays a major role in bringing together different cultural groups.

## **2.9 Shortcomings or problems of multicultural education**

Although multicultural education is seen as an education for national reconciliation by many writers, that does not put it above criticism. The emphasis on cultural pluralism in multicultural education has come under fire from radical critics for its inability to move beyond the surface.

Manifestations of culturalism, and its consequent inability to address the structural inequalities which limit the life chances of minority learners. Education programmes promoting multiculturalism have been added to the existing

(monocultural) curriculum but have done little to challenge or change the cultural transmission of the dominant groups within schooling. That is why the researcher believes that the school curriculum must be multiculturalised. As Onleck (1990:163) observes: "Multicultural education as ordinarily practiced, tends to merely insert minorities into the dominant cultural frame of reference, to be transmitted within dominant cultural forms, and to leave obscured and intact existing, cultural hierarchies and criteria of stratification."

While this critique of multicultural education is one that the researcher largely agrees with, the problem with combining critical educational theory and practice remains.

According to Cross, Mkwanazi-Twala and Klein (1998:28-29), the problem with multicultural education is that it would do very little to address the existing cultural and social imbalances in South Africa. South Africa experienced a limited case of multiculturalism, which emphasised the role of education in entrenching and reproducing cultural consciousness while obscuring the dominant relations of power. Tensions and divisions in society were exacerbated. The masses were disempowered and prevented from taking control of their own lives and destiny. South African multiculturalism was based on a typically racist and oppressive value system which stressed racism, sexism, tribalism, individualism, elitism and the like.

Cross, Mkwanazi-Twala and Klein (1998:28) believe that a meaningful alternative policy should be dynamic enough to redress this legacy and should have enough flexibility to be able to reconcile unity and diversity while contributing to the solution of the economic and social imbalance imposed by the legacy of apartheid. The researcher thus proposes a model based on radical pedagogy which recognises the following principles: unity, democracy, nonracism, nonsexism, nontribalism and the need to redress the existing imbalances in our society which may hinder the process of nation building. Underlying this model is the ideal of national reconciliation.

#### **2.10 Summary**

These two concepts, multiculturalism and multicultural education are unlike the concept of culture that has been discussed in details within the South African context. These two concepts are very new in South African education. This is the reason why the researcher has decided to start by discussing these concepts in detail.

The researcher believes that the audience of this study is going to benefit from the discussion of these concepts. The concept of culture is defined as a 'way of life' for

the members of the society, it determines how members of a society live. This mean that people in society have their behaviour being regulated by their culture, and it is the same culture that gives them a sense of who they are in a society, a self.

It is therefore clear that culture plays a vital role in almost everything that take place in a society. During the processes of teaching and learning culture also plays a major role, however, it must be said that to a large degree the culture of teaching and learning in Black schools have been destroyed by both educators and learners. Paulos Zulu described the situation in Black schools as 'worse than before' (Daily News, November 9, 1998:1). The researcher agrees with Zulu. This change brings about so many problems which educators and learners have to face daily in the schools. It is on that note that multicultural education provides a solution to the problem. Learners bring into the school their different cultures and only to find that the school does not cater for this diversity. Through multicultural education diversity is catered for and cultural intolerance becomes eliminated.

What multicultural education aim to achieve, can only be done if the training of educators, the curriculum and all the other school activities, like teaching methods and strategies, are multiculturalised to suit the culturally diverse school population.

## CHAPTER THREE

### Methodological orientation

#### 3.1 Introduction

This chapter provides a broad methodological orientation for the present study and clarifies certain key issues in the research methodology. As a sociological analysis the present study rests on three interrelated activities: theory, research and substantive interest. It is acknowledged that theory cannot be judged independently of a research activity. Research methods are of little use until they are seen in the light of a theoretical perspective. Neuman (1997:56) states that theory and research are interrelated. Only the naïve, new researcher mistakenly believes that theory is irrelevant to research or that a researcher just collects the data. Researchers who attempt to proceed without theory or fail to make it explicit may waste time collecting useless data. They may find it difficult to converge onto a crisp research issue or to generate a lucid account of their study's purpose. They often find themselves adrift as they attempt to design or conduct empirical research. Similarly, substantive speciality is of little use or interest until it is firmly embedded within a theoretical framework and grounded upon sound research strategies. The researcher believes that these separate elements of the sociological act must be united, as appears in the research act. By this process the

researcher attempts to proceed from the realm of theory to substantive issues in the empirical social world.

This chapter begins with a discussion of the research approach and research strategy selected. The preliminary discussion is aimed at giving the reader an insight into the 'conditions' to be considered when selecting an appropriate research design (Yin, 1984:16). The contrasting features of qualitative and quantitative studies are utilised to enable the researcher to gain a better understanding of the research method. A brief account of case study research is then presented. Included in this account are the characteristics of case study research. The researcher will also explain the three data collection methods utilized in this study.

### **3.2 Choosing an appropriate research design**

Research design is defined as the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure (Selltiz *et al* as quoted by Mouton and Marais, 1990:32).

From this definition it is evident that the aim in research design is to align the pursuit of a research goal with the practical considerations and limitations of the study. Clearly, research design implies that research is planned. The design is the plan of study and as such is present in all studies, uncontrolled as well as controlled and subjective as well as objective. It is not a case of scientific, but rather one of “good” or “bad” design (Doby *et al*, 1954:254). In view of the above, the importance of the research design is not questionable.

Even though different people define the research design differently there is no such thing as a single, ‘correct’ design. According to Doby *et al* (1954:254) said that different designs indicate that researchers favour their own methodological and theoretical predispositions.

According to Doby *et al* (1954:253) a research design is defined as the entire process of conducting research. The researcher agrees with Doby *et al* (1954) and also with Merriam (1988:6) when he defines research design as a plan for assembling, organizing and integrating information (data) and it results in a specific end product (research findings).

The choice of a relevant research design depends on:

- the nature of research questions posed;

- the degree of control an investigator desires on events to be studied; and
- the extent of focus on contemporary phenomena (Yin, 1984:16).

Each research study has an implicit or explicit research design. In some cases a choice of design exists. However, some research designs are particularly attractive in certain situations and cases.

The present study is concerned with what teaching strategies can be used by educators in a multicultural school. Furthermore, an attempt is made to establish why teaching strategies need to be revisited and redeveloped as to cater for the cultural diversity that exists in our classrooms.

In trying to capture the essence of a typical classroom the researcher is not going to manipulate events or participants during the process of gathering data. The researcher will also exercise no control over school activities, educators, or learners. No attempt will be made to alter the school situation for the purpose of this research. The primary aim of the researcher is to describe and give direction as to how teaching and learning must be in a multicultural school, and how can the imbalances of the past can be addressed through adopting multicultural education.

The concerns of the researcher in the present study imply a case study approach or a survey design. The researcher considers both these research methods.

According to Yin (1984:19-20): "The case study is preferred in examining contemporary events, but when the relevant behaviours cannot be manipulated. Thus, the case study relies on many of the same techniques as a history, but it adds two sources of evidence not usually included in the historian's repertoire: direct observation and systematic interviewing. Again, although case studies and histories can overlap, the case studies' unique strength is its ability to deal with a full variety of evidence - documents, artifacts, interviews, and observations, informal manipulation can occur."

The relevance of direct observation and interviewing of participants in collecting data convinced the researcher that the case study method is more appropriate. Furthermore, Branly (as quoted by Merriam, 1988:29) states that: "Case studies get as close to the subject of interest as they possibly can, partly by means of direct observation in natural settings, partly by their access to subjective factors (thoughts, feelings and desires), whereas surveys often use convenient derivative data, eg. test results, official records. Also, case studies tend to spread the net for evidence widely, whereas surveys usually have a narrow focus."

Referring to case study research, Merriam (1988:16) states that the logic of this type of research derives from the worldview of qualitative research. To clarify the case study approach and also to get a better understanding for the principles underlying this method, the researcher considers it appropriate to present an overview of the qualitative approach, its distinguishing characteristics and the way in which it differs from quantitative studies. The main features of qualitative and quantitative approaches are discussed below.

### **3.3 Qualitative versus quantitative studies**

According to Chadwick (1984:206) qualitative research refers to several different modes of data collection, including field research, participant observation, in-depth interviews, ethnomethodology and ethnographic research. There are substantial differences among these research strategies, but they emphasize 'getting close to the data' and are based on the concept that 'experience' is the best way to understand social behaviour.

Filstead (as quoted by Chadwick, 1984:206) gave a typical description of qualitative research when he said that: "Qualitative methodology refers to those research strategies such as participant observation, in-depth interviewing, total participation in the activity being investigated, field work, etc. which allow the

researcher to obtain first hand knowledge about the empirical social world in question. It allows the researcher to 'get closer to the data' thereby developing the analytical, conceptual and categorical components of explanation from the data itself rather than from the preconceived, rigidly structured, and highly qualified techniques that pigeonhole the empirical social world into the operational definitions that the researcher has constructed."

Getting close to the data implies interaction with the people being studied and for the sake of this study the researcher refers to the educators, learners and parents.

According to Patton (as quoted by Merriam, 1988:16-17) qualitative research attempts: "... to understand situations in their uniqueness as part of a particular context and the interactions there. This understanding is an end in itself, so that it is not attempting to predict what may happen in the future necessarily, but to understand the nature of that setting, what it means for participants to be in that setting, what is going on for them, what their meanings are, what the world looks like in that particular setting – and in the analysis to be able to communicate that faithfully to others who are interested in that setting... The analysis strives for depth of understanding..."

In describing quantitative research, Skinner (1991:215) states: "Relative to qualitative research, the design of quantitative research can be more difficult in

the sense that it requires more explicit prior specification of what data are to be collected, in terms of variable definitions and so forth.”

On a superficial level the differences between qualitative and quantitative studies concern the design, data processing procedures and presentation of findings. The deep-seated differences in philosophical assumptions between the two approaches are explained below.

Firstly, in terms of the assumptions of the nature of reality, qualitative research is based on a: “... naturalistic – phenomenological approach which acknowledges the existence of multiple realities due to human interaction and perceptions. Research methods are exploratory and emphasize processes rather than outcomes philosophy (McMillan and Schumacher, 1993:373).

Quantitative studies, on the other hand, are based on a positivist philosophy which assumes the existence of a single objective reality that is constant and independent of human beliefs and feelings. Research is directed towards observing or measuring this fixed reality (Merriam, 1988:18).

Secondly, in terms of research purpose, qualitative investigators favour the anti-positivist or subjective approach, which views social phenomena as human

creations. This type of research is concerned primarily with understanding a social phenomenon by recording and analysing the views of persons involved in the study.

Quantitative studies subscribe to the positivist or objective view that the social world is an objective reality, which is external to the researcher. Research is directed at analyzing cause and effect relationships between selected variables. This type of study is closely linked with statistical methods of data analysis.

Thirdly, in terms of research methods and processes qualitative researchers make use of an emergent design in which decisions regarding methods of gathering data are made during the course of the study. There is flexibility in the approaches to collecting and analyzing data.

In contrast, quantitative researchers are bound by a fixed set of procedures. These procedures and methods form part of a pre-established research design, which is finalised before the data-collection process commences.

Fourthly, in terms of the researcher's role, the personal stance of a researcher in qualitative studies is quite different from that of a researcher using quantitative methods. Researchers using qualitative methods become 'immersed' in the

phenomena studied and seeks more active involvement with their respondents. Quantitative researchers, on the other hand, are more detached from the situations or phenomena they study.

Finally, to a qualitative researcher the context in which they are found states that the participant's "... own frame of reference needs detailed investigation before their actions can be adequately interpreted and explained (Allan, 1991:178). Qualitative research therefore builds "context-bound" generalizations whereas quantitative research establishes universal "context-free" generalizations (McMillan and Schumacher, 1993:13).

A study of the above account would enable the researcher to understand the case study design, which is explained in the following sections of this chapter.

### **3.4 The case study method**

According to Haralambos (1995:833) case studies in general make no claims to be representative. It involves the detailed examination of a single example of something. Thus a case study could involve the study of a single institution, community or social group, an individual person, a particular historical event or a single social action.

Becker as quoted by Haralambos (1995:833) describes one aim of case studies as the attempt to arrive at a comprehensive understanding of the group under study. The researcher believes that Becker is right in his description of case studies. He is right because even this present study is aiming to arrive at a comprehensive understanding of how the processes of teaching and learning take place in a multicultural school.

#### **3.4.1 Definition of a case study**

Different writers have advanced several definitions of case studies. For the purpose of this study the following definition was decided on:

“A case study is an empirical inquiry that:

- investigates a contemporary phenomenon within its real life context; when
- the boundaries between phenomenon and context are not clearly evident; and
- in which multiple sources of evidence are used” (Yin, 1984:23).

Since the focus of this study is based on teaching and learning in a multicultural school, this is seen by the researcher as a contemporary phenomenon, a proper research design is required and the researcher believes that for the success of this study, the case study method is appropriate and its characteristics are discussed below.

### **3.4.2 Characteristics of a case study**

The characteristic features of case study research according to Merriam (1988:11-13) are the following:

#### **3.4.2.1 Particularistic**

The uniqueness of the case study method is that it examines a particular event, situation or phenomenon, which the researcher selects to understand in depth. Although the study focuses on a specific instance, it can illustrate a general problem or situation.

#### **3.4.2.2 Descriptive**

The end product of a case study is a rich, thick description of the phenomenon studied. The description is usually qualitative and makes use of prose and literary techniques instead of numerical data to describe and analyse phenomena and report findings. Case study reports can incorporate visual material, for example, photographs and newspaper articles, and also include statements, which express the opinions of respondents in their own words.

#### **3.4.2.3 Heuristic**

Case studies contribute to a reader's understanding of complex social situations by discussing and providing insights into the problem under study. According to Merriam (1988:13): "They can be about the discovery of new meaning, extend the reader's experience, or confirm what is known." Case studies can also evaluate the worth of a project, establish the reasons for the success or failure of an innovation and discuss, summarise and document the complexities of a problem.

#### **3.4.2.4 Inductive**

According to Merriam (1988:17) qualitative case studies are based on inductive reasoning. Concepts, hypotheses and generalizations are desired from an examination and analysis of data collected. A characteristic feature of the nature of case studies is the discovery of new knowledge and understanding rather than the verification of hypotheses formulated before the commencement of the study.

A case study research may incorporate a single case or multiple case studies. While a multiple case study approach is considered more useful since it provides evidence which is considered 'more compelling' and makes the study 'more robust', for the sake of the present study a single case study is viewed by the

researcher to be relevant and more appropriate because it is not time wasting and also it allows the researcher to come up with findings which can still be developed further. One school is, therefore, selected for this study on teaching and learning in a multicultural setting. The rationale for selecting this particular school has been explained in Chapter One. The researcher believes that the success of this case study mostly depends on the research processes used to gather the necessary data. The following section of this chapter is based on the discussion of the research processes to be used for this study.

### **3.5 The research process**

According to Neuman (1997:10) the research process requires a sequence of steps in scientific research.

In this section an attempt is made to provide an account of the data collection phase of the present study. There are indeed many methods of data collection, ranging from literature studies, non-participant observation, through asking respondents questions, using either a written form such as a questionnaire or an interview. On the basis of the above information the selection of appropriate research methods for use in the present study was made.

The following methods will be used:

- i) selection and formulation of the research problem;
- ii) review of relevant literature;
- iii) consultation with authoritative;
- iv) non-participant observation;
- v) the use of interviews;
- vi) the choice of locale;
- vii) the samples;
- viii) data processing; and
- ix) computer programming and statistical techniques.

Let us now examine each of these in greater detail.

### **3.5.1 Selection and formulation of the research problem.**

Through the bitter experience of both graphic and subtle actions, South Africans have witnessed the inability of most desegregated schools to deal with issues of prejudice, racial conflict and racial integration. The racial tension that has exploded at various schools across the country prompted the researcher to undertake this study.

The researcher believes that there is a substantial need to eliminate racism in our society, and in doing that educators in our schools must be prepared for culturally diverse classrooms. The teaching strategies used by educators must be reviewed as to whether they cater for the diversity that educators face in the classroom and if they do not then they would need to be replaced with new teaching strategies. The researcher also believes that cultural tolerance should be the foundation of dealing with diversity in South African education.

### **3.5.2 Review of relevant literature**

Chapter Two of the present study deals specifically with a literature survey. This imperative stage in the research process was undertaken in order that a valid and reliable method of data collection could be formulated. Furthermore, establishing a link between theory and empirical research, necessitates the undertaking of a literature survey. An attempt will be made in Chapter Five to explain the findings of the present study in relation to the theoretical propositions, which will be outlined in Chapter Four.

### **3.5.3 Consultation with authoritative sources of information**

Multicultural education is still a new concept in South Africa, its role in bringing about cultural tolerance and racial integration is still not clear. On the basis of that the researcher felt that there was a need to engage in consultation with various community-based organizations that in some way or the other had attempted to implement a non-racist education. These informal discussions which were entered into with educators, parents and learners necessitated this study.

These discussions revealed that cultural intolerance and racial conflict was not accepted, it needed to be eliminated by all means available. Educators, parents and learners all agreed that something must be done in multicultural schools to overcome and eliminate racial conflict. On the basis of that the researcher feels that there is a need for the present study. It is also on the basis of these consultations that a relevant method of data collection was developed.

### **3.5.4 Methods of data collection**

In the present study the researcher will attempt to utilize both quantitative and qualitative research methods. However, the researcher believes that since the present study adopts an interpretive approach, a qualitative research method will

be the most useful method because the present study is based on an investigation of a contemporary phenomenon.

The choice of different and appropriate methods of collecting data and the advantages of using multiple methods are highlighted by Clark and Causer (1991:172) when they said: “In a case... where multiple research methods are chosen, it is important to make some preliminary decisions about the relative importance of the different methods, which ones are primary, which are secondary, and so forth. The critical point is to choose methods according to how far they enable you to achieve your research objectives and to implement your particular research design. If it is practicable within your resource constraints the use of a number of different methods does have distinct advantages.”

The researcher will employ three methods of data collection, namely observations, questionnaires and interviews. However, the main emphasis of this study is placed on observations within the school. The researcher believes that observation of the school, classroom setup, lessons and the interaction of learners, parents and educators will enable the researcher to gain a first-hand understanding of racial conflict that exist in almost every multiracial school.

Questionnaires will be used to produce quantitative data (Haralambos, 1991:729) and those questionnaires will be administered by the researcher in a form of open and close-ended questions. The period of non-participant observation at Forest Haven Secondary School will be used to produce the qualitative data. These methods are explained more fully below.

### **3.5.5            The use of questionnaires**

Questionnaires are widely used as a means of collecting data. Generally, the use of questionnaires is preferred when responses are needed from large numbers of respondents. A questionnaire consists of a list of pre-set questions. In questionnaire research the same questions are usually given to respondents in the same order so that the same information can be collected from every member of the sample (Haralambos, 1991:728).

Questionnaire construction can be time consuming. Several critical steps must be taken by a researcher when using questionnaires. These steps are as follows (Anderson, 1993:207-22):

- Ascertaining specific data to be collected. A clear understanding of data helps the researcher in identifying potential sources of data and also constructing research questions.

- Identifying target groups to serve as sources of data. The persons chosen must be competent to provide the data sought by the researcher. For example, a researcher would be able to obtain more meaningful responses regarding learners' classroom activities and interaction from educators rather than from the school's secretary.
- Preparing questions. A researcher needs to exercise care when constructing questions so as to elicit data that is absolutely essential. A variety of question types such as fill-in-the-blank, multiple choice, ranking and writing comments are generally used. Questions may be either open-ended or pre-coded. Vague and ambiguous words should be avoided to prevent confusion in respondents.
- Sequencing of questions. It is a good practice, especially in the case of long questionnaires, to group questions into sub-sections. Also, it is advisable to group together questions on the same topic and also questions of the same variety. Questions requiring much writing should be included at the end of a questionnaire.

The quality of questionnaires can be enhanced by, for example, making use of an attractive format and by pilot testing. For the present study an attractive format

will be used to enhance the quality of the questionnaires, but because of time constrains protest or pilot testing will not be done. The researcher believes that the reliability of the outcome of the study will not be weakened at all by not having a pilot testing. Furthermore, the researcher believes that an well-organized questionnaire will help in securing maximum co-operation from respondents.

According to Neuman (1997:232) a good questionnaire forms an integrated whole. The success of the study depends on the method of data collection. It is on the basis of this that the researcher adopted the ten pitfalls to avoid when writing survey questions (Neuman, 1997:233):

- i) jargon, slang and abbreviations;
- ii) ambiguity, confusion and vagueness;
- iii) emotional language and prestige bias;
- iv) double-barrel questions;
- v) leading questions;
- vi) asking questions that are beyond respondents' capabilities;
- vii) false promises;
- viii) asking about future intentions;
- ix) double negatives; and

x) overlapping or unbalanced response categories.

Structured questions will be used, but because the researcher does not want respondents to be restricted in any way an open-ended option where necessary will be added. The reasoning behind this is to relieve the anxiety of participants of giving 'false' answers because of being restricted to pre-set answers where they have to choose. Open-ended options will make the respondents to speak freely.

In the present study questionnaires will be administered to the principal, educators and learners. From the responses of the respondents to the questionnaires the researcher will be able to deduce the causes of racial violence in multiracial schools. Through the use of questionnaires, the researcher will get all the relevant data for the present study about dealing with racial violence that is escalating in multiracial schools. That is why the researcher will use questionnaires as a tool for gathering data in the present study. The researcher will also be able to deduce the nature of problems and how these problems can be resolved for the school to function in an efficient and effective way without any racial problems existing in the school.

### 3.5.6 The use of interviews

Interviews constitute an essential tool of data collection and well informed respondents can provide new and varied, perspectives on a situation. According to Dexter (as quoted by Merriam, 1988:72) interviewing is the preferred method of data collection. It will get better data or more data or data at less cost than other methods.

Interviewing is the more desirable method of collecting data in certain cases. The purpose of interviewing is highlighted by Patton (as quoted by Merriam, 1988:839) when he states that: “We interview people to find out from them those things we cannot directly observe... We cannot observe feelings, thoughts, and intentions. We cannot observe behaviour that took place at some previous point in time. We cannot observe behaviour that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organised the world and the meanings. They attach to what goes on in the world; we have to ask people questions about those things the purpose of interviewing, then, is to allow us to enter into the other person’s perspective.”

According to Haralambos (1995:839) interviews take a number of forms depending upon how structured they are. A completely structured interview is simply an interview schedule which is administered by an interviewer who is not allowed to deviate in any way from the questions provided. The interviewer simply reads out the questions to the respondent. At the other extreme, a totally unstructured interview takes the form of a conversation where the interviewer has no predetermined questions. Most interviews fall somewhere between these two extremes, but for the present study the researcher will use an unstructured interview. The unstructured interviews will be held with the school principal, educators and learners.

In unstructured interviews the conversation develops naturally, unless the respondent fails to cover an area in which the researcher is interested (Haralambos,1995:839). It is on the basis of this that the researcher feels that unstructured interviews will be appropriate for the present study. The interview tends to accommodate everyone because even respondents who are unable to read and write can still answer questions in an interview and others who might be unwilling to write their answers but willing to talk, like most Black learners in the present study were found to be willing to talk to the researcher but not willing to write. On the basis of that unstructured interviews was considered appropriate for the present study. Even though interviews are extremely costly, they were found

very useful in the present study especially with regard to the above mentioned reasons.

The researcher acknowledges that the interview does indeed reflect certain limitations. However, those limitations are considered not to limit or even to devalue the findings of the present study, which are presented in Chapter Five. The researcher believes that the usage of more than one data collection tool does make the findings of the present study to be more reliable and valid.

### **3.5.7 Non-participant observation**

Observation of selected sites helps investigators to discern ongoing behaviour as it occurs (Cohen and Manion, 1994:110). Observation studies are sometimes used in conjunction with other methods of data collection, for example, questionnaires and interviews. However, unlike questionnaires and interviews, observation studies provide data based on firsthand experiences of investigators. Some writers believe that observation is a highly subjective and therefore unreliable nature of human perception but it is the best and most appropriate method when it becomes necessary to record behaviour as it is happening (Merriam, 1988:88).

There are basically two main types of observations, namely, participant observation and non-participant observation (Cohen and Manion, 1994:107). In participant observation the investigator lives with a group or community and perhaps takes a direct part in their activities (Giddens, 1997:542), researchers engage in the activities which they are investigating. On the other hand a non-participant observer is essentially a concerned spectator, a passive observer who stands aloof from the activities being studied (Cohen and Manion, 1994:107). Each type of observation technique has advantages and disadvantages and is of special relevance to particular situations.

According to Haralambos (1995:843) the researcher's presence might alter the behaviour of those being observed to such an extent that the data is of little use. Despite this, the researcher believes that some useful and valid data can still be gathered over a period of time, not a day or two. The longer the researcher observes, the more likely those being studied are to forget about his/her presence and the more likely they are to act naturally. The presence of the researchers or passive outsiders should be experienced as quite normal as to avoid the danger that the researcher will influence those being studied.

The present study will adopt non-participant observation, which will be carried out in the natural setting of the school without any adjustments to the existing structure. The implementation of this phase in the research procedure constitutes

a qualitative analytical process. Usually qualitative methodologies refer to research procedures which produce descriptive data: people's own written or spoken words and observable behaviour (Bogdan and Taylor, 1984:5). The approach directs itself at settings and the individuals within those settings holistically, that is, the subjects of the study are not reduced to an isolated variable, but are viewed instead as part of a whole.

In the context of the current study the interaction between learners and educators, parents and educators and also learners and learners will be observed. Therefore the observational setting is representative of a social condition which is created by a group of culturally diverse learners in a school, educators and parents coming together to interact within an educational process; but importantly, also bringing with them to this situation a range of social circumstances (experiences, cultural norms and values) which are provided by the home.

Necessarily this implies that the children come into this educational context with pre-conceptions of social reality. These ideas are largely those provided by significant others within the home environment, and to which these learners respond impulsively and spontaneously (because it is indeed the only world they know). It is these very same pre-conceptions of social reality that result in racial violence among culturally diverse learners in a multicultural school.

The literature study has shown that during the development of the self, which is based on social interaction, the social environment must be meaningful and relevant to the learner's wider existence in society. The period of non-participant observation is aimed at analysing the familiarity and meaningfulness of activity within the school, to the minority group learner's frame of reference.

The researcher also believes that it will be important to observe how educators and learners interact with one another. To accomplish this task the researcher identified specific areas for in-depth observation. These include the spontaneity with which the learner responds to the educator; the degree of active participation of minority group learners in a classroom; parents' role in school activities; reference to the learners social encounters, reference to significant others within the home and the nature of express, focussing on language styles and degree of self confidence displayed by the minority group learners in a classroom, parents role in school activities; reference to the learner's social encounters within the home; and the nature of expressivity, focussing on language styles and degree of self confidence displayed by the minority group learners within the school.

Teaching strategies and methods used by teachers are believed to be playing a significant role in causing problems for especially minority group learners. It is on the basis of that that the researcher feels that classroom observations will be

very important. In doing these observations nothing will be changed and teachers will be given an assurance that these observations has nothing to do with them personally but it has to do with what they teach their learners in the classroom. Thus, in doing this non-participant observation, nothing will be changed or adjusted.

### **3.6 The ethics in research**

Ethical issues create moral predicaments for all researchers. According to Cavan (as quoted by Cohen and Manion, 1994:359), ethics: "... is a matter of principled sensitivity to the rights of others. Being ethical limits the choices we can make in the pursuit of truth. Ethics say that while truth is good, respect for human dignity is better, even if, in the extreme case, the respect of human nature leaves one ignorant of human nature.'

An investigator has a responsibility to the audience for whom the study is intended and also to the subjects who provide the data required. The ethical dilemma faced by an investigator arises as a result of a conflict between: "... the right to research and acquire knowledge and the right to individual research participants to self-determination, privacy and dignity. A decision not to conduct a planned research project because it interferes with the participants' welfare is a

limit on the first of these rights. A decision to conduct research despite an ethically questionable practice... is a limit on the second right.” (Frankfort – Nachmias and Nachmias, as quoted by Cohen and Manion, 1994:364-365).

No two situations are identical in all respects and this means that the researcher has to adapt to changing circumstances. In conducting this research the researcher will be guided by the advice offered by Diener and Crandall (as quoted by Merriam, 1988:182). “There is simply no ethical alternative to being as nonbiased, accurate, honest as is humanly possible in all phases of research. In planning, conducting, analysing and reporting his work the scientist should strive for accuracy and whenever possible, methodological controls should be built in to help. Biases that cannot be controlled should be discussed in the written report. Where the data only partly support the predictions, the report should constrain enough data to let readers draw their own conclusions” (as quoted by Merriam, 1988:182).

According to Neuman (1997:264) researchers can conduct surveys in ethical or unethical ways. A major ethical issue in survey research is the invasion of privacy. Survey researchers can intrude in a respondent’s privacy by asking about intimate actions and personal beliefs. This researcher believes that people have a

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right to privacy. Respondents decide when and to whom to reveal personal information.

The researcher intends to treat all respondents with dignity and reduce anxiety or discomfort. He will also be responsible for protecting the confidentiality of data that the respondents give to the researcher.

### **3.7            The choice of locale**

The researcher had deliberately selected Forest Haven Secondary School in the Verulam-Phoenix area located in the greater Durban Metropolitan Region. This school is selected because of the fact that the composition of the learner population is more appropriate to the present study. The school is a former Indian School (House of Delegates). However, during the past years large numbers of African learners have enrolled at former Indian schools. The main reason for this influx seems to be the prospect of a 'better education' than that offered at former African schools (Department of Education and Training). Some of these learners show a tremendous degree of determination to avail themselves of the opportunities offered at these former Indian schools inspite of severe constraints, for example, great travelling distances, family obligations and financial difficulties placed on them. The composition of the learner population at former

Indian schools has now changed and the educator/learner ratio has increased greatly to reach, and in some cases exceed, the suggested norm of 1:37 (King, Cains, Makaluna and Scott, 1994:1).

The political and demographic changes that took place in South Africa place new demands on schools especially former Indian and White schools.

A growing diversity at Forest Haven Secondary School offers additional challenges to school administrators and educators, and among culturally diverse learners. Those challenges faced by Forest Haven Secondary School are believed by the researcher not to be different from those facing other multicultural schools in the country. It is on that basis that this school was chosen as a locality for the present study.

### **3.8            The population**

There are two main types of sampling procedures that are used in research, namely, probability and non-probability sampling. In probability sampling one can specify for each element of the population the probability that it will be included in the sample but in non-probability sampling there is no way of estimating the probability that each element has been included in the sample and

no assurance that every element has some chance of being included (Chein, as quoted by Merriam, 1988:47). Since the main purpose of this case study research is to investigate what causes racial conflict in a multicultural school, the researcher feels that probability sampling procedure is appropriate for the present study.

Neuman (1997:204) says that: "Samples that are not based on probability theory are more limited. A researcher uses them out of ignorance, because of a lack of time, or in special situations."

The researcher believes that probability sampling is most likely to yield a sample that truly represents the population.

The researcher intends to have a sample of 50 learners, 25 educators and a principal. This sample will be representative.

### **3.9 Data processing**

This stage of the research process is very important because it is where the success or failure of the researcher becomes clear in addressing the main problem, which refers to the purpose of the study.

At this stage in the research process the task of editing, coding, data capturing, computer programming and statistical technique are included. Each of these stages are explained below.

### **3.8.1        Editing**

For the present study, the researcher will ensure that all the questionnaires have been properly answered and there are no inconsistencies.

### **3.9.2        Coding**

In order that the data obtained from the respondents be transferred onto data sheets it will be necessary to establish a coding system. The present study will use the nominal scale. The codes will be formulated and then transferred from the questionnaires onto data sheets.

### **3.9.3        Data capturing**

The coded data will then be transferred from the questionnaires onto data sheets. All the questions will be allocated a number so that they can be easily identifiable.

Once the process is done the researcher will check whether there are any inconsistencies that will need to be rectified.

#### **3.9.4 Computer programming and statistical techniques**

The researcher will employ a qualified computer programmer to formulate a programme so that the statistical analysis can be done. Through this process, tables indicating frequency distribution and percentages of the responses to the questionnaires will be drawn up. Inconsistencies will be checked by both the researcher and the computer programmer.

#### **3.10 Summary**

This chapter has been devoted to a discussion of research methodology. The procedure and techniques that will be utilized in the present study are discussed.

The researcher argues in favour of the case study method, and outlines the philosophical assumptions of qualitative research before presenting a comprehensive account of a case study, its definition and characteristics. Three main methods, namely, observations, interviews and questionnaires will be used in data collection. Further, procedures and techniques that will be utilized in the

present study include a survey of literature and consultation with authoritative sources of information.

This chapter provides a discussion of the location of the study and the population. The data processing phase of the study include the tasks of editing, coding, data capturing, the running of a computer programme and the implementation of statistical techniques.

## CHAPTER FOUR

### Theoretical perspective

#### 4.1 Introduction

Earlier it was stated that the study attempts to unify the ideas of Mead (1934) and Berger and Luckmann (1967) in presenting a sociological analysis of teaching and learning in a multicultural school. Here the researcher will elaborate the basis for this undertaking.

Both symbolic interactionism and phenomenology represent an interpretative perspective in sociology. They focus their analyses on the process of social interaction and their consequences for the individual and society.

Sociologists who adopt social action or interpretative perspectives usually reject the view that society has a clear structure which directs individuals to behave in certain ways. Some social action theorists do not deny the existence of a social structure but see this structure as rising out of the action of individuals. It is on the basis of that point that the interpretative approach is adopted for the present study.

This interpretative perspective, like most sociological theory, constitutes a verbal, “image of society”, rather than a rigorously constructed set of theoretical statements organised into a logically coherent format. In presenting a synthesis of ideas, the researcher attempts to overcome the theoretical weaknesses of generality in sociological perspectives by blending the ideas of Mead (1934) and Berger and Luckmann (1967). Overall it is hoped that the present analysis will be based upon more explicitly stated assumptions which serve to generate abstract theoretical statements, which contain well defined concepts and which contribute towards a sound understanding of the socialisation process and the process of education as constituting a social condition.

Although the theoretical contributions of Mead (1934) and Berger and Luckmann (1967) are closely interrelated to each other, for analytical purposes they will be dealt with separately in the present study. Finally, a combined theoretical evaluation will be provided.

It is from this point of view then that learners from Forest Haven Secondary School are perceived as undergoing a dialectical process during the development of the self.

It is this idea specifically that will be emphasized in the present study, throughout the discussion with reference to Mead (1934) and Berger and Luckmann (1967).

In the present study the researcher concentrates on analysing three broad areas which manifest a dialectical process. Firstly, the development of self involves a dialectical process between the “I” and “me” components. Secondly, parental involvement incorporates an ongoing dialectic between the learner, the school and home. Thirdly, socialisation involves a process of cultural transmission which through the process of social interaction creates a dialectical relationship between the cultures of the home and the school classroom.

Within this framework it becomes possible to analyse teaching and learning in a multicultural school where the researcher believes that socialisation plays a major role in preparing learners for life. It is at that stage that learners develop the self-concept. In its entirety the present study is directed towards understanding the role of self in a learner when he interacts with other learners particularly of other cultural groups.

#### **4.2 Correlates of the social condition**

In the present study an attempt will be made to explain the basis of the social condition of education. In general terms the social condition emerges as a consequence of two important processes that are occurring within the schooling context, i.e. the development of the self and social interaction. These correlates have a direct relevance to the process of socialisation. To provide a meaningful understanding of this process the researcher will refer to Mead (1934) and Berger and Luckmann (1967).

In the ensuing discussion central concepts in Mead's (1934) scheme will be dealt with. The reader must be reminded however, that only the concepts that bear direct relevance to this particular study will receive in-depth analysis, for example the development of self, the dialectical relationship between "I" and "me" and the game stage.

The researcher also indicates that Berger and Luckmann's (1967) ideas will receive attention, in so far as the socialisation process is concerned. The three moments of society which are regarded by Berger and Luckmann (1967) as the moments of externalisation, objectivation and internalisation as operating

simultaneously to create society. Their definition of these moments and the way in which they operate will be discussed in this chapter.

At the conclusion of this chapter a combined theoretical interpretation of the social condition of education will be provided.

### **4.3 An analysis of Mead's (1934) ideas on the development of the self**

#### **4.3.1 Introduction**

Symbolic interactionism is usually referred to as interactionism. It is a distinctly American branch of sociology. It developed from the work of a group of American philosophers who included John Dewey, William I. Thomas and George Herbert Mead. Symbolic interactionists are concerned with explaining social actions in terms of the meanings that individuals give to them. However, they tend to focus on small-scale interaction situations rather than large-scale social change. Mead is generally regarded as the founder of symbolic interactionism. The Symbolic interactionist perspective generalises about fundamental or everyday forms of social interaction. Interactionism is a sociological framework for viewing human beings as living in a world of

meaningful objects. These “objects” may include material things, actions, other people, relationships and even symbols.

According to Schaefer and Lamm (1995: 22) Mead was interested in observing the most minute forms of communications – smiles, frowns, nods of head and understanding how such individual behaviour was influenced by the larger context of a group or society.

Interactionists, like Mead (1934), see symbols as an especially important part of human communication. Mead believes that both a clenched fist and salute have social meanings which are shared and understood by members of a society. Mead (1934) also believed that social interaction is the determining factor in the socialisation of the individual.

Mead’s contribution (Wilson 1983:123) to symbolic interactionism can be summarised into three postulates. First, the world of reality becomes known to human beings only in the symbolic form in which it is perceived by them. Second, social reality changes as human beings develop new perspectives of it. Thirdly, the world is objective, capable of resisting efforts to change it. With this in mind, we shall now look at the analysis of the development of self.

#### 4.3.2 Self

According to Merrill (1969:105) the infant is the center of his own universe. His wants are satisfied as soon as he makes them known. He has a high degree of control over his environment, which initially consists largely of his family. During this early stage his behaviour is completely selfish, in the sense that he seeks only to satisfy his own drives. The world offers little or no frustration and his wishes are low. This situation does not continue very long, and frustrations sooner or later arise. The infant may not be able to receive food, warmth, affection or physical attention at the precise moment that he wants them. At this time and point, he encounters for the first time the “reality” of the universe. He gradually learns that he must adjust to other persons and take them into consideration.

The development of the social self arises through this emerging interaction with other people. The infant is not initially sensitive to the opinion of others, but as he grows older he becomes increasingly aware of them. At first a blind, unthinking little tyrant, he soon learns that other persons exist who must be humored and manipulated (Merrill, 1969:105). Only by taking others into account, can he receive the affection that is so necessary to his emotional well being. In this sense, the self is a system within a personality, build up from innumerable

experiences from early life, the central notion of which is that we satisfy the people that matter to us and therefore satisfy ourselves.

Haralambos (1995:892) cited Mead's statement that through the process of role taking individuals develop a concept of "self". By placing themselves in the position of others they are able to look back upon themselves. Mead claims that the idea of a self can only develop if the individuals can get outside themselves (experience) in such a way as to become an object to themselves. To do this they must observe themselves from the standpoint of others. Therefore the origin and development of a concept of self-lies in the ability to take the role of others.

As the individual becomes an object to himself he can come to see himself in a large variety of ways, each one of which leads to an object of himself. Thus, individuals may see themselves as being male or female, children or adults, as having an encouraging or a dismal future, intelligent or stupid, and so on. So we see that the human being may come to be many different objects to himself, and in being an object to himself, can approach and talk to himself thus, is put in a position of interacting with himself.

This self-interaction only becomes possible because of the existence of symbols. Symbols are important for human interaction because they invoke interpretation

and action, which is what distinguishes human social action from instinctive animal behaviour (Haralambos, 1995:891).

In Mead's view (Haralambos, 1995:891), symbols impose particular meanings on objects and events and in doing so largely exclude other possible meanings. Without symbols there would be no human interaction and no human society. Symbolic interaction is necessary since humans have no instincts to direct their behaviour. Humans are not genetically programmed to react automatically to particular stimuli. In order to survive, they must therefore construct and live within a world of meanings.

Human social life depends on symbols, since it is through symbols that individuals are socialised, thereby sharing the culture of the group and also understanding their roles in relation to the others. The overriding dialectical process involved in the development of the self may also be observed in the context of symbols: in that society depends on the symbol for its continuation, but the human individual is also a product of the symbol. Implicitly therefore, the individual through the use of symbols comes to see self as an object, whilst in interaction with others. It may be said then, that not only does society make possible our ability to think, but also it makes possible the self. The self then, is

an object, social in origin and an object that undergoes change like all other objects: in interaction.

One may ask, "How does all this relate to the present study?" In addressing the development of the self, which is indeed conceivable during socialisation, within the home environment, an attempt to understand how the culturally diverse learners experience themselves indirectly, from the particular standpoints of the school educator and the parents respectively, is being undertaken. It is proposed that this contributes significantly to the development of the self. In effect therefore, the self is being defined and redefined from the standpoint of significant others in the course of interaction. In this process of definition and redefinition the components of the self which are I and "me", operate in terms of a dialectical process. Furthermore, it is suggested here that during the game stage of development, the process of defining and redefining the self, constitutes a social condition within which the process of learning and teaching occurs.

Peter Berger (1963:106) refers to this view of the self as radical in the sense that the self "... is no longer a solid, given entity that moves from one situation to another. It is rather a process, continuously created and recreated in each social situation that one enters..." Man is not also a social being, but he is social in every respect of his being that is open to empirical investigation.

It is therefore highlighted here that the educational process presents a necessary social condition because man is social in every respect of his being.

In general, the study proposes that socialisation makes possible the fact that the individual is able to get outside of himself and look back at self objectively, for example as an object, like all other objects in interaction. To this end the study attempts to examine the ability of learners in a multicultural school like Forest Haven Secondary School to get outside of their selves and to take the perspectives of their significant others, for example their parents and educators. The self develops in stages, largely on the basis of taking the role of others.

According to Haralambos (1995:892), Mead sees two main stages in the development of self. The first known as the play stage and the second is being the game stage. But since the subjects in the present study are learners in a Secondary School it is necessary to discuss the three stages of the development of self as discussed by Schaefer and Lamm (1995:98). Then thereafter the researcher will look at the effects of socialisation on culturally diverse learners as to what needs to be done by both educators and parents in order to eliminate cultural conflict in multicultural schools.

### 4.3.3 Stages of development of the self

According to Schaefer and Lamm (1995:98), Mead developed a useful model of the process by which self emerges, defined by three distinct stages.

During the **preparatory stage**, children merely imitate the people around them, especially family members with whom they continually interact. Thus, a small child will bang on a piece of wood while a parent is engaged in carpentry work or will try to throw a ball if an older sibling is doing so nearby.

As they grow older, children become more adept at using symbols to communicate with others. Symbols are the gestures, objects and language that form the basis of human communication. By interacting with relatives and friends, by watching cartoons on television and looking at picture books. Children begin to understand the use of symbols. Like spoken languages, symbols vary from culture to culture and even between subcultures. It is on the basis of that that culturally diverse learners in a multicultural school fight among each other because they bring with them their self which has been developed according to their cultural orientation. So, because of cultural differences it becomes very difficult for minority group learners to cope with the school activities because the

school uses the culture of the dominant group as the school culture. A part of the socialisation process children learn the symbols of their particular culture.

Schaefer and Lamm (1995:98) further argue that Mead was among the first to analyse the relationship of symbols to socialisation. As children develop skill in communication through symbols, they gradually become more aware of social relationships. As a result, during the **play stage**, the child becomes able to imitate the actions of others, including adults. Just as an actor “becomes” a character, a child becomes a doctor, parent, and super hero or ship captain. Having said that, the researcher believes that you cannot “become” something or somebody that you don’t know or something that you are not close to. Children “become” things that they are used to and that they see and experience in their families.

Mead (1934) noted that an important aspect of the play stage is role taking. Schaefer and Lamm (1995:99) define role taking as the process of mentally assuming the perspective of another, thereby enabling one to respond from that imagined viewpoint. For example, a young child will gradually learn when it is best to ask a parent for favours. If the parent usually comes home from work in a bad mood, the child will wait until after dinner when the parent is more relaxed and approachable. Although for children, role taking may involve conforming to

the behaviour of others, for adolescents and adults role taking is more selective and creative.

In the case of a minority group, learners' role taking may involve for them conforming to the behaviour of others, for example, parents and educators. Cultural orientation or belonging also plays a major role, they only internalise or conform to what is being done by their significant others, like parents and friends. If it is something that is being done by a person who belongs to another cultural group, learners tend to reject such behaviour.

This is because of the fact that internalisation occurs only as identification occurs. Learners take on the significant others' roles and attitudes, that is, internalise them and make them their own. And by this identification with significant others the learners become capable of identifying themselves, of acquiring a subjectively coherent and plausible identities. In other words, the self is reflected entity, reflecting the attitudes first taken by significant others towards it, the individual becomes what he is addressed as by his significant others. This identification between the learner and the significant other is influenced by cultural orientation or belonging. In most cases educators, as the case at Forest Haven Secondary School, as generalised others do not share the same culture. It is on this basis that Black learners reject what they are being told by educators at the school.

In Mead's third stage, the **game stage**, the child of about eight or nine years old begins to consider several tasks and relationships simultaneously. At this point in development, children grasp not only their own social positions but also those of others around them. This is the final stage of development under Mead's model, the child can now respond to numerous members of the social environment.

It is from this stage that Mead's analysis of the development of self is relevant for the present study. According to Schaefer and Lamm (1995:99), Mead uses the term generalised others to refer to the child's awareness of the attitudes, viewpoints and expectations of society as a whole. In simple terms, this concept suggests that when a learner acts, he takes into account an entire group of people. For example, a child who reaches this level of development will not act courteously merely to please a particular parent. Rather, the child comes to understand that courtesy is a widespread social value endorsed by parents, educators and religious leaders.

Schaefer and Lamm (1995:99) state, that Mead is best known for this theory of the self. According to Mead (1934) the self begins as a privileged central position in a person's world. Young children picture themselves as the focus of everything around them and find it difficult to consider the perspectives of others.

As people mature, the self changes and begins to reflect greater concern about the reactions of others. Parents, educators, friends, coworkers and coaches are often among those who play a major role in shaping a person's self. Mead used the term significant others to refer to those individuals who, at this stage are most important in the development of the self.

According to Hobbs and Blank (1978:52) usually a significant other is someone with whom we share a relationship that is intimate and that conveys expectations of permanency. However a significant other can also be a person who touches our lives for a short time but whose effects have a lasting influence on one's behaviour and outlook on life. Everyone has significant others within the generalised other. But, it is usually the significant others who have the most influence on us during the formative years. Whoever our significant others are at any point in our lives are important, precisely because their views of social objects are important to us, including and especially our view of our selves as social objects.

According to Merrill (1969:109) the game stage in the development of the self is the most complex stage. It arises when the individual begins to take the role of society as a whole (or a significant segment of it) towards himself. Mead (1934)

calls this “taking the role of the generalised other”. In a narrow sense, the generalised other refers to the roles, attitudes and expectations that are related to a given situation, such as an organised game. In a broader sense, it refers to the related culture patterns of the entire society. The generalised other includes the folkways, mores, valued and other normative elements in a society. The child slowly becomes conscious of these expectations and begins to judge himself accordingly.

In a simple society the generalised other is fairly homogeneous, and all the members tend to view their behaviour in somewhat the same light. This homogeneity is lacking in our own society, which is so complex that each child only receives a part of the total normative expectations. Differences in the generalised other reflect variations in region, social class, cultural group, racial group and religious affiliation. The concept of the generalised other as developed by Mead (1934) should, therefore, be modified to take account of this heterogeneity. The child is exposed to one or more of these generalised others, but not all of them. He incorporates into his self-concept the version of his race, class and region (among others) mediated to him by his significant others. The standards by which the individual judges himself when he takes the role of the generalised other are subject to considerable variation within the same complex society and this results in conflict as it does at Forest Haven Secondary School

where Black learners are expected to assimilate what the Indian educators, learners and the school rules ask them to do.

It is true to say that significant others play an important role in the development of the self but during schooling generalised others are the most influential people in the progress and development of the learner. And this becomes more of a problem in a multicultural school whereby the generalised others belong to a different cultural group than the and learners. This is because people tend to identify more with generalised others with whom they share the same cultural norms and values. Where there are differences like at the school an unfavourable social condition of education occurs.

According to Haralambos (1995:892) Mead also introduced the concepts of the “I” and “me” to sociological literature. Having discussed the stages of development of the self, let us now give special attention to the ongoing dialectic between the two aspects of the self.

#### **4.3.4 “I” and “me” aspects of the self**

According to Haralambos (1995:892) Mead distinguishes two aspects of the self. The “me” is your definition of yourself in a particular social role. For example a

learner might see himself as an intelligent person. The “I” is your opinion of yourself as a whole. The “I” which can also be called your “self concept” is built up from the reactions of others to you, and the way you interpret those reactions. It can exercise considerable influence over your behaviour. For example, if a Black learner in a former Indian school (House of Delegates) sees himself as “stupid” on the basis of the self-concept he has built up, he is unlikely to act intelligently or even to score good grades. This point is qualified by Thomas (as quoted by Schaefer and Lamm, 1995:276) when he said that the definition of the situation could mould the personality of the individual. To put it another way Thomas (as quoted by Schaefer and Lamm, 1995:276) writing from the interactionist perspective, observed that people respond not only to the objective features of a situation or person but also to the meaning that situation or person has for them. Thus we can create false images or stereotypes that become real in their consequences.

According to Merrill (1969:104) the “I” is the active part of the self, the part that does things on its own, as it were, the “me” reflects the expectations and judgements of others.

As stated by Footer and Cottrell (quoted by Merrill, 1969:104) the “I” refers to “... the active, assertive, and emergent features of human behaviour, not reducible

to standard roles in conventional situations". The "me" is "...the vested and organised experience of the community as incorporated within personal conduct. Cultural expectations are embodied in the "me" whereas the "I" is more unique and individual.

The two parts of the self are in constant interaction. The "I" holds attitudes about "me" and the latter reflects the judgements of others toward the "I". Merrill (1969:104) refers to this dialogue as a basic part of the conscious and unconscious mental life of every individual.

During the play stage, the "I" constitutes the dominant component of the self. It constitutes the young child's response to the attitude of significant others for example, educators and parents.

The developing "me" component at this stage projects attitudes of the significant others. When the child develops beyond the play stage and enters the game stage, the "me" undergoes a process of development and finally emerges as an organised set of attitudes of others, which the individual assumes in his interaction.

Learners at a secondary school like Forest Haven, are believed to have already developed the "me" aspect of the self to a certain extent. That is why Black and

Indian learners do not mix and that is why Black learners do not respect educators at the school because they do not identify with them.

This is why learners of different cultural groups may have problems. It is because they have been socialised with different cultures. Those cultures instill in them different attitudes and self. These learners always bring with them their self concept and in return are confronted with “me” which is the definition of themselves as individuals. Thus the issue here is how do we eliminate this cultural conflict in our schools between culturally diverse learners where minority group learners find themselves as inferior because the school does not recognise, respect and accommodate their culture. If our classrooms do not accommodate the cultural differences that exist in the school and society, then learners will hardly relate positively to each other. This applies not only to learners but also to educators, particularly if they are educating learners of different cultures (Cross, Mkwanazi-Twala and Klein, 1998:27).

For the present study the “me” which is an inferred attitude by the generalised others has a very important role in building and shaping the self of the learners. If the generalised others, (educators and Indian learners) have a negative attitude towards the Black learners it will impact on the self of Black learners. The educators, parents and society at large are so important in making this integration

a success because of the positive attitude that they might infer on the learners. If the attitude of the generalised others is negative towards the learners of other racial groups it is likely to impact on the learners, particularly their self.

#### **4.3.5 The individual and society**

According to Mead's view (Haralambos, 1995:893) of human interaction, humans are both actively creating the social environment and being shaped by it. Individuals imitate and direct their own action while at the same time being influenced by the attitudes and expectations of others in the form of generalised other. The individual and society are regarded as inseparable for the individual can only become a human being in a social context. In this context individuals develop a sense of self, which is a prerequisite for thought. They learn to take the roles of others which are essential both for the development of self and for cooperative action. Without communication in terms of symbols whose meanings are shared, these processes would not be possible. Humanity therefore, lives in a world of symbols that give meaning and significance to life and provide the basis for human interaction.

Society therefore, is an ever-present, ongoing dialectical phenomenon. As such, it does not demand any special attention over and above other concepts, because it

exists in all interaction situations. Mead (1934:378) explains that society is symbolic interaction in which individuals take each other into account, and communicate as they act. Hence, society is people communicating. It is through understanding each other's meaning, through taking the role of the other, through pointing out to self what one points out to others and what they in turn are pointing out to as, that people are able to come together, to form a collectivity and continue to act toward one another meaningfully for any length of time. Generally, human society demands individuals who are able to take the role of the other, who possess selves and who use minds in their encounters with human beings.

It is stressed here that both self and mind are central to understanding society because, "society makes man" and "man makes society" (Mead, 1934:263). Here again, we observe the ongoing dialectical process, that the individual enters into with society at large. This reciprocal process between society and the individual becomes possible through the mechanisms of role taking, development of the self, mind activity, definition of the situation and interaction with others.

The researcher believes that the reader might ask as to what is the relevance of the concept society for the present study. In order to understand the processes of teaching and learning in a multicultural school, one needs to understand that the

educational process in this context is directly related to the conditions of society at large. Cultural intolerance and racism that exist in multicultural schools reflect the situations that exist in our society. All this boils down to the socialisation process, specifically primary socialisation. The researcher, therefore, believes that one needs to analyse the process of primary socialisation. In its analysis, the study thus far has taken the development of the self to be a key feature during primary socialisation.

The concept society relates very well to the development of the self. As has already been explained, society constitutes the individual's social environment. In this way, during the development of the self, the learner's significant others in influencing him, expose him to societal standards of the "I" – "me" dialectic, the individual comes to experience society. All this becomes relevant to the present study.

#### **4.4 An overview of Mead's ideas that are used in the present study**

The present study has concentrated much on the concept of self, as has been conceptualised by Mead (1934). Mead (as quoted by Schaefer and Lamm, 1995:98) explained that the self undergoes three stages of development. We have seen that the individual's ability to become an object to himself in his thinking, is

directly related to his progression in the development of his self. For the present study, the three stages of the development of self have been emphasised, largely because the present study is directed to learners who are at a secondary school. It has been pointed out that the “I” aspect of the self dominates during the individual’s interaction with others. The “me” concept which is your definition of yourself in a specific social role, does exist and is still undergoing development and refinement. Learners bring their attitudes with them to the school, where some change and some don’t.

The “I” and the “me” aspect of the self relate to each other in the form of an ongoing, dialectical process. The “I” constitutes the individual as a subject, and the “me” constitutes the person as an object. The “me” is an organised set of attitudes of others and uses it as a yardstick over his own actions. During the play stage, the individual has not yet developed an organised set of attitudes, for example “generalised other”. Rather, he is only during play able to take on the roles of significant others, one at a time. It is on the basis of that that the researcher believes that this study emphasises the importance of the three stages of the development of the self. The reason for that is that the focus of the present study is on the reasons that cause learners in a multicultural school to experience cultural conflict. The researcher believes that the self concept of the learners has to do with their primary socialisation from which they develop the two aspects of

the self that is the “I” and “me”. At the time when they go to a secondary school like Forest Haven Secondary School they have developed the “I” and “me” aspect but the “me” aspect still undergoing development and refinement.

Lastly, it has been stated that interaction takes place in a social context in society and even at this early stage of development of the self, the individual experiences society, through the perceptions of his significant others. Using these ideas as a theoretical basis the present study is directed at understanding the development of the self and its effects when individuals interact. The researcher believes that the development of self, as it occurs during primary socialisation, has an effect in the social interaction of actors who are constantly adjusting to one another by continuously interpreting the situation.

#### **4.5 Establishing a link between the ideas of Mead (1934) and Berger and Luckmann (1967)**

Thus far, the key points that have been emphasised are that during early childhood the self undergoes a process of development. It has also been said that this process involves a dialectical relationship between the dominant “I” and the gradually emerging “me” aspect of self. It is indeed this process that necessarily creates the necessity for this study, looking at the effects of this dialectical

relationship between the two aspects of self which is “I” and “me”. The researcher believes that this dialectical relationship between the two aspects of self may contribute to cultural conflict that exists in multicultural schools. This is because of the fact that once an individual has defined a situation as real he tries by all means to do things according to his definition, for example his attitude (“me”) has to do with his definition of the situation.

According to Hobbs and Blank (1978:13) Thomas said that “... if men define situations as real, they are real in their consequences.” Thomas meant that the way in which a person perceives reality will determine the way in which the person behaves. Black learners’ behaviour at Forest Haven Secondary School reflects their definition of the school and their perceptions for Indian educators and learners. All this is as a result of home experiences that learners bring with them at the school.

In an attempt to relate these ideas to those presented by Berger and Luckmann (1967:149-257), the discussion focuses on the work done them. Firstly, they attempt to explain this process of the development of the self, and called it primary socialization. Secondly, they stated that society existed as both objective and subjective reality, this is an idea that is closely associated with Mead’s “I” and “me” concepts. Thirdly, they explain that society must be understood in terms of

an ongoing dialectical process; which for them is composed of the three moments of externalisation, objectivation and inter- nalisation.

The contribution made by Berger and Luckmann (1967) is clearly useful for analysis in the present study, because it enhances one's understanding of the dialectical process taking place during the development of self and that exists between home and a multicultural school. The researcher will now analyse the concept socialisation in terms of these three moments.

#### **4.6 Berger and Luckmann's (1967) explanation of socialisation**

From the beginning, it needs to be stated that the individual is not born a member of society; he is born with a predisposition towards sociality, and he becomes a member of society. In the life of every individual, there is a temporal sequence, in the course of which he is inducted into participation in the societal dialectic (Berger and Luckmann, 1967:149). However, the three moments which are constituting this dialectic process, are not to be thought of as occurring in a temporal sequence. Rather society and each part of it are simultaneously characterised by these three moments, so that any analysis in terms of only one or two of them falls short.

For analytical purposes only the researcher will begin the discussion with the process of internalisation.

#### **4.6.1            Internalisation**

According to Berger and Luckmann (1967:149) the beginning point of societal dialectic is internalisation. Internalisation refers to the immediate apprehension or interpretation of an objective event as expressing meaning, that is, as a manifestation of another's subjective processes which thereby becomes subjectively meaningful to himself (Beger and Luckmann, 1967:149). Mead (1934) used the concept interpretation and understanding.

More precisely, internalisation in this general sense is the basis, first, for an understanding of one's fellowmen and second, for the apprehension of the world as a meaningful and social reality.

This apprehension does not result from autonomous creations of meaning by isolated individuals, but begins with the individual "taking over" the world in which others already live. This idea is related to Mead's scheme, in a sense that during the play-stage children begin to take on the roles of their significant others. It is through the significant other that the child begins to understand other

human beings, and also the world as constituting a meaningful social reality. In this way, an ongoing mutual identification is established between the individual and the significant other. They do not only live in the same world, but they participate in each other's being (Berger and Luckmann, 1967:150).

Only through the process of internalisation an individual becomes a member of society. The ontogenetic process by which this is brought about is socialisation. Berger and Luckmann (1967:150) define socialisation as the comprehensive and consistent induction of an individual into the objective world of a society or a sector of it. Primary socialisation is explained as the first socialisation an individual undergoes in childhood, through which he becomes a member of society (Berger and Luckmann, 1967:150).

It is thus evident that primary socialisation is the most important, since secondary socialisation is any subsequent process that inducts an already socialised individual into new sectors of the objective world of his society. Secondary socialisation has to resemble that of primary socialisation. Every individual is born into an objective social structure within which he encounters the significant others who are in charge of his socialisation. However, even during this early stage of development, the individual is not a passive recipient; he actively participates in the socialisation process. In the case of the present study,

significant others are represented by both parents and educators of Forest Haven Secondary School. These significant others are imposed upon the child. Their definitions of the situation are posited for the child as objective reality. Berger and Luckmann (1967:151) assert that the significant others who mediate the objective world to the individual modify it in the course of mediating it. They select aspect of it in accordance with their own location in the social structure and also by virtue of their individual, biographically rooted idiosyncrasies. The social world is “filtered” to the individual through this double selectivity. Thus the lower class child not only absorbs a lower class perspective on the social world, he absorbs it in the idiosyncratic colouration given it by his parents. The same lower-class perspective may induce a mood of contentment, resignation, bitter resentment or seething rebelliousness.

It is a point to note that the individual not only takes on the roles and attitudes of others, but in the same process takes on their world. The importance of primary socialisation may be understood clearly, if we accept that it involves more than cognitive learning. Like Mead (1934), Berger and Luckmann (1967:151) emphasise that primary socialisation takes place under circumstances that are highly charged emotionally. Indeed, there is good reason to believe that without such emotional attachment to the significant others the learning process would be difficult if not impossible. The child identifies with the significant others in a

variety of emotional ways. Berger and Luckmann, (1967:151) explain that whatever these emotional ways may be, internalisation occurs only as identification occurs. The child takes on the significant others' roles and attitudes that is, internalises them and makes them his own. By this identification with significant others the child becomes capable of identifying himself, of acquiring a subjectively coherent and plausible identity. With reference to Mead's (1934) thought the self is a reflected entity, reflecting the attitudes first taken by significant others towards it, the individual become what he is addressed as by his significant others. This is not a one-sided mechanistic process. It entails a dialectic between identification by others and self-identification between objectively assigned and subjectively appropriated identity. This dialectic is present each moment the individual identifies with his significant others. This idea is closely aligned to the dynamic conception of the individual in the interaction process. Individuals are not passive recipient, who may be moulded by their significant others during primary socialisation. It is through this dialectic between identification by others, and self-identification that Mead (1934) and Berger and Luckmann (1967) explain how it is possible for the child during primary socialisation to be an active participant in social interaction.

What is important in the present context, is that the child not only takes on their world. That is, that all identification takes place within horizons that imply a

specific social world. Berger and Luckmann (1967:152) explain that subjective appropriation of identity and subjective appropriation of the social world are merely different aspects of the same process of internalisation, mediated by the same significant others.

Primary socialisation creates in the child's consciousness a progressive abstraction from the roles and attitudes of specific others to roles and attitudes in general.

Berger and Luckmann (1967:154) further explain that in primary socialisation there is no problem of identification. This is because of a fact that there is no choice of significant others. Society presents the candidate for socialisation with a predefined set of significant others, whom he must accept as such with no possibility of opting for another arrangement. One must make do with the parents that fate has regaled one with. This unfair disadvantage inherent in the situation of being a child has the obvious consequence, although the child is not simply passive in the process of his socialisation it is the adults who set the rules of the game. The child can play the game with enthusiasm or with sullen resistance. Since the child has no choice in the selection of his significant others, his identification with them is quasi automatic. For the same reason, his internalisation of their particular reality is quasi inevitable. The child does not internalise the world of his significant others as one of many possible worlds. He

internalises it as **the** world, the only existent and only conceivable world. It is for this reason that the world internalised in primary socialisation is so much more firmly entrenched in consciousness than worlds internalised in secondary socialisation.

The specific contents that are internalised in primary socialisation vary from society to society. Some are found everywhere. It is language that must be internalised above all, for it is the vehicle of the socialisation process (Berger and Luckmann, 1967:154). With language and by means of it, various motivational and interpretative schemes are internalised as institutionally defined. These schemes provide the child with institutionalised programmes for everyday life, some immediately applicable to him, others anticipating conduct socially defined for later biographical stages. These programmes, both the immediately applicable and the anticipations differentiate one's identity from that of others. Finally, there is internalisation of at least the rudiments of the legitimating apparatus, the child learns why the programmes are what they are.

Berger and Luckmann (1967:55) suggest that during primary socialisation, the individual's first world is constructed. Its peculiar quality of firmness is to be accounted for, at least in part, by the inevitability of the individual's relationship to his very first significant others. The world of childhood in its luminous reality,

is thus conducive to confidence not only in the persons of the significant others but in their definitions of the situation. The world of childhood is massively and indubitably real. In any case, the world of childhood is so constituted as to instill in the individual a nomic structures in which he may have confidence that everything is all right (Berger and Luckmann, 1967:156).

Primary socialization ends when the concept of the generalised other (and all that goes with it) has been established in the consciousness of the individual. At this point, he is an effective member of society and in subjective possession of a self and a world. But this internalisation of society, identity and reality is not a matter of once and for all. Similarly, Mead's (1934) explanation of the development of the self is indeed never complete. It may be said therefore, that socialisation is never total and never finished.

At this stage the researcher will now proceed with the analysis of the concept of externalisation and look at how it features during socialisation.

#### **4.6.2            Externalisation**

Berger (as quoted by McKay *et al*, 1994:219) defined externalisation as the ongoing outpouring of human being into the world. It is the process by which

people pour their own being into the world in order to make it meaningful for themselves, that is, in order to make sense of their world. He argued that it is necessary for people to pour out meaning into the world, for life-world, for themselves.

Berger and Luckmann (1967:66) explain that after birth the human organism is not only in the outside world, but is interrelating with it in a number of complex ways. It may be said therefore, that the human organism is still developing biologically, while already standing in a relationship to its environment. In other words, the process of becoming human takes place in an interrelationship with an environment. This statement gains significance if one reflects that this environment is both a natural and a human one. That is, the developing human being not only interrelates with a particular natural environment, but with a specific cultural and social order which is mediated to him by the generalised others who have charge of his socialisation.

According to Berger and Luckmann (1967:68) the formation of the self, then, must also be understood in relationship to both the ongoing organic development and the social process in which the natural and the human environment are mediated through the significant others. It goes without saying that the self cannot be adequately understood apart from the particular social context in which it was

shaped. Berger and Luckmann (1967:69) believes that this idea is closely linked to the question of how the social order itself arises. The most general answer to this question is that social order is a human product, or more precisely, an ongoing human production. It is produced by man in the course of his ongoing externalisation.

Social order is not biologically given or derived from any biological data in its empirical manifestations. Social order, needless to add, is also not given in man's natural environment, though particular features of this may be factors in determining certain features of a social order. Social order is not part of the "nature of things" and it cannot be derived from the "laws of nature". Social order exists only as a product of human activity. Both in its genesis (social order is the result of past human activity) and its existence in any instant of time (social order exists only and in so far as human activity continues to produce it) it is a human product.

Berger and Luckmann (1967:70-71) emphasise that the human being must ongoingly externalise itself in activity. They explain further, that the inherent instability of the human organism makes it imperative that man himself provides a stable environment for his conduct. This stability is created by means of institutionalisation. However, institutionalisation is preceded by processes of

habitualisation, that is, any action that is repeated frequently becomes cast into a pattern which can then be reproduced with an economy of effort.

The institutional worlds, then, is experienced as an objective reality. Upon entry into society, these institutions or patterns of behaviour as historical and objective phenomena confront the individual as undeniable facts. The institutions are thus external to him, persistent in their reality, whether he likes it or not. Since institutions exist as external reality, the individual during socialisation cannot understand them by introspecting or mind activity, as Mead (1934) referred to it. He must therefore, go out and learn about them.

It is through an initial process of imitation, which Mead (1934) refers to as the preparatory stage, and later through taking the role of the other (significant others during the play stage) that the child constantly externalises his perceptions of society. This happens as they are mediated to him by his significant others. This process of externalisation does not refer to actions that are controlled by societal standards. To come back to Mead's (1934) explanation we refer here to the "I" – "me" dialectic. Externalisation as it occurs during the play stage of the development of the self is governed predominantly by the activity of the impulsive "I" component. The "me" is still in its early stages of development and does not feature strongly in the individual's externalisation during primary socialisation.

But as the learner goes to school meeting different people the “me” has already developed and it is that same foundation laid by significant others to a child that may create conflict among learners of different cultural groups in a multicultural school. Primary socialisation lay a foundation to an individual through which he becomes a member of society (Berger and Luckmann, 1967:150).

Through the influence of the significant others, the individual internalises specific behaviour patterns and in the course of social activity he impulsively externalises these behaviour patterns that he has been exposed to. Therefore, we acknowledge a fundamental relationship between internalisation and externalisation in a continuing dialectical process during socialisation. As the individual externalises himself, he constructs the world into which he is being externalised. In the process of externalisation, he projects his own meanings into reality, thereby constructing his world (Berger and Luckmann, 1967:122-123).

The researcher will now discuss the third moment, that is objectivation, in an attempt to understand the ongoing dialectical process and effects of socialisation on a learner in a multicultural school.

### 4.6.3 Objectivation

Berger and Luckmann (1967:78) defined objectivation as the process by which the externalised products of human activity attain the character of objectivity. This definition implies that the institutional world is objectivated human activity and so is every single institution. At the moment, it is important to emphasise that the relationship between man, the producer, and the social world, his product, is and remains a dialectical one. That is, man and his social world interact with each other. The product acts back upon the producer.

Externalisation, objectivation and internalisation are moments in a continuing dialectical process. It is already possible to see the fundamental relationship of these three dialectical moments in social reality. Each of them corresponds to an essential characterisation of the social world. Society is a human product. Society is an objective reality. Man is a social product. It may also already be evident that an analysis of the social world that leaves out any one of these three moments will be distortive. One may further add that only with the transmission of the social world to a new generation does the fundamental social dialectic appear in its totality. It is therefore clear that it is with the appearance of a new generation that can one speak of a social world (Berger and Luckmann, 1967:79).

The concept objectivation does not play a dominant role during primary socialisation, merely because the individual has not as yet acquired an objective conception of society. The individual is mainly involved in an emotional relationship with his significant others. Through taking the role of the other, he acts in situations as they do.

But since this study deals with learners who are at a secondary school, objectivation for them plays a dominant role because they have already developed the “me” aspect of self. These learners have already developed attitudes for people around them and they know what to do when they interact with them. Conflict and violence at Forest Haven Secondary School is a reflection that learners have already developed attitudes towards learners and educators of other cultural groups different from theirs.

With reference to Mead’s (1934) scheme, the researcher may say that the child during the play stage is continuously exposed to society, but the objective world only really begins to take on meaning as the “me” concept undergoes development, which is very clear in a multicultural school and schools in general.

It is therefore clear in this discussion that during primary socialisation, which is the first socialisation an individual undergoes in childhood, through which he

becomes a member of society, objectivation does occur as the “me” continues to develop in the course of the “I” – “me” dialectic. Within this context, we may speak of the socialisation process as an ongoing dialectical process composed of internalisation, externalisation and objectivation.

#### **4.6.4 An overview of Berger and Luckmann’s (1967) ideas utilised in the present study**

The preceding discussion of Berger and Luckmann (1967) has shown that socialisation entails a dialectical process involving internalisation, externalisation and objectivation. Of importance for the present study is to look at the importance and the effectiveness of socialisation in developing the self of a child by significant and generalised others. Berger and Luckmann’s (1967) contribution here is especially noteworthy because it presents primary socialisation as a dynamic basis upon which all future socialisation (i.e. secondary socialisation) develops.

In showing the relevance of Berger and Luckmann’s (1967) analysis of the importance of socialisation with regard to the self, the researcher will briefly link their analysis to the present study to show how it relates.

To start, within the analysis of Berger and Luckmann (1967) it is very clear that socialisation always takes place in the context of a specific social structure. On the basis of that, the family make it possible for primary socialisation to take place. That is, in primary socialisation there is no problem of identification of the child with his significant others, however, most secondary socialisation can dispense with this kind of identification and proceed effectively with only the amount of mutual identification that enters into any communication between human beings. Put crudely, it is necessary to love one's mother, but not one's teacher. Socialisation in later life typically begins to take on an affectivity reminiscent of childhood when it seeks radically to transform the subjective reality of the individual. And this is what causes problems for learners and more especially for Black learners who do not identify themselves with the school culture, educators and Indian learners.

It is therefore noteworthy to say that the formal processes of secondary socialisation are determined by its fundamental problems. It always presupposes a preceding process of primary socialisation, that is, that it must deal with an already formed self and an already internalised world." It cannot construct subjective reality. This presents a problem because the already internalised reality has a tendency to persist, that is, what the researcher believes may be the cause of cultural conflict among learners at Forest Haven Secondary School.

In secondary socialisation, the institutional context is usually apprehended. Needless to say, this needs not involve a sophisticated understanding of all the implications of the institutional context. The child does apprehend his school educator as an institutional functionary in a way he never did his parents and he understands the educator's role as representing institutionally specific meanings, such as those of the nation as against the region of the national middle-class world, as against the lower class ambience of his home, of the city as against the countryside. Hence, the social interaction between educators and learners can be formalised. According to Berger and Luckmann (1967:162) "... the educators need not be significant others in any sense of the word". They are institutional functionalists with the formal assignment of transmitting specific knowledge. The roles of secondary socialisation carry a high degree of anonymity, that is, they are readily detached from their individual performers.

Berger and Luckmann (1967:162) further states that it takes severe biographical shocks to disintegrate the massive reality internalised in early childhood; but much rest to destroy the realities internalised late. Beyond this, it is relatively easy to set aside the reality of the secondary internalisation. The child lives willy-nilly in the world as defined by his parents, but he can cheerfully leave the world of arithmetic behind him as soon as he leaves the classroom.

This makes it possible to detach a part of the self and its concomitant reality as relevant only to the role specific situation in question. The individual then establishes distance between his total self and its reality. This important feat is possible only after primary socialisation has taken place. Crudely put, it is easier for the child to hide from his teacher than from his mother.

It is therefore on the basis of this analysis that the researcher believes that learners, as they come to school bring with them their self and attitudes. It is this self and attitudes that may lead to cultural conflict among culturally diverse learners in a multicultural school like Forest Haven Secondary School.

#### **4.7 Summary**

In the present chapter in a form of a theoretical presentation, the researcher has attempted to present the basis upon which the current study is conceived. By that is meant, that the effectiveness of teaching and learning in a multicultural school is dependent on and affected by the development of the self, by learners during the process of socialisation. This study being a sociological study, the researcher has examined the theoretical formulations of Mead (1934) and Berger and Luckmann (1967) concerning social development during childhood.

In the present chapter it has been made very clear that primary socialisation is usually the most important one for an individual, and that the basic structure of all secondary socialisation had to resemble that of primary socialisation.

Berger and Luckmann (1967) make it very clear that through primary socialisation the individual's first world is constructed. When this world is constructed, the child does not internalise the world of his significant others as one of many possible worlds. He internalises it as the world, the only existent and only conceivable world. It is for this reason that the world internalised in primary socialisation is so much more firmly entrenched in consciousness than worlds internalised in secondary socialisation. Berger and Luckmann (1967) has also made a very important point that the already internalised world has a tendency to persist.

Similar to Mead (1934), Berger and Luckmann (1967) assert that socialisation is a dynamic dialectic process involving internalisation, externalisation and objectivation.

It may be concluded from these theoretical contributions that underlying the educational context of multicultural education is a more basic social condition.

This social condition needs to be multiculturalised in order to eliminate cultural conflict in multicultural schools, and also the significant and generalised others should start to play a major role in the development of an objective self learners. That is when learners may be in the position to get along without any problems. In brief, the researcher believes that the problem is with the significant others because primary socialisation forms the foundation of all further socialisation and future life. In a sense, the potential adult is being formed during the development of the self during this stage.

## CHAPTER FIVE

### Analysis and interpretation of data

#### 5.1 Introduction

In the present chapter the researcher attempts to provide an analysis and interpretation of data. The data in the present study have been gathered through questionnaires, unstructured interviews and non-participant observation. These methods have been employed in the present study so that information may be obtained relating to why Black learners do not do well in a multicultural school; why there is conflict among culturally diverse learners; and what role is being played by educators in the classroom to bring about racial integration among learners. The researcher also believes that through these data gathering methods information about the development of self may be obtained and evaluated or analysed in terms of its influence on processes of teaching and learning in a multicultural school. Also important here is the information about parental involvement in the education of their children. The socio-cultural environment will also be analysed to determine its influence in the process of teaching and learning in a multicultural school. If it does, how can this environment help to eliminate conflict that exists in multicultural schools.

It is also believed that information about teaching strategies, methods and resources used by educators will be obtained and analysed as to establish their role regarding the problem.

Information about the composition of both educators and learners in terms of colour and gender will be obtained through questionnaires. Educators' qualifications and experience in dealing with culturally diverse learners will also be obtained through questionnaires and the data will be analysed in this chapter to determine whether the conflict that exists in multicultural schools like Forest Haven Secondary School is not caused by a lack of proper training for educators to deal adequately with culturally diverse learners and under recommendations in the last chapter it will be recommended what needs to be done in order to arrive at a solution to this problem of cultural intolerance.

The literature survey that was undertaken reflects that the above mentioned criteria are the factors that necessarily create the social condition within which education occurs. However, the researcher believes that this social condition which is created for education has problems which are believed to be manifest from the past social condition of segregation and apartheid. Despite the political changes that have taken place in South Africa since 1994, numerous socio-economic challenges remain. With schooling, especially now where we have

multicultural schools, a lot still need to be done in bringing about cultural tolerance among culturally diverse educators, learners and parents. In this chapter the real cause of conflict at Forest Haven Secondary School will be discussed. This will enable the researcher to generalise regarding other multicultural schools.

With that point in mind, it seems logical to proceed with the analysis of data so that they correspond with the assumptions upon which the study has been formulated. This chapter presents the empirical findings based on unstructured interviews, non-participatory observation and questionnaires. The analysis proceeds by providing frequency distribution, percentages and discussion follows after that. With these introductory statements clarified we may now proceed with the analysis and interpretation of data.

## **5.2 The use of interviews**

Before and after the questionnaires were given to the respondents, (educators and learners), the researcher had meetings with the Forest Haven Secondary School principal, educators and learners. In those meetings the researcher gathered a lot of data which is used in this study. Soon after the questionnaires were administered to educators and learners the researcher had interviews with the school principal, educators and learners where unstructured questions were asked.

Most of those questions dealt with issues which were not on the questionnaires. The reason for having such interviews was to gather all the required and relevant data. This activity was believed by the researcher to be very important for the validity and reliability of the findings of this study.

### **5.3 The use of observation**

The observation that was undertaken at the school helped the researcher to discern ongoing behaviour as it occurs, inside and outside the classroom. The use of observation, unlike questionnaires and interviews, provides data based on first-hand experience to the researcher.

In the present study the researcher manages to obtain reliable data about the relationship between culturally diverse learners and educators, effects of socio-economic background of learners on their participation in classroom activities and outside the classroom. The researcher also manages to observe with success the activities, teaching strategies, resources and methods used by educators.

During this process of observation a non-participatory mode of observation was considered to be the most appropriate for this study. Note taking was used as a suitable method to record data that was observed at the school.

All the data collected through unstructured interviews, and non-participatory observation will be analysed simultaneously with data gathered through questionnaires.

#### **5.4 The use of questionnaires**

In the present study the researcher had three different forms of questionnaires. There was a separate one for the principal, educators and learners. The reason for having a separate questionnaire for the principal is that he is the one who is overseeing the functioning of the school, formulating and implementing the school policies and he controls the school budget, where resources come from.

The researcher will discuss very briefly each one of these different questionnaires before analysing data that is contained in these questionnaires.

##### **5.4.1 The principal's questionnaire**

This questionnaire was a little different from the one for educators. This questionnaire was different in a sense that only the principal has records for the school population and its composition in terms of race and the different grades. It

was also believed by the researcher that he is the only one who keeps records for any incident that takes place at the school. It can include a racial or any other incident. The latter part of the questionnaire gave the principal the opportunity to make comments on several related issues, because at the beginning of the questionnaire the researcher had pre-coded or close-ended questions. In the open-ended section the researcher provided sufficient blank spaces to ensure that the principal has sufficient space to write.

This questionnaire was given to the school principal at a meeting with the researcher. The principal was given a brief account of the project during this meeting. The principal was allowed sufficient time (about a week) to complete and return the questionnaire. The questionnaire was collected personally by the researcher from the school. The researcher did not have a problem with the principal's questionnaire, it was returned in time.

#### **5.4.2 Educators' questionnaire**

This questionnaire was different from the principal's one. It was different in a sense that it did not have policy-related questions. However, other questions were the same. Similarities were in areas like teaching strategies and resources utilised

by educators, teaching experience, academic qualifications, class composition, parental involvement and socio-economic environment.

Like the principal's questionnaire, this one had pre-coded or close-ended questions at the beginning. The latter part of the questionnaire had open-ended questions, which gave educators the opportunity to make comments on several school-related issues.

As mentioned in Chapter Three, twenty five questionnaires were given to the educators at their initial meeting with the researcher. Like with the principal, educators were also given a brief account of the project during this meeting. Educators were also allowed sufficient time (about a week) to complete and return the questionnaires.

The questionnaires were collected personally by the researcher. In general, educators were prompt in submitting completed questionnaires. There were, however, two educators who did not manage to return their questionnaires. Therefore, a total of twenty-three questionnaires were collected instead of twenty-five. The researcher believes that the returned questionnaires are sufficient to provide valid and reliable data.

### **5.4.3 Learners' questionnaire**

The rationale behind the learners' questionnaires was to ascertain the classroom activities that learners engage in and also the resources used. The main idea was to elicit data regarding learners' socio-economic environment, parental involvement in their education, teaching strategies and resources used by teachers in class, the relationship between different cultural learners and with educators.

At the beginning of the learners' questionnaire there are pre-coded closed-ended questions similar to the principal and educators' questionnaires. The latter part of the questionnaire also contained open-ended questions, which afforded learners the opportunity to express their opinions on various school related matters.

An initial arrangement was made with the principal and educators with regard to the most convenient day and time for learners to complete questionnaires. Educators were requested by the researcher to try and consider the following aspects when learners are selected to fill in the questionnaire: ability level, sex and race. This is to ensure that the sample of learners is representative of the school population.

It must be mentioned here that the Black learners were not keen to participate in the study because they thought that the researcher was employed by the school or the Government to lure them to go back to their classrooms and do what they are told to do by their educators even if they do not feel happy about it. The researcher had a number of meetings with Black learners, trying to convince them that this questionnaire was for a research degree in Sociology and that the researcher is a student at the University of Durban-Westville. After the explanation they were prepared to be part of the sample. It was felt by the researcher that it will not have negative implications for the findings of the study because it was clear that the problem was real and the researcher observed it. Fortunately they were prepared to talk to the researcher and interviews on an informal basis were held with them.

As mentioned in Chapter Three, a total of fifty questionnaires were given to learners at the school. Through the co-operation of the principal, educators and some learners, the researcher received back forty-eight questionnaires. There were six questionnaire from Black learners. This does not at all devalue the findings of the study since the researcher gathered more data from Black learners through informal interviews with them and observations. The researcher believes that these questionnaires are enough to lead to reliable and valid findings of the present study.

The researcher will now focus on the analysis of data collected through questionnaires, informal interviews and non-participant observation. In doing that the researcher will analyse each set of questionnaires separately, followed by discussion.

### **5.5 Analysis of findings**

To start with, it is necessary to analyse the characteristics of the study population, as this serves as a frame of reference when analysing other key areas. Forest Haven Secondary School has an educator population of 58 and a learner population of 760. A total of 23 educators returned their properly completed questionnaires. The analysis of these questionnaires will be followed by that of the learners' and the principal's

### **5.6 Composition of educators' profile by race**

**Table 1**

<b>Race</b>	<b>Number</b>	<b>Percentage</b>
Black	1	4
Indian	22	96
<b>Total</b>	<b>23</b>	<b>100</b>

The above Table indicates that the majority of respondents in the sample are Indian educators since they constitute 22 (96%). The school has only one Black educator out of its educator population of 58. The researcher believes that this study confirms the view that the previous apartheid government used to serve the interests of a particular racial group. According to a report by Vally and Dalamba (1999:21) on a study by the South African Human Rights Commission racial values and practices of many communities still remain and are reflected in the various schools. This is believed to be still the case at Forest Haven Secondary School. Even though their learner population reflects diversity, there has been very little change in their educator population. This may indicate that the school wants to maintain Indian values.

#### 5.7 Educators' home language

**Table 2**

<b>Race</b>	<b>Language</b>	<b>Number</b>	<b>Percentage</b>
Black	Zulu	1	4
Indian	English	22	96
<b>Total</b>		<b>23</b>	<b>100</b>

The above table shows that the majority of the educators use English as their home language, 22 (96%) off the 23 educators use English and only 1 (4%) educator uses Zulu as a home language.

Home language has a very big impact at school. When learners and educators have differences in their home language, those who share similarities with the school language of instruction achieve better results than the other. Forest Haven Secondary School uses English as the language of instruction. Indian educators have a language advantage over the only Black educator at the school.

quote

### 5.8 Nature of appointment for educators at the school

The study reflects that all educators at the school are permanent members of the staff. The school was said not to be affected by the process of downsizing that has affected many schools in the province.

### 5.9 Educators' teaching experience

**Table 3**

<b>Years</b>	<b>Number</b>	<b>Percentage</b>
0-5	1	4
6-10	10	44
11-15	5	22
16-20	6	26
21-25	1	4
26+	0	0
<b>Total</b>	<b>23</b>	<b>100</b>

This Table shows that Forest Haven Secondary School has educators who are experienced as educators. What remains unknown at the moment is whether they are experienced in dealing with culturally diverse learners, but the researcher believes that this question would be answered in Section 5.13 of the study.

### 5.9.1 Principal's teaching experience

The principal at Forest Haven Secondary School is the one with the most teaching experience. He has indicated that he has been in the field for more than 26 years, but what still has to be determined is whether he is experienced and trained to deal with culturally diverse learners.

### 5.10 Educators' professional qualifications

The findings reflect that all educators at Forest Haven Secondary School are suitably qualified as educators.

**Table 4**

<b>Institution</b>	<b>Number</b>	<b>Percentage</b>
University	21	91
College of Education	2	9
<b>Total</b>	<b>23</b>	<b>100</b>

The Table above reflects that 21 (91%) of the staff obtained their qualifications at a university with 2 (9%) obtaining theirs at a College of Education. In general, Forest Haven Secondary School educators are suitably qualified as educators.

Educators in the sample are all teaching subjects that they have specialised or majored in. All 23 educators have indicated that they are happy with what they are expected to teach.

#### 5.11 Composition of grades by colour

**Table 5**

Grade	Black	Percentage	Indian	Percentage	TOTAL	
					Learners	Percentage
8	73	36	131	64	204	100
9	62	35	116	65	178	100
10	42	28	109	72	151	100
11	33	24	105	74	138	100
12	14	16	75	84	89	100
<b>TOTAL</b>	<b>224</b>	<b>28</b>	<b>536</b>	<b>72</b>	<b>760</b>	<b>100</b>

The above table indicates that over the last few years at Forest Haven Secondary School there has been an increase in the number of Black learners with a decline in the number of Indian learners.

It is important to present this information at this stage Table 5 reflects important changes in the composition of the different grades. These changes have not been complemented by changes in the educator profile as reflected in Table 1. Further, this information should be seen against the information supplied in Table 8: 20 (87%) of the 23 teachers in the study did not attend any in-service education and training regarding teaching in a culturally diverse classroom and the multiculturalisation of the curriculum. This lack of change in these areas is felt by the researcher to be really effective in causing problems for both educators and learners in the classroom. This is because of the fact that educators do not have proper training to prepare them for culturally diverse classrooms.

Educators at the school are currently teaching grades with of predominantly Indian learners, with a growing number of Black learners.

#### 5.12 Composition of educators' profile by gender

**Table 6**

<b>Gender</b>	<b>Number</b>	<b>Percentage</b>
Female	14	58
Male	10	42
<b>Total</b>	<b>24</b>	<b>100</b>

The above Table reflects the total number of educators who were involved in this study, also including the principal. The majority of educators in the sample are female, 14 (58%) with 10 (42%) male.

**5.13 Educators' professional training to deal with culturally diverse classrooms**

**Table 7**

<b>Training</b>	<b>Number</b>	<b>Percentage</b>
Yes	5	22
No	18	78
<b>Total</b>	<b>23</b>	<b>100</b>

The above Table indicates that most Forest Haven Secondary School educators, 18 (78%) are not professionally trained to deal with culturally diverse classrooms. Only 5 (22%) believed they are professionally trained to deal with culturally diverse classrooms. It is, therefore, not surprising to find that at the school there are problems between culturally diverse educators and learners. This is believed to be caused by the lack of professional training for educators to deal with culturally diverse classrooms.

**5.13.1 Attendance of orientation courses/conferences, meetings or workshops regarding culturally diverse classrooms by educators.**

**Table 8**

<b>Attendance</b>	<b>Number</b>	<b>Percentage</b>
Yes	3	13
No	20	87
<b>Total</b>	<b>23</b>	<b>100</b>

Most educators, 20 (87%) in the present study showed that they did not attend any orientation courses, conferences, meetings or workshops which are organised by the Provincial Government and tertiary institutions to help educators by providing them with appropriate skills which are necessary to deal with culturally diverse classrooms. Most tertiary institutions have developed courses, workshops and conduct orientation courses and conferences based on multicultural education. Only 3 (13%) educators from Forest Haven Secondary School have attended these courses and workshops. This lack of training makes it difficult for educators to teach culturally diverse classrooms and it may contribute to conflict that is based on cultural intolerance.

The researcher believes that educators must change with time as they are the agents of change. They must attend these courses to equip themselves to deal with these courses classroom diversity.

#### **5.14            Teaching strategies and methods**

The large numbers of learners per grade is cited by educators as the main reason for using the mass instructional strategy and the lecture method of teaching. Educators are incorporating discussions and questions in their daily class work in order to encourage learner participation in lessons. Individualised instructions via one-to-one discussions between educators and learners are utilised by educators to a limited extent to cater for differences in learner abilities.

The lecture is still the most commonly used teaching method. Although some educators expressed concerns with regard to the method used, most of the educators continue as they have done before. According to Mullen (1995:387-388) educators feel that the syllabus would not be covered if they digress too far into active learning strategies. The major issue for them is that fewer topics can be covered by fully neuristic methods than by instruction. Examination pressures dictate that a wide variety of topics must be taught, and while they wished to develop better critical and analytical skills in their learners, educators also needed

to ensure that the subject content is adequately covered. They feel under pressure to concentrate on examination results, so they are often forced to adopt a more content-centred approach, where learners learn mainly by memorisation rather than by investigation for understanding. The time factor also results in a tendency for educators to provide answers, when the learning process seems to be too slow. The inclination is to hurry and adopt a more didactic approach, letting the learners become a passive rather than an active recipient. This seems to be also true about the position at Forest Haven Secondary School.

The incorporation of discussions, recitations and the frequent use of questions are making lessons more interactive. These methods are seldom used at the school. Video presentation is very seldom if ever used. It has been observed that very little appropriate differentiation of instruction for academically and culturally diverse learners occurs in classrooms. The only method of individualised instruction encountered by the researcher is the one-to-one discussion between educators and learners. In most cases this one-to-one discussion exists between educators and Indian learners but not Black learners. This usually occurs during class time when other learners are engaged in written work, at the end of lessons, or sometimes during breaks and educators' "free" time.

This lack of differentiation in the classroom may be due to many factors, such as, a general lack of presence and in-service preparation in teaching academically and culturally diverse learners; teach-to-the-test mandates that cause educators to drag all learners through the same content; over dependence on text driven curricula; and discouraging learner-educator ratios.

The teaching strategies and methods that are utilised by educators at Forest Haven Secondary School are found not to be completely appropriate in catering for the diverse learner population found at the school. It is therefore clear that no changes have been made in the use of teaching strategies and methods used by educators. It is therefore not surprising to see Black learners not coping with their daily class work. The teaching strategies and methods and English language are some of the causes for this problem facing Black learners. The researcher believes that through proper use of teaching strategies and methods Black learners can be in the position to cope with their class work.

#### **5.14.1        Teaching resources**

The appropriate use and availability of resources appear to be the most important factor in determining the success of the teaching and learning process. In some cases, educators did not specify as to why do they choose the resources that they

have chosen. All educators claim that the resources that they utilise are effective and appropriate. However, the most commonly used resources are the chalkboard, textbooks and worksheets. The researcher believes that educators at Forest Haven Secondary School still need to try to use different resources, especially television and computers. The researcher has observed that learners like and enjoy resources which they can operate themselves and discover new information on their own.

Educators themselves accept that the resources that they use do not cater for the diverse learner population that exists at Forest Haven Secondary School. But the reason why they use them is because they are available and they are easy to use.

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They also believe that with the resources that they use they are able to finish the school syllabus. The researcher would like to suggest that more resources, especially those that provide visual stimulation, must be used in order to stimulate the lesson and achieve an active learner participation in class. Educational tours should also be used for different purposes in schools, and more especially multicultural schools. Black learners are believed to be coming from backward communities where they are not exposed to modern technology. Educational tours will help them to know a number of things, which they might use in class when doing their schoolwork. All Forest Haven Secondary School educators take their learners on educational tours but most Black learners do not go. They always say they do not have money.

School funding

The researcher believes that parental involvement is so important when it comes to issues like the one mentioned above. The principal revealed that learners are taken on educational tours, like visiting factories, and on leadership courses. The study also reveals that outside people are invited to address learners on topics of interest like multicultural education, career opportunities, Aids and other issues relevant to education.

#### **5.15 Educators' relationship with both Black and Indian learners**

In general the study reveals that educators have a very good relationship with Indian learners. Educators believe that Black learners do not seem to know why they are at school, they do not want to do their work and even to listen in class and outside the classroom. This was said by one educator at the school who was very concerned that the school is currently losing many learners because of Black learners who trouble Indian learners at school.

Educators revealed that Indian learners do also misbehave but because of their parental involvement in the school it is easy to deal with them, unlike Black learners whose parents do not want to involve themselves with the school at all. The researcher believes that parental involvement can help to eliminate the problems that exist in multicultural schools, but for parents not to be involved in

the school activities, it means that they also have problems. According to Vally and Dalamba (1999:73) inhibiting factors that prevent Black parent participation are such as the lack of transport, the holding of parent meetings on days and at times which are not suitable, the language used at these meetings, and the general atmosphere of the meetings.

The researcher, therefore, believes that affirmative action policies should be considered regarding the appointment of educators and also the school must provide adult education to parents so that they will realise the importance of education. It is believed by the researcher that if that is done, there would be an increase in both Black parents' and Black learners' involvement and co-operation at school.

Educators, further, cited that race and language are their main problems at the school. They said that the school has culturally diverse learners and not all of them are catered for within the school. Black learners have their own culture, which is different from the Indian culture, which unfortunately is accommodated by the school. It is accepted as the school culture. The researcher believes that for a multicultural school not to have cultural conflict, it has to adopt a language policy that reflects and accommodates every learner. The school culture must also

reflect the diversity that exists at the school. If that is the case, then problems may be eliminated.

#### **5.15.1 Educators' perceptions of learner interaction in and outside the classroom**

Educators at Forest Haven Secondary School agreed that Black and Indian learners do not mix with each other. One educator wrote that: "Indians complain that African boys are pick-pocketing them."

This statement reflects that Indian and Black learners have been socialised differently. This is also why Indian educators do not experience huge problems with Indian learners. It is because of the fact that they all share the same cultural values and norms and Indian educators were trained to teach in Indian schools and not in Black schools under the old regime.

Indian learners identify with Indian educators and Black learners also identify with Black educators. The researcher believes that this is as a result of the previous social arrangement that we had in South Africa. According to Berger and Luckmann (1967:154) learners from early childhood do not have a problem of identification. Thus is because they do not have a choice of significant others.

Society presents them with a predefined set of significant others, whom they must accept as such with no possibility of opting for another arrangement. One must make do with the parents that fate has regaled one with. This unfair disadvantage inherent in the situation of being a child has the obvious consequence that, although the child is not simply passive in the process of his socialisation it is the adults who set the rules of the game. The child can play the game with enthusiasm or with sullen resistance. But alas, there is no other game around. This has an important corollary. Since the child has no choice in the selection of his significant others, his identification with them is quasi automatic. It is for this same reason that Indian and Black learners identify with educators who belong to their cultural group. These people share the same cultural experiences.

Therefore for a multicultural school to really achieve integration, parents, educators and the Government through the Department of Education must work together as a unit and try to forget what constituted the past and only focus on what needs to be done now in order to achieve cultural tolerance among culturally diverse people in South Africa.

To have these separate race groups at school reflect what has happened in our society. Different racial groups in South Africa have been taught to know that they are different and must accept their differences as natural. The researcher

believes that the previous social arrangement did not pose a serious problem because both Indian and Black educators were trained only to serve in their communities, to serve learners with whom they share the same cultural experiences. The whole issue of accepting cultural differences as natural was internalised as not a problem. This previous social arrangement of group areas was externalised and objectivated as natural and inevitable. The researcher do not blame Indian and Black educators and even parents for this social problem but blame the previous government. In order to face the challenges that came as a result of political and social change that took place after 1994, the researcher believes that learners, regardless of their cultural orientation, must be resocialised in order to be in the position to interact with learners from other cultural groups. Educators also need to be resocialised through the introduction of in-service and pre-service courses which will equip educators to deal with culturally diverse learners.

Having different residential areas, and departments of education really facilitated the introduction of cultural intolerance among culturally diverse people of South Africa. If South Africans are serious about racial integration we need to transform our school curriculum and make it a point that we cater for multiculturalism.

Language problems also play a major role in dividing people. Learners at Forest Haven Secondary School are said not to be united because Black learners speak Zulu to their friends. Even if educators ask questions in class, Black learners speak to each other in Zulu, then they all know the answer because they tell each the answer in Zulu. Educators say that Black learners do not show any interest in school except when they are about to write examinations. The researcher believes that Black learners' behaviour is a reflection of their parents' previous experience under apartheid education. Educators believe that the solution to this problem of having Black learners speaking Zulu in class is for the school to adopt a language policy that accommodates all learners, but the researcher believes that English must be used as a language of instruction since it is a business language.

#### **5.16 Profile of the school governing body's members by colour**

According to Vally and Dalamba (1999:26) at many of the schools that work from the premise of assimilation, only the learner composition has changed. In most cases staff and School Governing Body (SGD) profiles remain unchanged. In this study the SGD of Forest Haven Secondary School has 15 members. All these members are Indians. The principal revealed that the reason for not having Black SGD members is that Black parents do not attend parent-school meetings. The researcher believes that even if some of them were Black SGD members, they

were not going to have any say because the school culture only accommodates Indian values. The language of and atmosphere under which these meetings are conducted has an impact on the participation of Black parents. The researcher believes that the SGD must reflect the diverse learner population that exists at the school.

#### **5.17 Profile of racial incidents at the school**

The principal revealed that there are racial incidents at the school. Most of the cases reported involved incidents between learners, a significant minority between educators and learners, and only a handful between educators.

Racial incidents were typically described as derogatory and racial name-calling and various forms of racial harassment, often resulting in physical altercations. In one instance a racially inspired murder was committed. It must be borne in mind that these are manifestations of overt and direct racism, expressions of a self-conscious and volitional practice.

The researcher believes that these racial incidents are as a result of a lack of cultural tolerance. Only if learners can be socialised from childhood to tolerate other people's cultures we would be in the position to eliminate racism and start to

celebrate our diverse cultural differences. The process of resocialisation is necessary in addressing this problem. Learners must be resocialised in order to create in their consciousness a culture of tolerance for differences.

#### **5.18 A programme to eliminate racism**

The principal revealed that the school has a programme to eliminate racism. The principal seemed not to be clear about the implementation of the programme to eliminate racism. This programme was said to be implemented and transmitted to learners only through “right living” lessons which includes topics such as cultural tolerance.

According to Vally and Dalamba (1999:4) a study of present day racial integration in schools has first to acknowledge racism as a structural feature of society and to understand it in its historical context. The research supports the view that racial inequality in schools is not merely an aberration nor an excrescence but is structurally linked to wider social, relations and the economic political and social fabric of society. It is on the basis of that that the researcher believes that the implementation of this programme at Forest Haven Secondary School will not be very successful if it is transmitted to learners only. The researcher believes that educators, parents and the SGB must be involved in the

process of the implementation of this programme to eliminate racism at the school.

Another reason which makes the researcher believe that the Forest Haven Secondary School principal does not understand very well the meaning of racial integration is that for him to have Indian and Black learners in one classroom means having racial integration. The researcher believes that the perception of racial integration held by the principal is very superficial. The researcher believes that it is the “quality” of the contact between Black and Indian learners that is important. The superficiality of relationships established by different groups in the school is apparent by the following learner’s comment: “We mix only in the classes. But outside it is a zebra crossing – only Black and White.”

The researcher strongly believes that integration is understood to mean fundamental changes, not only in the personal attitudes of learners and educators but also in the institutional arrangements, policies and ethos of the school. Only then cultural intolerance and violence that is taking place in multicultural schools will come to an end.

### **5.19 Classroom performance of Black learners in a former Indian school**

The principal, as did the educators, stated that Black learners are not able to cope as well with class work as Indian learners. The main reason given for the poor performance of many Black learners is their lack of competence in the use of the English language. Another reason given by the principal is that Black learners come from schools in the townships which are said to be providing education of low quality as a result of Bantu Education which was implemented in 1953 (Christie, 1991:56).

Vally and Dalamba (1999:9) state that through the legislative provisions contained in the Bantu Education Act of 1953 the extension of University Education Act of 1959, The Coloured Persons Act of 1963, the Indian Education Act of 1995 and the National Education Act of 1967, education for Black people was linked explicitly to the goals of political, economic and social domination of all Black people. Predating apartheid from the first school for slaves in 1658 and through the colonial period, education was designed to fit Black people into subordinate positions in the racially-structured division of labour and aimed to reproduce this structure.

Efforts to reform the system failed. First the de Lange Commission of Inquiry which reported in 1981 was subjected to attack. In 1986 the then Minister of National Education, FW de Klerk, announced a ten year plan to finance the upgrading of Black education. In 1989 he admitted that the plan had failed: According to him sluggish economy was unable to realise the funds necessary to keep pace with rising numbers. Thus, enrolments at primary and especially secondary levels were increasing sharply at the same time as resources were being squeezed (Valley and Dalamba, 1999:9).

The 1980s saw the growth in South Africa, as elsewhere, of private provision in education as state schools were either unable or unwilling to admit Black children. The majority of Black children who failed their matriculation examinations could not be reabsorbed into the system. Age restrictions on entry to secondary schools had been imposed in the early 1980s. As a result, private schools began opening their doors to increasing numbers of Black children, but prohibitive fees meant that they were restricted to children whose parents could afford the fees.

According to Vally and Dalamba (1999:9) the pressure to open all schools to other racial groups increased in all provinces. According to them, in 1990 White and other racial group schools were permitted to admit Black learners under limited conditions which included a provision that the schools remain 51 per cent

in maintaining its original learner population and that the ethos and character of the school was to be maintained.

According to Vally (1989), in Black schools, apartheid education meant minimal levels of resources, inadequately trained and few staff, poor quality learning materials, shortage of classrooms, the absence of laboratories and libraries. Beside these tangible deprivations schools also inculcated unquestioning conformity rote learning, autocratic teaching and authoritarian management styles, syllabi replete with racism and sexism, and antiquated forms of assessment and evaluations.

In view of what is discussed above, it therefore explains why Black learners do not perform as well in a multicultural or multiracial classroom as with regard to Indians, The school was originally meant for them and it still holds their cultural ethos intact. They do not have any problem to excel in their class work. They also have a language advantage over Black learners and they are also taught by educators who by a large degree share the same cultural values with them. The development of the self in this case for Indian educators and Indian learners is based on similar values that has been transmitted to them by their significant others.

This point is qualified by Berger and Luckmann (1967:195) When they say that identity is a phenomenon that emerges from the dialectic between individual and society. Culture, which is transmitted by significant others to children, creates a sense of self identity, it is for that reason that Black learners do not perform well in classroom activities. The school does not accommodate and reflect in any way the Black learners cultural values.

Furthermore, Black learners' poor performance is as a result of inadequate training for educators to be able to handle culturally diverse classrooms. The principal, as did the majority of educators, stated that they were not trained to teach culturally diverse learners. They were only trained to teach their own racial group, as was the case with other racial groups here in South Africa. This was in line with the Group Areas Act, ex-homeland and different Departments of Education for different racial groups.

In overcoming this social problem, the principal believes that in-service training and refresher courses can really help them, especially those that have to do with racial and cultural diversity and integration.

The principal also suggested that parental involvement of both Black and Indian learners can really help in bringing about stability in the school. The lack of

parental involvement has negative implications for the functioning of the school because learners tend to respect their parents more than their educators. If learners are caught doing something wrong at the school it will be very easy to deal with them in front of their parents. Black learners at Forest Haven Secondary School have a tendency of calling their Indian educators racist if they punish or discipline them for unacceptable behaviour. It is therefore important that the school environment is made to be conducive for both racial groups to interact. Problems like late comers, non-payment of school fees, non-attendance of classes and violence in general, can be eliminated because parents as a unit will take decision against these things and make it a point that all learners adhere. Those learners who will not adhere to the school rules implemented by school management and parents can be suspended or even expelled from the school. No one would be in a position to blame other people and call them racist, as is the case currently at Forest Haven Secondary School.

## **5.20 Characteristics of learners at Forest Haven Secondary School**

As stated before, Forest Haven Secondary School has a culturally diverse learner population of 760. According to Table 5, Black learners total 224 (28%) and Indian learners 536 (72%)

**5.20.1      Composition of learner sample by colour**

**Table 8**

<b>Race</b>	<b>Number</b>	<b>Percentage</b>
Black	6	13
Indian	42	87
<b>Total</b>	<b>48</b>	<b>100</b>

The above Table reflects that desegregation is taking place at Forest Haven Secondary School because their learner population reflects diversity. In the present study the researcher has a learner sample of 48. This sample is made up of 42 (87%) Indian learners and 6 (13%) Black learners.

Through the above Table this study confirms the views of all the analysts who have examined integration over the past few years that while desegregation allows for the presence of learners from diverse socio-cultural backgrounds at the same schools they primarily accommodate the values, needs and aspirations of learners for the racial group for which the school was originally established by the previous apartheid government. If Black learners are simply expected to assimilate the prevailing ethos of the school which only accommodates and reflects Indian values and practices problems may be expected.

### 5.20.2 Learners' home language

Since the study involves only two racial groups (Indians and Blacks) at the school, there are therefore two home languages that are involved here. Black learners speak Zulu and Indian learners speak English as their home language.

The researcher believes that since only English is used as a language of instruction at Forest Haven Secondary School it becomes a problem for Black learners to cope and understand. This point therefore confirms what was said by the principal and educators of Forest Haven Secondary School that Black learners in general do not perform well. Their performance was said to be generally low because of their inability to understand and communicate effectively in English.

Vally and Dalamba (1999:43) state that the recent demographic changes in the learner population at schools, the admission of learners who are speakers of an African language (Zulu), and the lack of a corresponding change in the educators' profile, have resulted in a mismatch of language knowledge between educators and learners. Like Forest Haven Secondary School, most schools are slow in making the required changes to their language policies and learners are failing to cope. The onus is placed on learners rather than on the school as a whole to adapt.

The researcher believes that Section 2.9(2) of the Bill of Rights in the constitution is correct to state that everyone has the right to receive education in the official language or languages of their choice at public educational institutions where that situation is reasonably practicable. In order to ensure access to and implementation of this right, the state must consider all reasonable educational alternatives, including single medium institutions, taking into account equity practicability and the need to redress the results of past racially discriminatory laws and practices.

This clause of the constitution is regarded as an “ideal” situation because in “real” terms it is very premature to implement it effectively. If it is implemented it must be a process because it is true to say that South Africa enjoys significant language diversity and a high degree of multilingualism. In the education context, specifically, and in South African society, generally, language issues have been and continue to be intimately linked to questions of power and the pursuit of human rights. The researcher believes that South Africa’s rich linguistic heritage could be used as a classroom resource for cognitive development and as a way to enhance the human potential of learners and of South Africans in general. Yet, as this study shows, it is used more often than not for divisive and segregationist purposes. Black learners who do not conform to or cope with the dominant

English language are seen to have a language deficiency and diversity is seen as a language “problem”.

According to Alexander (as quoted by Vally and Dalamba, 1999:15) racial prejudice and racism are without any doubt reinforced and maintained by language barriers (as well as by group areas, separate schools and separate amenities). If we want to fight against racial conflict and racism then we have, amongst other things, to break down the language barriers. How to do this so as to bring about maximum unity among our people is the meaning of a democratic solution to the language question in South Africa.

The introduction of an African language in primary and secondary schools are also believed by the researcher to be very important. It was observed that at Forest Haven Secondary School, Zulu was not offered at all. This shows, that the school has adopted an assimilationist approach whereby the school does not want to change with time. This lack of preparedness to change is believed to be the real cause for the poor performance of Black learners at school.

### 5.20.3 Gender profile of learners

**Table 9**

<b>Gender</b>	<b>Number</b>	<b>Percentage</b>
Male	18	38
Female	30	62
<b>Total</b>	<b>48</b>	<b>100</b>

The above Table depicts that the sample of learners used in the present study had 18 (38%) male learners and 30 (62%) female learners. It was observed that female learners were much more at ease to be part of the present study as compared to male learners. This may be as a result of patriarchy which meant that male domination exists in our society. The male learners reflected their patriarchal powers by requiring proper explanations about the present study before they could fill in the questionnaires. The researcher realised that it is true what was said by Mead (1934) and Berger and Luckman (1967) about the importance of socialisation.

#### 5.20.4 Age profile of learners

Table 10

Age	Number	Percentage
10-12	0	0
13-15	16	33
16-18	31	65
19+	1	2
<b>Total</b>	<b>48</b>	<b>100</b>

The above Table reflects that the majority of learners in the present study are between 16-18 years of age. There is only one learner who is above 19 years and the researcher feels that older learners are no longer supposed to be at school because of their age. Such learners might be the cause of problems at school. They might know many things that can lead to problems for other learners. Learners who are above 19 years of age, the researcher believes, must be advised to go to finishing schools, they must not be mixed with young learners because they might influence them to do unacceptable things within the school.

#### 5.20.5 Home profile of learners

Table 11

Value	Number	Percentage
Rural	0	0
Township	4	8
Informal Settlement	2	4
Urban	42	88
<b>Total</b>	<b>48</b>	<b>100</b>

The above Table reflects that out of the 48 learners who are involved in the present study, 42 (88%) stay in an urban area whilst 4 (8%) stay in a township area and 2 (4%) stay in an informal settlement. This corresponds with the information given by the principal when he said that the main cause of the problems at Forest Haven Secondary School is admitting learners who are from townships and informal settlements around the school. The researcher believes that these learners who come from townships and informal settlements are the ones who have a problem to cope with their class work in a former Indian school. This is because of the fact that township schools, as a result of the previous apartheid government do not offer quality education. Those schools still suffer a lack of resources, have unqualified educators and are still suffering from the

effects of Bantu education. It is therefore important that learners who come from such schools be given additional lessons.

But what has become a problem is that these learners are the ones who do not want to cooperate. This is believed to be as a result of schools who are not willing to change their ethos in order to really accommodate the learner diversity that exists in schools. Educators should be trained to deal with a diverse learner population. They must not create the impression that a person who comes from a township or an informal settlement is worse off and less intelligent. It will demoralise learners who come from those places and they might lose interest to participate in classroom activities.

According to Thomas (as quoted by Hobbs and Blank, 1978:13) "... if men define situations as real, they are real in their consequence." Thomas' definition of the situation is very relevant here because if educators create an impression that learners who come from townships or an informal settlement as wrote of and less intelligent, those learners would act according to this definition of the situation at the school. This will result in a self-fulfilling prophecy, which is the tendency of people to respond and act on the basis of stereotypes, a predisposition which can lead to validation of false definitions.

## 5.20.6

**Characteristics of the learners' parents at Forest Haven****Secondary School****Table 12**

<b>Age</b>	<b>Number</b>	<b>Percentage</b>
<b><u>Father</u></b>		
Under 30	0	0
31-40	14	29
41-50	28	58
51-60	5	11
61+	1	2
<b><u>Mother</u></b>		
Under 30	1	2
31-40	26	54
41-50	20	42
51-60	1	2
61+	0	0
<b><u>Number of children</u></b>		
1	6	10
2	10	13
3	20	15
4	7	20
5+	5	42
<b><u>Staying whilst learning</u></b>		
Alone	0	0
Parents	45	94
Relatives	3	6
Other	0	0

<b>Occupational position</b>	<b>Number</b>	<b>Percentage</b>
<b><u>Father</u></b>		
Not working	9	19
Unskilled labour	3	6
Semiskilled labour	7	15
Skilled labour	15	31
Professional	14	29
<b><u>Mother</u></b>		
Not working	29	60
Unskilled labour	2	4
Semiskilled labour	3	6
Skilled labour	11	24
Professional	3	6
<b><u>Type of family</u></b>		
Nuclear	41	85
Extended	7	15
<b><u>Size of house</u></b>		
3-roomed	24	50
4- roomed	9	19
5- roomed	7	14
6- roomed	6	13
Other	2	4
<b><u>Payment of learners' school fees</u></b>		
Mother	16	33
Father	21	44
Both	10	21
Other	1	2

These characteristics of Forest Haven Secondary School learners' parents as presented in Table 12 provide an indication of the type of family environment from which they come. Home environment is very important for successful learning to take place. The majority of the learners, 28 (58%) have their fathers age between 41-50, and 26 (54%) learners have their mothers aged between 31-

40. This reflects that these parents are mature and relatively young, with 5 (11%) of the fathers between 51-60 and only 1 (2%) above the age of 61. On the whole the mothers are of a younger age with 20 (42%) between 41-50 and only 1 (2%) between 51-60. No mother is older than 61.

Regarding the physical condition of the home environment, it is observed that exactly half of the learners, 24 (50%) live in 3-roomed houses with 2 (4%) who under "other" indicated that they live in a one-roomed house. A total of 32 (77%) of the learners have three or more brothers and sisters. It may be stated that the living conditions appear to be rather congested with a limited amount of space being available to the individuals. On the basis of that it is very important for learners to do their school work at school and more especially those 3 (6%) learners who are staying with relatives. It is believed to be very difficult to stay with relatives.

In the present study a total of 9 (19%) of the fathers who are not working and the majority, 29 (60%) of the mothers are not working. This is found to be a general amongst Blacks situation and it is believed to be as a result of patriarchy, which enforced male domination and the exclusion of women from being given educational opportunities. The researcher believes that this general social

arrangement will not last much longer because of social changes that are taking place in our society.

Given the high level of unemployment mentioned above, it must be difficult for parents to afford school fees. In almost all cases 47 (98%) parents are paying school fees.

#### **5.20.7 Parental involvement in learners' education**

The study reflects that 18 (38%) of the parents have a tendency to come to the school and speak to educators and 24 (50%) come to school to visit whilst only 4 (8%) parents participate in voluntary assistance in the school. There were 2 (4%) parents who did not respond. The researcher then assumed that these missing cases were as a result of a lack of contact between learners, parents and educators. With regard to those parents who have contact with the school it was important to determine how often do they have this contact with the educators.

As mentioned above, 18 (38%) parents come to school to speak to educators. It was found that 17(94%) of these parents speak to educators once a term and 1 (6%) parent meeting the educators once a year. This contact is believed to be a very poor. If parents are determined to overcome the conflict that exists at Forest

Haven Secondary School, they would need to have regular contact with educators. It is also disappointing to see that only 18 (38%) parents out of 48 speak to the educators. The researcher believes that parents must play a significant role in the education of their children. They must have regular contact like once a week.

It was revealed that 24 (50%) parents visit the school to fetch their children but not to speak to educators. It was stated that 20 (83%) of the above number of parents visit the school once a week and 4 (17%) visit the school more than once a week, but these parents do not care to speak to the educators to ask about the performance of their children. The researcher feels that educators at Forest Haven Secondary School have no support from the majority, 30 (63%) parents. Parents were said to be the first ones to complain when things do not go according to their expectations at school. However, they do not care to help by being involved in the education of their children.

As stated above only 4 (8%) parents participate in voluntary assistance. It was revealed that 3 (75%) of the 4 parents who participate in voluntary assistance at school are doing that once a semester and only 1 (25%) is participating in voluntary assistance at the school once a month. The majority of parents are not participating in any voluntary work for the school. It is therefore clear that there is a lack of parental involvement at Forest Haven Secondary School because the

majority of parents do not care enough to have regular contact with educators. This information corresponds with the principals' concern about the poor attendance at school meetings by parents, but more especially Black parents. Black parents are said not to be attending school meetings at all. The researcher believes that for the problems that exist at Forest Haven Secondary School to be resolved, there must be regular contact and cooperation among educators, Indian parents and Black parents.

#### **5.21 Relationship between learners**

The study reveals that 44 (92%) learners chose Indians in response to the question: "who are your best friends at school?" This is something believed by the researcher to do with socialisation. During primary socialisation children are socialised into their cultural norms and values by their significant others (parents) with whom they do not have a problem of identity (Berger and Luckmann, 1967:184). Although educators are considered to be generalised others to learners, they sometimes, to a certain extent touch learners' lives, and on the basis of that they become significant others. However, it must be noted that parents are the most influential in the development of the self of the child. With regard to learners of different racial groups there may be a problem of identification because they have different cultural norms and values. It is therefore not

surprising to see the majority of Indian learners in the present study have Indians as their friends.

With regard to the Black learners who chose Indian learners as their friends it has been revealed that they chose them because they help them with their school work and they buy them food during breaks. It may therefore show that this relationship that they have is based on dependency. It may not be a natural friendship.

In general, the researcher observed that at Forest Haven Secondary School it is as if there are two schools on one site. In and outside the classroom one could see that learners are not integrated. One Indian learner made this comment: "No, we don't really mix. I feel that if learners from other races want to come to our school, then they must adjust to the culture and norms of the school." This comment really shows that learners do not get along well. They have differences in terms of culture and they do not have a proper social condition where they can be in a position to share their cultural differences.

Black learners revealed that they do not adhere to the school rules because they do not feel part of the school. The value system of the school is said to be totally different from their home values. With regard to Indian learners, their home value

system is similar to the one of the school. Therefore, Indian learners' social experiences at school are said not to be different so that they become discontinued with the home environment, as they do for Black learners.

As mentioned in Chapter Two of the present study, education should start "where people are" because unless people feel good about their cultural background, they can hardly relate positively to people of different cultural groups. This seems to be the case at Forest Haven Secondary School. The researcher, therefore, believes that parental involvement, changing of the school culture, transformation of the curriculum (open and hidden curriculum) and the transformation of educator training is necessary for overcoming the racial violence that exist at South African multicultural schools.

#### **5.21.1 Relations between learners and educators**

The study reveals that Indian learners have a good relationship with educators in general. Black learners on the other hand have a very negative relationship with both Indian learners and Indian educators. The main reason which is given for this behaviour is because of cultural differences. Language is said to be another major problem especially for Black learners who only use Zulu as their home language and at school English is used as the medium of instruction.

Although most Black learners referred to racial incidents amongst the learners themselves, a few learners referred to Indian educators as being authoritarian, unprofessional, insensitive and racist. As shown in the previous sections, Indian educators generally do not approve of Black learners' behaviour. The researcher on the basis of that believes that educators' training should be multiculturalised in order to promote anti-racist education. Black learners reported some instances where educators were insulting and using abusive, unacceptable and highly demotivating and derogatory language. Black learners talk of enduring this abuse for fear of victimisation by educators and the complicity of the school principal.

Examples include:

“Not all educators respect us, because most, like Mr (X) tell the Blacks that they are failures and always will be because they are Black and they must go home and have babies.”

“Some educators insult us by calling us names especially we Black learners. They say we are Black and so are our brains/minds.”

”Sometimes educators discipline learners because of their race. They say: ‘you Black kids from townships you do not do your homework because you are busy fighting with each other at night whilst Indian learners are doing their work’.”

These comments made by learners really reveal that educators also contribute a the violence that takes place at multicultural schools because they tend to treat learners unequally. To overcome this, the researcher believes that in-service training (specifically that which has to do with diversity and integration) will really help educators to prepare them for culturally diverse learners.

#### **5.22 Classroom activities learners like to engage in**

The study reveals that learners prefers a more active involvement in lessons. They emphasise that educators should make greater use of group work, discussions, debates plays, dramatisation, games, projects, role-playing, peer tutoring and practical work. Some learners suggested that educators should use more individualised methods of instruction. Out of 48 learners only 3 (13%) said they like to sit and listen to educators and to talk to friends in class.

The researcher also observed that most Black learners like to sit and do nothing whilst Indian learners do their class work. This is believed to be as a result of a

lack of understanding of what they are expected to do. It was also observed that there is little to indicate that a culture of learning among Black learners exists. The old saying “pass one pass all” was still ruling their minds. This was believed to be caused by, among other reasons, the lack of parental cooperation or involvement. Black learners feel they are not accepted at the school, and that the school culture is being biased towards Indian learners and that the language of instruction being English only is a problem.

It is therefore believed that if all the above mentioned issues can be changed to accommodate learners of different racial groups, and if educators can change their teaching strategies and methods by involving learners in their lessons (which is part of curriculum 2005 and OBE) then racial violence at Forest Haven Secondary School will be eliminated. In general, some lessons observed showed different types of activities. There is, however, room for improvement.

Learner engagement, common words used by learners in describing desirable class- room activities, include: interesting, exciting, fun, enjoyable, stimulating and amusing.

### 5.23 Resources that learners prefer

Learners advocate a greater use of resources. The most common resources that learners like are television, video cassettes and video recorder, video overhead projector, pictures and posters, charts, audio cassettes and tape recorders films, excursions, models, computers, photographs, realia (cheques, bank statement, rock samples), worksheets and handouts. Some learners also suggested that educators should invite outside persons to deliver talks more often.

This information reveals that learners are only interested in lessons that are more practical than to be passive recipients of what educators tell them. Learners, especially Indian learners, believe in self-discovery, experience, debate and group work. It was observed that Black learners prefer to be taught everything by educators. This tendency is believed to be contributing to the problem, because Black learners tend to reject what they are told by Indian educators because they do not identify with them. Another problem that they face is a language related one. They cannot debate because they feel not confident to use English.

It is therefore important that learners are taught to accept each other regardless of race and cultural background. Also, educators' training must be such that it equips them with skills to deal with culturally diverse learners. Educators should

use resources that cater for culturally diverse learners. They can only be in a position to do so once they have been provided with the necessary training for that.

#### **5.24 Summary**

The present chapter contains an analysis and interpretation of data. Data collected by means of non-participant observation, unstructured interviews and questionnaires are presented by providing frequency, distribution and percentages in the form of tables.

In the next and final chapter, a general summary, conclusion and recommendations will be given.

## CHAPTER SIX

### Summary, conclusions and recommendations

#### 6.1 Introduction

In this final chapter the researcher provides an overview of the present study, presents the conclusions that were drawn and also suggests recommendations in an attempt to solve those problematic aspects that appear to affect the social condition of education at Forest Haven Secondary School. It is hoped that both the findings and the recommendations made would result in some improvement in the quality of teaching and learning at Forest Haven Secondary School. In general, it is believed that the quality of interaction for culturally diverse learners and educators will improve.

#### 6.2 Overall summary of background chapters

The present study has attempted to analyse the influence of the social and cultural environment on educators and learners during the process of teaching and learning in a multicultural school. To this end the study has concentrated on the process of development of the self during socialisation and its effect on the quality of social

interaction. The relationship between home experiences and the school has also been observed. Since Forest Haven Secondary School is a former Indian school (ex-House of Delegates) it still has to change its school culture in order to accommodate the culturally diverse learners that the school currently has.

Furthermore, Chapter Two has illustrated the researcher's approach to multicultural education. The effectiveness and shortcomings of this kind of education has been discussed in order to ensure a meaningful implementation of it in culturally diverse schools. In addressing the issue of multicultural education as constituting a social condition which is faced with racial conflict because of cultural intolerance, it was necessary to provide some theoretical orientation against which the social components may be interpreted.

Chapter Three maps out the methodological orientation that has governed the present study. The researcher clarifies the various procedures and techniques that were utilised in the gathering and presentation of data. The main methods of data gathering include non-participant observation, a survey of literature, interviews and questionnaires.

In Chapter Four the researcher provides a theoretical perspective, where the social condition of education is defined in terms of socialisation, as espoused by Mead (1934) and Berger and Luckmann (1967). This discussion provides a framework against which the development of the self, through primary socialisation, plays a major role in influencing the child during secondary socialisation. For instance, during the process of learning at school what the child has been socialised into during his formative years has a tendency to persist. The three “moments” of the societal process have also been discussed to show that socialisation is an ongoing process.

The analysis and interpretation of data is presented in Chapter Five. Cultural intolerance has been interpreted as being one of the courses for racial conflict at Forest Haven Secondary School. It had been realised that the lack of parental involvement, lack of preparedness to change the school culture and staff profile, lack of training for educators to be prepared to teach culturally diverse learners and the inability of the school to transform the curriculum and introduce Zulu as a school subject, has resulted to racial conflict at Forest Haven Secondary School.

## **6.1 Conclusions**

With regard to the present study there were quite a few conclusions that were drawn from the findings made out of data that was collected at Forest Haven Secondary School. Conclusions that were drawn are based on the following aspects, viz: the socio-cultural environment, parental involvement, educators' training, teaching strategies and methods, teaching resources and multicultural issues.

### **6.3.1 Socio-cultural environment**

The following conclusions are derived from the analysis of data pertaining to this aspect:

- It is concluded that secondary socialisation always presupposes a preceding process of primary socialisation, that is, it deals with an already formed and internalised self.
- The cultural environment provided by the home, especially for Black learners, and Forest Haven Secondary School differ from each other. This results in cultural conflict.

- Since Forest Haven Secondary School's cultural ethos mostly accommodates Indian learners and not Black learners, cultural conflict results.
- English as a medium of instruction at the school results in the poor performance of Black learners, who are unprepared or under prepared in the use and understanding of English.

In terms of the above conclusions it is further concluded that:

- There is no link or continuation of experiences as the Black learners move between home and the school. For Indian learners there is such a link or continuation of experiences as the Indian value system is incorporated within the school culture. This discontinuation of experiences, in particular, for Black learners who are expected to assimilate the school culture, results in cultural conflict.

### **6.3.2 Parental involvement**

The following general conclusions were made regarding this aspect:

- Parents of learners at Forest Haven Secondary School maintain a poor level of communication with the school.
- Parents' attendance of school meetings is very poor and more especially in the case of Black parents.
- Black parents in particular do not assist their children with schoolwork.

In view of the above, it is thus further concluded that the lack of parental involvement in the education process at Forest Haven Secondary School and being a multicultural school, has negative effects on the social condition of education and also on the process of social development, teaching and learning. Overall the researcher's conclusions regarding parental involvement indicate that this aspect leaves much room for improvement and is therefore identified as an area of social need. Recommendations will be suggested accordingly later in this chapter.

### 6.3.3. Educators' training

With regard to this aspect the following conclusions have been drawn:

- All educators at Forest Haven Secondary School have the necessary academic and professional qualifications to enable them to teach.
- It is, however, concluded that these educators are not trained to teach culturally diverse learners. They were only trained to teach learners from their own cultural group (Indians).

In view of the above, conclusions about the educators' training, indicate that this aspect leaves much room for improvement since teaching and learning in a multicultural school depend for success, among other things, on educators' skills in dealing with culturally diverse learners. Recommendations will be suggested accordingly later in this chapter.

#### 6.3.4 Teaching strategies and methods

The following general conclusions were made regarding the aspect of teaching strategies and methods:

- The predominant teaching strategy utilised by educators is mass instruction. In addition, both individualised instruction and group instruction are used, but to a very limited extent.
- The use of mass instruction is justified in terms of efficiency and economy, especially with generally high learner-educator ratios in classes.
- The major concern facing educators appears to be the completion of a given syllabus in a prescribed time.
- Through mass instruction educators are able to transmit large volumes of information to learners in a relatively short time.

- With regard to mass instruction all learners are treated alike and individual differences are ignored.
- Individualised methods of instruction and cooperative learning are not being encouraged although all indication are clear that they are effective for teaching culturally diverse learners.

With regard to the conclusions made above an indication is that this aspect leaves much room for improvement and it is therefore clear that educators lack training in dealing with culturally diverse learners. They tend to only choose teaching strategies and methods that are easily available at the school without considering whether the teaching strategies and methods will suitable for culturally diverse learners. Recommendations will be suggested accordingly later in the chapter.

### **6.3.5 Teaching resources**

The following conclusions can be drawn as far as teaching resources are concerned:

- Teaching resources are used mainly to provide oral and visual stimulation.
- In general, educators at Forest Haven Secondary School mainly use the chalkboard and text books as their resources.
- The selection of resources depends on their availability and easy accessibility at school.
- Educators do not seem to consider the interests of learners when they choose teaching resources. This applies in particular to Black learners who came from a disadvantaged background.

With regard to the above conclusions it is indicated that this aspect leaves much room for improvement in order to accommodate the interests of the culturally diverse learner population at Forest Haven Secondary School. Recommendations are suggested accordingly later in the chapter.

### 6.3.6 Multicultural issues

The following conclusions were made in respect to multicultural issues:

- School classrooms at Forest Haven Secondary School reflect a great cultural diversity. Today, more so than ever before in the history of the school and the country for that matter.
  
- While the cultural composition of the learner population is changing rapidly, no or very little changes are observed in:
  - \* the school culture;
  - \* the curriculum provided at the school;
  - \* syllabi and text books;
  - \* teaching strategies and methods utilised by educators; and
  - \* the cultural composition of the teaching staff and members of the governing body.
  
- The changing demographics of our schools demand that learners of different cultural groups develop an awareness of the cultures of other groups.

- Except for some mixing with Indian learners on the school playgrounds, Black learners in general sit together and work together in classrooms.
- Black learners are not coping adequately at school. The main reason for this is the learners' inability to communicate effectively in English.

#### **6.4 Recommendations**

Based on the findings presented in Chapter Five, the researcher makes the following recommendations in an effort to improve the social condition under which education takes place in a multicultural school.

##### **6.4.1 Socio-cultural environment**

With regard to this aspect, the following recommendations are suggested:

- In order to facilitate meaningful social development and educational development the school programme must be constructed so as to relate to the social and cultural circumstances of the home.

- The educational process in a multicultural school, therefore, must refrain from promoting a minority culture. To accomplish this, it is necessary to acknowledge that society is made up of different cultures, which can indeed exist side by side without implying inferior/superior relations.
- Curriculum transformation is believed to be inevitable in order to construct a link and continuation of experiences between home and school. This curriculum transformation will facilitate a corresponding change in the school culture.
- Discrepancies between primary and secondary socialisation must be avoided by constructing a link or continuation of experiences between home and school.

The recommendations in this aspect indicate the need to institute a socially meaningful and culturally relevant education system so as to facilitate a link between the home and school and on a wider context to facilitate meaningful social development.

#### **6.4.2 Parental involvement**

Regarding this area of analysis, the following recommendations are suggested:

- A more concerted effort should be made by the school to stimulate and encourage parental involvement during the educational process. Among other things, this can be done by the school by arranging social functions, cultural functions and also provide adult basic education.
- School parents' meetings should be arranged considering transport, time and also the language to be used at the meeting. Parents should be encouraged to speak out their minds through a language that they feel comfortable with, but they must make sure that what they are saying is understood by other parents, even through a translator.
- The school governing body should reflect the diverse learner population that is found at Forest Haven Secondary School. This will only be possible if the recommendations above have already been implemented.

- Black parents, in particular, can only be involved in the education of their children if they feel part of the school and if the school culture accommodates their interests and cultural values.

With regard to the above mentioned recommendations, it is clear that much needs to be done to first capture the interests of parents and then to actually get them involved in the educational process. However, much of this initiative also lies within the scope of Forest Haven Secondary School management to modify or change its school culture so as to become more meaningful to the social and cultural circumstances of the Black family.

#### **6.4.3 Educators' training**

- There is no doubt that anti-racist teaching practices should become a compulsory component of both Pre-service Education and Training (PRESET) and In-service Education and Training (INSET) courses for educators.

- Both PRESET and INSET training courses should provide learner educators and educators who are already in the teaching field with the skills of dealing with culturally diverse learners found in multicultural schools.
- Educators should be trained to use appropriate teaching strategies and resources. The apartheid heritage of separate educator training colleges, education departments, schools and group areas has to be addressed if racial integration is to have any meaning. The above recommendations clearly reflect that much work still needs to be done for whole-educator training transformation.

#### **6.4.4      Teaching strategies and methods**

Learners should be provided with a greater variety of classroom activities such as projects, discussions, dramatisations and games. This will ensure that learners find comfort in certain curricular experiences and are exposed to other models with which they can gain confidence and experience.

- Learners' activities should be multi-sensory and aimed at developing skills and physical work. The learning experience given to learners should also develop thinking rather than foster rote learning.
- Classroom activities such as discussions, problem solving, analysing situations and self-discovery are effective in promoting thinking skills and in-depth understanding of subject content. The focus in teaching should therefore be on developing a deeper understanding of what is taught rather than attempting to cover as much content as possible.
- Educators must be willing to try new methods and also adapt existing methods to the needs of their culturally diverse learners.
- Co-operative group learning should be utilised on a much greater scale in a multicultural school. The use of this strategy would promote active learning and also help to improve interpersonal relationships between learners and between learners and educators.

- Learners should sometimes be allowed to work individually, sometimes in groups and sometimes as a whole class.

With regard to the above recommendations, the researcher believes that they can only be implemented once educator training has been transformed to equip educators with anti-racist education skills.

#### **6.4.5            Teaching resources**

- There is a general need for a greater variety of resources to be utilised in lessons. The over-dependence on basics such as the chalkboard and textbooks makes lessons boring and uninteresting.
- Educators should consider resources to be an integral part of the teaching – learning process. Furthermore, a greater use of visual resources is preferred. In addition to providing classroom stimulation, the use of such resources would help educators in dealing with learners who lack the necessary skills in communicating in English.

- Educators should utilise resources as a mechanism for promoting active learning by learners and learners must be made to realise that resources serve a far more important purpose than merely entertainment. Therefore, educators need to exercise care in the selection of resources so that those chosen are the most appropriate for the reason to be taught.
- In general learners show a preference for using computers but because of a limited budget at Forest Haven Secondary School, it is recommended that computers be used where no learners will be denied access because that might lead to another problem.

#### **6.4.6 Education policies, legislation and implementation**

While many gaps and limitations in policies have been found at Forest Haven Secondary School, it is also clear that the school at times ignores or deliberately flouts existing policy. It is therefore incumbent on the national and provincial education departments to formulate and implement procedures by which officials:

- identify the disparity between policy and school practice; and

- ensure prescribing certain forms of action to be undertaken by officials should the school breach this disparity.

Areas in policy and legislation which should be tightened, amended or introduced include:

- **The constitution**: Clause (29) 2 which allows for single medium language schools should be seriously revisited as it militates against racial integration and contradicts the official policy of multilingualism.
- **Language policy**: Prioritising language courses for educators; encouraging dual medium or multi-medium classes and schools as opposed to unilingual or parallel – medium schools. The latter has given the impression of two schools existing under one roof, usually divided along colour lines.
- **Admissions policy**: Revisiting the school feeder zones concept. This often reproduces the legacy of apartheid group areas and provides some schools with a convenient excuse to prevent the admission of Black learners.

- **School fees:** The high level of school fees in a school acts as primary exclusionary factor. In some schools an increase in these fees has contributed to racial tension and conflict. For these and other reasons, the school fees model must be revisited. In order to do that a representative school-governing body is necessary.
- **School Governing Body:** School Governing Body at Forest Haven Secondary is not representative of the learner population of the school. Inhibiting factors that prevent Black parents' participation are such as the lack of transport, the holding of parent meetings on days and at times which are not suitable, the language used at these meetings, and the general atmosphere of the meetings. All these factors must be considered. Affirmative action policies should be considered. Training of governing body members to understand and successfully implement their increasingly complex and intricate tasks should be prioritised.
- **School culture:** This must accommodate cultural values of different cultural groups that are found in the school, i.e. Black and Indian learners.

#### 6.4.7 Multicultural issues

- Educators have a major role in ensuring the success of all classroom activities. Given the deeply rooted, systemic inequities in our school system there is a need for educators who not only value diversity, but who are also prepared, willing and committed to making the society more just and education more equitable. It is therefore imperative that educators re-examine (and change, if necessary) their beliefs and attitudes if they are to make a meaningful contribution in educating culturally diverse learners. Educators in former Indian schools need to make Black learners feel “important” and “included” in the school system.
- This could be done by incorporating into lessons, stories, poems and names of people and places from the culture of Black learners, using culturally familiar examples to explain new concepts, making use of both Indian and black learners to perform classroom tasks, encouraging Black learners in particular to participate in all classroom activities such as discussions and dramatisations and providing praise and other appropriate forms of reinforcement, especially to Black learners.

- Educators must be mindful of the differences between learners . The real problem is that educators have exhibited for decades belief that all learners can learn the same things, in the same way, over the same time span. Although the high learner-teacher ratio is a limiting factor, all educators should make an attempt to accommodate the diverse needs of at least some of the learners by using , for example, individualised projects and one-to-one discussions.
- Educators' expectations influence greatly the performance of learners. It is therefore necessary that educators try to have positive expectations for all learners.
- Making generalisations about a learner's potential on the basis of skin colour, gender, parents' occupation or residential area can be destructive. Educators are urged to be conscious of the possible existence of such misconceptions and to uphold high expectations for all learners.
- There is a general need for more English language instruction. It should be a national goal that all learners, especially Black learners, become completely proficient in English. This should be a priority for both the Provincial and

National Departments of Education. Furthermore, an introduction of an African language like Zulu in a multicultural school is necessary so that Indian learners can learn something about their Black peers.

For these recommendations to be successfully implemented it is, therefore, essential that universities and colleges of education engage in their preparation of educators include multicultural education in the curriculum of pre-service educators. Tertiary institutions, together with educators' centres, should play a more crucial role in the development of in-service educators by devising and implementing courses designed to improve teaching skills, especially in diverse settings. Guidelines could be provided to assist educators in dealing with aspects of diversity.

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**TO WHOM IT MAY CONCERN**

This is to certify that **Mr ML Ngcongco** (9307705) is a student in this department currently registered for the degree MA in Sociology.

All attempts to assist him in his research will be appreciated and information will be treated as confidential without any names mentioned.

Yours sincerely

  
**Dr L-H Stears**  
Supervisor and  
HOD

## **Questionnaire for Principal**

Kindly respond to the following questions in a manner that will reflect your personal and honest opinion.

There are no right or wrong answers.

Your response will be treated with strict confidentiality.

Please answer all questions.

Thank you

**Section A: General information**

Please tick off the appropriate block with x.

1) Race

Black	White	Indian	Coloured

2) Gender

Male	
Female	

3) Home Language

English	
Zulu	
Xhosa	
Africans	
Other (specify)	

4) Nature of appointment

Permanent	Temporary

5) Actual teaching experience (years)

0 – 5	6 – 10	11 – 15	16 – 20	21 – 25	26+

6) Subject(s) taught

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7) Academic qualification in subject taught:

Subject not studied up to matriculation level		
Subject studied up to matriculation level		
College of education: specialisation course		
University course	1 year	
	2 years	
	3 years	

8) Professional qualifications:

University	
College of Education	

**Section B: Teaching strategies**

Teaching strategies may be classified into three broad categories:

- 1) Group instruction:  
Teaching of groups of pupils by means of exercises and projects, etc.
- 2) Mass instruction:  
Whole class teaching.
- 3) Individual instruction:  
Directed teaching, i.e. catering for individual differences.

Which of the following teaching strategies do educators utilise in the classroom?

Place x in the appropriate block.

1) Group instruction:

1.1	Group discussion		
1.2	Experimental Methods	1.2.1 Exploratory groups (self-discovery)	
		1.2.2 Laboratory group exercise	
		1.2.3 Group project	
1.3	Peer tutoring		
1.4	Role playing	1.4.1 Games	
		1.4.2 Simulations	
		1.4.3 Sociodrama	
		1.4.4 Dramatisation	

1.5	Case studies		
1.6	Other (specify)		

2) Mass instructions:

2.1	Lecture method		
2.2	Video presentation		
2.3	Educational broadcasting (radio or television)		
2.4	Recitation (discussion)		
2.5	Socratic method (use of probing questions)		
2.6	Other (specify)		

3) Individualised instruction:

3.1	Discussion (one-to-one basis)		
3.2	Individualised worksheets, projects and readings		
3.3	Other (specify)		

### **Section C: Resources**

1) The following is a list of resources that educators could utilise in the classroom. Use the key provided and indicate which of the resources your educators utilise in the classroom.

KEY:

Not used	1
Used sometimes	2
Used often	3

1	Charts		
2	Photographs		
3	Textbooks		
4	Worksheets		
5	Chalkboard		
6	Various types of boards (felt marker, hook-and-loop, magnetic)		
7	Pictures and posters		
8	Flip charts		
9	Models (eg. eye)		
10	Realia (eg. rock samples)		
11	Biological specimens		
12	Handouts		

13	Partial handouts	
14	Filmstrips and filmstrip projector	
15	Slides and slide projector	
16	Transparencies and overhead projector	
17	Opaque projector (episcope)	
18	Films and film projector	
19	Video cassette and video cassette recorder	
20	Audio cassette and tape recorder	
21	Record and compact disc player	
22	Computer	
23	Television	
24	Environmental items (eg. bottles, cans and other waste material)	
25	Other (specify)	

2) Do educators take learners on educational tours?

No	
Yes	

2.1 Give examples if the answer to the above question is yes.

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2.2 If the answer is no, please give reasons.

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3) Do educators invite persons to address learners on topics of interest?

No	
Yes	

3.1 Give reasons for your answer.

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**Section D: General information**

- 1) Number of learners enrolled by the school.

- 2) Composition of school population (different cultural groups).

<b>Race</b>	<b>%</b>
Black	
Coloured	
Indian	
White	

- 3) Average size of classes: Grade 10 – 12

<b>Grade</b>	<b>Size</b>
8	
9	
10	
11	
12	

- 4) Composition of classes (different cultural groups): Grade 10 – 12.

<b>Grade</b>	<b>Race</b>	<b>%</b>
8	Black	
	Coloured	
	Indian	
	White	
9	Black	
	Coloured	
	Indian	
	White	
10	Black	
	Coloured	
	Indian	
	White	
11	Black	
	Coloured	
	Indian	
	White	

12	Black	
	Coloured	
	Indian	
	White	

5) Do you have a school governing body?

No	
Yes	

6) Have there been 'racial incidents' at the school?

No	
Yes	

6.1 Please give reasons for your answer.

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6.2 Does the school have a policy/programme to eliminate racism?

No	
Yes	

6.3 Please give reasons for your answer.

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7. Is there racial integration at the school?

No	
Yes	

7.1 Please give reasons for your answer.

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8) In general, are African learners able to cope adequately with the daily class work in the same way as Indian learners?

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8.1 If not, give reasons.

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9) Do you think that educators' strategies, methods and resources cater adequately for the diverse pupil population at your school?

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9.1 If not, what strategies, methods and resources do you think would be appropriate for your school?

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10) Comment on the difficulties/problems/constraints, if any, that your educators experience in their daily teaching.

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11) What changes/suggestions/recommendations would you like to make with regard to improving the teaching - learning situation at your schools?

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Thank you for your co-operation.

  
ML Ngcongco



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Yours sincerely

  
**Dr L-H Stears**  
Supervisor and  
HOD

## **Questionnaire for educators**

Kindly respond to the following questions in a manner that will reflect your personal and honest opinion.

There are no right or wrong answers.

Your response will be treated with strict confidentiality.

Please answer all questions.

Thank you

**SECTION A: GENERAL INFORMATION**

Please tick off the appropriate block with x:

1) Race

Black	White	Indian	Coloured

2) Gender

Male	
Female	

3) Home language

English	
Zulu	
Xhosa	
Africkaans	
Other (specify)	

4) Nature of appointment

Permanent	Temporary

5) Actual teaching experience (years)

0 – 5	6 – 10	11 – 15	16 – 20	21 – 25	26+

6) Subject(s) taught

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7) Academic qualification in subject taught:

Subject not studied up to matriculation level		
Subject studied up to matriculation level		
College of education: specialisation course		
University course	1 year	
	2 years	
	3 years or more	

8) Professional qualifications:

University	
College of Education	
No professional qualification	

9) Did your professional training include guidance in the use of various teaching strategies and methods?

Yes	
No	
Not applicable	

10) Did your professional training include guidance in the use of resources?

No	
Yes	
Not applicable	

11) Average size of classes you teach:

Up to 20	
21 – 30	
31 – 40	
More than 40	

12) Composition of classes you teach:

Indian only	
African only	
Predominantly Indian (Few African)	
Predominantly African (Few Indian)	
Other (specify)	

13) Do your learners generally sit mixed by race?

No	
Yes	

14) Do your learners generally sit mixed by gender?

No	
Yes	

15) Do you allow learners to sit anywhere they choose?

No	
Yes	

16) Did your professional training equip you with skills to deal with culturally diverse classrooms?

No	
Yes	
Not applicable	

17) Do you regularly read journals of education, education bulletins, periodicals, magazines, etc.

No	
Yes	

18) Do you regularly attend orientation courses, conferences, meetings, workshops?

No	
Yes	

19) Does the Teachers' Centre in your area play an active role in arranging meetings, workshops, seminars, etc. to assist educators?

No	
Yes	

20) Do you apply discipline in a "racially" fair and consistent manner?

No	
Yes	

21) Give reasons for your answer.

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**Section B: Teaching strategies**

Teaching strategies may be classified into three broad categories:

- Group instruction: teaching of groups of learners by means of exercises and projects
- Mass instruction: whole class teaching.
- Individual instruction: directed teaching, i.e. catering for individual differences.

Which of the following teaching strategies do you utilize in the classroom?

1) Group instruction:

1.1 Group discussion		
1.2 Experimental methods	1.2.1 Exploratory group (self discovery)	
	1.2.2 Laboratory group exercise	
	1.2.3 Group projects	
1.3 Peer tutoring		
1.4 Role playing	1.4.1 Games	
	1.4.2 Simulations	
	1.4.3 Sociodrama	
	1.4.4 Dramatisation	
1.5 Case studies		
1.6 Other (specify)		

2) Mass instruction:

2.1 Lecture method	
2.2 Video presentation	
2.3 Educational broadcasting (radio or television)	
2.4 Recitation (discussion)	
2.5 Socratic method (use of probing questions)	
2.6 Other (specify)	

3) Individual instruction:

3.1 Discussion (one-to-one basis)	
3.2 Individualized worksheets, Projects, readings	
3.3 Other (specify)	

**Section C: Resources**

- 1) The following is a list of resources that you could utilise in the classroom. Use the key provided and indicate which of the resources you utilise in the classroom.

KEY:

Not used	1
Used sometimes	2
Used often	3

1) Textbooks	
2) Worksheets	
3) Chalkboard	
4) Various types of boards (felt, marker, hook and loop, magnetic)	
5) Charts	
6) Photograph	
7) Pictures and posters	
8) Flip charts	
9) Models (eg. eye)	
10) Realia (eg. rock samples)	
11) Biological specimens	
12) Handouts	
13) Partical	

14) Filmstrip and filmstrip projector	
15) Slides and slide projector	
16) Transparencies and overhead projector	
17) Opaque projector (episcope)	
18) Films and film projector	
19) Video cassette and video cassette recorder	
20) Audio cassette and tape recorder	
21) Record and compact disc player	
22) Television	
23) Computer	
24) Environmental items (eg. bottles, cans and other waste material)	
25) Other (specify)	

2) Do you take learners on educational tours?

No	
Yes	

3) Do you invite outside persons to address your learners on topics of interest?

No	
Yes	

3.1 If yes, give example for your answer.

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**Section D: Integration of teaching strategies and resources**

Please complete the following table by writing down the resources that you utilize when engaging in a particular teaching strategy (see Section B)

Write down only the numbers that correspond with the resources listed in Section C.

Strategies/methods	Resources (numbers only)
1 Mass instruction	
1.1 Lecture method	
1.2 Video presentation	
1.3 Educational broadcasting (radio and Television)	
1.4 Recitation (discussion)	
1.5 Socratic method (use of probing questions)	
1.6 Other (specify)	

4.

4.1 Do you, think that your strategies, methods and resources cater adequately for the culturally diverse pupil population in your classroom?

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4.2 If not, what strategies methods and resources do you think would be appropriate for your classroom?

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5.1 In general, how is your relationship with both African and Indian learners?

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5.2 Are there any differences?

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5.3 If yes, why?

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5.4 What is the nature of learner interaction in and out of the classroom?

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5.5 If it is positive or negative. Please give reasons for your answer?

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6. Comment on the difficulties/problems/constraints, (if any) that you experience in your daily teaching.

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6.1 How do you think the difficulties/problems/constraints that you as an educator face can be resolved?

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6.2 How do you think the difficulties/problems/constraints that the learners face can be resolved?

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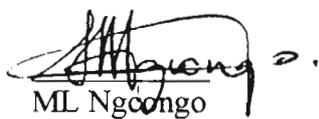
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Yours sincerely

  
**Dr L-H Stears**  
Supervisor and  
HOD

## **Questionnaire for learners**

Kindly respond to the following questions in a manner that will reflect your personal and honest opinion.

There are no right or wrong answers.

Your response will be treated with strict confidentiality.

Please answer all questions.

Thank you

**Section A: General Information**

Please tick off the appropriate block with x:

1)

Grade 12	
Grade 11	
Grade 10	
Grade 9	
Grade 8	

2) Race

Black	
Indian	
White	
Coloured	

3) Home language

English	
Zulu	
Xhosa	
Afrikaans	
Other (specify)	

4) Gender

Male	
Female	

5) Age

10 – 12	13 – 15	16 – 18	19+

6) Home

Rural	
Township	
Informal settlement	
Urban	
Other (specify)	

7) Where are you currently staying:

Alone	
Parents	
Relatives	
Other (specify)	

8) How many children are you at home?

1	
2	
3	
4	
5+	

9) Do you still have both parents?

No	
Yes	

10) What is the age of your parents?

	Mother	Father
Under 30		
31 – 40		
41 – 50		
51 – 60		
61+		

11) What is your father's occupation?

Not working	
Unskilled labour	
Semiskilled labour	
Skilled labour	
Professional	
Other (specify)	

12) What is your mother's occupation?

Not working	
Unskilled labour	
Semiskilled labour	
Skilled labour	
Professional	
Other (specify)	

13) Type of family.

Nuclear (you, brothers, sisters, parents)	
Extended (you, brothers, sisters, parents, other family)	

14) Size of house.

3 roomed	
4 roomed	
5 roomed	
6 roomed	
Other	

15) Who pays your school fees?

Mother	
Father	
Both	
Other (specify)	

16) Who are your best friends at school?

Africans	
Indians	
Whites	
Coloureds	

17.1 Briefly explain why you chose those learners as your friends.

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18) In general, how is your relationship with learners of other racial groups?

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18.1 If your relationship is positive/negative, briefly explain the reasons.

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19) How is your relationship with educators of your own racial group?

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20) How is your relationship with educators of other racial groups?

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21) If it is positive/negative briefly explain the reasons.

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22) Is the value system of the school similar to your own?

No	
Yes	

22.1 Give reasons for your answer.

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23) Do the school values conflict with the values held by you and your family?

No	
Yes	

23.1 Give reasons for your answer.

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24) Are your social experiences at school so different that they become discontinued within the home environment?

No	
Yes	

24.1 Give reasons for your answer.

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25) Do you feel part of the school.

No	
Yes	

25.1 Give reasons for your answer.

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26) How often does your parent check and help you with your school work?

Every day	
At least once a week	
Not at all	
Other (specify)	

27(a) What kind of contact do your parents have with the school?

Speak to a teacher	
Visit the school	
Participate in voluntary assistance	

27(b) How often do your parents have this contact?

	Once a week	Once a month	Once a term	Once a semester	Once a year	Never
Speak to a teacher						
Visit the school						
Participate in voluntary assistance						

28) Do you adhere to the rules of the school?

No	
Yes	

28.1 Give reasons for your answer.

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29) As learners in the school, are you all treated equally?

No	
Yes	

29.1 Give reason for your answer.

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## **Section B: Classroom activities**

The table below gives a list of classroom activities that learners may engage in. Indicate the activities **YOU** participate in during a normal class period. Use the following key:

KEY:

Not applicable	1
Sometimes	2
Most of the time	3

1	Sit passively and listen to the teacher.	
2	Sit and listen to a video presentation or educational broadcast (radio or television).	
3	Think about what your mother will be preparing for supper or what you will be doing in the afternoon.	
4	Copy down notes, diagrams, etc. from chalkboard or screen.	
5	Write down what teacher says in the classroom.	
6	Write down your own thoughts and ideas.	
7	Answer questions posed by teacher.	
8	Work individually on assignments and projects set for the whole class.	
9	Ask yourself questions and write them down so that you can research and answer them later.	
10	Engage in discussions with the teacher.	
11	Ask the teacher questions to clarify concepts.	
12	Do calculations, solve problems, answering questions individually but use a common exercise set for the whole class.	
13	Engage in self study of textbooks and other resource books	
14	Do practical work individually.	
15	Stare at the teacher, the chalkboard or the walls.	
16	Discuss with other pupils when directed to do so by the teacher.	
17	Work on assignments and projects which differ for different projects	
18	Assist other learners (in groups of 2 or 3) to understand concepts, solve problems and clarify ideas.	
19	Do calculations, solve problems and answer questions in small groups.	
20	Work in small groups on assignments and projects.	
21	Engage in study of textbooks and other resource books in small groups	
22	Do practical work in small groups.	
23	Engage in role-playing group activities (games, plays, dramas)	
24	Engage in a detailed study of a particular event or situation to gain understanding of issues involved.	
25	Yawn, shuffle, fidget, mutter to yourself watching other learners or looking out through the window.	
26	Other specify.	

### Section C

The following is a list of resources that educators could use in the classroom to make lessons lively and interesting and to promote pupil understanding. Indicate your personal opinion with regard to the use of resources by making use of the key provided below.

KEY:

Not applicable	1
Not effective	2
Very effective	3

1	Textbooks	
2	Worksheets	
3	Chalkboard	
4	Various types of boards (felt marker, hook-and-loop, magnetic)	
5	Charts	
6	Photographs	
7	Pictures and posters	
8	Flip charts	
9	Models (eg. eye)	
10	Realis (eg. rock samples)	
11	Biological specimens	
12	Handouts	
13	Partial handouts	
14	Filmstrips and filmstrip projector	
15	Slides and slide projector	
16	Transparencies and overhead projector	
17	Opaque projector (episcope)	
18	Films and film projector	
19	Video cassette and video cassette recorder	
20	Audio cassette and tape recorder	
21	Record and compact disc player	
22	Television	
23	Computer	
24	Environmental items (bottles, cans and other waste material)	
25	Other (specify)	

**Section D**

Refer to section B (Classroom activities)

1) What classrooms activities would you like to engage in?

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1.1 Give reasons for your answer.

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Refer to Section C (Resources)

2) What resources would you like your educator to utilize in the classroom?

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2.1 Give reasons for your answer in.

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- 3) Assume that you are an official of the Department of Education.  
What changes/suggestions/recommendations would you make with regard to improving the teaching – learning situation in the classroom.

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3.1 Give reasons for your suggestions in 3 above.

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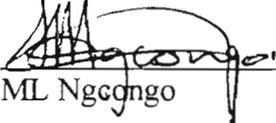
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Thank you for your co-operation.

  
ML Ngconggo