THE EFFECTS OF CULTURAL DIVERSITY ON THE MINORITY CHILDREN IN THE DESEGREGATED SECONDARY SCHOOLS IN THE DURBAN METROPOLITAN AREA

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DEDICATION

This work is dedicated to my parents (Mr Vitalis Shezi and Mrs Virginia Shezi), siblings especially my late sister, Judith Thulisile Shezi, my son, Sphesihle, and my late sister's children, Lungisa, Zakhele and Nonkululeko (Manunu). May it be a source of inspiration throughout their life time and they should know that one day their mother would have loved them to achieve this for themselves.

DECLARATION

I hereby declare that this dissertation represents my own work both in conception and in execution. All the sources that I have made use of or quoted have been acknowledged by means of complete references.

KWA-DLANGEZWA

SUMMARY

The study contributes scientifically to the erudite debate still going on and problems facing the Government of National Unity about open schools. The study reveals the most central problem in open schools, that is, if education amongst its functions serves to enhance and maintain cultural identity, thus, are open schools culturally relative to maintain all cultural identities. The study further reveals alienation as a social problem suffered by African pupils in open schools and in their respective communities. Different perceptions and expectations by African parents are revealed in this study as well.

Statistical imbalances in Black is to White enrolment ratio in these schools has been noted together with concomitant justifications by their predominantly White principals.

The study consequently recommends that, since hitherto the integration has been such that only Black pupils move to White schools, therefore the Minister of Education should take into account the inadequacies and in some instances non-existence of vital facilities for effective teaching-learning to take place in African schools which is one of the pulling factors.

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CHAPTER ONE

INTRODUCTION AND MOTIVATION

1.   ## INTRODUCTION

1.1   ### MOTIVATION FOR THE STUDY

An education system does not exist in a historical,
cultural and social vacuum. It is an integral part of
a specific social structure and cultural pattern, by
which it is profoundly shaped. The heterogeneous
population of the Republic of South Africa is
separated and segregated on racial, ethnic, cultural
and linguistic grounds. The result was the division
of the population into four major racial groups,
namely, Africans, Indians, Coloureds and Whites. This
division of people was entrenched in the country's
constitution since 1948 (Vos and Brits, 1989: 56) by
the Afrikaner Nationalist Government.

Accordingly, the education system in South Africa is
differentiated along the racial and ethnic boundaries.
However, it is mainly controlled by the National
Government. There are fourteen Departments of
Education which are all controlled by the Minister of
Education and Training whose office is the highest
policy-determining body and source of professional

control (Vos and Brits, 1989:80). These Departments of Education include Departments of Education and Culture, House of Assembly for Whites, House of Delegates for Indians and House of Representatives for Coloureds. The Department of Education and Culture for Self-governing homelands which compose of Qwaqwa, Kwa-Ndebele, Kwa-Zulu, Ka-Ngwane, Lebowa and Gazankulu, independent homelands compose of Transkei, Bophuthatswana, Venda and Ciskei (T.B.V.C.), are also counted among fourteen departments of Education in South Africa. The Department of Education and Training for Blacks (Van Schalkwyk, 1990: 134), who are in areas under the white government, for instance, Lamontville and Inanda in Natal, Soweto in the Transvaal.

Education in South Africa is characterised by an increasing number of white schools closing down because of the dwindling number of pupils. The Star (24 February 1990) reported that the former Johannesburg Girl's High School was closed down in 1989 due to a drastic decline in pupil enrolment. It was re-opened in 1990 as a private school which accommodated all races under a new name, Barnato Park. Before it was closed down the number of posts and the number of subjects offered were reduced (Bot, 1991:25). On the other hand overcrowding, poor physical facilities and mass resistance in Black

schools posed a problem to the government. The Star (24 February 1990) reported that Mr Piet Marais, Aid Deputy Minister of the Department of Education and Training confirmed that there was a backlog of 6 000 classrooms in Black schools.

It was against this background that the government decided to open White state schools to all racial groups. In September 1990, Mr Piet Clase, the then, Minister of Education and Culture, House of Assembly announced the open school policy. This means the accommodation of pupils of all racial groups who satisfied certain qualifying conditions ˝ in White schools.

Coutts (1989: 1) states that laws like Group Areas Act have given rise to mistrust, suspicion, superiority and inferiority complexes. This has insulated the members of one group from knowing how the members of another think, feel or perceive reality. In fact this has insulated cross polination. The proponents of desegregated schools hold that multicultural education exposes students to other cultures and also enables them to understand and appreciate their own cultures alongside others. Multicultural education also minimizes ethnocentrism and conversely fosters an acceptance of one's own culture.

There is a need for the multicultural option in schooling to be researched on an empirical basis. This need arises from the fact that multicultural schools should incorporate various cultural backgrounds in the curriculum in order to promote integration and acceptance of one another. In the South African desegregated schools, only the White culture is projected. Mncwabe (1987) agrees with the latter argument when he says, the curriculum in White schools is biased and in favour of Christian Nationalism and the White ruling minority. Bot (1991:28) also confirms the bias of the curriculum of the open schools. No new curriculum was ever designed by the government when it established desegregated schools. The philosophies of life of other racial groups are as a result not included in the curriculum. The children of other racial groups have had to adjust to the white curriculum which perpetuates white culture. This is termed assimilation. Barnhart and Barnhart (1993:122) define assimilation as the process where the immigrants or newcomers adopt the attitudes and cultural patterns of the society into which they have come.

1.2 DEFINITION OF TERMS

1.2.1 Multicultural society

Multicultural Society means a society that consists of a series of overlapping and embracing cultures. Some cultural societies have a set of parallel cultures (Corner, 1984: 69). In this study the term multicultural society will be used interchangeably with heterogenous population which refers to the different major racial groups that exist in the Republic of South Africa.

1.2.2 Desegregated schools

Desegregated schools are racially integrated schools which have moved away from the racially homogenous system. In the South African context, these are the White state schools which accommodated pupils of all races. Some people like Mr Piet Clase refer to these schools as multicultural schools. This is still a debatable issue because educationists such as Thembela (1992) dispute the idea that these are multicultural schools because different cultural backgrounds are not considered in these schools. In this study the term desegregated schools will be used alternatively with multicultural schools to refer to White schools which

accommodate other racial groups.

1.2.3   Minority children

The term minority children in this study specifically refers to African children who attend desegregated schools. The government proclaimed the 49 percent policy which means that the White pupils should form the majority of the school population over other racial groups.

1.2.4   Culture

Culture is one of the implicit terms in the title of this study because education and culture are closely related. Culture refers to a shared social heritage, that is, all the knowledge, beliefs, customs and skills that are available to a member of society. This social heritage is the product of a specific and unique history. Luthuli (1985) states that it is through cultural patterns that each group becomes unique to the extent that it can be differentiated from others. Education is a cultural process of bringing forth and developing all of an individual's potentialities. It is not only limited to its formal aspect in the school setting but it is also carried out by such informal social institutions like the family and community. The study will look into both

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formal and informal agents of socialization which are
the school, the home and the community.

1.2.5   Multicultural education

Thembela (1992) defines multicultural education as the
coming together of people from different cultures
where each culture has its own specific language,
geographical area, beliefs and customs. According to
Malakpa (1992), multicultural education arises when
children from different cultural backgrounds come into
the same classroom for educational purposes. One
would agree with these definitions because in South
Africa different racial groups have different cultures
and use various languages. They also occupy separate
residential areas. If pupils from this social setting
come together in the same classroom, various cultural
backgrounds of the population groups represented
should be taken into account in the curriculum of the
school. In the South African situation, multicultural
education is still ideal because various cultural
backgrounds are not yet incorporated into the
curriculum of the multicultural schools.

1.3   STATEMENT OF THE PROBLEM

There are a number of factors which contribute to the
explanation   of the contingencies underlying the

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desegregated schools.   Impediments can be brought
about by cultural differences on one   hand and by
social and economic backgrounds on the other hand.
Political factors can also not be undermined because
they have much to do with the psychological dimension
of the people. The 49 percent policy is inevitably
challengeable.   This results in the   problem of
ethnocentrism, which can only be solved by cultural
relativism.

Another consequence of the 49 percent policy is that
with dwindling white population, some schools may
have as few as 100 pupils and they admit only 49
percent of other than white pupils. The problem then
would be that such schools would admit fewer pupils
then their accommodation facilities can take. For
example, the Star(24 February 1990) reported that when
the former Johannesburg Girls High School was re-
opened after it was closed due to drastic decline of
pupils' enrolment, only half of the school premises
were being fully utilized, whereas the school could
accommodate up to 700 pupils. The Star (26 June 1990)
reflected that the Western High School in Johannesburg
in 1990 had 80 pupils from standard 6 to 9 but it
could accommodate about 1000 pupils. The Natal Mercury
(12 May 1993) reported that Mr Piet Marais, Minister
of Education and Culture, House of Assembly confirmed
the issue of decline of enrolments in schools under

or desegregated schools are too expensive for most Black parents to afford. The political situation still hinders some interested parents to send their children to desegregated schools. Some White extremists like members of the Conservative Party still holds the view that cultural integration will be detrimental to their national and cultural identity. The Star (26 June 1990) reported that the Conservative Transvaalse Afrikaanse Ouervereniging (TAO) concluded that the open school policy or model system was unacceptable. The TAO opted to retain the "existing and proven" education models which were rooted on racial discrimination.

Can desegregated or multicultural schooling breed a potentiality meaningful contribution to future educational needs in South Africa, if cultural diversity is not considered, and if the cultural imbalance is still prevalent in desegregated schools?

1.4   BACKGROUND OF THE STUDY

Children who attend desegregated schools come from different cultural backgrounds with varied cultural values, perceptions, beliefs, learning styles and linguistic abilities. Some of these cultural characteristics conflict with the culture reflected in the school curriculum. For instance, Black philosophy

of life is characterised by communalistic tendencies. The idea of sole ownership is not a feature in the African culture. The Western culture which prevails in the desegregated schools, on the other hand, is characterised by competitive spirit. Luthuli (1982:108) refers to this principle as "every man for himself and God for us all" because Whites believe in private ownership. The white education does not take into account the communalistic attitude inherent in African people's philosophy.

This kind of situation, where the cultural backgrounds of other represented cultural groups are not included in the curriculum, hinders the academic performance of minority children, particularly Africans. Malakpa (1992) concurs when he states that progress and academic achievement of children from different cultural and linguistic backgrounds are impeded in the foreign dominant culture. The classroom requirements and expectations are usually and largely influenced by the norms of the community in which the school is located. In the South African case, desegregated schools are geographically situated in the White residential areas.

Modgil et al (1986) also confirm this idea when they discuss the case of a Black child who comes from a cultural minority group. They state that this child

suffers from a sense of worthlessness, self-pity, confusion of identity, self-alteration, self-divided and schizophrenic consciousness and a haunting fear of losing her/his roots. In the company of White teachers, particularly those who grew up within mono-cultural education, the Black child underachieves, feels unrelaxed, lacks trust in her/his teachers and goes to school with frustration and resentment.

The particularists who promote ethnocentric curriculum, hold that if children from different cultural backgrounds are put together, those from the disadvantaged minority groups will develop feelings of inadequacy, inferiority complex and negative self-image.

Thembela (1992) believes that there is a psychological captivity experienced by the minority children in desegregated schools. This results from the historical set up that the dominant society often makes minority children believe that they are less than human. In the South African context the white race is the dominant race and black race is at the bottom of the social stratification. This is the result of the socio-politico-economic arrangements.

According to Dostal (1989: 5), desegregated schools attempt at eradicating the child from the confines of

ethnocentric beliefs and make him aware of the
existence of other equally significant cultures. In
this way the child is given freedom to explore other
cultures in co-existence with appreciation and
sympathy without fear of losing his own roots. Each
cultural group is supposed to add to its culture
certain cultural elements from the other cultural
groups. Modgil et al (1986) call this "additive
multi-culturalism".

Mncwabe continues that the only gesture in the
direction of equal opportunity is to provide a dual-
language programme. This means the introduction of
English and Afrikaans and African languages to pupils
in White schools. Coutts (1989) also supports the
idea of mutual encultivation in South Africa because
of the heterogenous society of the country. Mutual
encultivation is positive for it permits retention of
existing cultures while generating a mutual enrichment
of cultural experiences. There is a need of balanced
teaching staff in the desegregated schools. There is
lack of diversity in the teaching staff, that means,
there are more White teachers than those of other
groups. Christie (1990) also agrees that the staffing
in desegregated schools is predominantly white. This
idea is further stressed by Griessel, Louw and Swart
(1990) when they refer to equal staff representation
in state schools as a means of developing an

understanding and appreciation for different cultural heritages.

The lack of cultural diversity in the teaching force isolates the minority children because White children become dominant and sometimes hostile. This argument is based on the conclusion drawn by Longshore (1981) that White hostility to Blacks was highest in desegregated schools. Longshore found in his research study that there were between 40 and 60 percent Black pupils who argued that in such situations Whites were particularly hostile to Blacks because they felt their control of the situation was threatened.

If the teacher has no basic knowledge of some of the broad cultural characteristics, the students are likely to run into barriers which impede academic achievement and general social development. Thembela (1992) contends that teachers should know or share the cultural background of the children they are teaching. This helps to create a better understanding between the teacher and his pupils.

Language as an index of culture is of paramount significance. It is also the vehicle of the philosophy of life and world view of the people who created and speak it (Luthuli, 1977: 137). One's beliefs and convictions are passed on to the younger

generation by means of language. Herskovits as cited by Luthuli (1985: 14) emphasizes that without language, the communication of knowledge that sets human beings apart from other species could not be developed. If the teaching force does not know the language of minority group the teaching-learning situation will be inevitable problematic. Some African children use what Malakpa (1992:5) calls "Black pronunciation". For instance, Africans pronounce "won" as (wɔn) instead of (wʌn). Linguistics has established that "Black English" is not to be viewed as ungrammatical but that it reflects the features of an independent dialect with its own grammatical structures and variations in vocabulary. For instance, most Africans would say, "The children they eat porridge" instead of "The children eat porridge." The ethnic dialect influences their understanding and usage of English. If the teacher does not understand this difference she/he might assume that the children have a language problem. This assumption can lead to low academic expectations. Students may view teachers who reject "Black pronunciation" and "ethnic dialect as rejecting them as persons and their culture (Gold et al, 1980:20-21).

Cohen et al (1992) have developed a theory of status characteristics, which holds that the status order in multicultural society engenders expectations about

competence that become widely held by members of both higher-ranked and lower-ranked groups. In the South African context the higher-ranked refers to the white race and lower-ranked to the Black population. This interpretation is based on the belief that people who are favoured by economy occupy a high rank in the society. Those disfavoured by socio-politico-economic conditions are ranked lower. When members of these groups come into contact these mutually held expectations about competence may lead to dominance and actually superior performance by the higher-ranked group. The theory further stipulates that expectations need not be conscious to influence behaviour because status characteristics lead to the self-fulfilling prophecy. Good and Brophy (1991) believe that some teachers establish high expectations from pupils based on factors like race, beauty and socio-economic status. Some teachers or people in general hold that Whites are more capable than Africans. Good and Brophy (1991) call this, the classical approach.

The System Development Corporation (1980) in the United States of America reported that the minority teachers (Blacks) were more equitable than majority teachers (Whites) in their instructional grouping practices. Minority teachers were more likely to treat minority and majority students in a similar

manner when assigning them possible work situation. This helps the minority students feel comfortable and welcome in desegregated schools. This sense of acceptance was also promoted by the idea that (system Development Corporation, 1980) the minority teachers tended to pay more attention to minority students in non-academic contexts, such as sporting activities.

1.5   PURPOSES OF THE STUDY

The purposes of this study are:
-   To investigate the effects of the racial composition of the teaching staff and the racial imbalance of the student body.

-   To determine the degree to which the minority children are affected academically by the lack of cultural understanding by their teachers.

-   To assess the effectiveness of school practices in promoting cultural understanding among children of different racial groups.

-   To investigate the effect of cultural diversity on the minority children in the desegregated schools.

According to Sibaya (1992) Hypotheses are possible
solutions to a problem. Slavin (1984: 4) states that
hypotheses are formalized solutions about the
relationship between two or more variables.

-   Students' performance in desegregated schools is
    likely to be successful when the teaching force
    is diversified. The presence of a substantial
    number of teachers from different racial,
    cultural and ethnic backgrounds is a major step
    towards multiculturalism as it injects diversity
    into the school system. In the student body all
    cultural groups should be represented in roughly
    equal numbers.

-   The teaching staff should systematically study
    other cultures in order to acquire basic
    knowledge of some of the broad cultural
    characteristics.

This may encourage students to acquiant themselves
with other cultures.

-   The curriculum of the multicultural education
    should incorporate the cultures of different

cultural groups represented in the school.

1.7   THE GEOGRAPHICAL SCOPE OF THE STUDY

This study will be limited geographically to the
Durban metropolitan area. The main criterion for
selecting the schools will be their accessibility in
terms of distance from the researcher's operational
base, which is Umlazi township. Umlazi township is
located some ±18 kms South of the Durban city. The
city of Durban is the coastal city of Natal. KwaZulu-
Natal is one of the nine regions of the Republic of
South Africa. The target population will comprise of
teachers, parents and students as independent subjects
or respondents.

1.8   LIMITATION OF THE STUDY

The amount of finance available to the researcher to
carry out the study is limited. The unrests in the
Black townships might disturb the administration of
parents questionnaire which will be conducted
personally by the researcher.

1.9   RESEARCH METHODOLOGY

1.9.1   Sample design

A researcher attempts to understand a segment of the
population by observing a smaller segment, a sample.
Sibaya (1992: 60) defines a sample as a subset of a
population, which latter, on the other hand being the
total collection of people, things or events.   A
sample can be selected in a number of different ways.
For the purpose of this study the stratified random
sampling will be employed because the population is
composed of sub-groups from which random samples are
drawn.   The respondents will comprise principals,
teachers, pupils and parents. The regional offices of
the Department of Education and Culture, House of
Assembly in Pietermaritzburg will be contacted to
provide a list of desegregated schools from which a
selection will be drawn.   The sample of schools will
be selected randomly.

1.9.2   The instrument

The descriptive approach will be employed in the study
to collect data.   According to (Mahlangu, 1987)
descriptive research method includes survey method and
case study.   Leedy (1989) states that descriptive

survey method derived from simple observational situation whether these are actually physically observed or observed through benefit of questionnaire. The researcher will utilize questionnaire as an instrument to collect data, because Slavin (1984: 90), states that questionnaires are a convenient means of collecting attitudinal and perceptual data. The questionnaires will be conducted as personal interaction, that is, researcher's personal visit to the respondents. The questionnaires will consist of open and closed questions in order to provide respondents with an opportunity to express their views.

Questions that will be asked will be based on the following categories:

The teachers' experience in understanding the culture of other pupils from diversed cultural backgrounds. The pupils' experience in adjusting to a culture not promoted at home. The parents' attempt at reconciling the culture that is perpetuated at school and that transmitted at home.

1.10   ANNOUNCEMENT OF THE CHAPTERS

Chapter One is a general orientation to the problem. This chapter defines the key concepts and spells out

the problem which has motivated the study. It also outlines the purpose of the study and the method to be utilized in collecting data.

Chapter Two provides a theoretical background to the study. This background considers and discusses the factors which influenced the establishment of desegregated schools in South Africa. It also looks into the factors that are likely to affect the academic performance of the minority children in desegregated schools. Factors like cultural backgrounds of different racial groups, socio-economic factors, geographical factors and statistical imbalance among racial groups, are discussed.

Chapter three gives the detail of the research design and the methodology of the study. The selection of subjects or respondents, how data will be collected, how the confounding variables will be controlled and a plan for organisation and analysis of data, are discussed.

Chapter four concerns itself with the empirical investigation, that is, how fieldwork was carried out and how the scale will be administered. The inferential statistical method will be used to predict, estimate and summarize the findings from the sample and make generalization about the population.

Chapter five is a summary and concluding chapter drawing attention to some of the recommendations regarding desegregated or open schools and new Education System in general.

1.11   CONCLUSION

There have been frequent calls for the educational transformation because Blacks have dissatisfaction about the Bantu Education system. These calls expressed that there is a need for non-racial schooling system that would provide equal educational opportunities for all racial groups. The government responded to these calls by introducing the open school system. This system still does not meet the expectations of the people because it does not provide for one Department of Education with a single Ministry.

CHAPTER TWO

REVIEW OF LITERATURE

2.1   INTRODUCTION

This chapter concerns itself with the reviewing of
literature. Basically literature review assists the
investigator in attacking the problem for research.
When the investigator knows what other researchers
have done she/he is better prepared to attack the
problem she/he has chosen to investigate with deeper
insight and more broad knowledge. Leedy (1989) adds
that literature review helps the researcher in
evaluating his/her own research efforts by comparing
them with related efforts done by others. In this
study the literature pertaining to the development of
desegregated schools in South Africa and factors that
influence the academic performance of minority
children is discussed.

The factors such as cultural diversity of different
racial groups and racial composition of the teaching
staff and students have a tendency of being
entertained by geographical location of the
desegregated school. That means the situatedness of
the school determines the culture and norms that

govern the school. The core of the matter is that the social, economic, political and religious factors have an influence on academic performance of the minority children.

In an attempt to appraise factors that influence the establishment of desegregated schools, it is paramount to discuss the state of South African society. The broader society, developing through the internationalisation of institutions and life-style, is itself becoming a multicultural society and that this has an inescapable implications for pluralism within existing individual societies. Todd (1991:38) defines pluralistic society as a society in which several ethnic groupings coexist.

The mere presence of identifiably different groups within a society is no guarantee of equal participation as citizens, equal life chances or equality of opportunity. According to Todd, (1991:38) the presence of ethnic minorities in schools does not eliminate the process of unfair discrimination. In the South African situation, Smith (1990: 6) states that inequality among the races is an inevitable feature of apartheid.

The South African society has cultural and ethnic diversities, racism and ethnicism or racist and

ethnicist closedness and, closely related to this, is inequality along racist and ethnicist lines. South Africa is a class-structured society and this is very much relevant to the operation of racism and ethnicism and indeed to the forms that the incorporation of cultural pluralism takes it form.

Figueroa (1991:60) quotes Aristotle's principle of proportionate equality which stipulates that "justice is relative to persons" and a just distribution is one in which the relative value of the things given correspond to those of the receiving person. This means that persons who deserve more should obtain more and those who deserve less should be given less. Durkheim as cited by Figueroa (1991: 60) pointed out two different conceptions of equality. The first conception is to give each according to his merit, that is, treating people the same if they are equally meritorious but differently if they are different in relevant merit. The second conception is, that men should be equally treated despite their unequal values. This conception seems to assure that there are some basic underlying similarities between people who are different. Equality implies the same treatment, position, award to parties which are exactly similar.

Durkheim's conception of merit as quoted by Figueroa

(1991) is similar to Plato's ideal society. Plato believes that in a society people should be grouped according to their natural ability. The most intelligent members of the society are at the peak of the social pyramid and are also the people who have access to philosophical ideas and who carefully control art and rational activities (Winch, 1990:16) and (Ozmon and Craver, 1990).

This study, among other things, purports to establish if equality among different racial groups prevails in the desegregated schools. If it prevails which conception amongst those discussed by Durkheim is being employed.

2.2   HISTORICAL DEVELOPMENT OF DESEGREGATED SCHOOLS IN SOUTH AFRICA.

In this study, the historical development of the desegregated schools in South Africa will be divided into four phases, namely, governmental reforms, church involvement, instances of special consideration and open school policy.

2.2.1   Governmental Reforms

This period is dating back to the early 1970's and it is also known as the "organic crisis". It is viewed

as a crisis of accumulation within the heart of racial capitalism (Christie, 1990:8). Racial capitalism may be interpreted as separate development where African people have limited opportunity and rights to accumulate wealth. This can be traced to the Land Act which was intended to accommodate white farmers only. This inequality is also evident in the educational sphere where Africans are provided with inferior education. The inferior education for the African race in particular is reflected in their school buildings, lack of physical facilities like laboratories and libraries in their schools and overcrowded classes. Christie (1986) also agrees that Africans in South Africa are provided with inferior education. She quotes Dr H.F. Verwoerd, "Bantu Education is geared, towards teaching the Bantus that equality with Whites is not for them".

The development of capitalism itself brought about changes in the balance of class forces, urbanization of Africans and an increasingly assertive and militant African working class. Increasing political opposition to the state within the country was also part of crisis. External features included the independence of Mozambique in 1975. In 1974 Angola brought about changes in the balance of forces in Southern Africa and international pressure against South Africa was intensified.

During the 1970's and 1980's the ruling Nationalist Party introduced reforms as an attempt to restructure the state in response to a crisis of power as a means to conserve its authority. According to Christie (1990) educational reforms were part of the restructuring of ideological discourse and attempts to modernise apartheid.

Throughout the reform period educational leaders continued to maintain a policy of separate education. Mr Piet Clase, the then, White Minister for Education and Culture repeatedly defended separate education on the grounds of cultural differences ánd self-determination. Mr F. W. de Klerk, the then Minister for National Education argued as follows: "as along as the Nationalist Party has a say we will favour and stand by the basic approach of own education in government schools" (Christie, 1990:13). It was during this period that the educational ferment of open school movement took shape. The African community through the help of external forces like economic sanctions pressurised the South African government to grant them equal educational opportunities as other races particularly the White race.

Due to the pressure in 1973 the government requested certain white Catholic schools to admit the children

of foreign African diplomats as part of its detente policy towards African countries.

2.2.2   Church Involvement

Christie (1990) maintains that the genesis of open schools may be located within the institutional framework of the Catholic Church itself. After the government's request, some of the Catholic schools found it difficult to contain the contradiction of the government's request. The Catholic Church leaders thought that that might confuse the African Catholic members in South Africa and would also dichotomise the entire church membership.

The Johannesburg Catholic Coloured Indian Teachers' Association called for the admission of Coloured and Indian Catholic children to White schools. The Transvaal Director of Education did not accept the idea of accommodating Indians and Coloureds to White schools because he regarded that as a drastic step. He suggested that the Associations which held the idea of integration in schools should negotiate successfully with the government (Christie: 1990).

The Cape Town Catholic Justice and Peace Commission requested the Southern African Catholic Bishops Conference (SACBC) for a test case on integration in

a Catholic school as a challenge to the Group Areas Act. This attempt was unsuccessful. Early 1975 the provincial superior of the four congregations that had admitted foreign African diplomats' children to their schools requested an interview with the Transvaal Director of Education to discuss the issue. In reply the government's segregationist policy was quoted "It should be borne in mind that no South African Black children may be admitted to private schools as provision has been made for them to attend their own respective schools" (Christie, 1990:19).

In 1963 the Catholic Bishops had built a seminary for African Priests only 50 kilomiters away from the White seminary. In 1973 the two seminaries were integrated as the protest against racial segregation. The Catholic church stated that the existing racial segregation is based on discrimination because of colour and is therefore unchristian. The church felt that segregation is a cause of acute suffering, resentment and bewilderment to many African parents. The church could not continue to maintain a system which humiliated and oppressed its membership. Although the two seminaries were integrated, segregation was practiced within the institution. Crunchy (1989) stated that in the dinning halls Africans occupied their tables and Whites had their tables. This segregation was extended even to the

sports fields. Africans had their teams and Whites theirs.

In January 1976 the Southern African Catholic Bishop Conference (SACBC) deliberations were in progress. At this congress a number of convent schools decided to admit Coloured and Indian pupils. This reflected the autonomy of individual schools in decision making.

There was a problem with the definition of the term integration in education. Sr Louis Michael prepared a first text for the Department of Schools. He addressed two possible meanings of the term integration:

> "Do we mean by integration the admission of
> a few numbers of other races into existing
> white schools, expecting them to conform to
> the way of life of the White pupil? If we
> do, then we should think more deeply on
> this."(Christie: 1990).

The second possible meaning was a creation of a completely new type of school, that is, a mixed school with staff and pupils of mixed racial background where each race meet the other on equal footing with no race possessing the power to assert the rightness of its style over the other (Christie, 1990: 23).

In creating the existing desegregated schools the government has ignored both possible meanings of the term 'integration' as advocated by Sir Louis Michael as cited by (Christie 1990: 23).

2.2.3   Exceptional Cases

In October 1980, Dr Gerrit Viljoen was appointed Minister of National Education. He reinstated that the government was not in favour of integration nevertheless admission criteria for Black (Africans, Coloureds and Indians) pupils were extended to South African Blacks. Christie (1990: 32) states that the admission was based on religious and humanitarian grounds. The Catholic children were given the first priority. The intellectual ability of a child was highly considered as an admission criterion. In 1981 Dr Gerrit Viljoen introduced the Financial Relations Amendment Act which empowered the provinces to admit Black pupils to White registered private schools. It also made provision for the reclassification of schools from one racial group to another. This means that if a school admitted more Africans it would be classified under African schools and fall to the Department of Education and Training depending on the geographical location of that particular school. This legal clause was viewed with uneasiness by the church and its schools.

Dr Gerrit Viljoen endeavoured to achieve greater uniformity among the provinces. That attempt brought surprising results for the open schools. The Cape Education Department introduced a quota system for the admission of Black pupils. Quota system meant that the number that was officially fixed by the government for the Black pupils to be admitted in open schools. There was a shift from an individually oriented admission control to a more general quota system.

In 1984 the National Policy for General Education Act stipulated that open schools were placed under the white Department of Education and Culture, House of Assembly. In 1985 the government announced that there would be general conditions for the registration and subsidisation of private schools that accommodated Black pupils.

Mr F.W. de Klerk replaced Dr Gerrit Viljoen as Minister of National Education. He made it clear that the government realized that there should be a definite link between the racial composition of a school and the level of state funding it would receive. Mr F.W. de Klerk was supported by Mr Piet Clase, under whose department the open scools fell i.e Department of Education and Culture, House of Assembly Mr Piet Clase also recommended that schools would be required to register under the Department of Education

and Culture, House of Assembly.

2.2.4 Open School Policy

The crisis in African schools pressurised the South African Government to establish open schools or desegregated schools. The African communities complained about overcrowding in their classrooms and the lack of physical facilities such as furniture and school buildings. In January 1990, the then, Minister of Education and Development Aid, Dr Stoffel van der Merwe confirmed that crisis in Black schools forced the government to open White public schools for Black children.

At first the government thought of opening White public schools to African pupils after school hours to alleviate the problem of overcrowding in African schools (South African Institute of Race Relations Survey 1988, 89: 14). This would have been a problem to both the government and African communities. The government would have to conduct afternoon classes. White schools are located in White residential areas and these areas are far from the African townships. This would have created a problem of transport especially when children came back at night or late afternoon. This would also have created some problems as to who would be accountable if any school property

or facilities were damaged. The day group (Whites) and the afternoon group (Africans) would blame one another.

The government has been faced with a problem of overpopulation in African schools. , The De Lange Commission reported in 1981 that the Coloured community experienced the problem of the unqualified and underqualified teachers especially in English, Mathematics and Science subjects. In the White communities the government suffered the problem of depopulation of pupils due to low birth rate and over-production of White primary school teachers. The Weekly Mail (21-27 February 1992) reported that more than 200 000 Coloured and African children were taught by unqualified teachers.

In September 1990, Mr Piet Clase, the then, Minister of Education and Culture, House of Assembly announced the establishment of educational models of admission of black children into existing white public schools., This was an attempt to solve the educational problems experienced by all racial groups. It was also an endeavour towards the principle of cultural integration.

2.2.4.1   Model A

Schools under Model A are public schools which have been transformed into private schools. The state has withdrawn its funding to a minimum of 15 percent and maximum of 45 percent of operating cost depending on whether the school meets certain criteria such as syllabus requirement and adequate teaching-learning facilities. Van Schalkwyk (1991: 215), defines operating costs as the money spent on paying teacher salaries and administrative expenses.

A Model A school is administered by the Board of Governors which comprises the owners and the principal of a school. The Board of Governors determine terms of appointment of teachers and admission of students. It also determines the number of teachers on the staff, their salaries and conditions of service.

According to the estimates of the Department of Education and Culture, each pupil would have to contribute about R2 520 per annum in order to maintain the existing services and standards of the school (The Daily News, 21 February 1992: 9).

2.2.4.2   Model B

The Model B school has been a state school which can remain a state school on condition that it maintains White pupils' enrolment of no less than 51 percent on

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above and the Black pupils' enrolment of no more than 49 percent.

If a school fails to meet the requirement of Model B, say the pupil quota is not maintained, then it is obliged to register with the racially appropriate Education Department depending on the majority of pupils in the school. For instance, if a school under the Transvaal Education Department admits more African that White pupils, then it is transferred to the Department of Education and Training.

The Management Committee is in charge of the running of the school. It consists of parents and the school principal. It designs the admission policy and set out the conditions of service of teachers. The Citizen (28 February 1992) reported that the fees were not compulsory but they could be charged for additional facilities such as transport and tours and ranged from R300 to R900 per pupil per annum.

The White parents were given an opportunity to choose the model they would opt for. In Natal 61 schools opted for Model B out of 2 000 white schools and 205 voted for open schools (The Daily News, 21 February 1992:9).

2.2.4.3   Model C

Model C school is a state-aided school, and as such the government has no fixed amount which it contributes to the running of the school. The amount which the government subsidises to the school is determined by the financial shortage which the school has at any point and time. This is a semi-privatised school because most of the administrative powers and responsibilities are left in the hands of the Managing Body.

The government transferred freely all the durable and non-durable items to the community and the Managing Body which the school serves. These items include school buildings, furniture and teaching-learning equipments. The Managing Body is made out of school principal and parents. It is responsible for maintaining and extending school buildings. It makes school fees compulsory to all parents. The body also decides on the appointment of teachers, admission policy and additions to the curriculum (The Daily News, 20 March 1992).

The state subsidises 75 percent of the school operating expenses to cover salaries of staff appointed within the prescribed norms. The remaining

25 percent of the total costs amounting to an estimate of R900 per pupil annually has to be paid by the parents. The Managing Body, which is a body comprised of parents and the principal, raises funds for the school. The sponsoring body within the body automatically excludes most African parents for they are poor. Additional teachers are paid by the Managing Body. Parents pay for textbooks, building maintenance and extra-curricular activities like sports and excursions. The Sunday Tribune, (16 September 1990) reported that compulsory school fees range from R800 to R1400 per pupil per annum. Only 35 schools countrywide opted for Model C The Daily News (21 February 1992).

2.2.4.4   Model D

The former government schools which were forced to close down due to drop in enrolment subsequently opened to all races. This option was not offered to parents to vote on. The state decided on these schools. The state pays operating costs and teachers salaries. Parents may volunteer to pay school fees set by the managing council. The amount usually does not exceed R300 per pupil per annum (The Daily News, 20 March 1992: 4).

The Model D school aimed at keeping White schools suffering from dwindling numbers from closing. The Daily News, (21 February 1992: 9) reported that at the end of 1991, 100 White schools were due to close. These schools remain under the original administrative departments.

2.2.4.5   Changes in the Open School Policy

Mr Piet Marais, Minister of Education and Culture in the House of Assembly made a statement on how his department proposed to handle the massive cut in state funding allocated to the department. He stated that the government intended to convert all status quo schools (state schools which followed traditional Department of Education and Culture admission policy) and model B schools to Model C by 1 April 1992. Parents of the new model C schools would begin to pay compulsory school fees on 1 August 1992. The Citizen (28 February 1992:8) reported that parents could find themselves paying about R5 000 to R6 000 per pupil per annum. Before the introduction of model school system White parents paid fees which ranged from R80 to R135 a pupil annually Sunday Times, (25 March 1990: 2).

The Daily News (25 June 1992: 7) reported that if model B and status quo schools chose to remain under

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those models, they would be allocated fewer teachers. This would eventually mean that there would be big classes in these schools. Model B status could be retained if a two-third majority of parents chose to do so. The maintenance of Model B would lead to retrenchment of about R4000 White teachers, if most schools decided not to accept the Model C plan the retrenchment would rise to about 11 000. The white parents, members of the Democratic Party and Conservative Party condemned the conversion of all status quo and Model B schools to Model C.

The Democratic and Conservative Parties appealed to the White community to reject the conversion of Model B and status quo schools to Model C. They based their argument on the point that, if they accepted the new plan that would serve as an incentive to the government to turn all Model C schools into Model A schools.

The White parents complained about the amount of money they would have to pay in the model C plan. The government announced that there would be a R70 million state scheme to sponsor needy communities converting to Model C schools. This financial aid would be given to children whose parents were unemployed. The state aid would depend on the parents' means of subsistence and the number of children in the family. The

governing bodies of individual schools would have to introduce their own bursary schemes. A bursary would only be given to a child who attended the "nearest applicable school" to his home (The Star, 15 April 1992). This condition would effectively make it impossible for thousands of Black pupils attending Model C schools to qualify for bursary or state aid because they lived outside the feeder areas of these schools. The government per capita allocated for schools that opted for Model C schools included allowance for textbooks, laboratory equipment and other essential learning facilities (The Star, 15 April 1992). The scheme would last at least for a year or two years.

Parents and teachers felt obliged to opt for the conversion of their schools to Model C in order to retain more teachers and avoid retrenchment.

2.3 FACTORS THAT INFLUENCE ACADEMIC PERFORMANCE OF MINORITY CHILDREN IN DESEGREGATED SCHOOL

2.3.1 Cultural factors and education

Culture is a universal phenomenon which can only differ from one society to another. According to Mead as cited by Luthuli (1982) culture is associated with patterns of behaviour, methods of earning living,

forms of law and government, and kinship and value systems. Anthropologists see the phenomenon culture as a compound of elements, namely, ethnic, social, political, religious and economic. The elements relate to a particular group of people who are distinct from others. Luthuli (1981: 28) summarises the definition of culture as "ways of behaviour which are associated with any permanent need or function in a social life".

The South African society is heterogenous, and therefore each group within the larger society has its own culture. It is known that what is considered demeaning behaviour in one society may not be so considered in another. For instance, in Bombay, begging in the street is not considered demeaning yet in KwaZulu this is regarded as demeaning. Culture is one of the variables that can be used for the identification of population group within a society as people. It is from this view that Nxumalo (1986: 38) says "culture is the method of organisation in a society".

The real content of culture is how people organise their experiences conceptually so that it can be transmitted as knowledge from one generation to another, therefore culture can be said to be an exchange or communication of primary messages, for

instance, linguistic or auxiliary messages like good services. The Canon's dimension of culture such as styles in clothing, village lay-out, architecture, furniture, food, cooking, music, physical gestures, postural attitudes as organised in patterned sets so as to incorporate coded information in a manner analogues to the sounds and words and sentences of natural language. Davies as quoted by Corner (1984: 60) states that knowing a culture is behaving socially without thinking, knowing a language and behaving verbally without thinking.

Mbiti (1975: 7) states that "The word culture covers many things such as the way people live, behave and act and their physical as well as their intellectual achievement." This definition implies that there is a connection between culture and intellectuality of a person. The researcher does not agree with this argument. One may rather link the intellectual achievement and exposure of a person to different situations. Luthuli (1976) remarks that the child who is culturally deprived and deficient, will bring to school such a background from a foundation institution or home.

According to Ruperti (1976: 3) education and culture are intertwined and interrelated, he says "when one talks of education, therefore one is inevitably

talking of community culture and cultural community".
The researcher contends that culture and education
cannot be divorced from one another because culture is
transferred socially through education rather than
genetically. From another perspective culture may be
regarded as the learned and shared behaviour,
thoughts, acts and feelings of certain people together
with their artifacts. Artifacts or cultural
objectives are the material culture comprising
tangible things that have been shaped to some extend
by man, such as houses, furniture, tools and works of
art.

The passing on of cultural patterns is one of the main
functions of education. When culture changes,
education as its vehicle also changes. Luthuli
(1977:62) states that culture is never completely
replaced, but is only modified. Herskovits as quoted
by Luthuli (1977) believes that education is an
essential medium of cultural continuity. He therefore
agrees with Luthuli (1977) that culture cannot
maintain itself: it needs members of society to
maintain it. For society to maintain culture, the
latter needs to be transferred to the next generation
through education.

Macpherson (1982) also states that education is a
condition for the ability to identify the individual

with the prevailing culture in the society. One of the social functions of education is to preserve and transmit cultural patterns of society to its new generation. Herskovits as cited by Luthuli (1977) agrees with the idea that "culture is the man-made part of environment". This means that the actions that we perform at home and at work ultimately constitute culture. At first man existed in the crude, natural environment. These man-made devices could be sociological, economical, political and even materialistic. Stenhouse (1967) adds that culture enables people to recognise as familiar the way other people think and feel and therefore to share their feelings. It enables people to predict and thus to anticipate the actions of others so that there can be cooperation. Luthuli (1985: 63) concurs with Stenhouse (1967) that knowing other people's culture creates respect for different cultural groups. He further expresses the view that every effort must be made at school to make every child value and respect cultures other than his own. This is essential since cultures are portraits of societies which share them and society implies people.

According to Corner (1984: 61) language may be used as means of symbolising culture. Luthuli (1982) concurs when he argues that language is the vehicle of culture. One may agree with this idea on the basis

that many distinctively cultural representations are mediated through a particular language, songs, myths, poems and folk tales. Luthuli (1985) adds that language is an index of people's thoughts about life and its future. It is the vehicle through which a philosophy of life is conveyed to the not yet adult members of the society. Herskovits as cited by Luthuli (1985) also emphasizes that without language communication of knowledge that sets human beings apart from other species could not be developed.

The Education System in South Africa which is characterised by racial segregation is inculcating the cultural diversity among racial population groups of this country. When white public schools were opened for all racial groups the issue of curriculum where culture is reflected was not addressed. Luthuli (1982) maintains that the philosophy of life is essential in curriculum design, as well as in leading the young of any society to adulthood. The curriculum constitutes a very important instrument in the education. The ultimate objective of education must be determined by the fundamental collective philosophy of life of a society.

The proponents of separate schooling according to race and ethnicity have argued that segregated schools aimed at promoting and securing diversity of cultures

so that each cultural group would be able to maintain its own culture. According to Kallaway (1991: 64) in educating the Africans care is being taken that they are given only such education as will fit them for a position which is forever subservient. Christie (1986:65) supports this argument when she says that the missionaries designed the curriculum for Blacks which focussed on Industrial education or mannual labour which trained Blacks to have the right attitude to mannual work. The Blacks were taught work discipline and emphasis was on the value of hard work. This curriculum prepared the Blacks for lower level jobs in the economy. Mr Verwoerd, Minister of Native Affairs at the time when Bantu Education was introduced intended to prevent black agitation by Bantu Education. He 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".

Crunchy (1986:53) also supports the idea that education provided for Blacks prepared them for subordinate positions to whites. This is explained by the emphasis on values like patience, discipline and the idea of Whites as chosen people to lead the Blacks.

When the Black pupils were granted permission in White

public schools, they had to adhere to the White culture because their respective cultures are not taken into the curriculum of the school. The researcher contends that desegregated schools assimilate Black pupils into the White culture for their cultures are not included in the curriculum. The White teachers who are dominating the teaching staff in the desegregated schools serve as models to for Black children. They ultimately adopt White way of life. Banton as cited by Todd (1991: 37) believes that assimilation is a matter of common observation that cultural change among minority groups proceeds more rapidly in respect of behaviour that helps them earn a living, like learning the language, than in their private domestic lines.

The definition of assimilation as presented by Banton is relevant to the desegregated situation in South Africa because Black children particularly African children attend white desegregated schools in order to get education which would prepare them for the future employment opportunities. They hope to obtain school credentials that would translate them into the same kinds of jobs and economic and societal benefits as Whites. Ikime and Osoba (1973) also agree that in the white desegregated schools minority children are assimilated to the foreign way of life. Some people believe that African culture in education has to be

neglected because it has no place in the industrial world. They even state that African languages are not important because they are neither official international nor commercial languages. Therefore, they need to be ignored. Frederikse (1992:70) confirms this argument when she states that in Zimbabwe some Shona speaking people argued that they did not feel it necessary for their children to learn Shona because they would not benefit from it. These parents had children who were attending desegregated schools. Luthuli (1977:60) states that the profound impact of the western culture has its effect on the African "language pollution".

This effect is more noticeable in urban areas where Anglicisms and Afrikanersms abound. People employed in industries and factories, were circumstantially forced to become bilingual or trilingual. This is regionally determined as the language of the Africans working in and around Durban is more influenced by English, than those in Transvaal and Orange Free State whose language is affected by Afrikaans (Luthuli, 1977:60). The argument that African languages should be optional even to their native speakers is aptly to emanate from the misinterpretation of the importance of culture.

Corner (1984: 12) points out that the need to rely to

a great extent on English language material affects Africans as well as their language, though less drastically as yet. Africans are culturally affected as well as the way of thinking about education can be influenced by English language material. The media are an important source of information and perhaps more important the idea and associations that go with it. Asiwaju and Crowder (1980) argue that culture has nothing to do with identification and morals of the individual but with the group and behaviour of people. If a person loses his culture he becomes depersonalised.

The teacher has to understand the culture and the philosophy of life of the children she/he teaches because if not, what she/he teaches will be ignored or misunderstood and mislead any signals the children may give.

Malakpa (1992: 8) and Thembela (1992: 5) agree that there is a need to reform teacher education as a means of exposing prospective teachers to different peoples and cultures so that they may have a clear idea and understanding of multi-cultural education, and thus be capable of developing proper cultural paradigms. Thembela (1992: 5) points out that minority youths often fail in desegregated schools not because they have a deprived culture, but because their cultures

are different from the culture of the school. The
school should therefore modify the educational
environment in order to make it more consistent with
the cultures of various ethnic groups without
promoting these ethnic attachments and loyalties to
the extent of encouraging conflict, polarisation and
stratification.

The researcher concludes that there is a connection
between culture which is perpetuated by the school
curriculum and the academic performance of the child.
If the culture transmitted to the child differs from
that experienced at home, his achievement is impeded.
Kallaway (1991: 150) says that "If we do not start in
the mother-tongue the child will make a much slower
adjustment to the school and will fall behind because
the child is not an empty vessel waiting to be filled
with neutral knowledge".

2.3.2   Social Factors and Academic Performance

The study is concerned with organisation of Black-
White relations in the desegregated schools and
specifically with the manner in which social group is
interwoven into the fabric of school life and the
factors that seem to promote this organisation of
social-group relations. The researcher contends that
the social system and educational activities are

inseparable. People live socially in communities with various customs, routines, institutions (Family, school, church and so on) and rituals. These variables give rise to a commonality of background, values and members of that community.

According to Figueroa (1991: 9) physical and cultural differences do not of themselves create groups or categories. Race and ethnicity are not natural or fixed categories. It is only when physical and cultural differences are given cultural significance and used by humans for their own purpose that social forms result. In the desegregated' schools compartmentalisation of pupils according to ethnic group aims at promoting one group over the other. Thus, racial and ethnic relations need to be seen within a general theory of social relation. The starting point of this theory according to Figueroa is "rational choice" theory. This refers to the optimisation, namely, that individuals act to obtain maximum, net advantage which is to increase their own benefit and to reduce their costs. People live in a world of scarcity thus they have to compete with each other. This competition proves Charles Dawin's theory of the survival of the fittest which is based on the prevailing competition of the living organisms.

The social environment can be called a culture and is

an essential medium of human expression and development. This social behaviour is inculcated to the younger generation through education. Sociologists speak of subcultures because modern societies are complex and have a corresponding complexity in their culture.

There is a relationship between social class and educational achievement. Winch (1990) concurs that there appears to be a persistent connection between belonging to low-prestigious social group and relatively low educational achievement. Luthuli (1976: 24-25) argues that the impact of the inadequate environment does not only influence the pupils' learning capacity it also affects the philosophy of education which has an effective bearing on the philosophy of life. Brembeck (1966) and Ezewu (1986) maintain that the socio-economic status of a student rather than his ability determines the curriculum he enrols for in the high school.

Lightfoot (1978: 117) defines social class as a significant number of people who hold similar position in society. Social class is interrelated to the concept socio-economic level which is used for social class by the sociologists to mean a statistical aggregate of people in the same income or occupational level. Social class refers to the social

stratification of the society. Another intimate term is socio-economic status which has a material or economic position contextual meaning (Entwistle 1978:31).

In the South African context the social stratification is defined in terms of racial groups. The White racial group belongs to the upper class. Indians and Coloureds belong to the middle class and Africans belong to the lower class. Luthuli (1985:63) states that the South African society is beset with problems of race, sex and social mobility. Blacks particularly are plagued with poverty, illiteracy and the lack of skills for decent jobs. Each group is further divided into upper and lower classes. This categorisation is rooted on the fact that Whites are ranked higher and Africans at the bottom of the hierarchy even in the economic sphere. Banks (1973), Van Til (1979) and Ezewu (1986) have respectively laid down variables that can be used as indices of social class, viz, father's occupation, economic circumstances of the home, place of residence and quality of housing.

The African pupils in the desegregated schools can be judged according to the socio-economic life of the average of African community members. This kind of judgement can impair their academic achievement hence sociologists and educationists such as Luthuli (1976),

Entwistle (1978) and Brembeck (1966) agree that the socio-economic status influences the educational ability of a child.

Christie, (1990:61) interviewed African pupils on how did they relate with white pupils and gave the following report:

> "...Nokukhanya responded that whites do not want to accept them as persons. So when they come to school they find it very difficult because of the outside situation."

Other pupils stated that they stayed in separate racial groups at break. On 24 June 1993 the researcher attended a meeting for African parents only at Kingsway High School in Durban where the administrative staff informed African parents that their children did not mingle with White pupils. The African pupils separate themselves at break and speak their vernacular language (Zulu). This proves that there is no good social relationship among different racial groups in desegregated schools. This separatedness is attributable to different interests of pupils of various racial groups. This hinders the progress in knowing the way of life of another group. This separatedness is also attributable to different cultural interests, specifically music. Some African

children feel completely unaccepted and not equal to Whites. They find it difficult to fit to the already established White group of friends.

Christie (1990: 69) reports that African pupils in the desegregated schools complain that attending there subjects them to different pressures especially since most of them represent a very small minority. If any group is a very small minority in the student body, it will naturally have difficulty in making its presence felt in establishing an effective power base. Sagar and Schofield (1983) state that the assimilationist ideology holds that integration will have been achieved. When minority group in any significant ways language, interest, philosophy of life are changed according to those of the majority. This ideology thus tends to deny the value of aspects of minority culture that minority group members themselves may value.

In the African Community children who attend desegregated schools tend to form their own groups. They are alienated by their community or they separate themselves from their community. Christie (1990: 63)' explains that "Almost every African child spoke of being seen as "a snob" by his community". This kind of community attitude towards these children interferes with their performance at school because

they may develop a feeling of inefficiency. Thusi and
Frederikse on (The Natal Mercury, 23 March 1992) agree
with the above argument. They mention that the
African children have to balance between the hopes and
resentment of their community and the expectations of
their school peers, parents and teachers. They are
seen by their community as pioneers carving a path for
others in White schools. Thusi and Frederikse
(The Natal Mercury, 23 March 1992) further report that
the researchers have found that the experience by
African pupils in desegregated schools is traumatic
especially in secondary schools. This traumatic
experience is ascribed to the fact that minority
children feel singled out because they are just in a
minority. These children feel intimidated than they
cannot perform maximally at school. The minority
children also struggle with the language and
adjustments to desegregated schools.

2.3.3   Economic factors and educational performance

There is a great relationship between schooling and
economy. Kallaway (1991: 20) states that social
organisation has impact which may be economic as well
as social. The economic status of the Africans is
usually low because of economic subordination. Their
employment in wage labour depends on dominant group
members (White) beliefs about the Africans and their

proper place in the labour force. Christie (1986:65 –
67) states that Bantu Education prepared Blacks for
lower-level jobs in the economy. She adds that whites
thought that Blacks were basically inferior and should
not be provided with too much academic education. The
idea was that they should become labourers. This put
Blacks at the bottom of the economic hierarchy in
South Africa. The income is usually determined by the
level of education and that impinges on the social
class as well as economic status of a person.

Generally, Africans are excluded from the more
desirable jobs through a job ceiling according to the
American terminology and job reservation in South
African terms. A job ceiling and job reservation
serve to selectively assign the Africans to jobs at a
lower level of status, power dignity and income while
allowing members of the dominant group (Whites) to
compete more easily and freely for more desirable jobs
of individual above the ceiling. Smith (1990: 6)
supports this idea when he states that the most
obvious manifestation of inequality in South Africa is
the distribution of income by race groups. In 1987
Whites earned 62 percent of the South Africa's income
whereas Blacks accounted for only 27 percent of the
income. Children in the desegregated schools are
governed by different educational laws. White
children whose parents cannot afford to pay school

fees are not expelled from school because White
education is compulsory. If a Black pupil fails to
pay school fees his or her registration is terminated
(The Weekly Mail, 15-21 February 1991: 47) because
compulsory education is not applicable to him or her.
Most African parents do not afford high fees of the
desegregated schools.

.3.4   Racial composition of desegregated schools

According to the 1985 Private School Act in South
Africa, in order to qualify for government subsidies,
schools would have to be registered and if required to
apply for re-registration, they would have to comply
with regulations which would curtail their autonomy.
These regulations included racial quotas, teacher
appointments being approved by White own affairs. The
45 percent subsidy would be given to schools that were
90 percent White and only a 15 percent subsidy to
those that were 80 percent White. All schools would
have to be at least 70 percent White in order to
qualify for registration (Christie, 1990: 34-36).

In September 1990 when the open school policy was
established, 49 percent policy was introduced to
continue with the traditional quotas system which was
about the control of admission of Black pupils. The
empirical evidence regarding the relationship between

minority percentage and school contacts is ambiguous. Prager et al (1986:136) state that certain findings in America reveal that whenever one or the other group constitutes the overwhelming majority, there will be an obvious imbalance of power among students. This results to the situation where pupils of the larger group having an opportunity to avoid interacting in class with (Black) minority pupils.

Desegregated schools carry a powerful legacy as previously White schools. White pupils and staff may have had no opportunity for cross-cultural friendships. There are a myriad of constraints and contradictions which pupils experience as a result of their school breaking with segregated practices. For instance, racial mixing works while pupils are at school but when they go home in the afternoon they have different friends and interests. That means pupils of different cultural groups have limited time to mingle in order to know each other well. School life has no influence on their lives at home.

Multiple ethnic groups may also create tensions with school system. However, if one ethnic group believes that others are getting more favourable treatment, therefore the interest of different minorities may be divergent.

Historically, minority group members have traditionally been powerless relative to majority group members. Their powerlessness is attributable to political, economic and educational factors hence they are an oppressed racial group. In South Africa, Bantu Education also contributed to this powerlessness because it indoctrinated Africans with the inferiority complex and raised the image of the White racial group. Luthuli (1982:108) agrees that Western education sometimes made Blacks to despise their culture and looked upon it as inferior. Blacks blindly emulated their White counterparts. The Christian National Education which is also perpetuated in the African schools through subjects such as Religious Education and Biblical Studies made Africans to ignore their African Religion which is rooted on ancestor worship.

Rist (1979) heard the conversation among some white teachers on the first day of a token desegregation programme in a school in America.

> "... Mrs Brown said, 'Donald (a new black student) would be a problem'. One of the secretaries said, 'I don't think with this small number... that there should be any problem. Now if there were 75 or a 100 it would be different. I don't think 28 will

make any difference at all; we probably
won't even know they are here'."

When Whites are in overwhelming majority in a school,
Africans apparently engage in self-segregation in
order to maintain their group identity. If Africans
cluster together they will have little contact with
Whites. Therefore openness across such groups,
understanding and acceptance of cultural and ethnic
differences and also constructive interaction and even
solidarity will be jeopardised. Coleman as cited by
(Bot, 1991:49) reports that "the best chances of
learning for minority children is when the minority
children are not less than 15 percent and not more
than 25 percent."

The staffing in desegregated schools is predominantly
White. Christie (1990: 36) reported that there was no
desegregated schools in South Africa which had an
African principal or Deputy. Out a total teaching
staff of 1170 only 18 were Africans and many of them
taught only African languages. Sporting and
recreational contacts were predominantly with white
schools. According to the principals, White parents
were often more active and better represented than
African parents in Parent-Teacher-Associations and
school activities.

Geographic Factors and Educational Achievement

Historical and geographical factors determine who goes to which school. Even when the Group Areas and Land Acts are diminished but a large number of Africans and Whites will remain where they are and therefore there will still be predominantly or totally African schools and white schools. Umlazi or Kwa-Mashu which are African townships or Durban North which is a white residential area will not change overnight. The Group Areas Act stipulated separate residential areas for different racial groups. Separate Amenities Act segregated a range of public amenities including public transport, sports facilities and picnic areas.

The South African Institute of Race Relation (1987/88: 171-172) reported that in February 1987 Menlo Park High School in Pretoria refused to allow an African pupil, Nkululeko Skweyiya, who was a student at Keanshey College in Natal to participate in an athletics meeting hosted by the Pretoria school. About 80 to 277 Natal team members withdrew from the competition in protest and the South African Sports Foundation which sponsored the event withdrew trophies and other support.

In February 1988, an Indian pupil who refused identification at a multiracial convent in Newcastle

was unable to participate in an inter-school swimming gala when White parents objected to her participation. Although the convent school decided to withdraw from the gala, however the child's parents requested that the event carry on as planned without their daughter.

In April 1988, the Transvaal Education Department issued a policy statement which circulated to White schools stating that school management councils would decide the nature and extent of extra-curricular inter-group participation.

The geographical location of the desegregated schools is problematic to the African community because these schools are situated in White residential areas distant from African townships. African children have to wake up early in the morning and travel a long distance to school. When the child comes to school he/she is tired because of the long journey. His/her exhaustion has an effect on his class performance.

Desegregated schools are found in the urban areas. The rural areas do not benefit from this arrangement.

.4 RACE, ETHNICITY, HOME CULTURAL BACKGROUND
AND INTELLECTUAL DEVELOPMENT

Research findings on race, ethnicity and intellectual

development are inconsistent. Havighurst (1979: 177) states that innate differences in intelligence are very slight and difficult to determine. He argues:

> "....It does not appear possible to make definite statement about the relationship between race or ethnicity, social class, home environment; and intellectual development but it is possible to conclude that home environment, and social class are related to the cognitive and scholastic performance of children within most if not all ethnic groups".

Prager et al (1986: 34) state that race is an important variable in educability and school desegregation only when racial groups are stratified so that the subordinate racial group members (Africans) among other things are denied equal educational opportunity for instance through segregated and inferior education and equal rewards for educational efforts and accomplishments.

In Britain, Africans are called "non-whites" and they form the minority in desegregated schools. There was a popular belief that non-whites were not doing well in the 1970s. Then there was corroborated research. The poor performance of the non-whites in Britain often led to racial hostility and conflicts.

Arnot (1985: 40) states that West Indies were considerably doing worse than average. The testing of primary school children revealed that only 8 percent of the non-whites performed at the upper quality and 53 percent were in the lowest quality in tested English achievement. Few non-whites persued studies beyond secondary school.

Prager et al (1986: 53) state that the performance of the caste-like minorities (African Americans) depends on their own epistemology and coping responses which are usually different from those of the dominant group (Whites). The epistemology of the caste-like minorities is often characterised by a sense of enduring collective institutionalised discrimination. Their perceptions and interpretation prevent them from qualifying for the more desirable jobs open to members of the dominant group.

In America when Whites removed their children from desegregated schools, the schools responded, perhaps to prevent further White "flight" or to please the residual Whites, by segregating Blacks and Whites. Desegregation was done "legally" and objectively by increasing special education programmes and classes for the "gifted" and the "retarded". Whites dominated the "gifted" and the "retarded" consisted mostly of Black pupils (Prager et al, 1986: 41).

Kirp (1976: 602) sums up the situation in San Fransisco. Classes for the gifted hastily expanded with the adoption of the "Horseshare Plan" which required a White enrolment proportion twice the district wide average and a corresponding small Black enrolment. Consequently some blacks no longer believe that quality education is obtained in desegregated schools.

These research findings reveal that there is a relationship between race and intellectual ability of a person. They seem to suggest that Whites are more intelligent than Blacks. The researcher contends that exposure to better educational equipments, social and home background and cultural factors are necessary favourable conditions to create a conducive atmosphere for learning which consequently leads to better performance. Whites seem to be favoured by these conditions. Even the content of the subjects, is white-oriented. Therefore they may perform better.

.5   DISCIPLINE PROBLEMS

Hill (1976: 106) states that the majority of teachers in the English Educational System see discipline as involving self-discipline, liberal attitudes, tolerance and a certain amount of informality. That is contrary to the African viewpoint concerning the

issue for often African parents and children interpret the more liberal attitude to discipline as weakness. Christie (1990) concurs that African home discipline is often quoted as being harsh, firm and repressive, involving beating, belting and the strap.

At home African parents are strict and their children may consequently find it more difficult to adjust to the comparatively relaxed discipline in their desegregated schools. Africans exert physical discipline to their children and parents believe that beating a child may improve the discipline of children. In African families, punishment is immediate but white families as in desegregated schools, punishment is sometimes postponed for Friday.

The differences of attitudes between parents and school teachers towards child rearing have their own effect. In America Hill, (1976; 107) reports that the disparity manifests itself in children's bewilderment, difficulty in settling down in the classroom and attempts to take advantage of more lenient atmosphere of the school.

6   ADMISSION CRITERIA

Between the years 1976 to 1986, the government advised the White-registered schools to admit relatively small

numbers of Black pupils. In 1977, there were approximately 220 Black pupils attending more than 20 White-registered catholic schools (Christie, 1990: 30). In controlling the number of Black children attending open schools, the government decided to screen each individual Black applicant and to grant permission in exceptional cases warranting special consideration. The exceptional cases were discovered through the administration of admission tests which were written by Black pupils only.

The Catholic schools continued to admit Black pupils albeit in smaller numbers. In the Cape, schools were requested to be selective in terms of academic ability, social and cultural acceptability.

When the open school policy was introduced officially in South Africa in 1990, the government set some conditions to govern the admission of Blacks in desegregated schools. It proclaimed the 49 percent policy and also empowered the managing bodies of the school to design admission policies. The 49 percent policy means that the open schools should not admit more than 49 percent of the Black race in desegregated schools. The Weekly Mail, (February 15-21, 1991:47) reported that the screening procedures for admission in White schools are directed to Black pupils only.

Some selection criteria are insurmountable obstacles to most Black parents. For instance the Weekly Mail (February 15-21, 1991:47) reported that some open schools stipulate in their admission policy that parents of children must live in an area where the school is located and their parents must own a property in an area. For instance, Black children living with families in Joubert Park and Hillbrow have no access to a local school while Joubert Park Laer Skool is empty (Weekly Mail, 15-21 February 1991) because their parents are renting flats or rooms, they do not own them. These conditions of admission still maintain the operation of the Group Areas and Land Acts which have been forbidding Black people to reside in White residential areas. The second condition prohibits admission of children who stay with their domestic servant mothers who live with White families and as such own no property in the area.

Most schools have required Black applicants to complete selection tests which have emphasis on English language proficiency and have explored other areas of scholastic achievement such as Mathematics. These tests have tended either to select Blacks , previously schooled in traditional private schools that have satisfied this criteria (Weekly Mail, 15-21 February 1991). Some desegregated schools stipulate that if a child wants to do grade one he/she must have

attended preprimary schools which use English as the means of communication and medium of instruction.

Most Afrikaans schools remained White only. They did not opt for Model B when they were given the choice (Sunday Times, 23 February 1992: 9). Some Afrikaans amalgated or closed like Saamwerk in Seaview. Some other schools like Gelofte High in Pinetown wanted to introduce English as a second medium of instruction (The Natal Mercury, 12 May 1993).

The entrance tests aim at discovering if prospective pupils would fit into existing practices or standards in White schools. The aim is also to preserve academic standards in White schools. A legacy of White education acts as the basis for a practice of assimilation. On the other hand schools were understandably reluctant to "lower" what they saw as "worth while standards". The admission policy could also mean that maintaining standards would result in very few Blacks being admitted into desegregated schools because admission tests operated with implicitly racist effects.

The logic behind admission tests was that of meritocracy which meant that individuals, regardless of racial classification, should be given an equitable opportunity to prove their worth. The other

assumption was that White education should be held as the norm and Black children should be expected to match this norm. Black children had been receiving inferior education as compared to White education, therefore admission tests provide them with a chance to prove their individual ability. Admission tests do not address the issue of initial inequality. A few schools have developed bridging programmes to address the different entry levels of Black pupils.

7. TEACHERS' CONTRIBUTION TOWARDS EDUCATION FOR MULTICULTURALISM

South Africa is a multicultural society although this is much more apparent in the urban than in rural areas. The future development of the South African society depends to a considerable degree upon the kind of education that would present equal educational opportunities and standards to the children of all racial groups. Teachers of all racial groups should be provided with education that would allow them to understand cultural backgrounds of all racial groups so that they can be able to efficietly teach in the multicultural classrooms.

Teachers' effective contribution towards education for a multicultural society will rely heavily on their ability to cope with the ever-increasing changes in

the society. A teacher must be able to relate meaningfully to a wide range of people, to recognise and confront personal prejudices and finally to recognise his own needs both as a teacher and an individual to take effective steps to fulfil them.

A teacher should be able to understand pupils as individuals and hold the ability to help in establishing a school community in which through curriculum activities and social relationships, the development of these children will be fostered. All students need to be given an opportunity regardless of race to consider carefully the inherent attitudes and assumptions contained in the subject matter taught and its manner of presentation. Therefore a considerable danger is in an ethnocentric curriculum which promotes ethnicity. Highly ethnocentric and implicitly based views like perpetuating values and norms of one ethnic group over the others may be transmitted to children, both in obvious ways such as teaching White South African history and paying less emphasis on Black South African history like Bambata rebellion and the Battle of Sandlwana. Such teaching can aggravate difficulties of identity and confidence for children from minority ethnic group.

Hill (1976:120) holds that integration must involve not an eradication of differences but a harmonious

Training.

Karweit et al (1979) suggest that the key to successful desegregation may lie in the situation of weak rather than strong interracial ties because the former are easier to stimulate than the latter. They further recommend that racial integration in the classroom can be achieved by arranging classroom structures to produce enough weak contents to connect Black and White cliques rather than by encouraging strong biracial friendships. This means that the focus should be on common aspects than divergent aspects. The differences should not be stressed in class. They suspect that the emphasis on strong ties is related to the view that assimilation is the desired end of desegregation.

9   DIFFERENT IDEAS ABOUT DESEGREGATED SCHOOLS

According to Banks (1981: 181) multicultural education is a comprehensive but inadequate concept because it provides an escape through a focus on culture from the more controversial but real and very important issue of race. He argues that multicultural education should address the issue of how the cultural difference should be evaluated, interpreted, accounted for and used to explain social realities. Multicultural education seems to be fostering ethnic

and national identification and discarding the global one with the international identification.

The South African Government as a result of pressure from the African Community by means of school boycott has committed itself irreversibly (so it says) to a new South Africa where all inhabitants of this country will be treated equally. In educational terms, this means that schools for Africans must also be made to provide an environment and atmosphere where teachers can teach and educate children in reality.

The above concern indicates that people do not need proliferation of numerous haphazard and poorly planned educational projects such as allowing a few Black pupils and teachers in some White schools as proposed by open school policy which have no effect on the total system of Education.

Thembela (Sunday Tribune September 16, 1990) argues that he rejects open school policy and supports the idea of one department of education. He opposes the idea of non-racial education because it would not solve educational problems because the realities of language, value system and culture have not even been addressed by the proponents of non-racial education. According to Thembela, non-racial schools try to assimilate Black children into their value system. He

further states that "non-racial education" is not a solution to the problems of education in a heterogenous country. All the available spaces in White schools are a drop in the ocean even if it were desirable to make places available to Black/African children.

Metcalfe, a researcher at Wits University's Education Department, agrees with Thembela that open schools are a drop in the ocean of democracy. They both base their argument on the fact that opening White state schools has no significant impact on the enormity of the education crisis and it does not address the fundamental demand for a single unitary, non-racial and democratic Education System (The Weekly Mail, February 15 - 21 1991: 47).

The Natal Mercury (20 February 1992) reports that Roger Bunows is concerned that he sees no long-term plan on the new educational proposals about the open school system.

LO   <u>CONCLUSION</u>

The establishment of desegregated schools in South Africa has both creditable task and discreditable points. Desegregated schools are a positive move

towards a dream of a better future of South Africa where all racial groups will live in harmony and contempt for one another. This has created a move to a direction of equality and integrated education which can also be extended to other spheres such as social, economical and political integration and emancipation of African community.

The pitfall of desegregated schools is the exclusion of cultures of the Black racial groups in the curriculum. This makes desegregated schools to be categorised as assimilation institution because Black racial groups have to adhere to the White culture. The fees which are paid in these schools also make it difficult for African parents in particular to afford. Therefore, only a few can go to these schools. Consequently, the problem of overcrowded classrooms in Black schools is not resolved. Dr Stoffel van der Merwe also admits that cultural integration in schools would solve less than 20 percent of the shortage of space in African schools (The Sunday Times, 25 March 1992: 2).

CHAPTER THREE

RESEARCH DESIGN AND PROCEDURES

INTRODUCTION

In chapter one it was stated that the descriptive research method will be used for the purpose of gathering data with regard to the factors that influence the academic performance of the minority children in the desegregated schools. Behr (1983:90) maintains that the descriptive approach precedes other methods on the account that it helps to investigate the present state of events. Before any progress can be made in solving the problem under investigation, the researcher should know the prevailing conditions and facts of the area to be studied. A descriptive approach is a combination of different methods viz, surveys, developmental studies and case studies Mahlangu (1987).

In this study the survey research will be employed. Dale (1990:20) explains that survey research involves obtaining information directly from the participant by posing questions. It includes interviews and questionnaire. In this study, the researcher will utilise both questionnaire and interviews to collect data. Sax (1979:244) states that in many ways the

interview and the questionnaire are similar hence they both attempt to elicit the feelings, beliefs, perception or activities of respondents.

RESEARCH DESIGN AND PROCEDURES

In conducting the survey the following procedures will be used:

i) The problem was identified and clearly defined in chapter one.

ii) Literature relating to previous research, pertinent to the problem under investigation was carefully scrutinised in chapter two.

iii) After the review of literature, focus is given to the design of the survey. This step involves decisions on sample size, research instruments, e.g. questionnaire and interviews are tools to be employed in executing the plan.

iv) Before the actual survey is administered, a pilot work will be undertaken. More details about pilot work will be carried out in 3.3.2.

According to Dane (1990:129) goals of research, influence its methods. Therefore it is important that the researcher should select research instruments that should be supportive of the research objectives from those available without constructing his own instrument. The available research tools are, inter

alia, observation techniques, interviews, questionnaires, sociometry, opinionnaires, and social distance scale. The researcher realised that questionnaire and interviews as tools would be appropriate both to the nature and purpose of the study.

.1 Questionnaire construction

Considerable attention will be paid to the design of the questionnaires. The following will receive major attention: content of the question, question wording, question format, whether open or closed questions will be appropriate responses alternatives, open responses and rating scale to grade responses. The language in each questionnaire instrument will be adjusted both to the level of the group to which it will be administered and the precision of the data needed. For instance language level used on the pupils' questionnaire will be lower than that of teachers' and principals' questionnaires.

Sudman and Bradburn (1982:4) point out that questionnaire construction is one of the few activities in which plagiarism is not only tolerated, but actually encouraged. The researcher should feel free to make use of the questions she/he comes across in the literature.

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.1.1   <u>Advantages of questionnaire in this study</u>

Questionnaire will permit the researcher a wide coverage of a large sample at minimum cost in both capital and effort.

All the respondents will receive similar instructions hence questionnaire eliminates bias on the part of the researcher.

Respondents such as teachers will be in a position to respond at their own convenience, to ascertain reasons for a particular attitude and to supply statistical information.

Respondents will be provided with an opportunity for self-expression through the inclusion of open ended questions. Slavin (1984) believes that questionnaires are a convenient means of collecting attitudinal and perceptual data. The study aims at finding the attitudes of different racial groups towards each other in the desegregated schools.

.1.3   <u>Disadvantages of questionnaire in this study</u>

There will be no assurance that the intended respondents in the case of teachers will actually complete the questionnaire because they will complete

the questionnaire during their own convenient time in the absence of the researcher. Other reasons which might cause respondents not to answer some questions completely could be due to faulty perception, lack of interest and lack of exposure to other cultural groups.

.1.3 Confounding variables in administering a questionnaire and incomplete responses

Each question will be read slowly and explained by the researcher before pupils can respond. During the pilot work, discussed under 3.3.2, pupils were unable to respond to some items.

After the execution of the pilot work, procedures for eliminating invalid questions will be discussed under 3.3.2. The invalid questions are those which do not measure what they purport to measure.

The personal or face to face interaction in the administration of questionnaire reduces possibility of misinterpretation of questions because the researcher will explain each item thoroughly and encourage respondents to ask questions where necessary. The questionnaire will be designed with great care so as to minimize the incidence of misinterpretation of questions. The researcher will help the respondents

to answer truthfully and honestly by assuring them
that their responses will be held in strict
confidence. To appeal to the interest of the
respondents, considerable attention will be paid to
the design of questionnaire instrument. The
questionnaires will be short and have unambiguous
questions.

.2 CONSTRUCTION OF INTERVIEW

In this study, interview will be administered to
school principals since this population will be a
smaller representative sample. The interview becomes
an appropriate tool if the sample is small (Orlich,
1978:8). Considerable attention will be paid to the
interview design and as a result the incidence of
misinterpretation of questions will be greatly
reduced.

.2.1 Advantages of the interview method in this study

Interview is a useful instrument to obtain an in-depth
data on personal information, perceptions and
attitudes. This will be the case especially with the
principals.

Interviews will enable the interviewer to clarify
questions. This consequently will enhance the validity

of the responses as interviewee will answer without misinterpretation of the questions. The interviews present an interviewer with an opportunity to observe verbal as well as non-verbal behaviours of the interviewee. It becomes easy for an interviewer to make a follow-up to the interviewee by probing leads for additional information and to ascertain that the interviewee understands the question.

.2.2 <u>Disadvantages of the interview technique for this</u> <u>study</u>

Experienced researchers such as Powney and Watts (1987) have noted a number of discrepancies in the interview technique. The interview is biased because "no matter what the interviewer does, but he is bound to have some effects upon his data". Mouly (1970) states that bias may depend on the age, sex, education, race, socio-economic level and religious background of the interviewer. Hitchcock and Hughes (1989:89) agree with Mouly (1970) that the key variables of age, gender, class and ethnicity play an important role in the interview. In this study the age, ethnicity and class of the researcher might be contingeneous to the collection of data because the researcher is a young African lady who will be interviewing mostly if not all, White principals. Powney and Watt (1987:33) also acknowledge the bias of

interview.

Note taking, while the interviewee is responding to a
question might present some problems. For example, the
attention of the interviewee might be distracted and
some might even be curious to know what is being
written. Note taking also disturbs the communication
flow between the interviewer and the interviewee.
Using a tape recorder is equally not a good method
because some interviewees owing to certain beliefs
might object or even suspect that the information will
be used in purposes other than education. Slavin
(1984:90) maintains that interview data is certainly
much more difficult and expensive to collect and
analyse.

The interview is costly in time and effort. Vockel
(1983:88) states that spontaneity, frankness and
honesty are reduced in the interview because the
interviewer becomes part of the instrument. This
implies that the interviewee would have to react to
the interviewer as well as the question posed.

.2.3   How does the researcher plan to overcome inherent
        disadvantages of the interview instrument?

The researcher will follow the ethics of research in
order to reduce bias. A coding system will be

designed to record responses of the interviewee. The structured interview form for recording responses reduces interruption of the communication flow between interviewee and interviewer. The interviewer will try to establish rapport with each interviewee to promote candid and spontaneous responses from the interviewee. The researcher can achieve that rapport by paying special attention to dress and appearance. The researcher will have to dress formally because at schools teachers dress formally. Hitchcock and Hughes (1989:89) recommend that the researcher dress according to the expectations of the respondents so that they may cooperate.

FIELD INVESTIGATION

.1   ## PERMISSION

Before undertaking the field investigation, permission was secured from the Department of Education and Culture, House of Assembly in Pietermaritzburg and Committee of Model C schools in Durban. After the permission was granted by these two offices the researcher secured the permission from the principals of the targeted schools.

A letter endorsed by the university, requesting for permission to conduct research, together with copies

of the research instrument were personally handed over
to the principals and teachers. In the letter the
purpose of the study was clearly defined. The
permission was granted on condition that all the
information pertaining to the project would be used
for research objectives only.

PILOT STUDY

Experienced researchers like Sibaya (1992) recommend
that before a researcher can administer the research
instrument in the field, it is essential that the
preliminary trial of the research measures be
undertaken in order to evaluate the validity and
relevance of the questions.

A pilot work is a small scale version which is
conducted by a researcher before launching the
instrument into the final study sample. The researcher
uses a group of respondents who are part of the
intended test population. Evans (1991:39) states that
the pilot work can be administered to a class which is
not going to be part of the main investigation.
Sibaya (1992) expresses that if the targeted
population is small, people may be involved in both
pilot work and actual investigation.

The pilot work will present the researcher with an

opportunity to practice administering questionnaire. The pilot study may bring to light the vulnerability in the procedure of administration of the research instrument. Instructions to the respondents can be amended if they are found to be incomprehensible. It can detect ambiguity, poor wording of instructions, inappropriacy as well as areas that might be sensitive to the respondents. The time needed for the experiment can be checked. The research experts contend that the administration of both the interview and the self-administered questionnaire should not consume more than half an hour of the respondents' time. The longer the administration of the instrument, the more difficult it is to get work done because the respondent may become bored and does not complete the whole questionnaire or else answers untruthfully. Pilot work also helps to improve the method of recording information.

The pilot work questionnaire will be distributed to children who live at Umlazi but who attend in the desegregated schools. The pilot work of the parent questionnaire instrument will be conducted to colleagues and neighbours whose children attend open schools. The drafted research instrument will be given to persons who are familiar with the construction of questionnaire and interview instruments.

In the students questionnaire the following were noted
after the analysis of their responses. It was noted
that students or respondents had a problem in
answering items 10, 11 and 16. The problem with the
first two items was ascribed to the vocabulary used to
construct the questions. The problem with the latter
item was attributed to the format of the question.

The researcher realised that the problem of items
number 10 and 11 could be avoided by replacing the
difficult terms with the terms comprehensible to the
students. Item no 16 was discarded from the
questionnaire. The question on positivity and
negativity of open schools was also discarded because
only four out of ten respondents managed to answer the
question. The questionnaire contains one open-ended
question.

.3   <u>SAMPLING</u>

.3.1   <u>A brief description of the population characteristics</u>

According to Sibaya (1992) the researcher should
describe the population under surveillance. The
information about the characteristics of the targeted
population which is the Durban metropolitan area in
the study is imperative to ascertain that the
researcher designs a representative sample.

Gay (1976:67) agrees with the idea that defining a population is essential in the research process regardless of the technique to be used in selecting a sample.

There are twenty desegregated secondary schools in the Durban metropolitan area. In the study eight senior secondary schools constituted the population from which a sample was drawn. The target group for this study was the standard eight to ten pupils.

.3.2   Selection of schools

The researcher obtained the list of open schools in the targeted area from the regional offices of the Department of Education, House of Assembly in Pietermaritzburg. Hence the area under investigation was divided for the purpose of the study into Northern, Southern, Western and Eastern parts. The investigator categorised schools according to their geographical location.

The selection criterion was random sampling. The participating schools were chosen such that they covered a broad distribution across the entire targeted population to ensure representativeness of the sample. The number of schools chosen from each area was determined by the number of desegregated

secondary schools in the area. In the Northern part three schools were selected, two from the Western, two from the Eastern and one from the Southern parts.

.3.3 Selection of population samples

There were four independent samples in this study, viz. Principals, Teachers, Students and Parents.

.3.3.1 Pupils sample

The purpose of this study is to investigate the effects of cultural diversity in the desegregated schools and how does this affect the scholastic performance of the minority children particularly the African children. Consequently African pupils are the main target group. However pupils from other racial groups were included in order to confirm responses provided by African pupils in connection with attitude of, treatment by other racial groups and social interaction across the racial level.

A total number of 440 students were participants, i.e. 210 Africans, 190 Whites, 30 Indians and 10 Coloureds. Students were selected by means of stratified random sampling. In drawing up a sample in each school, students were separated according to their racial groupings because of the heterogenous population in

racial terms. This heterogeneity made it essential to ensure that each racial group was adequately represented.

Students in each racial group were listed alphabetically. In each alphabetical list of African students a regular interval of three was used to form a sample. In the list of White pupils the selection was done at the counting interval of ten. Coloured and Indian pupils were few therefore the selection was made at the regular intervals of two however sometimes they were all included to the sample owing to their small numbers.

According to Behr (1983) and Bailey (1982) the thirty percent of the total population can be selected as a sample. In this study, the number of pupils selected from each school was determined by the total enrolment of the school.

.3.3.2 Principal and Standard Eight to Ten Teachers

Principals of the 8 schools from where the pupils' sample was drawn automatically formed an independent sample of 8 subjects. From the same schools a sample of two class teachers for the standard eight to ten academic group (1994) was drawn. In doing this the teacher's teaching experience in open classes was

considered.   The classes of these teachers should include all racial groups. Teachers who comply with the aforementioned points had a better chance of being selected into the teachers' sample.

.3.3.3 Parents' selection

The researcher had a problem with these subjects because random sampling could not be used for there were few families with children who attended open schools. The main criterion for selecting parents was their accessibility in terms of distance from the researcher's operational base which was Umlazi Township. The researcher intended to cover Umlazi, KwaMashu, Lamontville and Clermont. Owing to unrest at KwaMashu, the area was removed from the list of targeted areas. The investigation was aimed at including African parents only.

.4 <u>ADMINISTRATION OF QUESTIONNAIRE AND INTERVIEW</u>

.4.1 <u>The pupil questionnaire</u>

The pupil questionnaire was administered face to face
with the respondents. The researcher decided to
administer questionnaire with a group of respondents
in the schools she visited. This method is economical
in terms of money and time as each school was visited
once.

At the time agreed upon with the principal, mainly in
the afternoon, the researcher arrived promptly at
school. The selected pupils were assembled in a room
and the researcher introduced herself and told the
purpose of her visit. Pupils were thereafter
requested to pay special attention as the researcher
read and explained each instruction on the covering
letter that accompanied the research instrument.

The researcher stressed that pupils should feel free
to ask for elucidation where they did not understand.
This administration helped the researcher to ensure
hundred percent of return of questionnaires.

The success of the administration of pupils
questionnaire is attributable to the unambiguous

3.3.4 **ADMINISTRATION OF QUESTIONNAIRE AND INTERVIEW**

3.3.4.1 **The pupil questionnaire**

The pupil questionnaire was administered face to face with the respondents. The researcher decided to administer questionnaire with a group of respondents in the schools she visited. This method is economical in terms of money and time as each school was visited once.

At the time agreed upon with the principal, mainly in the afternoon, the researcher arrived promptly at school. The selected pupils were assembled in a room and the researcher introduced herself and told the purpose of her visit. Pupils were thereafter requested to pay special attention as the researcher read and explained each instruction on the covering letter that accompanied the research instrument.

The researcher stressed that pupils should feel free to ask for elucidation where they did not understand. This administration helped the researcher to ensure hundred percent of return of questionnaires.

The success of the administration of pupils questionnaire is attributable to the unambiguous

question formate and appropriate language usage.

3.3.4.1.2 The teachers questionnaires

Questionnaires were handed over to the teachers on the day the researcher paid the first visit at a particular school to secure permission to conduct a research. Owing to statistical information required in these questionnaires respondents were allowed to complete them at their own convenient time. It was agreed that they would be collected on the day the researcher would conduct investigation to the pupils as per appointment.

All the questionnaires were completed by the teachers and were handed over to the researcher at the time agreed upon.

3.3.4.1.3 The parents questionnaire

The researcher visited targeted parents at their homes during the weekends. The questionnaire was administered on the bases of personal or face to face interaction where the researcher was present during the completion of the questionnaire. By this method in the study, the intention was to provide the subject or respondent with necessary explanation if problems were encountered. The researcher controlled the

confounding variable by suggesting that they should be alone i.e. the respondent and the investigator during the time of completing the questionnaire.

3.3.4.2   THE INTERVIEWS

3.3.4.2.1 THE PRINCIPAL

In the actual administration of the interview the researcher started by pointing out the purpose of the study to the interviewee. The researcher also emphasized to the interviewee that the information collected would be solely for research objectives and the improvement of education.

The questions were read one by one from the schedule prepared. Responses were recorded. Items 1.1 to 1.3 on the interview instrument required statistical information i.e number of teaching staff and pupils enrolment stratified on racial terms and members of Managing Board. On the first visit when the researcher came to request for permission she familiarised the interviewee with the information she would require in the interview.

The other items actually formed the real interview. Responses to these items were open-ended therefore they were edited and will be discussed in Chapter Four.

3.4 <u>PROBLEMS EXPERIENCED DURING THE ADMINISTRATION OF THE</u>
<u>SURVEY</u>

3.4.1 <u>Pupils questionnaire</u>

The researcher was administering the questionnaire in the afternoon i.e. after lunch. According to the school time tables that time is allocated for sports and other activities. Some of the chosen subjects could not avail themselves for participation in completing the questionnaire because they had to attend other activities. Although those respondents were replaced by others, however, the replacement disturbed the racial arrangement because some White pupils volunteered to replace African, or Coloured pupils who were selected to be the respondents.

Some respondents did not complete the last question of the questionnaire which is an open-ended question, where they were requested to briefly explain the problems which they encounter at school which they can attribute to cultural integration. Some respondents could not answer that question for they have never shared a class with other racial groups. In most schools which were targeted by the researcher, pupils were categorised into different classes according to their intellectual capabilities and their English language proficiency. Some African pupils formed their own classes because they still need acquaintance

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in English.

Some classes have one or two African pupils and consequently White students do not notice their presence therefore experience no problems.

3.4.2   PRINCIPAL

It was difficult to get hold of the principals at their schools due to various meetings which they attend. Emergency commitments of the principals on a number of occasions resulted to the postponement of interview.

3.4.3   PARENTS

It is worth mentioning that the administration of questionnaire to these subjects needed perseverance because most parents were not available during the course of the week because they returned late from work. The appointments were scheduled over the phone in some cases, for weekends, owing to some commitments at their homes. Some of the potential subjects were visited more than twice. Sometime the researcher had no power of controlling the confounding variables like telephone calls. Some subjects had telephone calls in the process of completing the questionnaire.

3.5   COLLECTION OF REPLIES

3.5.1   Pupils' questionnaire

In section 3.3.3.3.1 it was stated that the researcher
employed the personal administration of questionnaire
to eight schools therefore there was 100 percent
return of questionnaires from the pupils who
participated as respondents.

3.5.2   Teachers' questionnaire and Principals' interview

According to the sampling design in 3.3.4.1.2 two
teachers from each of the eight schools in which the
sample of pupils was drawn formed the sample. Sixteen
questionnaires were collected from the teachers.
Seven principals were interviewed and one deputy
principal who replaced the principal who was on sick-
leave on the time of investigation. The response was
100 percent.

3.6   CONCLUSION

All the questionnaires were checked to ascertain if
all items were attended to, by the respondents. The
data was categorised, interpreted, analysed and will
be discussed in chapter four.

CHAPTER FOUR

ANALYSIS OF DATA

4.1   INTRODUCTION

It was stated earlier in the study that, the fundamental aim of the study is to investigate the effects of the imbalances in the desegregated schools on the minority children with a particular reference to African children.   These imbalances include the statistical figures of the teaching staff and the pupils' enrolment.   There are also imbalances concerning the diversed cultural backgrounds of the different racial groups which are represented in the desegregated schools.   The emphasis is on the secondary desegregated schools in the Durban metropolitan area.

The primary purpose of this chapter is to discuss the data collected by means of the questionnaire from the targeted subjects who served as the representative sample of the population under study or investigation. The data is interpreted and some comments are provided on the apparent trend they reflect.

4.2   PROCEDURE EMPLOYED IN THE CHARACTERISATION OF

RESPONSES AND THE ANALYSIS OF DATA

To achieve the objectives of the study the research
instruments that were employed were the questionnaire
and interview to elicit information pertaining to the
study. The questionnaire consisted of both open and
closed questions. The closed questions constituted
the greater number of questions in the questionnaire.
The questionnaires were administered to the pupils
between standard eight (8) and ten (10) for (1994) and
class teachers for these classes with specific
reference to only those who had racially mixed
classes. The interview was conducted with the school
principals. The parents of pupils who attend
desegregated schools were also provided with a
questionnaire. However, it was distributed among
African parents only.

The analysis of data has been conducted on the basis
of examination and simple comparison of relative
frequencies of responses. The procedures followed in
analysing data was to examine the overall response to'
a particular question and then to compare the
similarities and/or differences as reflected by the
data.

4.3   <u>DISCUSSION OF DATA</u>

4.3.1   <u>Students' Questionnaire</u>

The data analysis collected from students will be categorised according to racial belongings. The graphical representations will be divided into Africans with Whites and Indians with Coloureds.

A.   <u>PERSONAL INFORMATION</u>

1.   What is your home language?

SCHOOLS	A	B	C	D	E	F	G	H	TOTAL
Afrikaans	3	2	0	0	2	1	4	1	13
English	29	30	22	27	23	20	20	23	194
Zulu	26	30	21	22	29	20	28	30	206
Xhosa	0	0	2	0	1	0	0	0	3
Other	4	0	3	5	2	2	7	1	24
TOTAL	62	62	48	54	57	43	59	55	440

The table above (table 1) indicates the number of student respondents who were selected in the sample according to schools and their vernacular languages. The total number of pupil sample is 440 as it was mentioned in the previous chapter. Among the respondents whose home language is English some Indian and Coloured respondents are included. There are also White respondents whose mother-tongue is not English but include Portuguese, French and Scottish.

2.   What is your home religion?

Schools	Christ-	Moslem	Hindu	Shembe	A. Rel.	Tot
A	50	1	0	1	10	62
B	55	0	3	0	4	62
C	40	4	1	0	3	48
D	45	3	2	4	0	54
E	40	1	7	0	9	57
F	43	0	0	0	0	43
G	36	5	2	2	14	59
H	48	0	1	3	3	55
TOTAL	357	14	16	10	43	440

The figures in the above table (table 2) indicate that there are more Christians than any other religion present in the desegregated schools. The other religious doctrines are in existence even though in small numbers. Some African respondents adopt both traditional and Christian religious beliefs and they practice both. Indians are mostly practicing Hindu and Muslim religious doctrines.

3.   Racial belonging

SCHOOLS	AFRICANS	COLOUREDS	INDIANS	WHITES	TOTAL
A	29	1	2	30	62
B	30	2	2	28	62
C	25	1	2	20	48
D	22	2	4	26	54
E	28	1	5	23	57
F	20	1	3	19	43
G	28	1	4	26	59
H	28	1	8	18	55
TOTAL	210	10	30	190	440

The figures in this table (table 3) indicate that there were more African respondents than any other racial groups. They were followed by Whites because they form the majority in the desegregated schools. The sample consists of more African respondents because the whole study is aimed at them although other racial groups are included in order to confirm responses given by Africans. There are few Indians and Coloureds included in the sample because they are few of them in the open schools.

DESEGREGATED SCHOOLS AND CULTURE

Africans   Whites   Indians   Coloureds

SA - Strongly Agree   A - Agree   U - Uncertain

D - Disagree   SD - Strongly disagree

1.   My teachers are generally positive about the cultural backgrounds of all their students.

A.	Strongly agree	12.9	15.2	11.1	22.5
B.	Agree	41.4	50.8	39.8	25.0
C.	Uncertain	34.3	31.8	22.2.	35.0
D.	Disagree	8.6	2.3	27.7	10.0
E.	Strongly disagree	2.9	0.0	0.0	7.5
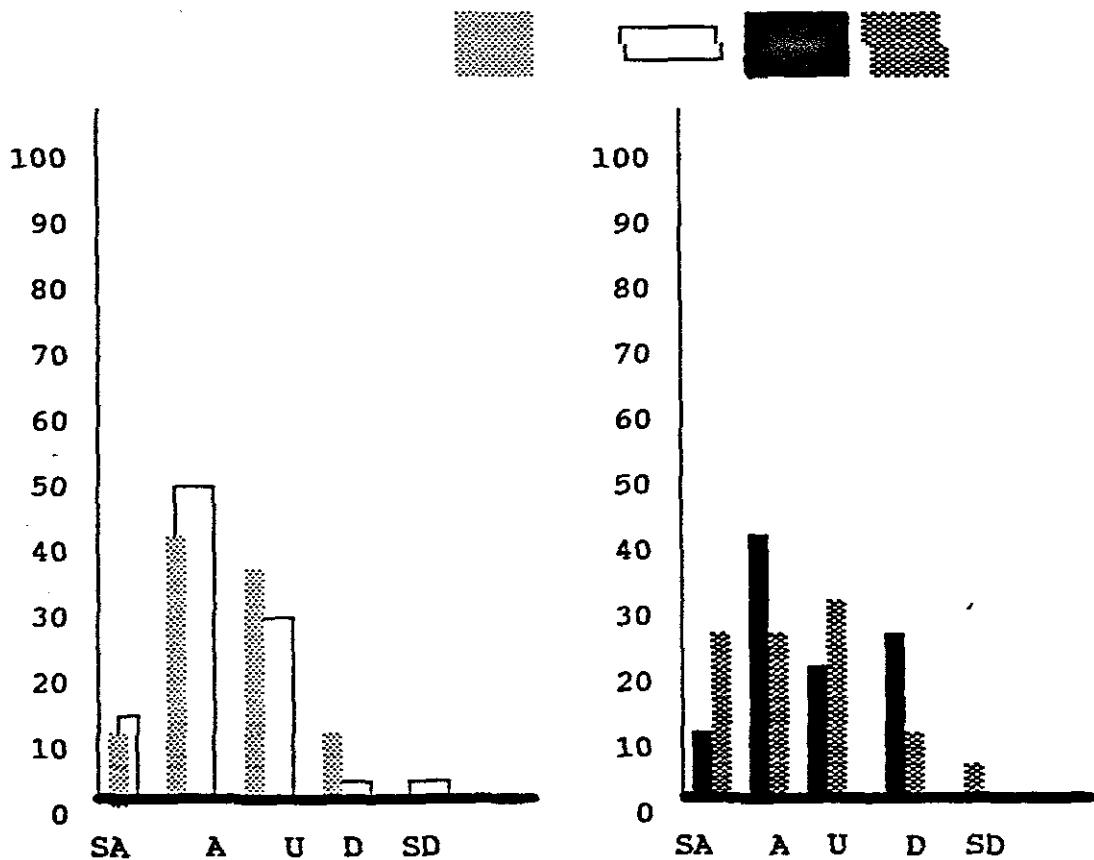
The responses indicate that the majority of respondents from all racial groups support the statement, with some indecisions and minority of disagreement. However Indian respondents revealed that they do not support the statement. These figures show that teachers in the desegregated schools accept and respect the philosophy of life of diversed pupils that they uphold at school.

"Our teachers accept the fact that we belong to different cultural backgrounds".

"My teacher does not respect my cultural background because she accuses me if I fail to maintain eye contact."

"My teacher complains if I speak loudly in class".

The above mentioned comments from the students indicate that some teachers lack understanding of behaviours of other racial or cultural groups and consequently they misjudge some students.

2.   Lessons in class help other students to better understand my home culture.

A.	Strongly agree	4.3	6.8	23.8	12.5
B.	Agree	40	31.1	27.7	51.3
C.	Uncertain	21.4	40.9	25	27.5
D.	Disagree	11.4	17.4	27.7	17.5
E.	Strongly disagree	22.9	3.8	5.5	22.5
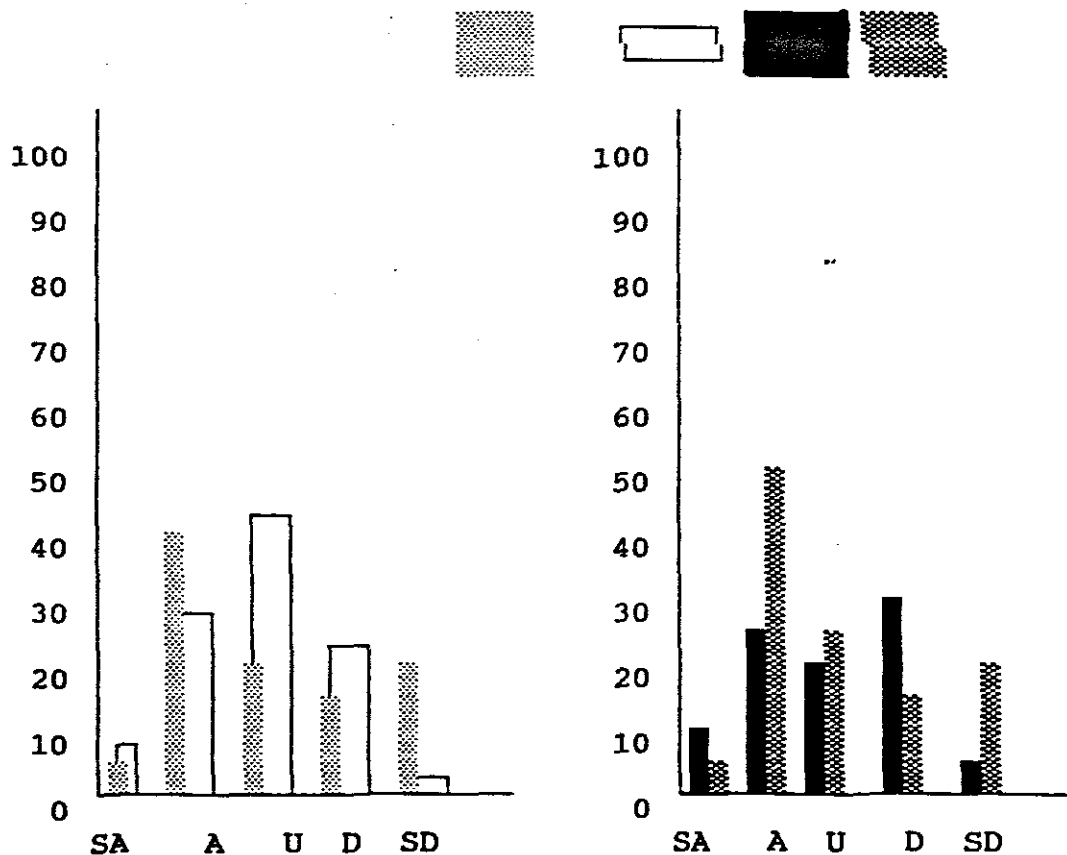
Although the "agree" responses are remarkably high however uncertainty is also high. The "strongly agree" responses are reflected by the African and Coloured pupils' responses. The negative response from the Indian and African respondents reflects that, lessons presented in class do not resemble the cultures of these cultural groups. The Whites and

Coloureds have the same culture therefore both cultural groups do not gain the knowledge of culture of the Africans and Indians, hence a remarkable percentage of White respondents are not certain if the lessons provide them with cultural backgrounds of other racial groups. Africans and Whites who support the statement state that subjects like Speech and Drama present them with an opportunity to better understand the culture of other racial groups.

"We express our culture through dancing"

"We are given a chance in Speech and Drama to perform plays about our own people".

3.   My home language is sufficiently encouraged at school.

A.   Strongly agree   5.7   69.7   33.3   67.5

B.   Agree   31.4   22.5   38.8   32.5

C.   Uncertain   8.6   0.7   5.5   0.0

D.   Disagree   24.6   4.5   16.6   0.0

E.   Strongly disagree   30   1.5   5.5   0.0
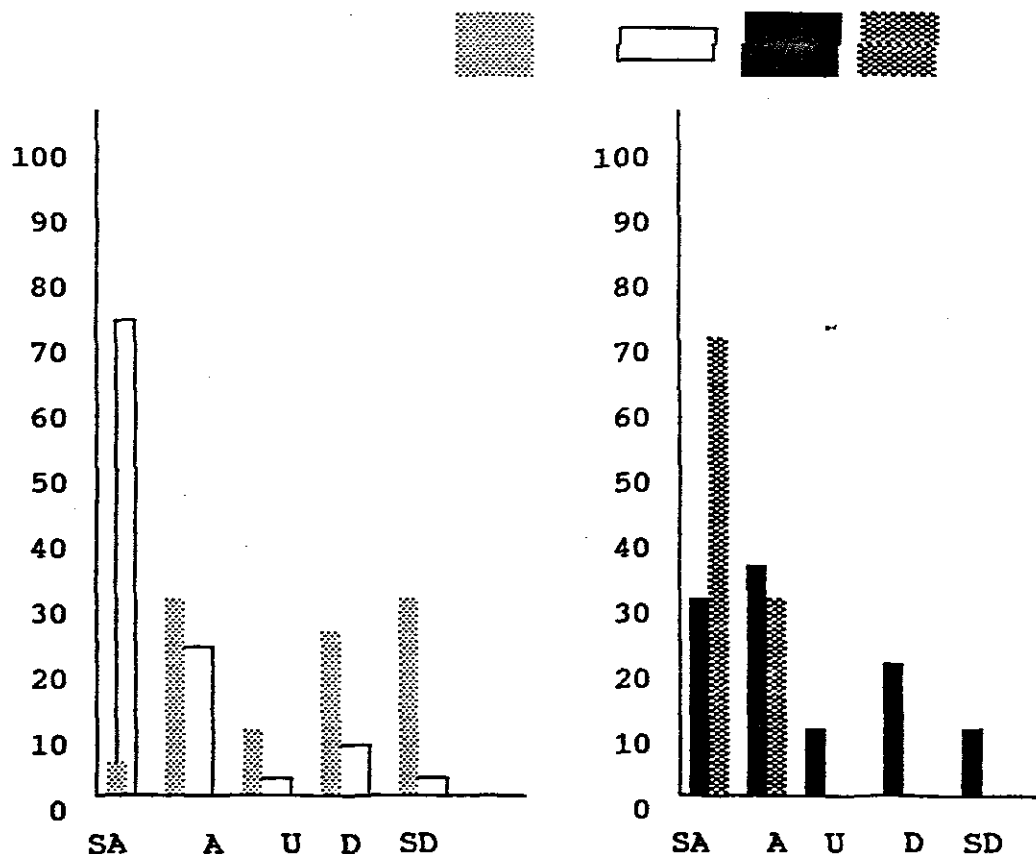
There is an overwhelming majority of White and Coloured pupils who "strongly agree" that their vernacular language is sufficiently encouraged, at school. The White and Coloured respondents fall in the same category because they both use English as home language. Although Indians use English as a mother-tongue however they have their native languages

which are not promoted at school. Not all White respondents agree with the statement, which indicates that certain White languages like Portuguese, French are not included in the curriculum of the school.

There is a small percentage of African pupils who support the statement. Most responses from this cultural group indicate that African languages particularly Zulu are not sufficiently encouraged at school. Even those schools which provide Zulu in the curriculum do not sufficiently encourage it because it is offered as a second language and in lower grades even to the native speakers of the language, i.e. African pupils.

Some African respondents commented that during Zulu classes

"Whites make fun of our language"

"They pronounce Zulu words wrongly, purposely"

In some schools African pupils are punished if they express themselves in Zulu within the school premises.

4.   Different religious beliefs are accepted and encouraged at school.

A.   Strongly agree   14.3   11.4   5.5   12.5
B.   Agree   28.6   33.3   27.7   17.5
C.   Uncertain   14.3   25   22.2   12.5
D.   Disagree   28.6   24.2   33.3   27.5
E.   Strongly disagree   14.3   6.1   11.1   30.0
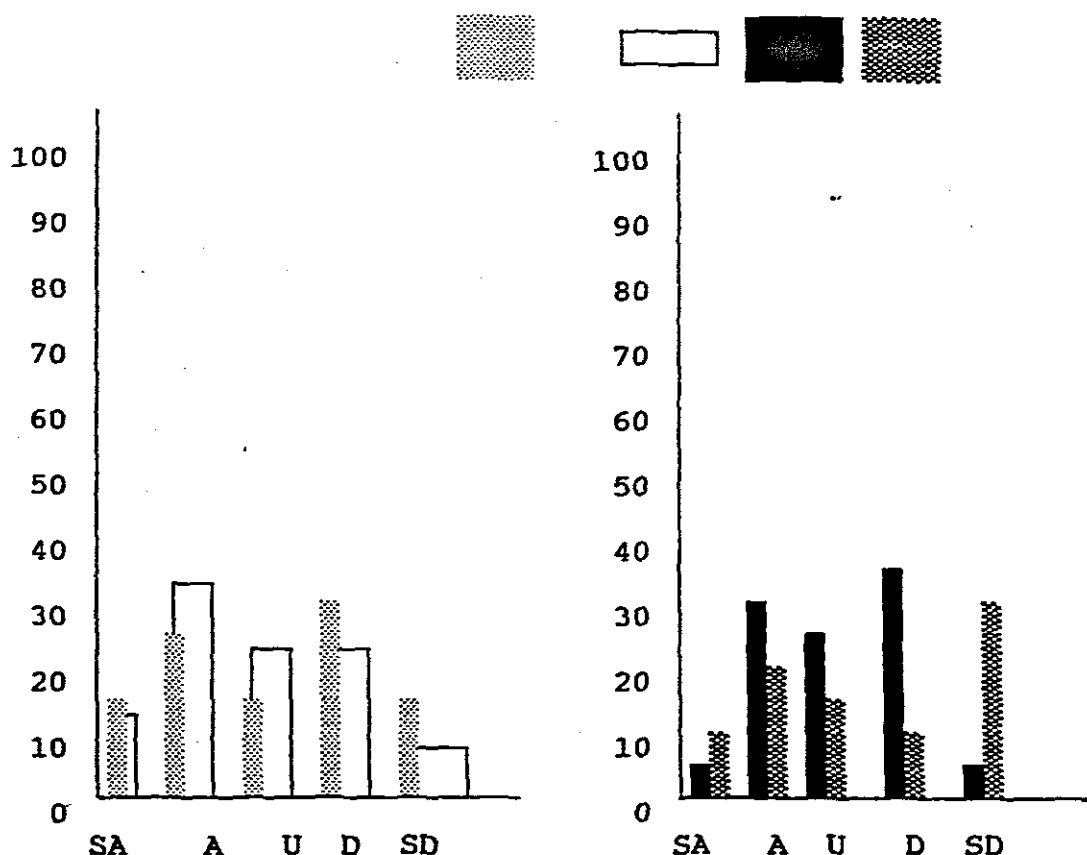
a)   The responses are widely spread, with a tendency of moving towards disagreement by the Indian and Coloured respondents.   There are minority indecesions from all racial groups.

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b)   Indian and some African repondents expressed that

"we are dominated by Christian teachings"

"I am a Christian but I can see that other religions are *not considered at school*".

"Although I am a Christian but I do perform some African rituals but at *school they are not allowed*".

"Some of our teachers do not allow us to wear goat's skin "isiphandla" around the wrist.

"Our teacher respect our traditional religious ceremonies".

5.   My teachers accept students from different races and cultures as equal in intelligence and status.

A.	Strongly agree	28.6	33.3	2.5	20
B.	Agree	30	46.2	30.5	15
C.	Uncertain	21.4	13.2	30.5	10
D.	Disagree	12.9	6.8	11.1	30
E.	Strongly disagree	7.1	0.0	2.7	25
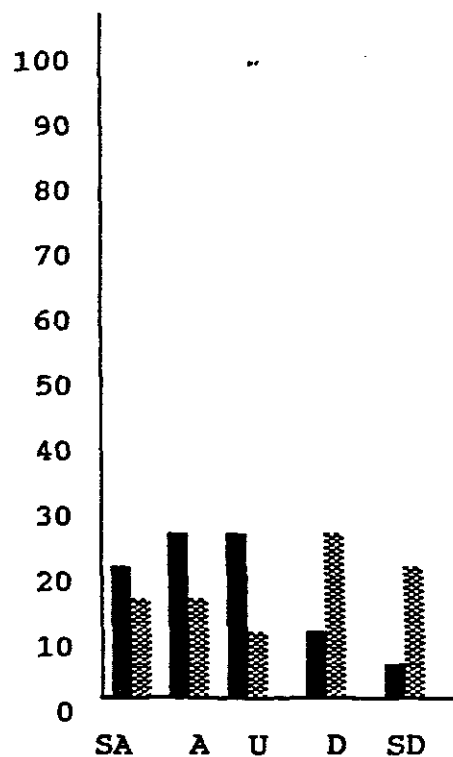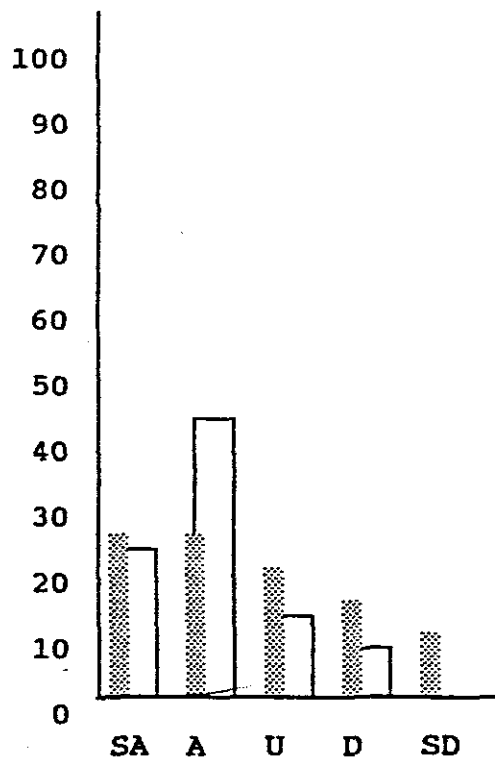
a)   A high level of support of the statement is evidenced by the minority of indecission. In the second graph the responses are widely spread with a slight tendency towards supporting the statement.

b)   Some African pupils expressed that sometimes some teachers undermine their ideas if they respond in class.

"He does not accept our ideas in poetry which express our cultural experiences."

"When I get high marks in class my teacher does not praise me but if it is a White child she praises him."

"My teachers respect my intelligence but my White classmates still do not welcome my views".

6.   My family encouraged me to speak English or Zulu at home.

A.   Strongly agree   48.6   2.3   20.2   41.2

B.   Agree   32.9   2.3   26.3   18.4

C.   Uncertain   5.7   3.0   2.4   1.0

D.   Disagree   10   23.5   26.1   20.6

E.   Strongly disagree   2.7   68.9   24.3   19.3
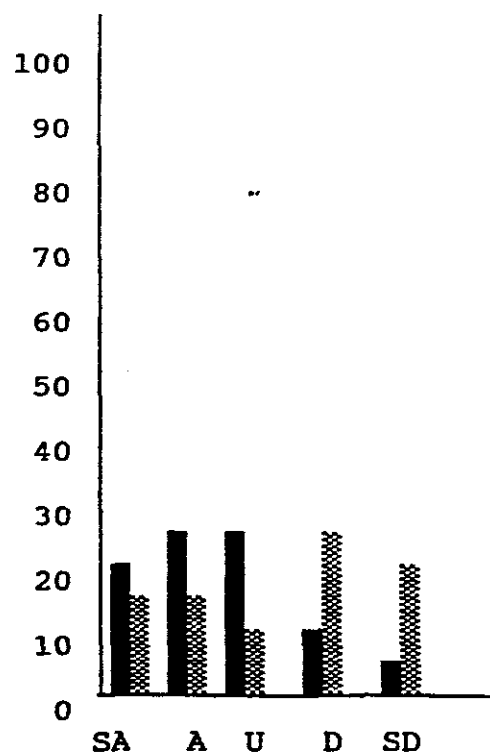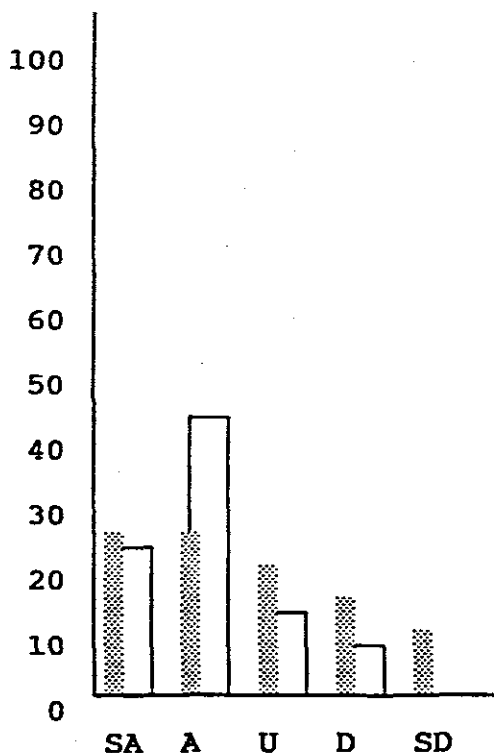
a)   A   considerable   majority   of   African   pupils
     expressed that they get support at home if they
     speak English hence a minority indicated that
     there is no one at home who encourages them if
     they express themselves in English. A remarkable
     majority of White respondents are not encouraged
     at home to speak African languages and "Zulu" in

particular. A majority of Coloured respondents stated that they are given a chance to speak Zulu at home. Indian respondents have wide spread answers with a slight tendency towards supporting the statement.

b)   "My parents talk English with me"

"My brother laughs at home if I speak English because they attend African schools".

"I do not try to speak Zulu because Zulu words are difficult to pronounce".

Some Coloured respondents expressed that...

"I have African relatives so we use Zulu at home".

"Our heighbours are Zulu speakers so we usually communicate in Zulu with them".

Indian respondents stated that...

"Our business at home is supported by Africans so we have to use Zulu"

"We have many African/Zulu servants who live at home so we are encouraged to speak Zulu".

7. No member of the teaching staff shares my culture or home language at school.

A.	Strongly agree	35.7	3.8	37.8	45.0
B.	Agree	35.0	4.0	16.2	32.5
C.	Uncertain	14.3	8.3	21.6	7.5
D.	Disagree	5.0	20.5	18.9	10.0
E.	Strongly disagree	10.0	62.1	5.4	5.0
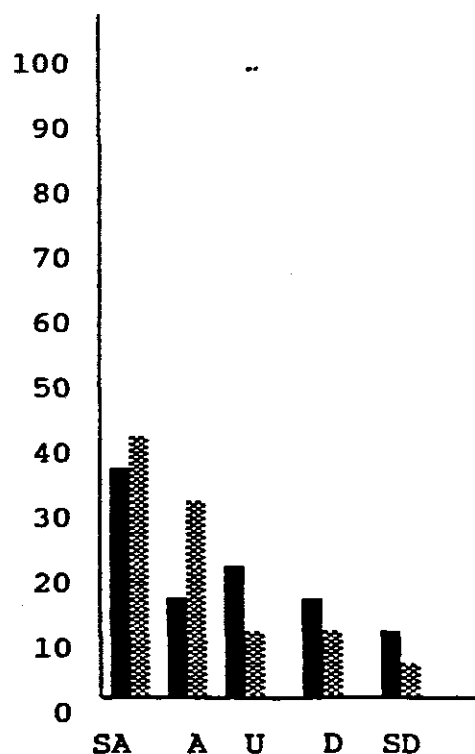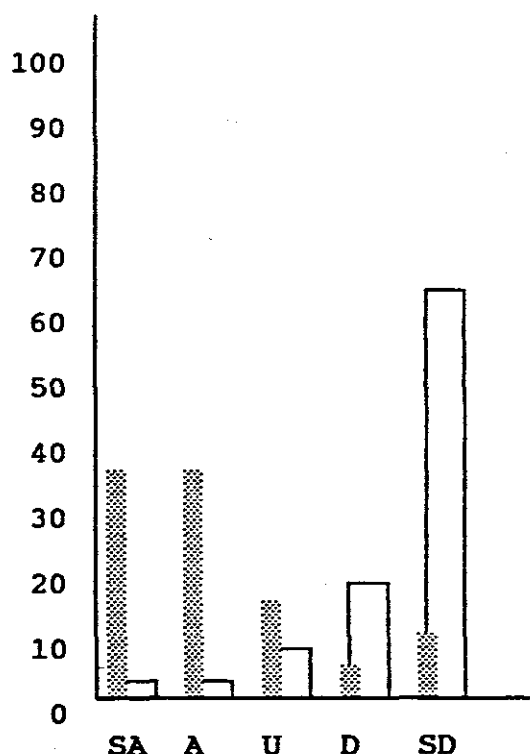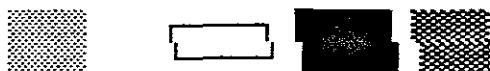
a) The African "agree" response is remarkably high. An overwhelming majority of the White respondents strongly disagree with the statement. Indians and Coloureds agree with the statement with only a minority of indecisions and disagreements.

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b) "There are no African teachers in my school"

"The African teacher in my school is not a Zulu speaking person"

"There are no Indian teachers in my school"

"There is only one Indian teacher at school but is a Muslim but I am a Hindu"

c) These responses indicate that there are few teachers of colour in the desegregated school. There are schools where there are no teachers of colour in the staff and those schools where they are included are a minority. The investigator also realised that in the Indians the culture is determined by religion hence one respondent stated that she does not share culture with the Indian teacher at school because they belong to different religious doctrines.

8.   My education in open school helps me to understand
      better other cultures.

      A.   Strongly agree   44.3   18.9   32.4   25.0

      B.   Agree   42.9   54.5   48.6   35.0

      C.   Uncertain   5.7   17.4   8.1   10.0

      D.   Disagree   5.7   6.1   10.8   15.0

      E.   Strongly disagree   1.4   3.0   0.0   15.0
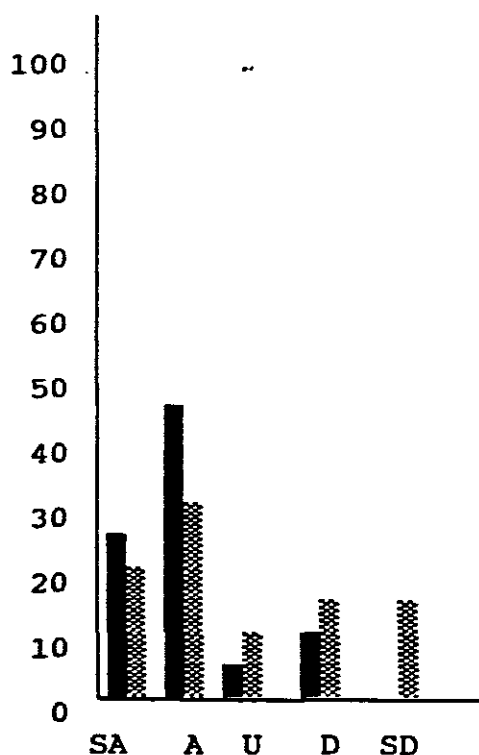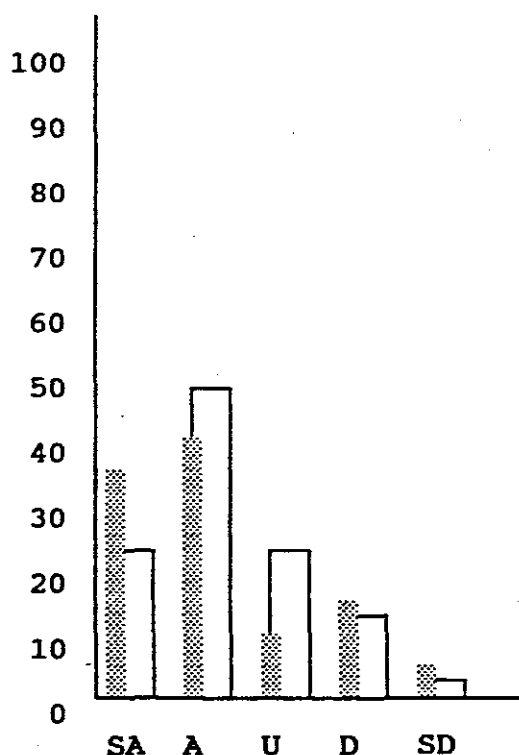
a)   There are strong agreement with the statement
      with minority dissension and disagreement from
      all racial groups.   In most of the visited
      schools cultural day is celebrated where all
      pupils observe what is cultural to them.   They

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wear traditional attires and perform plays to teach other cultural groups about their culture. Some schools celebrate Shaka's Day, 24 September and Zulu pupils together with Speech and Drama class which include other racial groups perform drama telling Zulu stories, legends and myths based on Zulu folklores.

b)   "During cultural days we learn a lot about Zulu culture"

One White lady who played the part of Shaka's mother, Nandi had this to say

"I know more about Zulu culture. More than some Zulu kids at school"

Some African girls complained that:

"African/Zulu girls did not take part in the play about Shaka because they thought it is degrading"

"Some Zulu girls laughed at us when we played Shaka Zulu"

9.   Topics dealing with culture or race cannot be freely discussed in the classroom.

A.	Strongly agree	17.1	7.6	29.7	37.5
B.	Agree	31.4	18.9	2.7	25.0
C.	Uncertain	10.0	12.9	18.9	12.5
D.	Disagree	22.9	40.2	27.0	10.0
E.	Strongly disagree	18.6	20.5	21.6	15.0
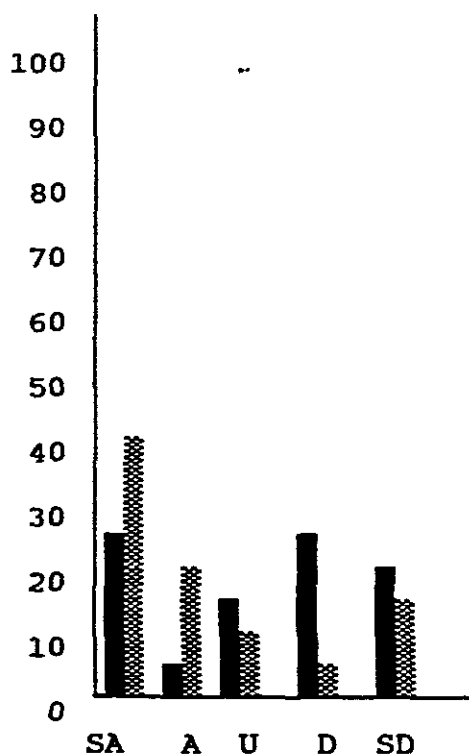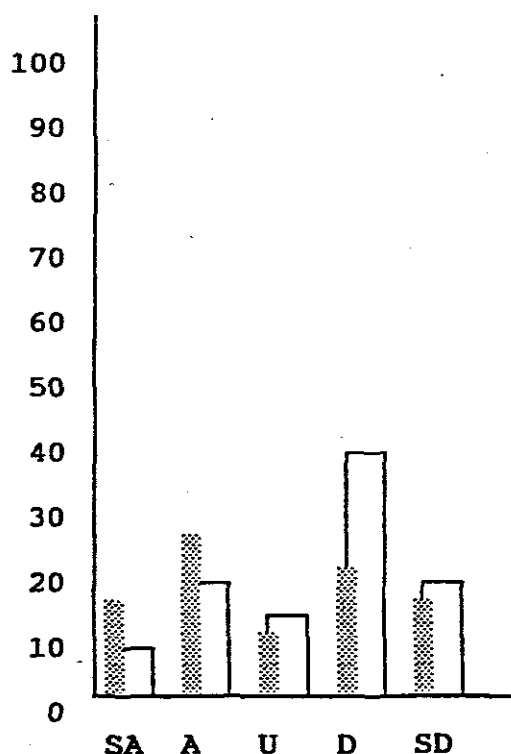
a)   Most of African respondents agree with the statement with some degree of indecision and disagreement. There is a majority of White respondents who disagree with the statement. Indians responses are widely spread with a

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tendency of moving towards the negative side of the statement. A majority of Coloured responses agree with the statement.

b) African respodents stated that

"white classmates do not give us a chance to defend our culture, like when we speak loudly and use gestures"

"In class I am the only African girl so it is difficult to discuss cultural topics freely."

"Teachers do not talk much about our culture because they do not know it"

"I am the only African lady in class therefore my culture and race is not an issue".

"Some students become angry".

"Speech and Drama helps us to express our culture and understand cultures of others".

"We deal with literature that contain White culture and Africans become afraid to talk about theirs."

10.   No special help is given to students who experience difficulties in the language of instruction (English)

A.	Strongly agree	11.4	0.0	0.0	5.0
B.	Agree	11.4	3.8	2.7	10.0
C.	Uncertain	11.4	18.9	18.9	10.0
D.	Disagree	28.6	39.4	24.3	30.0
E.	Strongly disagree	37.1	37.9	54.0	45.0
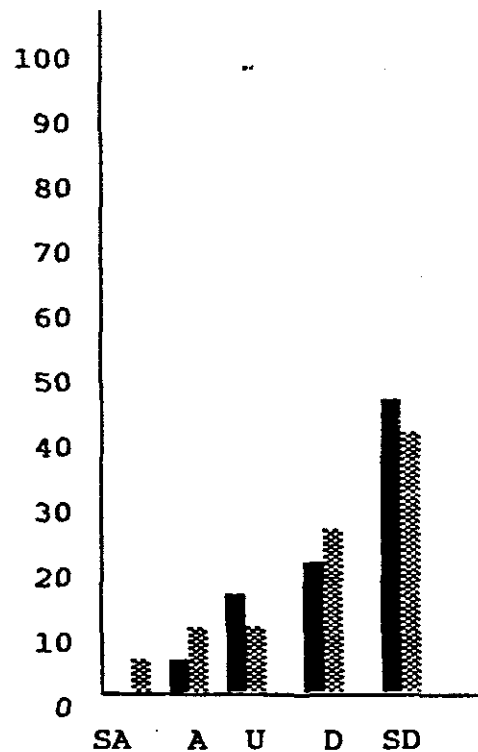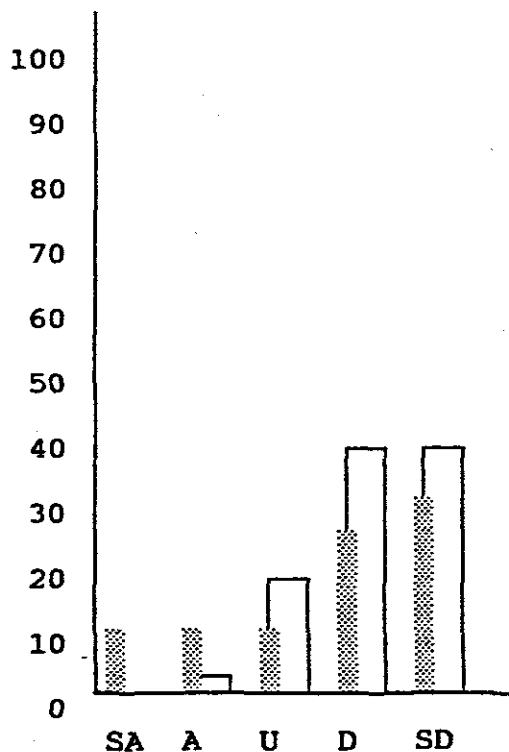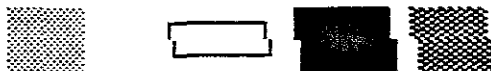
a)   A majority of respondents from all cultural or racial groups disagree with the statement, nevertheless a small minority support the statement.   African responses reflected that

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b)   "We attend special English classes after lunch"

"There are catch-up English programmes"

"We have only African pupils class because we all have English problems"

"We do English Second language because we are not good"

Even pupils from other racial groups confirm that there are extra English classes.   Some Coloured respondents said

"I attend English classes after hours I want to improve my pronunciation and vocabulary in proper English"

11.   Students of different races mix in harmony during
       breaks and lunch.

       A.   Strongly agree   11.4   4.5   16.2   15.0

       B.   Agree   25.7   14.4   21.6   22.5

       C.   Uncertain   15.7   25.8   18.9   20.0

       D.   Disagree   20.0   35.6   18.9   20.0

       E.   Strongly disagree   27.1   19.7   24.3   22.5
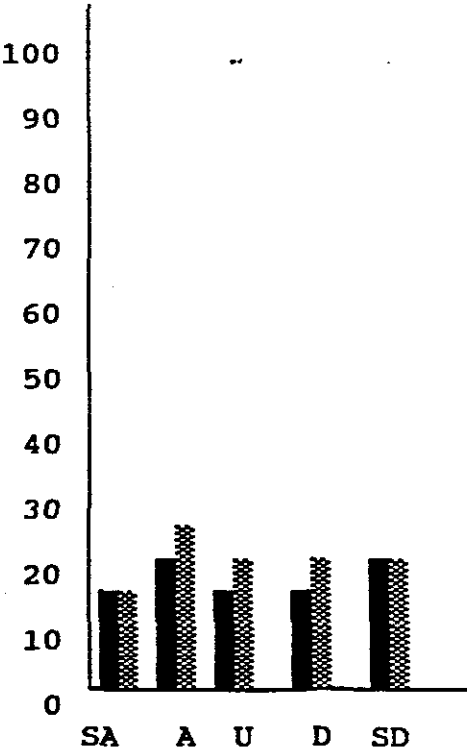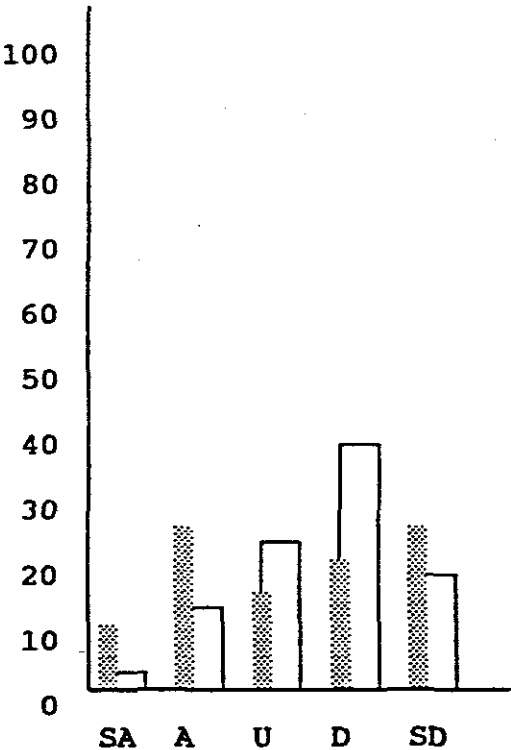
a)   The responses of all racial groups are widely
      spread.   However   disagreement   has   gained
      momentum.

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b) White respondents commented:

"No, because we have different interests"

"No, Africans talk loudly therefore it is embarassing mixing with them during breaks"

"Africans talk about social problem and township experience therefore to be with them you feel out"

"Blacks like politics and they criticise the Whites and "their" government"

"White children talk about hair-styles, shaping their nails and whom do they date"

One extreme comment from a White boy
"They stink, I hate to mix with them".

c) African respondents stated that

"Black students speak Zulu during breaks so we do not understand them therefore to mix with them is difficult"

12.   We do not get to know people of other racial groups
        because the only time we see each other is at school.

A. Strongly agree   28.6   25   32.4 42.5
B. Agree   35.7 43.2   32.4 32.5
C. Uncertain   7.1 10.6   10.8 10.0
D. Disagree   11.4 18.2   16.2   5.0
E. Strongly disagree   17.1   3.0   8.1 10.0
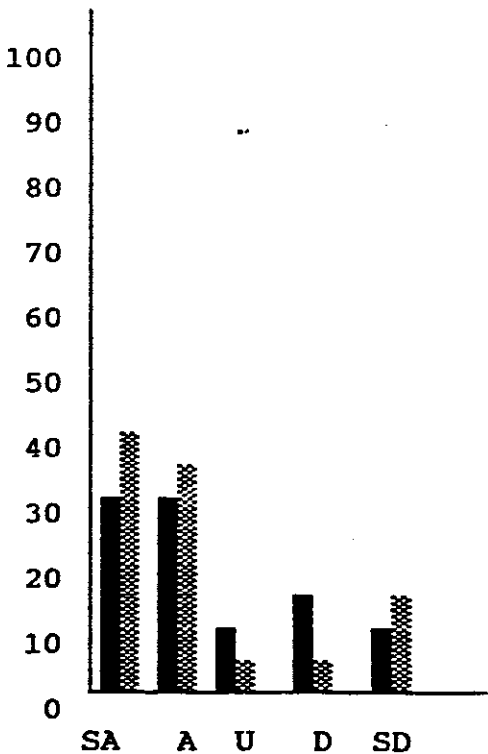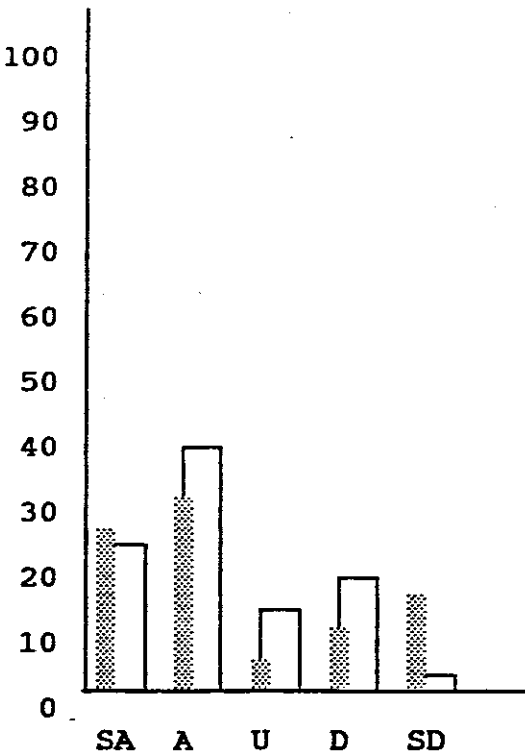
a) There is strong support of the statement, with
    some indecision and disagreement. These figures
    indicate that pupils consider racial segregation
    in terms of residential areas, as a contribution
    towards intimacy among racial groups.

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c)   "We do not even know where they live"

"Yes, I am afraid of going to Black townships"

"My mother does not want my Indian friend to visit me"

13.   My close circle of friends include pupils of other
        racial groups.

        A.   Strongly agree   8.6   12.1   32.4   7.5

        B.   Agree   25.7   23.5   18.9   20.0

        C.   Uncertain   10.0   5.3   5.4   7.5

        D.   Disagree   28.6   34.8   32.4   35.0

        E.   Strongly disagree   27.1   24.2   10.8   30.0
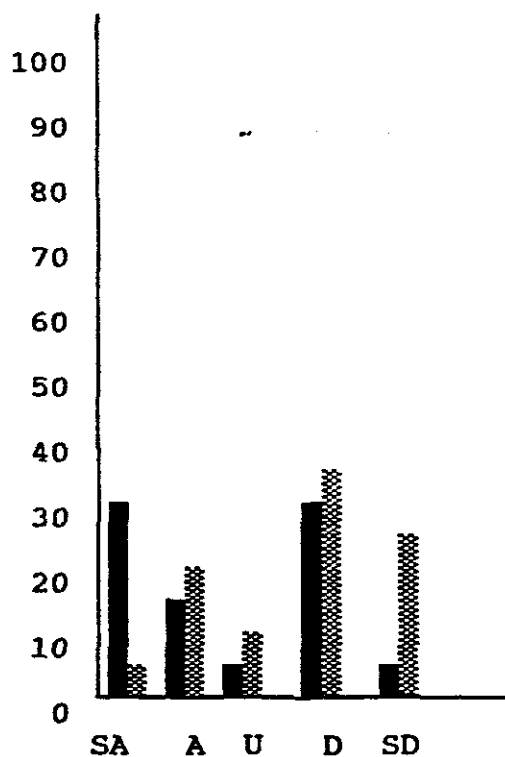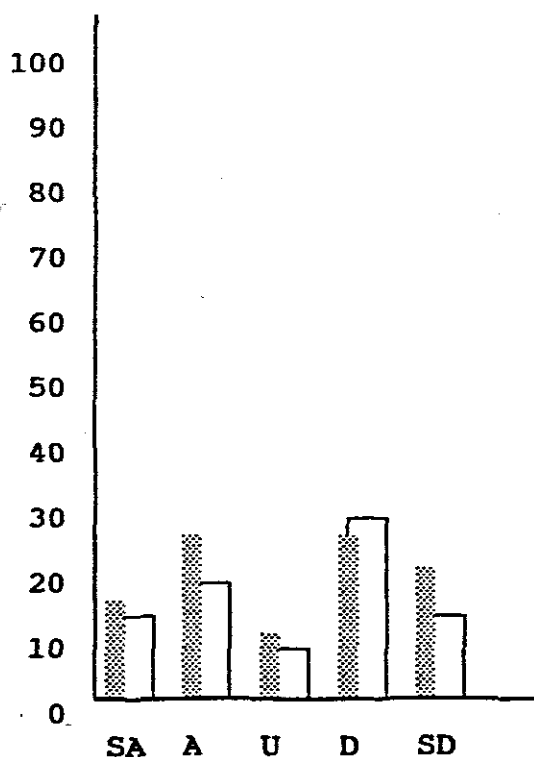
a)   The responses are widely spread and accommodáte
     all the alternatives with a tendency of moving
     towards disagreement. A number of African pupils
     stated that they have no places to visit with
     Whites therefore it is difficult to be close

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friends with them.

b) "we do not have enough money to go to the movies as they do, so being friends with them is unaffordable".
"Whites live away from us and we are afraid of visiting them in their homes"

c) White pupils expressed that it is difficult to visit an African friend at home because they are afraid of going to Black townships. They further stated that people look at them if they are in a company of Black children".

14.   Children of other racial groups at this school do not really know what is prevailing in the African townships.

A.	Strongly agree	55.7	8.3	40.5	47.5
B.	Agree	20.0	31.1	24.3	22.5
C.	Uncertain	4.3	28.8	24.3	10.0
D.	Disagree	14.3	22.0	10.8	12.5
E.	Strongly disagree	5.7	9.8	0.0	7.5
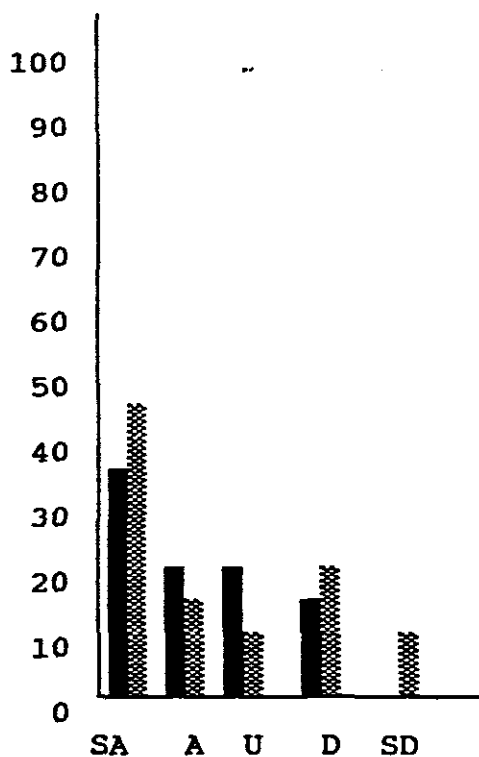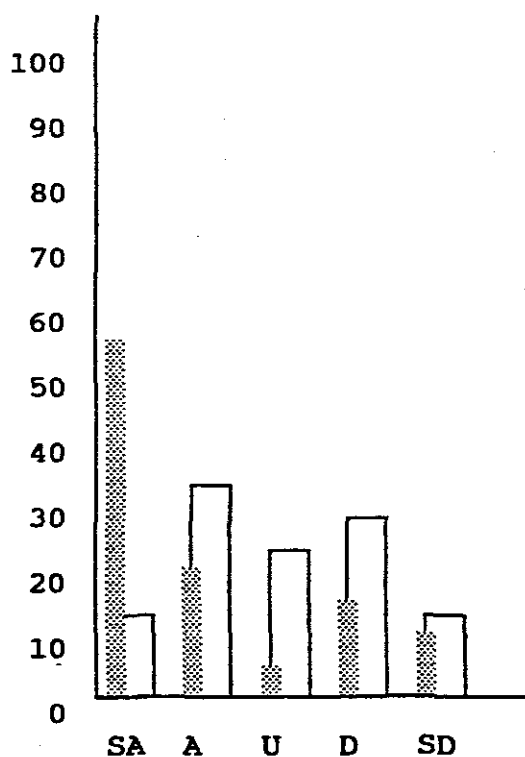
a) A majority of African, Indian and Coloured respondents strongly agree with the statement. Responses of White pupils evenly were distributed between the middle three alternatives.   White

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respondents dismiss the idea contained in the statement on the bases of the knowledge they get from media mostly television and newspapers.

b)   One African boy expressed that their fellow White schoolmates do not understand the situation at their townships. He rooted his argument on the fact that White boys complain that African pupils do not come to school on "Black Calendar days", and that the African pupils who stay in African townships leave school early, come late or do not attend school at all.

15. Being educated with students of different cultures and race is an enriching experience.

A.	Strongly agree	40.0	18.2	43.2	45.0
B.	Agree	35.7	43.9	37.2	22.5
C.	Uncertain	17.1	21.2	8.1	5.0
D.	Disagree	5.7	12.9	10.8	17.5
E.	Strongly disagree	1.4	3.8	0.0	10.0
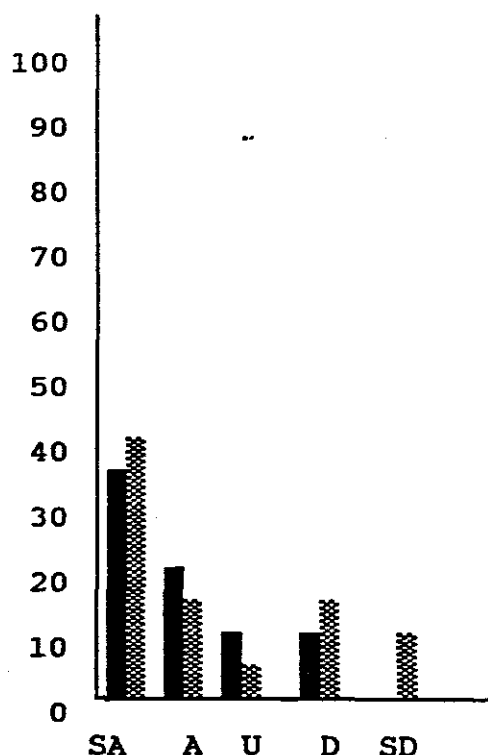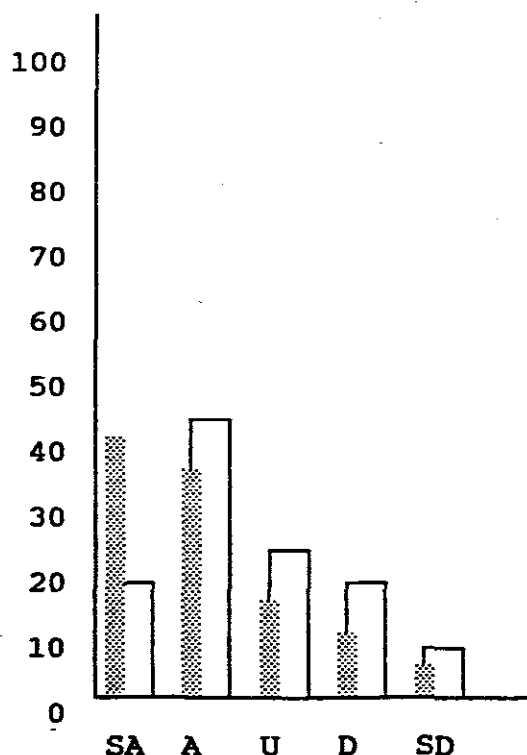
a) Pupils of all racial groups agree with the statement however there is a significant measure of disagreement. Students stated that in class they do not get enough chance to exchange their cultural knowledge therefore they established cultural committees which in some schools are the

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responsibility of students themselves. The committee organise gatherings like cultural day where pupils dress in their traditional attires and perform dramas and plays to teach others about their culture.

b) The White respondent expressed that

"It is not enriching to me because very little about other racial groups is given educational attention"

"There are no Black children in my class"

16. Black pupils should adjust to White ways if they go to open schools.

A.	Strongly agree	12.9	23.5	5.4	7.5
B.	Agree	24.3	26.5	16.2	12.5
C.	Uncertain	10.0	22.7	37.8	5.0
D.	Disagree	14.3	18.7	16.2	20.0
E.	Strongly disagree	38.6	8.3	24.3	35.0
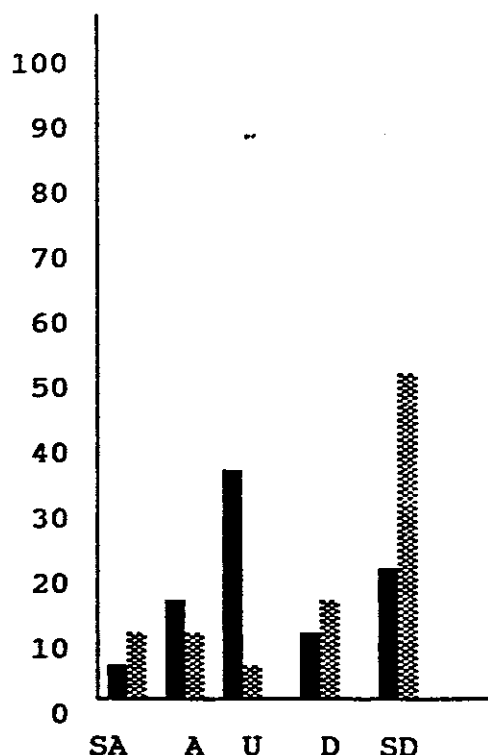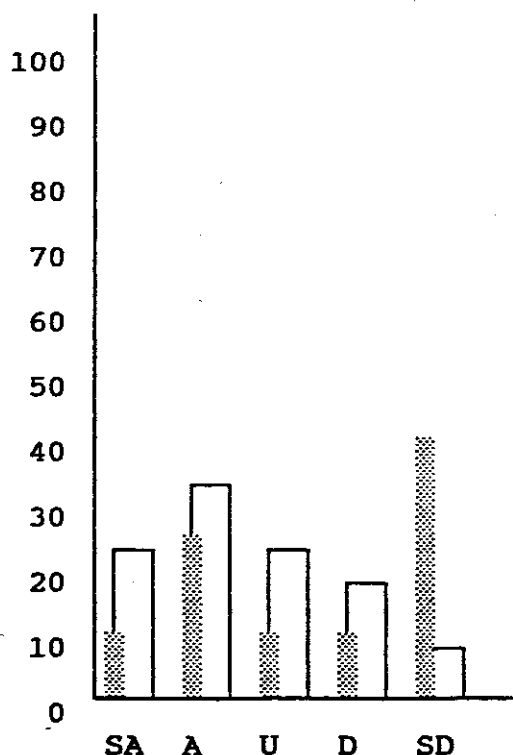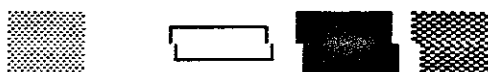
a) There is an overwhelming disagreement on the statement among African and Coloured respondents. White respondents are widely spread. Indian respondents are not sure about the idea conveyed by the statement. Some White respondents felt that African pupils should adjust to White

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philosophy of life because they have come to "their" schools so they have to conform to White way of life. African respondents argue that they have their way of life as a nation therefore they have to adhere to their style or way of life even if they are in "white" schools which are actually called desegregated schools.

b)   Some African respondents expressed that
      "We have to keep our identity and sense of belongings"
      "We must know that we are Black"

c)   These responses reveal that African pupils who are in the desegregated schools know where they belong. This also indicate that some African pupils are still eager to maintain their identity.

17.   It should be compulsory for all pupils in open schools to learn an African language at some stage.

A.   Strongly agree   47.1   9.8   2.7   30.0

B.   Agree   22.9   29.5   21.6   22.5

C.   Uncertain   12.9   15.9   24.3   10.0

D.   Disagree   7.1   19.7   32.4   20.0

E.   Strongly disagree   10.0   25.0   18.9   17.5
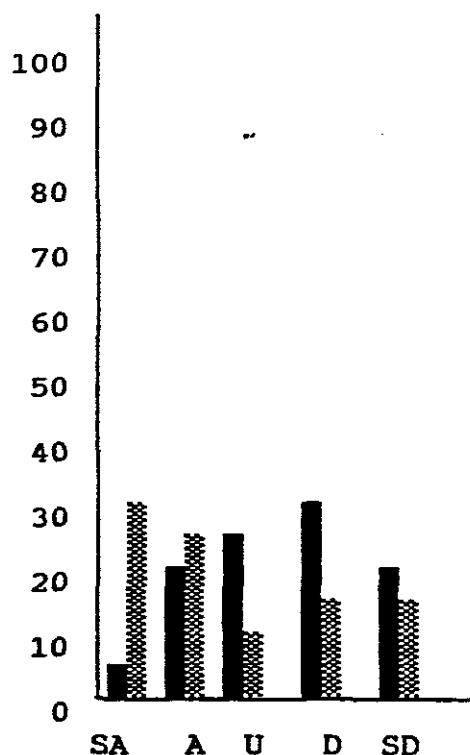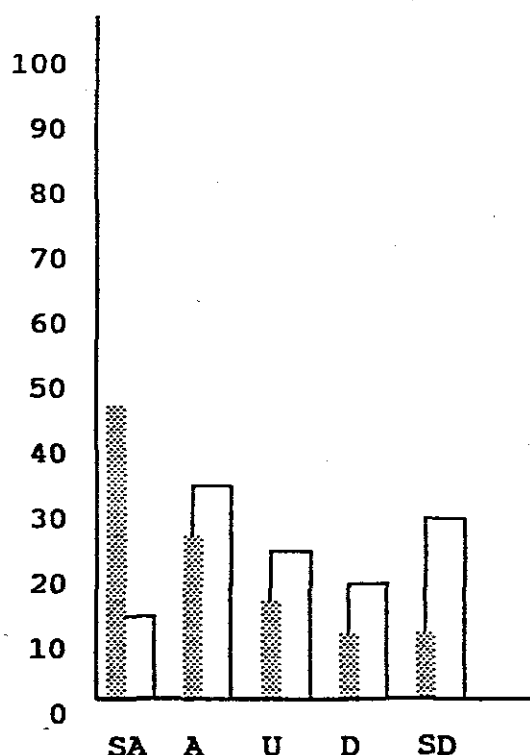
a)   African and Coloured respondents "strongly agree" that African languages should be compulsory' in the desegregated schools. However there are a minority of undecided and disagreement responses. White and Indian respondents disagree with the statement.

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b) Some African respondents who affirm the statement stated

"whites should respect our languages"

"That can make us accepted in the desegregated school"

"We will feel proud of our language and learn it freely without fear of being undermined"

c) Those respondents who do not agree with the statement say

"African languages are not official languages"

"We can live well in South Africa without knowing anything from them (African languages)"

18.   There should be more black teachers in open schools.

A.	Strongly agree	32.9	3.8	16.2	32.5
B.	Agree	25.7	25.8	37.8	27.5
C.	Uncertain	24.3	41.7	16.2	5.0
D.	Disagree	7.1	12.1	24.3	22.5
E.	Strongly disagree	10.0	16.7	5.4	12.5
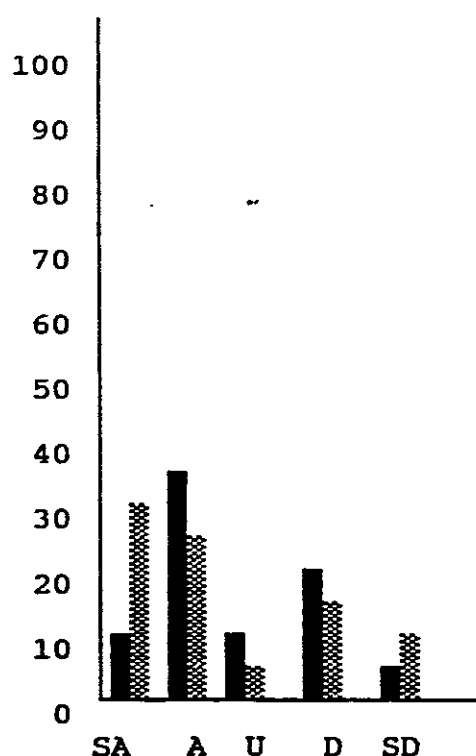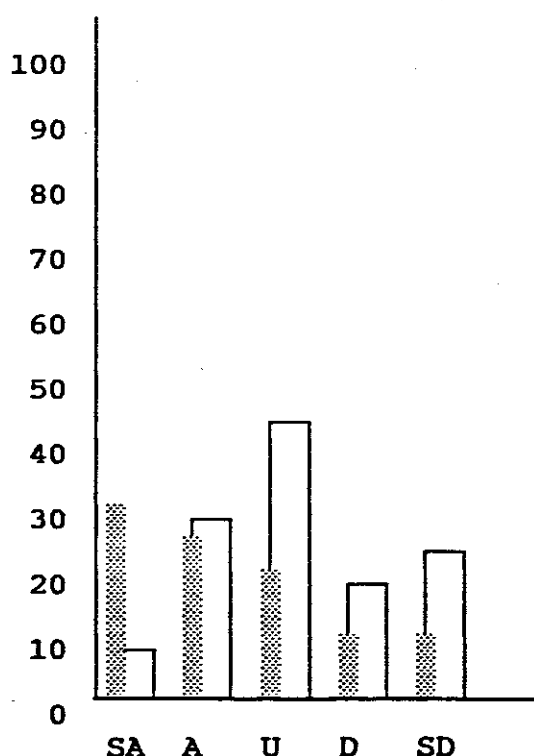
The statement is remarkably supported by African, Indian and Coloured respondents, despite a significant measure of uncertainty by all racial groups. The degree of indecision and strongly disagree responses among White respondents are conspicuously evident in their responses.

Some students who feel that more Black teachers should be included in the desegregated school argue that that would enable African pupils to feel free.

Some students from all racial groups expressed negative views concerning the statement.

"Black teachers will lower the standards of education in our schools because they do not know English"

"Black teachers like to go on strike,"

"Who will teach us when Black teachers boycott classes"

C. <u>GENERAL INFORMATION</u>

1. WHAT PROBLEMS DO YOU EXPERIENCE IN CLASS OR AT SCHOOL WHICH YOU THINK ARE BROUGHT ABOUT BY CULTURAL INTEGRATION OR COMING TOGETHER OF DIFFERENT RACES INTO ONE SCHOOL

The racial tension is problematic in the open schools. These comments were made by all racial groups. Some White respondents confirm that White children are racists.

"White children are racists and they ill-treat other racial groups"

"Whites prejudice me because I don't conform to their racial stereotypes of isolating Africans"

"In my class it does not matter what colour you are, we accept each other"

"White boys are rude and do not accept Africans in their schools"

"White boys make jokes about violence that occurs in African areas"

"Whites call us 'kaffir'"

"White girls scold us because of the violence in our townships, for example, if there is a march they say, oh now you want to march in school and you don't want to come to school"

1.1 <u>THE RACIAL DIFFERENCES RESULT IN SOCIAL UNACCEPTANCE</u>

"Some Whites live in the past, they still isolate Black children therefore we do not mix freely with them".

"Whites should be taught to live with Blacks and other racial groups".

"There is not enough communication between Blacks and Whites".

"Blacks are rude and speak embarrassingly loudly".

"I think it is rudeness if Blacks talk their own language because this excludes Whites from the conversation, this aggravates the problem quite substantially".

"Blacks have taken our privileges"

"ANC supporters are confident they think they are going to win elections and they start to regard our school as theirs". (The questionnaire was conducted before the 1994 general elections).

"African people should try and keep clean".

"Blacks are boisterous and reject whites, they try to prove that they are South African new leaders".

"Some White girls refused to watch the play performed during Shaka's day. The play was about the reign of Shaka as the king of the Zulu nation". They showed that they do not respect our culture. That gave us a clear picture of where we stand with Whites".

"White children do not accept my views".

"If I do better than them they think that I've cheated".

"Some whites believe that we are stupid and think that we come from bad environments and our lifestyle is bad".

"White children think that Blacks are useless, they won't come with good ideas, if we have to vote for someone to do something in class they just choose Whites only".

"White kids in my class fight everything we do and criticise us".

"I find it difficult to understand some words the teacher is using in class as English is not my home language"

"Whites think they are superior and we are dummies, they are rude and when we hit them we get into trouble".

"Sometimes I feel like my teachers and classmates pretend as if they like me because sometimes they ill treat me".

"Political discussions cause conflict because some of the Black girls feel offended".

"There are lot of fightings among children of different races".

"Blacks enjoy fighting"

"We are afraid of expressing our opinions because we think about what other children who are on different race might say or think".

"Whites do not want to be corrected by Blacks if they are wrong".

"White teachers give us low marks even if we deserve high marks".

"Teachers concentrate on White students even if they teach in class".

"My Afrikaans teacher does not understand that I started Afrikaans late so I can't be good on it".

"Some Whites do not want to learn about African traditions such as slaughtering of cows or goats".

"In group works the White pupils always choose each other".

"I sometimes do not understand English words".

4.3.2   TEACHERS' QUESTIONNAIRE

A.   PERSONAL INFORMATION

4.3.2.1   FIRST HOME LANGUAGE

SCHOOLS	A	B	C	D	E	F	G	H	TOTAL
Whites	2	2	2	2	2	2	2	2	16
Africans	0	0	0	0	0	0	0	0	0
Indians	0	0	0	0	0	0	0	0	0
Coloureds	0	0	0	0	0	0	0··	0	0
TOTAL	2	2	2	2	2	2	2	2	16

The figures in the above table (table 4) indicate that
all the targeted teachers are White teachers.   There
were sixteen subjects from this category and all of
them are White teachers.   This is due to the fact that
the teaching staff in the targeted areas and in the
desegregated schools in general is predominantly
White.

2.   Culture is central to any educative process

A.	Strongly agree	10	62.5
B.	Agree	6	37.5
C.	Uncertain	0	0.0
D.	Disagree	0	0.0
E.	Strongly disagree	0	0.0

a)   The respondents agree and strongly agree that culture is vital to any educative process.

b)   "Every curriculum is culturally oriented"
"Education is the transfer of culture therefore culture is important"
"Culture cannot be found in all the subjects.

3.   When teaching, I do not take into account the cultural background of my students.

A.	Strongly agree	0	0.0
B.	Agree	5	31.2
C.	Uncertain	0	0.0
D.	Disagree	4	25.0
E.	Strongly disagree	7	43.7

a) The responses are spread to "agree", "disagree" and "strongly disagree". There are no strongly agree and uncertain responses.

b) "I am teaching mathematics and it has nothing to do with culture"

"I do not want to prejudice my students"

"I do, especially when I am doing poetry"

"Yes, they have different cultural influences from their communities"

"I consider it but it does not determine my attitude towards my students".

"Africans are from a disadvantaged cultural group than I take that into account when I deal with them in class".

4.   During lessons, I try to enable my students to better understand and respect the cultures of other students.

A.	Strongly agree	10	62.5
B.	Agree	0	0.0
C.	Uncertain	0	0.0
D.	Disagree	0	0.0
E.	Strongly disagree	6	37.5

a)   The responses are divided into "strongly agree" who form the majority and "strongly disagree" who form the minority. There are no respondents who opted for the middle role options.

b)   "I encourage students to use their cultural perspective if they answer questions in class"
"I tell my students the advantages of certain cultural behaviours from different cultures"
"During my Drama class I allow my students to express their culture through activities like dance"
"In my history class I compare heroes from different cultural groups like Shaka, Napoleon and Ghandi".

5.   The learning experiences created in my class are positively extended and enriched by the presence of students *from different cultures.*

A.	Strongly agree	7	43.7
B.	Agree	4	25.0
C.	Uncertain	5	31.1
D.	Disagree	0	0.0
E.	Strongly disagree	0	0.0

a) The responses are spread to the first three alternatives which are strongly agree, agree and uncertainty.

b) "Yes pupils learn a lot from each other"

"I have also acquired some knowledge from my Black children"

"I allow my students to view things from their cultural perspectives".

"We learn a lot from each other"

"I'll never regret my teaching in open schools"

No negative response was recorded.

6. Serious instructional problems arise from teaching students with different cultural heritages together in the same classroom.

    A. Strongly agree   5   31.1

    B. Agree   4   25.0

    C. Uncertain   0   0.0

    D. Disagree   4   25.0

    E. Strongly disagree   3   18.7

    a) The responses are spread with a tendency of falling towards supporting the statement. There are no uncertain answers.

    b) "The problems are more social than educational"
        "There is a lack of co-ordination among racial groups"
        "No, because pupils are divided according to their capabilities"
        "We set expectations according to their capabilities".
        "Yes, sometimes I have to lower the standard of English to accommodate them all".
        "The establishment of ESL (English Second Language) programmes eliminate instructural problems".

7.   The practice of different languages is not encouraged
      at school.

      A.   Strongly agree   1   6.2

      B.   Agree   7   31.1

      C.   Uncertain   2   12.5

      D.   Disagree   2   12.5

      E.   Strongly disagree   4   25

a)   A significant spread of responses is evident,
      with a bias towards disagreement with the
      statement. There is a significant indecision.

b)   "We encourage English because it is the medium of
      instruction".

      "Zulu is allowed and learnt but not encouraged
      during the content subjects".

      "Pupils are recruited into Zulu class"

      "Pupils of the same language are allowed to use
      their language among themselves".

8. The practice of different religions is not encouraged at school.

A.	Strongly agree	3	18.7
B.	Agree	10	62.5
C.	Uncertain	0	0.0
D.	Disagree	3	18.7
E.	Strongly disagree	0	0.0

a) There was an overwhelming support for the statement with a very small sector of disagreement. No uncertain response was recorded.

b) "Our curriculum is Christian based"

"They are warned against satanism".

"We learn about other religious beliefs, like African religion, Muslim and Hindu"

"We are learning a lot about other religions like Shembe in an informal way"

"Students are allowed to uphold their religious beliefs."

" It is difficult and next to impossible to encourage all religious beliefs."

" We encourage respect of religious differences."

9.   I accept students of different races and cultures as
        equal in intelligence and status.

        A.   Strongly agree   2   12.5
        B.   Agree   4   25.0
        C.   Uncertain   1   6.2
        D.   Disagree   6   37.5
        E.   Strongly disagree   3   18.7

a)   The responses are widely spread to all the
        alternatives with a tendency of moving towards
        disagreement.

b)   "Those who belong to the same class are almost
        the same"
        "English proficiency is important to understand
        other subjects"
        "Some Black kids do not do well in independent
        works"
        "Some do not do their work regularly".

10.   Students of different races mix in harmony at school.

A.	Strongly agree	0	0.0
B.	Agree	4	25
C.	Uncertain	2	12.5
D.	Disagree	5	31.5
E.	Strongly disagree	5	31.5

a)   There was a considerable disagreement with the statement despite significant agreement and indecision.

b)   "No, Blacks have their own groups at break"
       "Their social interests are absolutely different"
       "No, White girls talk about their own experiencies and Blacks theirs".
       "They live afar so coming together at school does not happen".
       "Black girls use their Zulu during leisure time".
       "Coloured and Black girls do mix but Whites still have a problem".

11.   High academic standards are being maintained at your
       school.

       A.   Strongly agree   2   12.5

       B.   Agree   6   37.5

       C.   Uncertain   3   18.7

       D.   Disagree   3   18.7

       E.   Strongly disagree   2   12.5

    a)   The responses are widely spread with bias towards
          agreement with the statement despite significant
          indecision and a minority of disagreement with
          the statement.

    b)   "Yes, creative thinking is encouraged through
          different projects"
          "Yes, we recommend international books with
          universal standards".
          "No, we have introduced lower grades for those
          kids who cannot cope with higher and standard
          grades".
          "The standard is in accordance with the child's
          mental capability".

12.   Self help is not taken seriously by the African students at your school.

A.	Strongly agree	4	25.0
B.	Agree	5	31.1
C.	Uncertain	2	12.5
D.	Disagree	3	18,7
E.	Strongly disagree	2	12.5

a)   The responses are widely spread with a tendency of moving towards supporting the statement.

b)   "If they go to the library they like to share books"

"They like group work than working alone"

"They make noise when the teacher is out"

"They need to be monitered at a close range"

13.   Is the school doing enough to promote racial co-ordination?

A.	Strongly agree	4	25.0
B.	Agree	10	62.5
C.	Uncertain	0	0.0
D.	Disagree	1	6.3
E.	Strongly disagree	1	6.3

a)   There was a strong support for the statement with minimal disagreement and no indecision.

b)   "Yes, we organise group projects".

"Yes, extramural activities promote racial togetherness".

"excursions provide them with chances of knowing each other".

"Cultural day develop understanding among racial groups".

14.   I adjust my teaching methods and material to
accommodate the English language deficiencies

A.	Strongly agree	8	50.0
B.	Agree	8	50.0
C.	Uncertain	0	0.0
D.	Disagree	0	0.0
E.	Strongly disagree	0	0.0

a)   A majority supported the statement with no
indecisions and disagreement to the statement.

b)   "This delays the progress of the pupils who have
no such problems"

"No language deficiencies are experienced because
the selection eliminate it"

"Students   are   divided   according   to   their
intellectual capabilities".

15.   The mastery of English by students whose home language
        is not English is the most serious learning problem at
        the school.

A.	Strongly agree	4	25.0
B.	Agree	10	62.5
C.	Uncertain	0	0.0
D.	Disagree	1	6.3
E.	Strongly disagree	1	6.3

a)   There is an overwhelming support of the statement
        and a minority who disagree with the statement.
        There is no uncertainty recorded.

b)   "No, there are English programmes which bridge
        the gap of English language proficiency"
        "It is a problem but not a serious one".

GENERAL QUESTIONS

HOW DO YOU ACQUAINT YOURSELF WITH CULTURES OF OTHER
CULTURAL GROUPS?

All respondents in this category expressed that they
read books which describe, discuss and explain the
philosophy of life of other racial groups other than
the one they belong to with the intention of
familiarizing themselves with deversified behaviours
which emanate from the cultural influence.

Some teachers indicated that they attend seminars,
class discussions and watch videos in order to know
more about other racial groups. The seminars involve
teachers and prospective teachers from all racial
groups in order to interact and teach one another
effectively.

One teacher reported that to give pupils' individual
attention presents a teacher with the opportunity to
understand pupils of all racial groups better as well
as their cultures. One other respondent confirmed this
statement by saying that pupils are free to confine to
the teacher about their culture if the principle of
individuality is employed. This principle enables a
teacher to encourage self-disclosure to the child and

to write from their cultural perspective in items like "poems". She continued "I read African books written by the African and South African authors".

One respondent said that "since childhood in the family my parents encouraged me to know other people's culture and way of life". When she grew up she did diploma in counselling where the aspect of culture and way of life are treated so that they could work with all racial groups. She said "I gained new ideas from this course".

Some respondents stated that they interact with people of other cultural or racial groups in order to improve their knowledge.

4.3.3   PRINCIPALS INTERVIEW

4.3.3.1   NUMBER OF STUDENTS, TEACHERS AND MEMBERS OF THE BOARD OF GOVERNORS

4.3.3.1.1 STUDENTS ENROLMENT

SCHOOLS	WHITES	AFRICANS	INDIANS	COLOUREDS	TOTAL
A	903	169	24	19	1115
B	577	91	21	11	700
C	796	121	18	13	948
D	424	163	33	8	628
E	550	151	41	12	754
F	644	98	29	7	778
G	757	171	37	29	994
H	546	141	23	14	724
TOTAL	5197	1105	226	113	6641

The figures in the above table indicate the total number of pupils in each school which were visited by the investigator.   This table shows the enrolment of pupils according to their racial belonging.   The intention was to discover how many non-white (Africans, Coloureds, Indians) pupils percent were accommodated in the desegregated schools.   The figures prove that Whites formed the majority and they were followed by Africans and Indians and Coloureds were few.

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4.3.3.1.2 NUMBER OF TEACHERS

SCHOOLS	WHITES	AFRICANS	INDIANS	COLOUREDS	TOTAL
A	52	0	0	0	52
B	35	0	0	0	35
C	29	1	0	0	30
D	31	0	0	0	31
E	48	1	1	0	50
F	42	0	0	0	42
G	50	0	0	0	50
H	30	0	0	0	30
TOTAL	317	2	1	0	320

The above table indicates the number of teachers in desegregated schools on the bases of their racial catagorisation. Out of eight (8) targeted schools only two (2) schools had teachers of colour. This table proves that white teachers were in overwhelming majority in desegregated schools. That could be ascribed to the fact that the desegregated schools were White schools. It could also be attributed to the fact that before the establishment of the open schools White education had a problem of over production of teachers and depopulation of pupils. At present there are no scientific proofs which indicate that African teachers are in abundance.

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4.3.3.1.3 NUMBER OF MEMBERS OF THE SCHOOL BOARD

SCHOOLS	WHITES	AFRICANS	INDIANS	COLOUREDS	TOTAL
A	9	0	1	0	10
B	12	0	0	0	12
C	9	1	0	1	11
D	13	0	0	0	13
E	10	0	0	0	10
F	9	1	1	1	12
G	11	0	0	0	11
H	12	0	0	0	12
TOTAL	85	2	2	2	91

The numbers in the above table highlight the number of members of the Board of Governors in the schools visited. The figures also reflect that White parents were extremely dominant in the body that ran the affairs of the school.

4.3.4.2 WHAT SELECTION CRITERION DOES THE SCHOOL EMPLOY IN ADMITTING STUDENTS AND WHICH RACIAL GROUP(S) IS SUBJECT TO THE CRITERION

Interview was conducted for the admission purposes. The aim of the interview was to discover the English language proficiency of the child. The potentiality of the child was also speculated during the interview. The parents of the students were also interviewed with the intention of finding out how supportive the parents could be to the child in terms of developing the academic performance of the child and financing the child's education. The principals indicated that English was the key in understanding other subjects. The interview was based on Enlgish and calculations, that is, mathematical calculations. Students whose mother-tongue was not English were subjected to admission policy for selection.

The good home background and active participation in sports also broadened the child's chances of being admitted. If a child was not good in English but the parent was good the child was admitted with the hope that parents would help. If the child and parent were both poor in English she/he was not admitted. The child was asked about his/her interest in sports. The report from the previous school was also considered

when interviews were conducted.

The admission test or interview was aimed at measuring
the child's intellectual capability to detect the
stream (Science class, speech and drama, typing class
fast typers in one group, slower typers in one group)
which the child had to pursue.

4.3.3.3   WHAT DOES THE SCHOOL DO TO CULTIVATE CULTURAL
UNDERSTANDING AMONG STUDENTS OF DIVERSED CULTURAL
HERITAGES?

Some desegregated schools accommodated a large number
of pupils of colour (Africans, Coloureds and Indians)
with the intention of providing extended opportunity
for understanding across cultural groups. The highest
percent of pupils of colour accommodated in one of the
targeted desegregated schools was 36 percent.

The school did not interfere with the culture of
students like when Indian pupils painted their nails
during certain ceremonies. In some schools, morning
assemblies were sometimes conducted in Zulu. Zulu
choruses were sung in the assembly. Some schools had
developed chantings like "shosholoza" in sports
activities with the aim of promoting a sense of
acceptance to other racial or cultural groups.

Different schools had cultural committees which comprised students of all racial groups. In one of the targeted schools an African lady was the secretary of the committee. The task of the committee was to organise cultural lessons and run programmes concerning culture like cultural day and Shaka's day and cultural groups wore traditional attires. Plays were performed and legends told which could be culturally educational to other racial or/and cultural groups.

Some schools included Zulu in the curriculum with the intention of acquainting pupils of all racial groups with an improved understanding of other cultural groups, particularly Zulu. In some schools Zulu as a language was dichotomised into Zulu A and Zulu B. Zulu A was offering the syllabus of Zulu second language standard grade, whereas Zulu B was Zulu second language lower grade. Although Zulu was offered it was an optional subject. The principal of one school highlighted that Zulu speaking children preferred Afrikaans or French to Zulu. The minutes of parents meeting of one school indicated that African parents supported the idea that their children should not take Zulu, because they already know Zulu because it was their mother-tongue.

4.3.3.4   <u>WHAT FORM OF CONTRIBUTION DOES THE SCHOOL EXPECT
           PARENTS TO MAKE IN ORDER TO PROMOTE THE ETHOS OF THE
           SCHOOL</u>

Financially: The school expected parents to pay
school fees which was compulsory. Some schools had
supporting groups formed by parents. Their task was
to undertake activities in the development of the
school, like fixing broken windows and doors, pipes
and physical facilities of the school.

Socially: Parents were encouraged by the school to
teach their children to accept children of other
racial groups as equals. Parents were also advised to
invite pupils of other racial groups to their homes
when there were birthday parties.

Academically: Parents were expected to monitor the
regular attendance and performance of their children
at school. When a child returned from school parents
should check the message book or homework book to see
if there was any message from the teacher about the
performance of a pupil. The parents could also help
their children with the homework given to them. Some
principals expressed that they experienced problems
when they punished children for late coming by
"detaining" them on Fridays. Detention meant that
children who were punished were held on Fridays

afternoon at school until 15h00. The principals stated that they needed parents to cooperate with them so that pupils could serve their punishment. Parents were also expected to attend integrated annual general meetings where they could make suggestions about the running of the school and comments about the performance of their children.

4.3.3.5   WHAT DOES THE SCHOOL DO TO ALLEVIATE THE SUPERIORITY COMPLEX AMONG THE WHITE STUDENTS AND ALSO ERADICATE THE FEELING OF INFERIORITY COMPLEX AMONG AFRICAN STUDENTS

The schools organised excursions with the aim of providing students of diverse cultural backgrounds an opportunity to accept one another as equals. The principals contended that in the classroom situations the complex was controllable because all those who performed well in class irrespective of race, colour or creed stood equal opportunity of being respected. The members of the class fund raise for the "stars", that is, those students who get high marks in class were given some presents. The incidents of clashes occured in different schools which were racially inclined. However the principals together with academic staff managed to solve such problems. In one case a White girl quarrelled with an African girl and called her "kaffir". The African girls felt

dehumanised and reported the matter to the principal. Other African girls claimed that the word "kaffir" was degrading and insultive to the African nation as a whole. The principal managed to address the case successfully and punished the White girl with the intention of discouraging others from being hostile and insultive to other racial groups.

During leisure time, that is, break and lunch, pupils grouped themselves according to their races. During this time African pupils spoke their mother-tongue (Zulu). Some principals stated that teachers once raised concern about that and indicated some complaint about it. The principal of one school stated that she contended that African students should be at liberty to use their vernacular so that they should feel the importance of their language in order to gain self-confidence about themselves.

4.3.3.6   PROBLEMS EXPERIENCED BY THE ADMINISTRATIVE STAFF IN DEALING WITH STUDENTS OF DIFFERENT RACIAL GROUPS

The principal of one sexually heterogenous school pointed out that girls were more difficult to control than boys. The African girls made a lot of noise in the classes and they refused to respect the prefects. The noise was alarmingly high in the classes as compared to what it was when the schools were White

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only.

One principal reported that she was confronted with the problem of White hostility against other racial groups. In extramural activities like athletics White students did not want to accept defeat by Africans but Africans admitted if they were defeated in swimming. The principal had tried to solve this problem by not forcing intergration in the playing grounds.

Most principals reported that the problem with African boys was that they refused corporal punishment when they were detained on Fridays. Parents also presented some problems because they did not want to pay school fees, mostly White parents. The principals found it difficult to deal with this because if a pupil of colour had not paid fees they were supposed to expel him. Yet, they were not allowed to exclude a White child whose parents failed to pay fees because White education was compulsory. The terms under which the school had to grant bursaries to students which excluded most African children was problematic because African pupils questioned the principals.

4.3.3.7 SUGGESTIONS MADE BY PRINCIPALS ABOUT THE DESEGREGATED SCHOOLS

Some principals stated that there should be a common rule that the curriculum of open schools should include African languages like Zulu, Xhosa and Sotho. At the time of the research principle of continuity in those schools which offered Zulu as one of the subjects was being ignored because sometimes Zulu was offered from Standard 6 to Standard 8 only.

4.3.4   PARENTS QUESTIONNAIRE

1.   I am not well informed about the social and
      educational aims of the school.

A.	Strongly agree	4	16.0
B.	Agree	4	16.0
C.	Uncertain	7	28.4
D.	Disagree	6	24.0
E.	Strongly disagree	4	16.0

a)   The answers were widely spread with a tendency of
      moving towards the negative responses with a
      remarkable percent of indecision.

b)   "The social aims are well stated"
      "We should be kept informed"
      "The cultural aims are not well identified"
      "Initially we were informed but now they do not
      update us".

2.   My child is treated as equal in dignity and worth to all other pupils in the school.

A.	Strongly agree	1	4.0
B.	Agree	4	16.0
C.	Uncertain	7	28.4
D.	Disagree	10	40.0
E.	Strongly disagree	3	12.0

a)   A considerable majority disagreed with the statement and there was a remarkable percentage of uncertainty. There was a minority of strongly agree and strongly disagree.

b)   Some parents reported that some teachers discriminate against African children, for example, they do not praise them for the good marks they get in class. In the reports, teachers write words like "disruptive" which indicate bad attitude".

One parent said:

> "My child is polite at home but his teacher stated in the school report that he is boisterious and disruptive".

One parent stated that her child reported to her at home that her teacher accused her in a rebuking manner when she come late to school.

She said "if I try to explain she yells at me"
"My child sometimes feels discriminated if she
gets high marks because her teacher does not
praise her but if it is a White child she praises
her in front of the class".

3.   My child's language is not sufficiently encouraged at
     school.

A.	Strongly agree	9	36
B.	Agree	9	36
C.	Uncertain	3	12
D.	Disagree	3	12
E.	Strongly disagree	1	4

a)   There were overwhelming support for the
     statement, minority of indecisions and small
     sector of disagreement and strong disagreement.

b)   "No, because Zulu is taught as a second language
     at school"
     "Zulu is not offered at school"
     "No, because our children are allowed to express
     themselves in Zulu at school".
     "English is given the first priority however that
     is good".

4.   My child's religion is not sufficiently encouraged at
      school.

A.	Strongly agree	2	8.0
B.	Agree	8	32.0
C.	Uncertain	6	24.0
D.	Disagree	9	36.0
E.	Strongly disagree	0	0.0

a)   The responses were spread amongst the middle
      three alternatives. There was a remarkable
      percentage of "Agree" and "Disagree" and few
      responses of uncertainty.

b)   "Yes, they do not talk about Shembe religion"
      "Teachers respect our religion (Shembe) although
      they do not promote it. My child told me that
      they excussed her in holding positions like being
      a prefect because that is against our religion"
      "I am a Christian and Christianity is respected
      and sufficiently encounraged".

5.   In accordance with its philosophy, open schools should avoid developing an elite image.

A.	Strongly agree	7	28
B.	Agree	10	40
C.	Uncertain	2	8
D.	Disagree	4	16
E.	Strongly disagree	2	8

a)   The responses were widely distributed to all alternatives with a tendency of moving towards supporting the statement with a few indecisions and strongly disagree.

b)   "Yes, we want our children to learn not to be sconeful upon other people"
"Yes, they should respect all members of the society they belong to".
"Yes, we want them to become responsible and have good educational opportunities"
"Yes, we do not want our children to be whites in behaviour but to have better chances in life".

6. I support the policy of maintaining reasonable balance in numbers between the races at school.

A.	Strongly agree	4	16
B.	Agree	7	28
C.	Uncertain	2	8
D.	Disagree	8	32
E.	Strongly disagree	3	12

a) Although the responses were widely spread however there was a remarkable percentage of "disagree" and "strongly disagree".

b) "Yes, equal number of different racial groups in the teaching staff may help our children to feel accepted"

"No, black teachers like to boycott classes"

"Yes, a balance is extremely necessary"

"The population ratio should consider all racial groups present in a school"

"Black teachers should be there but they should not exceed white teachers".

7.	The school does not give enough emphasis to my child's cultural heritage in the classroom.

A.	Strongly agree	7	28
B.	Agree	13	52
C.	Uncertain	0	0
D.	Disagree	4	16
E.	Strongly disagree	1	4

a)	There is a remarkable support of the statement and minority of "disagree" and "strongly disagree"

b)	"Yes, teachers do not know our culture"

"No, Shaka's Day is observed at my child's school"

"A classroom situation deals with a learning material not culture"

"The school is trying but we need more to be said about (Zulu) heroes"

"Learning of culture causes chaos in class".

8.   My child learns his language as a first language at school.

A.   Strongly agree   0   0

B.   Agree   0   0

C.   Uncertain   0   0

D.   Disagree   7   28

E.   Strongly disagree 18   72

a)   The respondents "disagree" and "strongly disagree" with no "agree" responses and "indecision"

b)   The responses indicated that in desegregated schools Zulu was not offered as a first language. In some schools it was provided as a second language and in others it was not presented at all in the school curriculum.

c)   "No, Zulu is taught as a second language"
      "Zulu is not offered at all in the school curriculum"
      "My child does not need Zulu first language because it is not the international language".

9.   I am generally satisfied with the educational performance of my child.

A.	Strongly agree	6	24
B.	Agree	11	44
C.	Uncertain	2	8
D.	Disagree	5	20
E.	Strongly disagree	1	4

a)   The responses show a considerable support of the statement with a minority of indecisions and disagreement.

b)   "Yes, I am happy with her performance in generally but her report comes with average scores"

"He is improving day by day"

"Yes, because now I can converse with her in English"

"She knows a lot even in subjects like Maths and Science".

10. All four racial groups are equally represented in the Board and Senior Management structures of the school.

A. Strongly agree

B. Agree   0   0

C. Uncertain   0   0

D. Disagree   9   36

E. Strongly disagree   16   64

a) The responses indicated that there was no balance of representation according to racial terms in the board of Governors.

b) "Only White parents are chosen for such positions"

"African parents do not know each other therefore they do not support each other into positions".

"The school prefer people who live in the vicinity of the school to be in the School Managing Board, I do not live there".

11.   My child has serious and persistent academic problems.

    A.   Strongly agree   0   0

    B.   Agree   2   8

    C.   Uncertain   3   12

    D.   Disagree   5   20

    E.   Strongly disagree   14   56

a)   Although there was an overwhelming disagreement to the statement however there was a minority of support of the statement with few indecisions.

b)   "She is performing alright"

"No, I also try to help her with her school work"

"He has minor problems"

"Sometimes they learn difficult things which are above their level".

12.   When possible, the school curriculum should focus more
        on South Africa than on Europe.

A.	Strongly agree	9	36
B.	Agree	12	48
C.	Uncertain	4	16
D.	Disagree	0	0
E.	Strongly disagree	0	0

a) There was a strong support of the statement with
    a minority of uncertainty and no disagreement.

b) "The curriculum should balance both South African
    and European aspects"

    "We should concentrate on what is happening in
    our country"

    "... But most of the things start in Europe so we
    have to include European things".

    "We should internationalise our country by
    knowing what is going on worldwide"

    "We want our children to know what is happening
    there".

13. African pupils in open schools grow away from their own communities.

A.	Strongly agree	4	16
B.	Agree	10	40
C.	Uncertain	3	12
D.	Disagree	7	28
E.	Strongly disagree	1	4

a) Responses were widely spread to all alternatives with a tendency of moving towards supporting the statement.

b) "No, instead they help those who are going to African schools"

"Yes, they form their elite class"

"They have different experiences with those in local schools"

"They are occupied by their school work, they are not growing away from their communities".

4.5   <u>CONCLUSION</u>

In this chapter, findings have indicated that open or desegregated schools are more inclined to White culture than accommodating cultural backgrounds of other racial groups represented in the school. The exclusion of cultures of other cultural groups is reflected in the curriculum, statistics of the teaching staff, students' enrolments and Governing Bodies of different schools. The nature of the present open school policy emphasizes White culture. Consequently, assimilation of minority children is inevitable.

It has been evident from the data analysed in this chapter that it is imperative for the educational planners to take into account the cultural backgrounds of all groups accommodated in open schools when designing the curriculum of the desegregated schools.

CHAPTER FIVE

SUMMARY AND RECOMMENDATIONS

5.1   INTRODUCTION

In the previous chapters the researcher has stipulated
the objectives of the study, studied all relevant
literature. The data has been collected and analysed.
In this chapter the researcher will make some
recommendations based on the conclusions reached after
interpreting and generalising data gathered from the
representative sample.

5.2   GENERAL FINDINGS OF THIS INVESTIGATION

Some African parents hold a belief that African
culture is not important and should be ignored. This
argument is based on the finding that some parents do
not want their children to learn their vernacular
language (Zulu) at school. This is true when one
accepts that culture is mainly transmitted through
language. A language is in essence on window through
which one can see into a pupil's culture. In some
schools Zulu language is offered together with
Afrikaans and French as optional subjects where pupils
are expected to choose one. This study finds that

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Zulu speaking children prefer Afrikaans or French to Zulu. Some African parents encourage their children to choose other languages than Zulu. Their support was depicted in the parents meeting convened by the administrative staff at Breetonwood High school where African parents said that they wanted their children to learn French or Afrikaans because they already knew Zulu because it was their mother tongue.

One may argue that the perception of African parents about Zulu consequently mean that they undermine their own culture because language is the carrier of culture. This also reveals their misconception about culture and education. The latter argument is rooted on the fact that the task of education is to transmit culture to the next generation. Among reasons which led to the establishment of formal education or schools as socialising institutions, was the complication of culture which made it difficult for the family to pass it on effectively to the next generation. Education through language transmits culture to the next generation.

The principals of the desegregated schools experience problems related to the number of students to be accommodated in the schools. This study revealed that principals are concerned about high numbers of African pupils. Principals believe that White parents

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withdraw their children from the school and state that if there are many African pupils admitted in the school their children are likely to lose their identity as Whites. On the other hand, African parents feel that if too many African pupils are admitted in the school than their children will not have sufficient opportunity to mingle or interact with other racial groups especially White children. African parents believe that if there are many African pupils in a school they will not improve the English language proficiency because they usually communicate in their mother-tongue among themselves.

According to Cohen (1979) minority students who form a very small proportion of the student body in the desegregated schools may become "invisible". Consequently their presence makes no difference. This means, African pupils will choose friends on the bases of similar racial tendencies. They will group themselves to maintain their identity and Whites may not notice their presence. Rist (1978) also agrees that if the proportion of minority students in a desegregated situation is quite small, relations between minority and majority group members may be adversely affected.

This study also reveals that African children who attend desegregated schools are culturally alienated

at school and socially alienated in their respective communities. Their communities perceive their social status and educational opportunities as better than other children who attend African schools. Frederikse reported (The Natal Mercury, 23 March 1991) that in Zimbwabwe, Black children in "White" schools have been regarded as the "nose brigade" because their communities felt that they spoke English through their noses. This tag made them become isolated from their communities.

This study also established that African pupils are a minority in the desegregated schools and they feel singled out. African pupils in the open schools have reported that their presence in open schools has frequently elicited threats and various forms of intimidation from other African pupils who attend African schools. They are perceived as being sellouts or traitors leading different school lives while the rest of African education is in turmoil. They say they experience problems mostly if there are unrest in African schools and during black calendar days like 16th of June when African schools and the entire African community commemorate the Soweto massacre. Beard (1991) also agrees that African pupils who attend desegregated schools form small cohesive groups which are largely isolated from the rest of the community. One may interpret this as the formation of

the elite class within the African community.

The study also finds that pupils in the desegregated schools are divided into classes according to their scholastic performance. African pupils are mostly accommodated in the classes for lower achievers. That depicts African pupils as having low intelligence as compared to other racial groups, particularly the Whites. This picture may be attributed to the lack of exposure of African pupils to English as a medium of communication. This may also be ascribed to the imbalance of racial representation in the student body and the teaching staff. Cohen (1979) states that there is evidence in research suggesting that wide variations in the proportion of Black and White students in the various classrooms and the misrepresentation of racial groups in the teaching staff have a negative impact on the academic performance of pupils who form the minority.

5.3   RECOMMENDATIONS

5.3.1   General Recommendations

After analysing, interpreting and generalising gathered data, the researcher has the following recommendations to make:

- Bantu Education was introduced in 1953 to provide inferior education for the African community. African community launched and embarked on a campaign to destroy Bantu Education. The educational campaigns since 1976 resulted in continuous unrest in African schools. These unrests proved that the African community was not satisfied with Bantu Education. The racially discriminatory system of education promoted unequal educational opportunities. The White community had free and compulsory education whereas Africans paid for their non-compulsory education. This study recommends the idea of new Education System with a single Department of Education under the supervision of one Ministry of Education. This kind of arrangement can consequently lead to equal educational opportunities with the same standard of education for all racial groups.

This study recommends that in order to achieve equal standard of education, the Minister of Education should in implementing new educational policy take into cognisance that African schools lack important facilities for effective teaching and learning to take place. In short, the study recommends that African schools should be given increased attention in order to strike equilibrium among schools of different

racial groups. Some people may regard this as reverse racism if more capital is allocated for African schools. However, the researcher contends that African schools and White and/or desegregated schools should be put on equal footing so that other racial groups can also come to African schools. According to this study the point of departure for equal educational opportunities is to provide equal resources like laboratories, libraries, books, teaching-learning media such as overhead projectors, televisions, computers, language laboratories as well as reasonable teacher-pupil ratio. These facilities are essential so that the students can pursüe studies with ease.

The study recommends that the restriction as far as the admission of other racial groups into the desegregated schools is concerned, should be eliminated. The exclusion of this rule may help to improve racial interaction at school because no racial group will feel outcasted on the bases of being few. This is also contrary to the spirit of the Bill of Human Rights.

The entire South African society including all racial groups should work co-operatively towards promoting social interaction. At present the problem of racial interaction in the school setting emanates from the

kind of education that has been in place to people of different racial groups. Whites have been made to believe that they are superior than other racial groups especially the African population. On the other hand the Africans were taught to idolise Whites and regard themselves as inferior. The African parents spontaneously transmitted to their children the inferiority complex. Christie (1956) and Crunchy (1986) also agree that Whites regard themselves as superior and Africans as inferior. This argument is also evident in the findings of this study. Some African pupils stated that their White classmates did not accept African children because "All Africans are poor and stink".

This study recommends that people of South Africa should accept each other as equals irrespective of race, colour, creed or social class. In the desegregated schools, social interaction should be promoted across the racial level through sports and cultural activities where each racial group will teach others about its philosophy of life.

This study also recommends that economists, sociologists, culturalists, anthropologists, industrialists and other social sectors should be involved in the design of the New Education System which will ignore racial separatedness but focus on

the provision of equal, democratic and non-discriminatory education for all racial groups.

5.3.2   Recommendations with regard to curriculum development

Redden and Ryan as quoted by Luthuli (1977:140) define curriculum as a body of content properly selected and arranged in the broad sense to include subject matter, vital experiences and activities of the people concerned.   The curriculum constitutes, therefore, another very important means in the educational endeavour of society and with the ultimate objective of education in view, it must be governed by the fundamental collective philosophy of life.   The curriculum is the people's philosophy of life in practice.

The desegregated schools have to make adjustments in their broad curriculum and school activities not only to enhance the inclusion and academic achievement of children from different groups but also to expose all students to other cultures and nations.   Banks and Lynch (1986:201) assert that multicultural education is a broad concept that encompasses ethnic studies, multi-ethnic education and anti-racial education.

This study recommends a change in the broad curriculum by introducing new subjects like ethnic studies and

values education and eliminating existing subjects like Biblical Studies and Religious Education. Banks (1984:20) defines Ethnic Studies as an extension or special segment of the curriculum that focuses on the history and contemporary conditions of one or more ethnic groups. A broader goal of ethnic studies is to help students develop the ability to make reflective decisions on issues related to ethnicity and to take personal and public actions to help solve the racial and ethnic problems in their societies. The ethnic studies are designed to correct the distortions and omissions about an ethnic group that prevail in textbooks. Events that have been neglected in textbooks are addressed, myths are dispelled and history is written from the perspective of the minority ethnic groups as well as the dominant majority group. The ethnic studies should depict accurate and positive references to ethnic diversity.

Values education is a pedagogic attempt to assist the educand to acquire the ability to reflect intelligently on and understand the role of values in human life and society in general. The goal of values education is to teach the individual to decide what to value, to bring values to the surface and to reflect upon those values (Woodbridge:1990).

The proponents of values education strongly believe

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that schools can assist youngsters to identify and clarify the values rooted in their philosophy of life. Decisions made must be based on these values. The culturalists argue that teachers in the desegregated schools use the manipulative approach to influence students to act in a certain way. Pupils of other racial groups other than that of a teacher suffer because they will adopt forms of behaviour of the teacher because the teacher uses model approach such as, "do as I do". The identification argument postulates that values education helps individuals to identify with the values of his own cultural groups. The philosophical argument asserts that values education assists educands to acquire a philosophy of life which is an essential component of adulthood.

This study also recommends that the content of subjects such as history should consider the historical events and heroes of all racial groups.

5.3.3   <u>Recommendations with regard to culture</u>

A major rationale for multicultural education is to understand and utilize students' cultural backgrounds in developing educational programmes. This stresses the importance of including cultures of all cultural groups represented in the school. The school has to move away from teaching knowledge and credentials

only. The school in its teaching should also include cultures and values.

Luthuli (1977:34) argues that a concern with education implies and equal concern with the language in which thoughts, beliefs, convictions and ideas are expressed. Ones command of a language should be adequate for one to be regarded as full adult. Therefore even in the desegregated schools, African languages should be included in the curriculum. When change manifests itself in society, it becomes obvious that culture will change and consequently that change will be reflected in education because it is the medium through which culture is transmitted to the next generation.

Cemane (1984) states that curricula and syllabuses are eurocentred. They are based on the assumption that South Africa is a Christian country. South Africa is religiously heterogenous. Therefore public as well as desegregated schools should be free of religious doctrine and perspective. The schools should incorporate commonly accepted values that transcend most religious value of life, love for mankind and respect of God and all God's creatures.

Religion as a function of culture influences the way pupils think, perceive and behave. Wilson (1978)

believes that religion influences the curriculum and textbooks in the school. The schools close in observance of Christian holidays, Christmas and Easter. In the desegregated schools some students mostly Indians who belong to Islamic or Hindu religions are not part of these holidays. The school, however, expects everyone to recognise their right to close the school during their holidays.

According to Gollnick and Chinn (1986), churches and their religious programmes serve as a strong socialization mechanism in the transmission of values from one generation to another. Rituals, parades and stories reinforce these values.

When the Parliament of the National Unity was opened on 24 May 1994, there was no formal prayer held. There was only a moment of silence. The intention was to show respect to diversed religious doctrines within the Parliamentary members. This study recommends that in the desegregated schools no one religion should be encouraged or developed at the expense of the other. This means that if an African pupil comes to school with a goat's skin on the wrist (isiphandla), the school should not order the child to take it off. Indians also perform some rituals and some Indian children go to school with painted nails. The school should not interfere with these because that is to

infringe on the freedom of religion.

According to West as cited by (Luthuli, 1977:59) evidence points to christianity and ancestor worship as existing side by side. Almost every African today believes in the existence of God. This belief is combined with a strong belief in ancestors. Although African culture is in a transitional stage however the diversity of cultural elements is having a tremendous impact on education.

5.3.4   Recommendations with regard to teacher education

If teachers are to be the primary agents of change in desegregated schools, this study recommends that they have to acquaint themselves with multicultural education by reading different literature on various cultures. That can enable them to be capable of developing proper cultural paradigms. The effectiveness of any teacher depends on the extent to which she/he understands his students. This understanding is mostly essential when one teaches in a diversed class. This finding therefore underscores a need to reform teacher education as a means of exposing prospective teachers to different peoples and cultures. Gollnick and Chinn (1986:264) state that knowing the cultural background of students should help the educator determine how to structure the

classroom in order to provide the most effective instruction.

Apart from the need for a large number of well qualified teachers, the issue at hand points to the need for a revision of the present teacher training programmes and structures. At present teachers are relevant or suitable only to their own communities. Thembela (1992) calls this monocultural teachers. This means that teachers are exposed to the culture of their own communities only. This study recommends that the multicultural colleges of education should be introduced. The Star (27 August 1991) reported that Mr Piet Clase proposed that the colleges of education should be desegregated in order to provide prospective teachers with diversed cultural backgrounds. The "Durbance Ondrwysekollege" rejected the idea. When Prof D. Freer who is Dean of the faculty of education at the University of Witwatersrand was interviewed in the television programme about model C schools on 11 August 1992, he advocated that colleges should become non-racial so that teachers could be prepared to teach in multiracial class.

This study also recommends that teachers should be encouraged to find out more about what is happening in their societies and ways in which pupils are responding to the social situations in which they find

themselves. Teachers should continually research and study and be relevant to the current situation. Cemane (1984) states that the effectiveness of the subject content is determined by what pupils actually experience. Therefore the teacher should be appraised and be cognizant of the pupils' national desire and wishes.

This study also recommends that teachers may have to become more proactive in initiating interactions and providing incentive, praise and reinforcement to students from ethnic backgrounds different from their own. Gollnick and Chinn (1986:95) agree with this argument when they argue that researchers have developed a number of instruments to assist the teachers in the process of analysing teachers own classroom interactions and teaching styles. Teachers can use videotapes or audiotapes in class and systematically record the interaction as they view or listen to the tape later. Teachers should analyse the class time they spend interacting with students and the nature of the interaction. Teachers should also analyse different interactions based on sex, ethnicity, race or other characteristics of students. This would help teachers to ensure that they do not discriminate against students from different cultural groups.

5.3.5   <u>Recommendations with regard to implementation</u>

The whole South African society has a role to play in alleviating problems encountered in desegregated schools. The White parents have to teach their children to develop self-confidence, self-esteem and to accept themselves as equals with other racial groups. This can consequently promote the spirit of reconciliation among racial groups. There can be equality in status not superiority and inferiority complexes.

Education should sufficiently allow inputs from the various sectors in society such as economists, sociologists and culturalists which in some way are stakeholders in education. Fixed assets which are being underutilised whilst in other cases severe overcrowding exists should be shared. Resources that are available in the desegregated schools should also be utilised optimally by other schools like African schools which lack the resources.

5.4   <u>GENERAL CONCLUSION</u>

This study has been a comparative study of how White pupils feel about the admission of other racial groups into their schools and how the minority pupils

particularly African pupils respond to the attitude of White pupils.

It became evident in the study that the racial imbalance at school in terms of the teaching staff and student body has an effect on the academic performance of the minority children. It was also noted that exclusion of cultures of other cultural groups from the curriculum of the desegregated schools is problematic because it results in assimilation of the minority children.

It is hoped that this investigation has brought to light some of the problems which are experienced by minority children in the desegregated schools and probably has given advise as to how the situation can be handled.

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STUDENTS QUESTIONNAIRE

NUMBER OF RESPONDENTS

AIM: This questionnaire is aimed at finding out your views on some aspects of open or desegregated schools. Information given will be treated highly confidential. You are requested not to give your name. The information will be used for research purposes only.

Please respond truthfully and honestly by making a cross (x) in the space provided.

A.   PERSONAL INFORMATION

1.   What is your home language?

Afrikaans

English

Zulu

Xhosa

Other (specify).......

2.   What is your home religion?

Christianity

Moslem

Hindu

Shembe

African Religion

Other ....

3.   What is your race

   African

   Coloured

   Indian

   White

B   DESEGREGATED SCHOOLS AND CULTURE

1.   My teachers are generally positive about the cultural
     background of all their students.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

2.   Lessons in class help other students to better
     understanding my home language.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

3.   My home language is sufficiently encouraged at home

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

2

4. Different religious beliefs are accepted and encouraged at school

    A. Strongly agree

    B. Agree

    C. Uncertain

    D. Disagree

    E. Strongly disagree

5. My teachers accept students from different race and cultures as equal in intelligence and status.

    A. Strongly agree

    B. Agree

    C. Uncertain

    D. Disagree

    E. Strongly disagree

6. My family encourages me when I speak English or Zulu at home.

    A. Strongly agree

    B. Agree

    C. Uncertain

    D. Disagree

    E. Strongly disagree

7. No member of the teaching staff shares my culture or home language at school.

    A. Strongly agree

    B. Agree

    C. Uncertain

    D. Disagree

    E. Strongly disagree

8.   My education in open school helps me to understand better other cultures.

   A.   Strongly agree

   B.   Agree

   C.   Uncertain

   D.   Disagree

   E.   Strongly disagree

9.   Topics dealing with culture or race cannot be freely discussed in the classroom.

   A.   Strongly agree

   B.   Agree

   C.   Uncertain

   D.   Disagree

   E.   Strongly disagree

10.   No special help is given to students who experience difficulty in the language of instruction.

   A.   Strongly agree

   B.   Agree

   C.   Uncertain

   D.   Disagree

   E.   Strongly disagree

11.   Students of different races mix in harmony during breaks and lunch.

   A.   Strongly agree

   B.   Agree

   C.   Uncertain

   D.   Disagree

   E.   Strongly disagree

4

12.   We do not get to know people of other races because the only time we see each other is at school.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

14.   My close circle of friends include pupils of other racial groups.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

15.   Children of other racial groups at this school do not really know what is prevailing in the black townships.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

16.   Being educated with students of different cultures and races is an enriching experience.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

17.   Black pupils should adjust to White ways if they go to open schools.

       A.   Strongly agree

       B.   Agree

       C.   Uncertain

       D.   Disagree

       E.   Strongly disagree

18.   It should be compulsory for all pupils in open schools to learn an African language at some stage.

       A.   Strongly agree

       B.   Agree

       C.   Uncertain

       D.   Disagree

       E.   Strongly disagree

19.   There should be more Black teachers in open schools.

       A.   Strongly agree

       B.   Agree

       C.   Uncertain

    - D.   Disagree

       E.   Strongly disagree

GENERAL INFORMATION

1.   What problems do you experience in class at school which you think are brought about by cultural integration or coming together of different races into one school?

                    xxxxxxxxxxxxxxxxxxxxx

6

STAFF QUESTIONNAIRE

NUMBER OF RESPONDENTS

AIM: The questionnaire is aimed at discovering more about academic and social conditions in the desegregated schools.

Information supplied will be treated strictly confidential, therefore do not write your name. The information will be used for research purposes only.

You are cordially requested to be candid and honest in all your answers. You respond by making a cross (x) in the appropriate space.

A. PERSONAL INFORMATION

1. First home language   ....

2. Home Religion ....

3. Years of professional experience in teaching .....

B   <u>DESEGREGATED SCHOOLS AND ENROLMENT</u>

1.   Number of pupils in class. Race and gender frequencies.

RACE	BOYS	GIRLS	TOTAL
White			
Africans			
Coloureds			
Indians			

C   <u>EDUCATION AND CULTURE</u>

2.   Culture is central to any educative process.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

3.   When teaching, I do not take into account the cultural background of my students.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

4. During lessons I try to enable my students to better understand and respect the cultures of other students.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

5. The learning experiences created in my classroom are positively extended and enriched by the presence of students from different cultures.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

6. Serious instructional problems arise from teaching students with different cultural inheritages together in the same classroom.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

7.   The practice of different languages is not encouraged at school.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

8.   The practice of different religion is not encouraged at school.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

9.   I accept students of different races and cultures as equal in intelligence and status.

     A.   Strongly agree

     B.   Agree

     C.   Uncertain

     D.   Disagree

     E.   Strongly disagree

4

D.   EDUCATION AND SOCIAL SETTING

10.   Students of different races mix in harmony at school.

         A.   Strongly agree

         B.   Agree

         C.   Uncertain

         D.   Disagree

         E.   Strongly disagree

11.   High Academic standards are being maintained at your
         school.

         A.   Strongly agree

         B.   Agree

         C.   Uncertain

         D.   Disagree

         E.   Strongly disagree

12.   Self-help is not taken seriously by the African
         students at your school.

         A.   Strongly agree

         B.   Agree

         C.   Uncertain

         D.   Disagree

         E.   Strongly disagree

5

13. Is the school doing enough to promote racial co-ordination?

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

14. I adjust my teaching methods and materials to accommodate the English language deficiencies of certain students.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

15. The mastery of English by students whose home language is not English is the most serious learning problem at the school.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

6

E. <u>GENERAL QUESTIONS</u>

How do you acquaint yourself with cultures of other cultural groups?

....

....

....

....

....
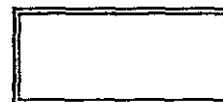
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PRINCIPALS' STRUCTURED INTERVIEW

1. Number of students, teachers and members of the Board of Governors according to their racial belonging.

2. What selection criterion does the school employ in admitting students and which racial group(s) is subject to the criterion?

   ....

3. What does the school do to cultivate cultural understanding among students of diversed cultural heritages?

   ....
   ....

4. What form of contribution does the school expect parents to make in order to promote the ethos of the school?

   ....
   ....

5. What does the school do to alleviate the idea of superiority complex among the White students and also eradicate the feeling of inferiority complex among African students?

....

....

6. Problems experienced by the Administrative staff in dealing with students of different racial groups

....

....

7. Suggestions made by principals about the desegregated school policy

....

....

PARENTS QUESTIONNAIRE

NUMBER OF RESPONDENTS

The questionnaire is aimed at discovering more about academic and social conditions in the open schools.

Information supplied will be treated strictly confidential, therefore do not write your name. The information will be used for research purposes only.

You are cordially requested to be candid and honest in all your answers. You respond by making a cross (x) in the appropriate space.

A. PERSONAL INFORMATION

1.   What is your home religion?

      ....

2.   Number of children at home   ....

      Those who attend in open schools ....

      Those who attend in African schools ....

QUESTIONNAIRE

1. I am not well informed about the social and
    educational aims of the school

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

2. My child is treated as equal in dignity and worth to
    all other pupils in the school.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

3. My child's language is not sufficiently encouraged at
    school.

    A.   Strongly agree

    B.   Agree

    C.   Uncertain

    D.   Disagree

    E.   Strongly disagree

4.   My child's religion is not sufficiently encouraged at school.

      A.   Strongly agree

      B.   Agree

      C.   Uncertain

      D.   Disagree

      E.   Strongly disagree

5.   In accordance with its philosophy open schools should avoid developing an elite image.

      A.   Strongly agree

      B.   Agree

      C.   Uncertain

      D.   Disagree

      E.   Strongly disagree

6.   I support the policy of maintaining a reasonable balance in numbers between the races at school.

      A.   Strongly agree

      B.   Agree

      C.   Uncertain

      D.   Disagree

      E.   Strongly disagree

3

7.   The school does not give enough emphasis to my child's
       cultural heritages in the classroom.

       A.   Strongly agree

       B.   Agree

       C.   Uncertain

       D.   Disagree

       E.   Strongly disagree

8.   My child learns his language as a first language at
       school.

       A.   Strongly agree

       B.   Agree

       C.   Uncertain

       D.   Disagree

       E.   Strongly disagree

9.   A balance of races should be considered when
       appointing teachers to the staff.

       A.   Strongly agree

       B.   Agree

       C.   Uncertain

       D.   Disagree

       E.   Strongly disagree

10.   I am generally satisfied with the educational
        performance of my child.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

11.   All four racial groups are equally represented on the
        Board and Senior Management Structure of the school.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

12.   My child has serious and persistent academic problems.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

5

13.   When possible, the school curriculum should focus more
        on South Africa than on Europe.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

14.   African pupils in open schools grow away from their
        own communities.

        A.   Strongly agree

        B.   Agree

        C.   Uncertain

        D.   Disagree

        E.   Strongly disagree

                xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

6