

**PROBLEMS EXPERIENCED BY TEACHERS IN A
MULTICULTURAL CLASSROOM SETTING**

by

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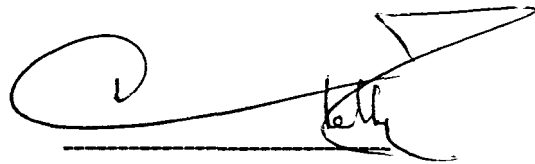
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DATE SUBMITTED: JANUARY 1997

DECLARATION

I HEREBY DECLARE THAT: "PROBLEMS EXPERIENCED BY TEACHERS IN A MULTICULTURAL CLASSROOM SETTING" IS MY OWN WORK AND THAT ALL SOURCES THAT I HAVE USED AND QUOTED HAVE BEEN INDICATED AND ACKNOWLEDGED BY COMPLETE REFERENCE.

A handwritten signature in black ink, appearing to read 'L. S. Chetty', is written over a horizontal line. The signature is stylized with a large loop at the beginning and a sharp upward stroke at the end.

L. S. CHETTY

DURBAN

JANUARY 1997

DEDICATED TO
MANDY, RICCARDO AND JARYD

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To whom it may concern

This is to certify that I have, in my personal capacity, on a freelance basis, edited Mr. L. S. Chetty's M.Ed. dissertation and can, to the best of my knowledge, declare it free from grammatical errors. The changes I have indicated concerning the dissertation have been made by Mr. Chetty.

Yours faithfully



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SUMMARY

PROBLEMS EXPERIENCED BY TEACHERS IN A MULTICULTURAL CLASSROOM SETTING

Socio-political changes have brought about major changes in the education system of South Africa. Many teachers who were accustomed to teaching at monocultural schools are suddenly confronted with the reality of having to cope with pupils of other cultural groups in their classrooms. Most of these teachers were not prepared for these changes. This unpreparedness has led to many problems being experienced by teachers in the multicultural classroom setting.

The aims of this study are:

- * To determine if teachers are effectively trained to teach in a multicultural classroom setting.
- * To establish if teachers are conversant with the complex needs of children in a multicultural classroom setting.
- * To establish certain guidelines according to which accountable support can be instituted to equip pre-service and inservice teachers to deal with possible problems that they may encounter in a multicultural classroom setting.

Initially multicultural education in England, the USA and South Africa was reviewed. In all three cases a short historical overview of the development of multicultural education was given. Acts that were introduced in regard with the provision of education in these countries as well as certain acts that gave course and direction to the evolutionary process of multicultural education were briefly

discussed. Certain advantages and disadvantages of multicultural education as envisaged by certain educationists were also highlighted.

In order to understand teaching in a multicultural classroom it was necessary to examine the life-world of the teacher and the teacher-pupil relationship. The life-world of the teacher constitutes his relationships with himself, others, things and ideas and God.

Research with regard to this study was conducted as follows:

- * A literature study of available, relevant literature.
- * An empirical survey comprising a structured questionnaire to be completed by secondary school teachers in the North Durban region. A likert-type scale questionnaire with three response categories; viz. Agree, Disagree, Unsure, was constructed. The three response categories ensured that the respondents' selections fell into one of the categories enabling the measurement of the direction and the intensity of their perceptions of problems experienced by teachers in a multicultural classroom setting.
- * In addition to the empirical survey, personal interviews with teachers were conducted.


One hundred and eighty teachers were targeted from six randomly selected multicultural secondary schools in the North Durban region. With the aim of administering the questionnaire to the teachers of these schools, it was necessary to first obtain permission from the KwaZulu-Natal Department of Education. Permission was also obtained from the Circuit Inspector of the North Durban region. Only after such permission was granted, was the researcher able to conduct this study. The primary data was in the form of a response to one of the three response categories

(Agree, Disagree, Unsure). Scores of the responses to each of the three categories were calculated. The descriptive technique was employed for the quantitative analysis of the data.

The investigation has the following value:

- * It will provide a reliable picture of teachers' perspectives of multicultural education;
- * The most lasting value of this investigation is that it will enable education planners and other relevant bodies to plan and provide professional teacher training programmes in multicultural education.

Anticipated dissemination of the research findings:

- * The problems experienced by teachers in multicultural classrooms can be a topical issue of discussions during seminars and workshops at schools, colleges and universities.
 - * Findings from the research can be useful in the planning of suitable methods (workshops, videos, etcetera) to assist teachers to meet the educational needs of children in multicultural classrooms.
 - * The topic lends itself for further research by interested stakeholders regarding the teaching of children in multicultural classrooms.
- 

OPSOMMING

PROBLEME WAT DEUR ONDERWYSERS IN MULTIKULTURELE KLASKAMERS ERVAAR WORD

Sosio-politieke veranderinge het verreikende gevolge op die Suid-Afrikaanse onderwysstelsel tot gevolg gehad. Onder andere bevind onderwysers wat aan monokulturele onderwys gewoond was, hulle in klaskamers van 'n multikulturele leerlingsamestelling. Min onderwysers het tot op hede die nodige onderwysersopleiding ondergaan om hierdie situasie te hanteer. Hierdie leemte in onderwysersopleiding het daartoe aanleiding gegee dat probleme in multikulturele klasse ondervind word.

Die doel van hierdie studie is soos volg:

- * Om te bepaal of onderwysers die nodige opleiding gehad het om multikulturele onderwys aan te bied.
- * Om vas te stel of onderwysers vertrouwd is met die unieke behoeftes van leerlinge van 'n verskeidenheid kulture.
- * Om sekere verantwoordbare riglyne ter ondersteuning van onderwysers van multikulturele onderwys aan die hand te doen.

Ten aanvang is 'n oorsig van multikulturele onderwys in Engeland, die VSA en Suid-Afrika gegee. 'n Historiese oorsig van die ontstaan van multikulturele opvoeding in al drie lande asook die wette en beleid wat met onderwys te make het, is aangebied. Die voordele en nadele van die multikulturele onderwysbeleid is ook bespreek.

Vervolgens is 'n studie gemaak van die leefwêreld van die onderwyser en die onderwyser-kind verhouding. Die leefwêreld van die onderwyser bestaan uit sy verhoudinge met homself, ander, dinge en idees en God.

Navorsing vir hierdie studie is soos volg onderneem:

- * 'n Literatuurstudie van beskikbare, relevante bronne.
- * 'n Empiriese studie bestaande uit 'n gestruktureerde vraelys wat deur onderwysers in multikulturele sekondêre skole voltooi is. 'n Likert-tipe skaal-vraelys met drie responskategorieë nl. *saamstem*, *stem nie saam nie*, en *onseker* is opgestel. Die drie responskategorieë het verseker dat die respondent se keuse in een van die kategorieë geval het.
- * Benewens die data wat deur middel van die vraelys bekom is, is persoonlike onderhoude ook met onderwysers gevoer.

Een honderd en tagtig onderwysers uit ses geselekteerde skole in die Noord-Durban gebied, is gevra om die vraelys te voltooi. Alvorens die vraelys ingevul kon word, is toestemming van die Departement van onderwys verkry.

Na voltooiing van die vraelys is van die beskrywende tegniek gebruik gemaak vir die kwantitatiewe ontleding van die data.

In die lig van die bevindings van hierdie studie, is aanbevelings rakende die volgende geformuleer:

- * Onderwysersopleiding.
- * Kommunikasie in skole.
- * Ouerbetrokkenheid en ondersteuning.
- * Leerlinghoudinge.

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CHAPTER 1

ORIENTATION

1.1 INTRODUCTION

Many teachers in South Africa are demoralised, dispirited and suffering from 'burn-out', and pupils are restless and disturbed, angry and frustrated by what is going on around them and by the slowness of change. They are living in a general environment which is not conducive to learning, in which regular learning habits have broken down. Many pupils have lost respect for authority, including that of teachers (Hartshorne, 1992: 339-340). They have experienced the heady taste of power over their principals and teachers, and, as with all power that is not limited or accountable, it has led to arrogance in their speech and actions (Moodley, 1995:15). There is little discipline left, departmental supervision is meagre because many schools are 'no-go-areas' to advisers and inspectors, and in many townships schooling is in a state of anarchy and chaos (Hartshorne, 1992: 339).

Hartshorne (1992: 340) states further that the events of the last fifteen years have served in general to disempower teachers and to destroy their legitimate authority in the school. At a national level the failure to achieve an effective working unity in the profession seriously limits their influence on decisions that are being taken now. The part that they should be playing in the planning of an education system compatible with a post-apartheid society is therefore also restricted.

Teachers' problems have been further exacerbated by the political changes that have now taken place and by the advent of multicultural classrooms. Education is in transition and teaching in a changing school system has become a great challenge. Classrooms are currently undergoing enormous changes as school populations are becoming increasingly heterogeneous. Teachers are now faced with the challenge of teaching and managing pupils of unfamiliar cultures, languages and backgrounds. This increasing diversity has resulted in a need for schools to evolve with the changing circumstances while

at the same time maintaining excellence. Teachers in turn are required to create suitable learning environments that will meet the needs of pupils from diverse cultural, linguistic, educational and socio-economic backgrounds (Lemmer & Squelch, 1993: 1).

Teachers who are experiencing problems in the new multicultural dispensation describe their initial experiences in the new setting as a 'baptism of fire' or a 'culture shock'. Many complain about the larger class size, declining educational standards, unruly behaviour and language problems.

Many different factors account for the progress, prospects and perils of multicultural education in secondary schools. Essential among these are attitudes, values, skills and commitments of classroom teachers. To a large degree teachers' effectiveness, or the lack thereof, with ethnically different students and multicultural content is a direct reflection of the quality of their professional preparation (Banks & Banks, 1989: 154).

Few teachers have had the kind of education, experiences or training in multiculturalism that create feelings of confidence in their ability to work well with ethnic diversity. Feelings of inadequacy, coupled with few persuasive incentives or strong and convenient programmes of professional development, result in severe shortages of competent multicultural teachers. These conditions suggest that teacher educators and education policy makers should immediately implement compulsory multicultural teacher training programmes (Lynch, 1986: 153-158).

Depending in part on their background, preparation, and personality, teachers approach cultural diversity in the classroom with a wide range of emotions and attitudes. That the potential for cultural conflict exists when teachers and students do not share the same beliefs, values, and behaviours is a reality in many classrooms. Gay (1981) has identified two other realities of human interaction that are relevant to cultural diversity in the classroom:

- * Classroom conflict cannot be entirely eliminated. This holds true whether the students are

culturally, ethnically, or socially homogeneous or heterogeneous. What is essential is knowing how to minimize and redirect conflict when it occurs.

- * Points of potential conflict can be identified. With knowledge of cultural differences and satisfactory observation skills, teachers can recognise at least some of the values, attitudes, and behavioural patterns that may give rise to classroom conflict. Once identified, these can be addressed in such a way as to enhance rather than impede the instructional process (Hernandez, 1989: 27).

To enhance their effectiveness in multicultural settings, Hernandez (1989: 28-29) recommends the following for teachers:

- * First, they need to develop an awareness of culture in themselves, both as individuals and as teachers. This usually is a prerequisite to acceptance of the reality and validity of cultural differences, a first step in dealing with diversity in the classroom.
- * Second, teachers need to develop an awareness of culture as it is manifested in their students, both as individuals and members of different cultural groups. To understand how culture influences what happens in their classrooms, teachers must have “local cultural knowledge about a group’s history, economic circumstances, religious and social organisations, socialisation practices, conceptualisation of social competence and language uses”.
- * Third, teachers need to know which sociocultural factors influence the teaching and learning process and how they do so. Teachers who develop their cultural knowledge and insights will be prepared to devise effective strategies for working with all students, whatever their backgrounds and capabilities.

According to Lemmer and Squelch (1993: 17) cultural conflict is inevitable in a multicultural

classroom where cultures of people differ from one another. The teacher has an important role to play in minimising the potential for cultural conflict and in providing appropriate education aimed at reducing racism and prejudice. Teachers need to be relatively free from prejudice and ethnocentrism themselves to achieve this.

1.2 ANALYSIS OF THE PROBLEM

While the racial integration of schools in South Africa has been hailed so far as being without major incidents, teachers are experiencing difficulties coping in multicultural classrooms. Many teachers possess a very vague understanding of the concept multicultural education and they also lack a sound educational approach to multicultural teaching. These inadequacies of teachers are the fundamental prognosis of problems experienced in multicultural classrooms.

As a point of departure, it is vitally important for teachers to have a clear understanding and insight of multicultural education. Armed with a clear understanding and insight of multicultural education teachers will hopefully be in a position to make their personal teaching designs or programmes more effective.

Multicultural education means at least three things: an idea or concept, an educational reform movement, and a process (Banks & Banks, 1989: 2). Multicultural education incorporates the idea that all students - regardless of their gender, social class, and their ethnic, racial, or cultural characteristics - should have an equal opportunity to formal education in school.

Webb (1991: 2) states that multiculturalism in the South African context implies a far more complex issue than it may suggest. It does not relate simply to Zulu, Xhosa, Sotho, Afrikaans or English cultural integration. Cutting across these inherited cultures are urban cultures, rural cultures, township cultures, middle-class cultures and working-class cultures. Over and above these there are religious and ideological diversities - an immense complexity.

Teachers (secondary educators) need to possess both academic and professional qualifications in order to perform their educational duties. With racial integration becoming a reality in South African schools, teachers often experience difficulty teaching in a multicultural setting. They often lack understanding of the implementation of multicultural teaching. This may be due to the fact that they were not professionally or academically empowered to cope with new educational demands. Inadequacies in past and present teacher training programmes may be one of the reasons why teachers experience difficulties teaching multicultural classes.

It therefore becomes vitally important for teachers to have a clear understanding of multicultural education. The degree to which multicultural education becomes a reality in schools depends upon the attitudes and behaviour of teachers in the classroom (Banks & Lynch, 1986: 154). It is absolutely essential for teachers to be conscious of their attitudes, teaching styles, communication patterns and to reflect if they possess attitudes that stereotype individuals as all these factors impinge on the teaching process.

Arthur (1992: 112) states that teachers who feel inadequate about their knowledge of ethnic pluralism are not likely to be very effective in their efforts to teach ethnically diverse students and multicultural content. If teachers have not been equipped to teach ethnic diverse classes and have not been educated in multicultural teaching methodology they will probably not succeed in teaching in a multicultural classroom setting.

1.3 STATEMENT OF THE PROBLEM

In essence the questions to be investigated in this study centre around the following:

- * Are teachers adequately trained to deal with the multitude of problems presented by pupils in a multicultural classroom setting ?

- * Are teachers fully aware of the comprehensiveness of the child's need in a multicultural setting and the major part they have to play in meeting this need ?

1.4 ELUCIDATION OF CONCEPTS

1.4.1 Accommodation

Accommodation takes place when groups with different cultures, values and ethos maintain their separate identities but live in peaceful interaction. When accommodation occurs, potential conflicts between culturally different groups are minimised because the groups adjust their relationships to each other in order to resolve competition and disagreements (Shade, 1989: 116).

Barnhart and Barnhart (1993: 13) define accommodation as a process by which individuals or social groups adjust to one another so as to overcome conflict.

1.4.2 Acculturation

Acculturation takes place when the culture of an individual or group is modified as it comes into contact with another culture. When cultures come into contact, they influence each other and an exchange of cultural elements occurs. Even when a group is conquered, it influences the culture of its conquerors. When acculturation takes place, the group acquires some of the characteristics of another ethnic or cultural group but maintains the essence of its own culture (Banks & Lynch, 1986: 197).

According to Van Rensburg and Landman (1988: 279) acculturation implies cultural change occurring on account of the contact between two or more different cultural groups. Change is the outcome of mutual interaction on individual, social and cultural niveaux. In encountering the other (party, person, people) there must be no talk of the annihilation of the other culture - also not of

belittling it. Acculturation is therefore the mutual positive influence between two cultures. Each culture recognises the uniqueness and right of existence of the other.

Acculturation, according to Barnhart and Barnhart (1993: 15), is a process of social change caused by the interaction of significantly diverse cultures. During this process an individual or a group adopts the culture patterns of another group. Cultural leveling or homogeneity takes place.

1.4.3 Assimilation

Banks and Lynch (1986: 197) define assimilation as a process that takes place when one ethnic or cultural group acquires the behaviour, values, perspectives, ethos and characteristics of another cultural or ethnic group and sheds its own cultural characteristics. The group completely loses its original culture. An individual as well as a group can experience the process of assimilation.

Assimilation is a process whereby ethnic minority groups increasingly adapt to the dominant culture. Over time ethnic groups will cease to exist as separate entities as their distinctive values, attitudes, and behaviours are replaced by those of the dominant cultures (Appleton, 1983: 29).

Goodey (1989: 478) describes assimilation as a process during which ethnic groups are absorbed in their entirety into the dominant culture of a society. Cultural differences are ignored and over a period of time minority cultural groups are inclined to lose their identity.

1.4.4 Culture

The term 'culture' has been defined in many different ways. According to Grové (1992:114) 'culture' should not be considered to qualify a particular group of people, nor should it be regarded as a code or system of 'acceptable' behaviour. She states that culture refers to the ways in which one perceives, believes, evaluates and behaves.

Shade (1989: 9) defines culture as a process of adaptation to the environment. Adaptation in this context may be viewed as the behaviour which results from an individual's or a group's ability to selectively meet the demands of a perceived environment.

According to Cage and Berliner (1989: 76) culture is the "context in which children develop". In that context, surrounded by family and friends, children learn attitudes, values, customs, and sometimes even a primary language other than English. These values and customs have been passed down from generations of ancestors and have formed an identifiable pattern or heritage.

Culture, according to Arvizu, Snyder and Espinosa (1980: 5), refers to the complex processes of human social interaction and symbolic communication. It is a "dynamic, creative, and continuous process including behaviors, values, and substance learned and shared by people that guides them in their struggle for survival and gives meaning to their lives".

In the opinion of the researcher, culture refers to the values and customs acquired by a child from the day he is born. It is a way in which he uses these values and customs to interact with the environment and makes it work for him.

1.4.5 Culturally different pupils

According to the researcher, culturally different pupils refer to pupils from various ethnic or racial backgrounds who have been reared in different social contexts and hold different expectations of teachers. These pupils may be black, coloured, Indian, Chinese, etc., but they do not belong to the dominant culture of the school. Their culture may also be different from that of the teacher. Many of these pupils may have been historically disadvantaged by the former system of "apartheid" education in South Africa. They are therefore also referred to as 'culturally deprived pupils'.

1.4.6 Cultural Pluralism

Cultural pluralism refers to the theory where each of the diverse groups that coexist within a society maintains a culturally distinct identity. Groups continue to retain elements of their own culture as members take on aspects of the majority culture (making very modest contributions to its changing character in the process). Individuals interact with and adapt to the majority culture but also maintain a separate identity (Hernandez, 1989: 34).

Coutts (1992: 98) states that cultural pluralism implies recognition and maintenance of the right of cultural groups to retain their cultures and institutions virtually intact, while sharing a common political system and economy in a school territory. The identity and distinctiveness of cultural groups is thus respected.

1.4.7 Education

According to Matsepe (1993: 380) the UNESCO International Standard Classification of Education defines education as comprising of organized and sustained communication designed to bring about learning. Communication in the sense implied here requires a relationship between two or more people involving the transfer of information. 'Organized' means planned in a sequence with established aims and curricula, and 'sustained' means that the learning experience has duration and continuity. 'Learning' is taken to mean any change in behaviour, knowledge, understanding, skills or capabilities which the learner retains and which cannot be ascribed simply to physical growth or to the development of inherited behaviour patterns.

Van Rensburg, Landman and Bodenstein (1988: 417) state that education occurs when social values, socially determined knowledge and life skills are passed from one person to another. Education is a consequence of making value judgements about worthwhile knowledge and skills and deciding on the best ways these can be communicated and evaluated. Formal education occurs in pursuing what

is worthwhile by the conscious enactment of programmes to achieve desired goals within a socio-political context.

1.4.8 Ethnic group

An ethnic group is a group identified on the basis of national origin, religion, and / or race. Individuals from such a group maintain and manifest the group values, beliefs, behaviours, perspectives, language, culture, and ways of thinking (Hernandez, 1989: 28).

Banks and Lynch (1986: 202) state: “ An ethnic group is a collectivity that shares a common history and culture, and common values, behaviors and other characteristics that cause members of the group to have a shared identity. A sense of peoplehood is one of the most important characteristics of an ethnic group. An ethnic group also shares economic and political interests. Cultural characteristics, rather than biological traits, are the essential characteristics of an ethnic group”.

1.4.9 Multicultural education

Even though a multiplicity of definitions of multicultural education can be found, it appears that most are in some way related to the operationalisation or institutionalisation of the ideology of cultural pluralism (Grové, 1992: 142). Multicultural education is regarded as a reform movement which deals with educational problems experienced by different ethnic groups as well as with those experienced by different (sub) cultural groups such as women, handicapped persons, religious and language groups. It aims to achieve equality of educational opportunity. Cultural diversity is acknowledged and celebrated, and all pupils are prepared for life in a multicultural environment by being exposed to strategies which enhance communication and develop crosscultural awareness and understanding. Multicultural education can thus be regarded as a process through which a person develops “...competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing” (Grové, 1992: 144).

Suzuki (1984: 305) defines multicultural education as a “multiple education programme that provides multiple learning environments matching the needs of the student”. In his definition, Suzuki stresses the aim of imparting the knowledge and skills that are required to enable the student and hence society to move closer toward greater equality and freedom.

In the opinion of Hessari and Hill (1989: 3) multicultural education is that [education] which enables children to develop the ability to recognize inequality, injustice, racism, stereotyping, prejudice and bias and which equips them with the skills and knowledge to help them challenge and combat these manifestations.

Multicultural education is a form of education which aims at making provision, to a certain extent, for differences between life-views and culture by educating children of a specific cultural group not only in their own culture, but also in as many as possible cultures so that the children receive the same poli-cultural education (Van Rensburg, Landman & Bodenstein, 1988: 447). As such, multi-cultured education is a corrective instrument as regards desegregated teaching.

The researcher posits that multicultural education is education that takes into consideration the existence of people from different cultural groups and caters for these different groups being together, in the same place, at the same time, working towards a common goal.

1.4.10 Racism

Two key beliefs undergird the concept of racism. One is the belief that the inherited physical attributes of a racial group strongly influence social behaviour as well as psychological and intellectual characteristics; in other words, that these latter characteristics are genetic and distributed differently among racial groups. The other essential belief is that some racial groups are inherently superior and others are inherently inferior. Behaviours and actions based upon these two beliefs are referred to as racism (Hernandez, 1989: 30).

Lemmer and Squelch (1993: 15) state that racism is the belief that one's own race is superior to another. This belief is based on the false premise that physical attributes of a racial group determine intellectual characteristics as well as social behaviour.

The researcher is of the view that racism refers to discrimination or prejudice against a race based on the belief that a particular race, especially one's own, is superior to other races. This belief leads to a lot of antagonism between the different races.

1.4.11 Stereotypes

A stereotype is a simple, rigid and generalised description of a person or group. When a stereotyped description is attached to a racial, cultural or national group, there is often the implication that the characteristics are genetically determined and so cannot be changed. Stereotypes influence people's perceptions of and behaviour toward different groups (Foster, 1990: 16).

According to Hernandez (1989: 26) stereotypes can be defined as predispositions and general attitudes toward particular groups. They influence perceptions of and behaviours toward different groups and often reflect the information to which individuals have been exposed. Stereotypes, which can be positive or negative, affect how members regard their own group (s) as well as other groups.

1.4.12 Values

Rokeach (Nel & Urbani, 1990: 28) defines a value as an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse code of conduct or end-state of existence. A value system is an enduring organisation of beliefs concerning preferable models of conduct or end-state of existence along a continuum of relative importance.

A value is an attitude which is dominated by the individual's interpretation of the stimulus objects' worth to him in the light of his goals. Further, a value system is an individuals over-all life aspiration (what he really wants to really achieve) which on the one hand gives direction to his behaviour, and on the other hand is a frame of reference by which the worth of stimulus objects may be judged (Cooper & McGauch, 1966: 30).

According to Barnhart and Barnhart (1993: 2311) values refer to the established ideals of life, objects, customs, ways of acting, and the like, that members of a given society regard as desirable. They state further that man lives by values; all his enterprises and activities make sense only in terms of some structure of purposes which are themselves values in action.

1.5 AIMS OF THIS RESEARCH

The aims of this research are:

- * To determine if teachers are effectively trained to teach in a multicultural classroom setting.
- * To establish if teachers are conversant with the complex needs of children in a multicultural setting.
- * To initiate certain guidelines according to which accountable support can be instituted to equip pre-service and inservice teachers to deal with possible problems that they may encounter in a multicultural classroom setting.

1.6 VALUE OF THIS THIS RESEARCH

The research has the following value:

- * It will provide a reliable picture of teachers' perspectives of multicultural education.
- * The most lasting value of this investigation is that it will enable education planners and other relevant bodies to plan and provide professional teacher training programmes in multicultural education.

1.7 RESEARCH PROCEDURE

1.7.1 Research method

Research with regard to this study will be conducted as follows :

- * A literature study of available, relevant literature.
- * An empirical survey comprising a structured questionnaire to be completed by secondary school teachers in the North Durban Region. A likert-type scale questionnaire with three response categories; viz. Agree, Disagree, Uncertain, will be constructed. The three-response categories will ensure that the respondents fall in one of the categories enabling the measuring of the direction and the intensity of perceptions.
- * In addition to empirical survey, personal interviews with teachers will be conducted.

1.7.2 Sampling method

Six multicultural secondary schools will be randomly selected from the North Durban Region. All teachers from these schools will participate in the research. A sample of at least 180 teachers is envisaged.

1.7.3 Permission

With the aim of administering the questionnaire to teachers of multicultural classrooms in secondary schools it will be necessary to first request permission from the Director of the KwaZulu-Natal Department of Education. After permission is granted by the Director of KwaZulu-Natal Department of Education permission must also be obtained from the Circuit Inspector of the North Durban Region. Only after acquiring all the necessary permission will the researcher be able to administer the questionnaire.

1.7.4 Analysis of data

The primary data will be in form of a response to one of the three possible response categories (Agree, Disagree, Uncertain). Scores of the responses to each of the three categories will be calculated (secondary data) by the careful coding (Agree = 1; Disagree = 2; Uncertain = 3) of the number of responses to each response category of the completed questionnaires. The coded data will be subsequently transferred on to a computer spreadsheet using Quattro Pro 5. The descriptive technique will be employed for the quantitative analysis of the data.

1.8 **ANTICIPATED DISSEMINATION OF THE RESEARCH FINDINGS**

- * The problems experienced by teachers in multicultural classrooms can be a topical issue of discussions during seminars and workshops at schools, colleges and universities.
- * Findings from the research can be useful in the planning of suitable methods (workshops, videos, etcetera) to assist teachers to meet the educational needs of children in multicultural classrooms.

- * The topic lends itself to further research by interested stakeholders regarding the teaching of children in multicultural classrooms.

1.9 FURTHER COURSE OF STUDY

This chapter has attempted to introduce the phenomenon of multicultural education in South Africa and briefly outlines some of the problems experienced by teachers in a multicultural classroom setting.

The next chapter deals with the historical location of multicultural education within the South African context by first examining the history of multicultural education in England and United States of America.

Chapter three considers the theory of teaching in a multicultural classroom setting in South Africa.

The research method used in this study will be covered in chapter four. The choice of respondents, the measuring instrument and analysis of data will also be discussed.

The analysis and the interpretation of the results of the empirical investigation will be dealt with in chapter five.

Finally, chapter six provides a summary and recommendations in respect of the study.

1.10 SUMMARY

The first chapter has served to clarify the need for the research, has defined its purpose and has stated the central problem to the solving of which it is devoted. The scope of the research has been

delimited and the relevant terms used in the study explained. Methods used in the gathering and processing of information have also been outlined. In the next chapter the historical development of multicultural education will be discussed.

CHAPTER 2

THE HISTORICAL DEVELOPMENT OF MULTICULTURAL EDUCATION.

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CHAPTER 2

THE HISTORICAL DEVELOPMENT OF MULTICULTURAL EDUCATION

2.1 INTRODUCTION

Multicultural education emerged in the United States of America and England during the 1960's and early 1970's, amid social and political upheaval, as a social reform movement responding to social and historical events and situations of inequality. It received its impetus from the growing awareness of the lack of educational opportunities, the struggles against racial and cultural prejudices, social inequalities, discrimination and domination, and the growing self-determination within minority groups (Le Roux, 1993: 185). Several teaching approaches, methods, theories and models have been implemented in these multicultural countries in an attempt to accord equal opportunities to all members of different cultural groups (Goodey, 1989: 477). Inter-cultural education, education in the light of cultural differences, multi-ethnic education and multicultural education are amongst others, a few of the educational approaches used in these communities. Claasen (1989: 429) states that education in a multicultural country is a thorny issue, more especially because the transfer of cultural knowledge is problematic.

In South Africa multicultural education originated from the strong opposition to apartheid education. However until the 1990's, it had been accorded scant attention, mainly because of the continued implementation of separate education and adherence to the ideology of Christian National Education. Moreover, a lack of knowledge regarding the theory and practice of multicultural education prevented teachers from recognising its potential value (Le Roux, 1993: 187).

According to Claasen (1989: 429) multicultural education is education that prepares a student to understand his own culture as well as those of other people with whom he interacts. Multicultural education exposes pupils to a variety of cultural heritages, while inculcating values such as tolerance

and empathy (Marwick, 1991: 2).

To get a better understanding of multicultural education in South Africa, a broader perspective is necessary. Therefore this chapter will first concentrate on multicultural education in England and the United States of America, and then in South Africa.

2.2 ENGLAND

2.2.1 Historical overview

The winding up of the British colonial empire, according to Verma and Mallick (Bhatnagar, 1981: 47), brought about fundamental social and economic changes in England that were not foreseen prior to 1947. Thousands of workers from previous colonial territories emigrated to Britain in search of employment. Tierney (1982: 19) states that this migration of workers to Britain was nothing new. According to him black people migrated to Britain from as early as the days of Queen Elizabeth 1's rule. Corner (1987:30), Todd (1991:7) and Craft (Banks & Lynch, 1986: 77) also state that, during the nineteenth century, many Jewish immigrants arrived in Britain. By 1914 the Jewish population numbered 300 000 and in 1986 approximately 400 000 Jews lived in Britain (Todd, 1991: 9; Banks & Lynch, 1986, 77).

The cultural diversity of Britain has changed a great deal in the past 38 years (Corner, 1987: 29). It must be borne in mind that immigrants to Britain must not only be considered as blacks because many other cultures also form part of the multicultural composition of Britain. According to Cohen and Manion (1983:16) one of the consequences of the mishaps of 30 million people during the Second World War, was the chronic shortage of labour to re-establish trade and industry in Europe. So Britain welcomed the arrival of 200 000 voluntary workers from Europe. The recovery and expansion of the economy of Western Europe resulted in further labour shortages in Britain. Other sources of labour had to be sought. Britain recruited workers from the West-Indian islands, Pakistan

and India. Black people did not merely dump themselves into British society (Tierney, 1982: 20). Instead most of them were recruited by the British themselves.

According to Todd (1991: 10) renewable work permits were also issued to approximately 100 000 European workers in the 1950's and the 1960's. These workers were Italian, Portuguese and Spanish. Mullard (Tierney, 1982: 120-129) and Craft (Banks & Lynch, 1986: 79-83) point out that the teaching of pupils from minority groups has been a problem in England since the 60's. In an attempt to solve this problem, three multi-racial models have been used. These models are the assimilation model, the integration model and the model of cultural pluralism.

(1) Assimilation Model

The assimilation model, which was dominant in the mid-60's, is based on the supposition that a nation is made up of one unit, which is politically and culturally indivisible. Immigrant groups must therefore be absorbed by the indigenous, homogenous culture. This model made it quite clear that there should be no national system of education to perpetuate the different values of the immigrant groups.

(2) Integration Model

The integration model evolved out of the assimilation model. Many politicians, in the late 60's, began to feel that the assimilation model was racist. Therefore they proposed a model that advocated equal opportunities together with cultural diversity in an atmosphere of mutual tolerance. Unfortunately issues such as cultural preference, social stability and differences in values still dominated this model. The integration model was therefore nothing more than a sophisticated and liberal variation of the assimilation model.

(3) Cultural Pluralism

Mullard (Tierney, 1982: 129) states that the concept of cultural pluralism is yet a more refined form of the previous two models. It extends the idea of cultural diversity and establishes this idea as the central perceptible property of the social structure. It is the model which presently dominates the British education system.

2.2.2 Acts

(1) The Education Act of 1944

Jones (Holmes, 1987: 24) states that the Education Act of 1944 (Butler Act) is regarded as a very important step in the history of education in Britain. It is still regarded as the cornerstone of modern education in Britain, although there are a considerable number of legislations that followed. It is surprising though that the Butler Act, notwithstanding the importance of it, contains so few well defined aims of education. This act postulates that teachers must contribute to the spiritual, moral, mental and physical development of the community. It further stipulates that children must receive education that suits their age, potential and aptitude.

The Butler Act also stipulates quite clearly that religion has a rightful place in the English school. According to Dierenfield (1981: 254) and Hill (1976: 89) the act makes it very clear that schools must commence every day with a prayer and religious teaching must be offered at school. Parents are however, if they so choose, to request in writing that their children be exempted from participating in these activities.

This act, however, ignored the multicultural nature of British society, because in 1944 the unity and homogeneity of the British society was taken for granted. This led to grave problems, so much so that in 1977 the British government put forward its point of view on multiculturalism in the so-called

“Green Paper ‘Education in Schools’ ” (Verma & Ashworth, 1986: 9). This policy document, which was the possible precursor of true cultural pluralism, emphasised the fact that ethnic minorities in Britain have certain implications on the education of all children. Directives were also given to all schools to explain the multicultural nature of British society to pupils. The document which contained these directives refers to the needs of the “new Britain” which must be met with a resounding response in the school curriculum. According to Verma and Ashworth (1986: 9) management bodies in general believe that in areas where there are few pupils from minority groups, the multi-ethnic nature of the broader society has little to do with them.

Corner (1987: 48) mentions that the European Economic Community (EEC) was concerned because the 13 million foreign workers and their descendents could no longer be accommodated without problems in the traditional education systems of the EEC countries. After investigations concerning this problem, the following legislation was instituted in June 1981: “Member States shall, in accordance with their national circumstances and legal systems, and in cooperation with states of origin, take appropriate measures to promote, in coordination with normal education, teaching of the mother tongue and culture of the country of origin”(Corner, 1987: 49). It appeared as if this act was not strictly complied with in Britain.

(2) The Swann-report

In 1977 a Race Relations and Immigrant Committee reported back on the West-Indian community, with the urgent request that further investigation be carried out on the education of children of all ethnic minority groups (Todd, 1991: 56; Troyna & Carrington, 1990: 45). The British government then also appointed a committee in 1979 to investigate the educational performance of all ethnic minority pupils. The chairman of the committee, who published his final report in 1985, was Lord Swann. The Swann-committee advocated an approach that will lead to pluralism with a framework of generally accepted values, but will leave room for the development of distinctive ethnic minority

communities. Todd (1991: 57) and Rex (Verma, 1989: 23) sum up the main points of the Swann-report as follows:

- * The fundamental change that is necessary is the recognition that the problem facing the education system is not how to educate children of ethnic minorities but how to educate *all* children.
- * Britain is a multi-racial and multi-cultural society and all pupils must be enabled to understand what this means.
- * Education has to be something more than the reinforcement of the beliefs, values and identity which each child brings to school.
- * It is necessary to combat racism, to attack inherited myths and stereotypes, and the ways in which they are embodied in institutional practices.
- * Multi-cultural understanding also has to permeate all aspects of a school's work. It is not a separate topic that can be welded on to existing practices.
- * Only in this way can schools begin to offer anything approaching the *equality of opportunity* for all pupils which it must be the aspiration of the education system to provide.

According to Todd (1991:60-64) the recommendations of the Swann-report have been accepted and in the years to follow meaningful changes in the policy of different schools took place. As an example he mentions Berkshire's anti-racist policy of the early 80's and Hampshire's multi-cultural policy of 1986. Williams (Troyna & Carrington, 1990: 77) states that the Swann-report was the boldest, most comprehensive statement on the subject of multi-cultural education. Some writers were however not impressed with that which the Swann-report achieved (Verma, 1989: 24).

(3) The Education Reform Act of 1988

The “Education Reform Act” was accepted in 1988. Todd (1991:133) states that there were contradictory visions about the impact which these changes in education will have on the multicultural community. It was believed that the centralising effect of the act will lead to the scaling down of local anti-racist initiatives. Dorn (Todd, 1991:134) sees the new act as the creation of opportunities for discrimination. On the other hand it seems that Todd himself is reasonably optimistic that in the 1990's multi-cultural education will enjoy the attention it deserves in Britain.

2.2.3 Advantages and disadvantages

(1) Advantages

Education is of great importance in the attainment of the ideals of a just and harmonious society. In a multicultural setting it has a dual task, namely the identification of, and the provision for the special needs of pupils from different cultures and communities. Further, it must prepare the pupils for life in a multicultural society (Megarry, 1981: 130).

According to Stone (1981: 100) multicultural education in England has the following advantages:

- * It will help children of ethnic minorities to develop pride in their own identity and group.
- * It will encourage white children to view children of other races in a more positive manner.
- *It will encourage teachers to examine their own attitudes towards children of ethnic minorities and make adjustments where necessary.
- * It will reduce the alienation of children of ethnic minorities, especially West-Indian children.

- * Through the development of new syllabi and teaching methods, the interests of the school are extended to the homes and communities and it therefore makes the teacher more accessible for groups which are difficult to reach.
- * The new multicultural syllabi will also be more successful in motivating children of ethnic minorities and in promoting positive attitudes towards the school and teachers.

(2) Disadvantages

The teacher in a true plural society should strive to satisfy the aspirations and needs of all cultural and ethnic groups. However, after a thorough investigation of all the programmes, strategies and philosophies of multicultural teaching, one comes to the conclusion that the whole system is enforced on a very “ad hoc” basis and it depends on who possesses the political, social and economic power. The education system has thus far failed to prepare all individuals to live in a society that is inter-dependent, but which differs with regard to cultures, lifestyles and social norms. It has also failed to teach the children to understand the nature of racism or the great imbalance in the possession of power in the British community (Verma & Ashworth, 1986: 10).

Stone (1981: 99) asserts that there are four factors that affect the teaching situation at school. These factors are as follows:

- * Different languages and pupils’ fluency in these languages.
- * Cultural differences between pupils, between pupils and teachers and between parents and teachers.
- * Race relations which are a complex set of factors that not only involve group relations, but

also the self-perception of children of ethnic minorities.

- * A shortage of permanent housing, income and stable environment, which leads to a lack of family security. This affects the total development of the child.

Syer (Tierney, 1982: 89) enumerates three problems that must be overcome concerning the education of immigrant children:

- * Problems with language teaching.
- * Problems with the determination of present and potential levels of readiness.
- * Problems as a result of social and cultural neglect.

According to Stone (1981: 100) multicultural education cannot provide the solutions to all these problems. In many cases multicultural education is so condescending and ethnocentric that it possibly encourages the attitudes which it wants to change. She illustrates the labelling of minority groups that still take place, as an example. Instead of using the label “inferior”, the term “others” is very often used. This means precisely the same thing to the child. She contends further that an important function of the school is the preparation of children for a meaningful life in society. The reality however for most black pupils is the fact that they are destined for an existence of no or very low income in unpopular jobs or “slave labour”. She states that it seems as if multicultural education represents nothing more than a misguided liberal strategy to compensate black children for not being white.

In multicultural schools, according to Syer (Tierney, 1982: 87), deliberate as well as impulsive forms of racism takes place. Racism and racial prejudice are phenomena of the days of colonialism. The conquest of poor and relatively underdeveloped countries by technologically advanced countries

gave cause to racist theories as a result of the significant inequality in development between these nations. Impulsive racism manifests itself quite often in situations where religious differences occur. It could take place purely by virtue of the fact that the teacher is not conscious of the differences. Traditional dress and diets are also sources of unintentional racism.

The Swann-report was in favour of the promotion of the mother-tongue of ethnic minority communities. However the implementation of bilingual education in schools was not supported by the majority culture of British society. According to Hamers and Blanc (Todd, 1991: 74) the use of another language as a medium of communication, in the place of the mother-tongue, has a negative influence on the child. He conceives his own language as well as his culture as being inferior. Hill (1976: 52) mentions that there are no quick solutions to the language problem and that it is a major stumbling block in the teaching of children of ethnic minorities. The academic welfare of pupils is to a great extent determined by their ability to understand a language and to use it efficiently.

Dhondy (James & Jeffcoate, 1986: 268) feels very strongly that multicultural education serves no purpose. As a teacher he feels that he is not in a position to deal with the different cultural groups in his class. He states that the biggest cause of problems in multicultural classrooms is the insecurity of teachers seeing that they do not understand the body language as well as other forms of non-verbal communication of different cultural groups. According to him multicultural education will have no effect on the product which the school delivers to the market place in life. He believes that schools will still deliver a small percentage of skilled workers, a bigger percentage of semi-skilled workers and a very big percentage of unskilled workers.

There is currently a form of anti-racist education taking place in England (Troyna & Carrington, 1990: 112). This education is the result of the "Education Reform Act of 1988". It is still being criticised by many academicians on the grounds that the government's religious teaching policy is a return to the assimilation model and the language policy gives more status to the languages of the EEC than to the most important languages of ethnic minorities. The message is thus clear: second

class status for second class citizens. In spite of what Troyna and Carrington (1990: 113) reported in regard with anti-racist education, they are nonetheless indeed in favour of it because "...it constitutes an emancipatory notion of educational change which embraces styles of teaching and classroom organisation that have the potential to facilitate the cognitive, social and affective development of children".

2.3 UNITED STATES OF AMERICA

2.3.1 Historical overview

The United States of America (USA) was since its origin an ethnically and culturally diverse society (Banks & Lynch, 1986: 30). The indigenous population of what later became the USA, was already culturally diverse. They consisted of a few hundred different communities with more than two hundred languages. Eckstein (Husen & Postlethwaite, 1986: 5359) states that a rare, scattered, indigenous population of Indians was very quickly outnumbered by thousands of immigrants. These immigrants were mainly from Britain, Germany, Scandinavia and South and Western Europe. Although the English and Welsh were the majority by 1790, there were also large numbers of Scottish, Germans, Dutch, Irish, French and other European groups. Blacks, who made up approximately 20% of the total population, were the largest group of non-Europeans. These blacks who were mostly slaves, their descendents, as well as immigrants from the Caribbean islands made up a very strong black minority group. Approximately 40% of the population was non-English speaking. Banks (1988:3) states that in the 1700's the English dominated the social, economic and political life of the USA.

According to Banks (Banks & Lynch, 1986: 30-31) the ethnic diversity of the American nation increased even further through the years. Expansion of the nation from the Atlantic to the Dead Sea through wars and conquests, as well as further immigration of people in search of the American dream took place. Thus in 1848, after the war between the USA and Mexico, a third of Mexico's

northern regions together with its 80 000 inhabitants was acquired by the USA. In 1898 at the end of the Spanish-American war, Cuba was placed under the guardianship of America. The USA then acquired control of Puerto Rico, Guam and the Philliphines. Puerto Ricans became American citizens in 1917 and in the 1920's as well as the 1930's great numbers emigrated to the USA. Between 1923 and 1929 large numbers of people from the Philliphines moved to Hawaii and the USA to work as labourers on the sugar-plantations. In the 1860's significant numbers of Chinese and then Japanese emigrated to the USA. Eckstein (Husen & Postlethwaite, 1986: 5359) states that the ethnic origin of the majority Americans was approximately 87% white, 11% black and approximately 1,5% Asians.

The development of multicultural education in the USA was a gradual and evolutionary process (Banks, 1988: 29). Four initial phases can be distinguished in the development of multicultural education in the USA:

- * Phase 1: Mono-ethnic courses. In reply to requests from the different ethnic minority groups, courses pertaining to that specific ethnic group were offered, for example a course in black history.
- * Phase 2: Multi-ethnic courses. More and more of these groups directed requests with regard to mono-ethnic courses. The school or college then offered multi-ethnic courses of study which focussed on various ethnic cultures. Here a comparative perspective is used, for example a course about music of minority groups.
- * Phase 3: Multi-ethnic education. Claasen (1989: 430) states that the emphasis shifted from single courses to a total education approach; the curriculum as a whole must consider pluralism.

- * Phase 4: Multi-cultural education. In this phase sub-cultural aspects also begin to enjoy attention.

Goodey (1989: 478) states that different policies in respect of education in multicultural societies can be followed:

(1) Assimilationist approaches

Assimilationist approaches comprise the following policies (Banks, 1988: 4; Marwick, 1991: 9; Corner, 1984: 74):

- * Assimilation. The aim of this policy is to absorb ethnic groups in their entirety into the dominant culture. Cultural differences are ignored.
- * Amalgamation. This approach operates on the premise that a new cultural group is formed out of the amalgamation of existing cultural and ethnic groups. It is also known as the “melting pot” approach. In the melting pot approach most of the immigrants’ cultures as well as ethnic cultures disappear into the “bottom of the pot” while the Anglo-Saxon cultures dominate.
- * Open Society. The basis of this policy is the total rejection and disregard of ethnicity, religion or any factor which may serve as a method of group association. Through this approach the individual is seen as the focal point of the social order.

(2) Pluralistic approaches

As antipode of the assimilation approach where minority cultural groups were inclined to lose their

identity, the following new approaches were developed (Goodey, 1989: 479; Banks, 1984: 71; Marwick, 1991: 9):

- * Classical cultural pluralism. This approach is principally based on the belief that diverse groups should live together as members of a community but each group must retain its own cultural uniqueness and identity. Schooling, marriages and religion take place in group context.
- * Modified cultural pluralism. This approach also acknowledges the existence of different groups but believes to a greater degree in interaction between the different groups. It is also known as the “salad bowl” approach and regards every component as being important enough to be allowed to retain its own individual identity. The final product is regarded as a rich mixture of these components. The “salad bowl” approach avoids both cultural isolation and cultural assimilation and strives to prepare the child to lead a meaningful life in a multicultural society.

2.3.2 Acts

The form of government of the USA is based on the Constitution of 1787 and subsequent amendments. Education is not specifically mentioned in the constitution and it is therefore one of the responsibilities that has been transferred by the federal government to the state. The state once again delegates considerable responsibilities to local governing bodies and to local school districts. The general goals of the education system are to create unity in diversity, to promote democratic ideals and practices, to offer help in individual development, to improve social conditions and to assist national prosperity (Husen & Postlethwaite, 1986: 5360).

Turner (Holmes, 1987: 105) states that the founders of the new American Republic incorporated the principles of freedom, equality and fraternity in their legislation. He explains further that strictly

speaking the precise words or interpretation of the Constitution was not the source of educational problems. Educational problems were identified by groups who felt that they were being disadvantaged by the present provision and who then with the help of a Federal Supreme Court ruling got rid of the injurious piece of policy. Although the Constitution does not state that education is relevant, it is still used to settle disputes in education. Although each state formulates its own education acts, compulsory school attendance applies to all children from six or seven years old to sixteen years old. Seeing that it would be very difficult to comment on all the states' education acts, emphasis will only be placed on the most important court judgements, tendencies and a few acts relating to multicultural education.

Education, according to Turner (Holmes, 1987: 106), is regarded as an undeniable right for everyone. The problem is however what type of education should each child receive. Many discussions were held to determine whether education should be child-centred or community-centred. Child-centred education was very popular, but later more attention was also paid to subject choices that would be to the benefit of the community. Early in the 80's there was a move to return to basic education, and together with that a growing interest in vocational education (Husen & Postlethwaite, 1986: 5364).

Blacks originally had separate administered schools (Holmes, 1987: 112). The Supreme Court Judgement of 1896 (*Plessy v. Ferguson*) was in favour of segregated facilities for blacks and whites as long as each group had equal provision. Between 1896 and 1954 this policy was contested a considerable number of times in court, but it stood. Turner (Holmes, 1987:112) contends that in reality, black schools, in comparison with white schools, were provided with inferior equipment and quality of education. However in 1954 the Supreme Court passed a very important judgement in the case of *Brown versus Topeka*. The court decided that segregated provision of education was not equal and it was therefore unconstitutional. According to Nelson, Palonsky and Carlson (1990:93) the main reason for the court ruling that segregation was illegitimate was the fact that segregation caused psychological damage to blacks. The court found that segregation creates a feeling of inferiority in blacks which caused permanent damage to their personality. This court ruling as well

as later legislations led to to *de jure* desegregation as well as certain measures such as “bussing” to reduce *de facto* segregation. A legislation of 1964, upholding the rights of all citizens, made it possible for federal funds to be made available for educational programmes. It also laid the foundation for the equal treatment of all citizens. Further, the legislation prohibited the granting of any federal funds to racially segregated institutions or institutions which in any way unfairly discriminated against any individual.

The disillusionment with the effects of the segregation policy led to many members of the black community searching for alternatives. They wanted to establish their own styles of teaching at schools in black areas, and they wanted these schools to be under the control of blacks. The Supreme Court, however, ruled that school districts could not be modified in such a way that school boards may only represent local ethnic groups (Holmes, 1987:113).

Banks (1986: 40) mentions various acts that had important implications for ethnic minority groups:

(1) Title 1 Amendment to the Elementary and Secondary Education Act

The Title 1 Amendment to the Elementary and Secondary Education Act (ESEA)” of 1965 provided help to educational institutions for the education of children from low income families. The help provided to these institutions was mainly in the form of financial support aimed at improving educational facilities at schools.

(2) The Bilingual Education Act 1068

The Bilingual Education Act 1068 provided special funds to help children who were not empowered with English. It was realised that minority group children were severely disadvantaged at the English medium schools. This act was specifically intended to address the high failure rate amongst English Second Language speakers.

(3) The Ethnic Heritage Studies Act

In 1972 the “Ethnic Heritage Studies Act ” followed which provided funds for the development and dissemination of material which is relevant to the history and culture of ethnic groups as well as for the training of teachers for the inclusion of ethnic content in the curriculum.

Twenty years after the Brown-judgement most American schools were more segregated than in 1964. Measures such as “bussing”, “paring”, “grouping” and even the Race Imbalance Act could not succeed in establishing racial balance at schools. Basic demographic tendencies such as residential patterns still determined the racial composition of communities and schools (Marwick, 1991: 3). Nelson, Palonsky and Carlson (1990: 93) contend that although the court ruling brought about significant changes by desegregating all schools in America and blacks received more opportunities to better education, work and housing, the USA is still a racially segregated society. Despite the fact that schools are desegregated by law, most blacks live in the inner city, while the whites and affluent blacks have moved to the suburbs.

2.3.3 Advantages and disadvantages

(1) Advantages

Claasen (1989: 429) states that according to a group of writers, including Banks, Bennett and Klassen and Gollnick, multicultural ideology in the USA embraces the following:

- * Minority and majority groups have rights in an open society.
- * Cultural differences are acknowledged and appreciated.
- * Groups are encouraged to maintain their own culture.

- * A collective culture (macroculture) exists in a plural society.
- * The curriculum must positively acknowledge the pupil's own culture and it must help the pupil to function in a macroculture.

Marwick (1991: 10) asserts that multicultural education strives towards accomplishing the following goals:

- * Attainment of equal educational opportunities.
- * The development of new dispositions and tolerance between the different cultural groups.
- * The propagation of cultural interaction which will ensure that mutual cultural enrichment takes place.
- * The acknowledgement of the reality of ethnic, cultural and religious diversity while striving for national unity.

Multicultural education attempts to make every ethnic group familiar with the unique culture of other ethnic groups. The aim of this is to get the pupils to realise that other ethnic cultures are as meaningful and valid as their own. The more pupils learn about and understand the other culture, the greater will be the chance that respect for the other culture will grow. An important aim of multi-ethnic and multicultural education is to provide pupils with cultural and ethnic alternatives. Many academics believe that schools must provide various ethnic and cultural options so that all pupils can be exposed to the cultural wealth of different ethnic groups as this can enrich the personality of each child. They therefore believe that schools in America must not be Anglo-centred (Banks, 1988: 35).

According to Banks (Corner, 1987: 70) multicultural education also has another important aim. This aim is the reduction of pain and discrimination that pupils of specific ethnic groups experience in and out of school as a result of their unique race, physical or cultural characteristics. He believes that many pupils renounce their own culture and race if they somewhat want to achieve success both in school and in the community.

In the opinion of Nelson, Palonsky and Carlson (1990: 97) schools can be successfully integrated. They believe that traditional academic achievement need not necessarily be sacrificed to allow children to utilise the advantages of a multi-racial, multicultural environment. They assert further that white children actually do not display a drop in their academic performance as a result of the desegregation of their schools. Pupils of minority groups more often than not derive much academic benefit out of desegregation than the negative encounters they experience.

Classroom integration does in fact result in black and white groups working together to achieve an educational goal. It normally has a positive effect on the race relationships of both groups. It has been observed that racial prejudice was least evident where there was little difference in academic abilities. The closer the socio-economic status and academic achievement of whites and pupils of ethnic minorities was, the greater number of minority group friends did whites have (Rossell, Willis & Hawley, 1983: 79).

That multicultural education is absolutely necessary is firmly supported by Bennett (1990: 13). She states that equality in education is necessary if one wants to maintain academic excellence. Equality in education is regarded as equal opportunities to all pupils to fully attain their potential. She believes that it can only be attained in a multicultural education system. She states further that all Americans live in a multi-racial society and multicultural education, according to her, is the education policy that will best prepare children for life. The world as a whole is becoming increasingly interdependent on each other and once again the multicultural education design is most appropriate for the USA.

(2) Disadvantages

A multicultural classroom can be a rich educational resource but it can also become a powder keg of discrimination and prejudice (Marwick, 1991: 14).

Schofield and Sagar (Rossell, Willis & Harvey, 1983: 58-97) did a literature study to get a broader perspective of the impact of various desegregation measures on the development of positive social relationships between blacks and whites in the USA. According to them insufficient attention is paid to the social side of desegregation. The social experiences of people in multi-racial schools should therefore earn more attention.

It has been observed by Schofield and Sagar (Rossell, Willis & Harvey, 1983: 73) that pupils in America are placed according to their abilities into different classrooms. They state that this policy will lead to the situation where classes will radically differ from each other in so far as racial composition is concerned. If the classes with pupils of the lower ability level are predominantly black, it will lead to the strengthening of traditional notions of racial stereotypes. Such a system will only lead to problems.

Traditionalists are increasingly distinguishing between a multi-racial and a multicultural society. They are totally satisfied with a multi-racial society but are strongly opposed to a multicultural society. They argue that any society must possess a generally accepted set of values and that newcomers must be pressurised to fit into this set of values. The reason for their argument can be traced back to the fact that statistics show that by the year 2056 the white Americans will become a minority group if the present increase of the population and immigration tendencies continue at the present rate (Henry, 1990: 45).

Schofield and Sagar (Rossell, Willis & Harvey, 1983: 83) point to a problem in multicultural schools, namely the emphasis that is placed on a specific culture. Although, in most cases, this takes place

unwittingly, the dominant culture benefits. This happens especially in schools where the assimilation model is used.

Approximately two thirds of the time that is spent on a lesson consists of speech (Meighan, 1986: 142). The remaining time is mostly spent on other activities that are related to language, namely reading and writing. The most important language in which a child can be taught, is the mother-tongue. Unfortunately the language that is inevitably used in a multicultural classroom, is a second language for some of the children in the class. It immediately places these children at a disadvantage. Syer (Tierney, 1982: 89) states that the provision of special language classes for immigrant children could be seen as the exclusion of a specific group of the population as "different". It could be regarded as an unintentional form of racism.

Nelson, Palonsky and Carlson (1990: 104) assert that people who advocate integration, react as if their assumptions regarding the advantages of integration are already facts which have been proved and accepted by everyone. These writers believe that these people are very optimistic. One of the most obvious assumptions of the integrationists is that the different ethnic groups will learn to respect each other if they are forced to work and live in close contact with each other. The converse is however also possible. The group may learn to mistrust each other and this may lead to enmity in once friendly cities. It is true that forced integration has worked reasonably well in some cases. The contrary is unfortunately also true and physical violence is then the result.

It is sometimes just accepted that blacks are quite eager to school with whites. This reasoning actually portrays integrationists as being racists. The truth is however revealed by virtue of the fact that an opinion poll has shown that blacks are only interested in their own good schools and not necessarily in mixing. The same applies to whites (Nelson, Palonsky & Carlson, 1990: 105).

Zukowski-Faust (1989: 14) states that the following provinces of thought on interaction and perception most probably cause a breakdown in communication, disharmony and conflict in a

multicultural classroom:

- * Time and its efficient use. Different cultural groups have different perceptions of the concept of time.
- * Differences in the standards of behaviour. That which may be considered as an insult by one group, may be of less importance to another group.
- * Communication.
- * Views on work and work performance.
- * Relationships (individual versus group).
- * Use of space. Every individual has a space around him which he regards as his own personal space. Violation of this space leads to a feeling of aggression. The concept of personal space in one culture may differ from that of another.
- * Authority, control and power. In a culture that separates work from power and expects no physical or dirty work from the leader, the fact that a teacher works with students is seen as a sign of weakness. This teacher is not a leader and not worthy of respect. On the other hand, in other cultures, it is the correct manner of behaviour and the children respect the teacher precisely for this very reason.

It is necessary to bear certain facts in mind when one looks at the achievement levels and the aptitude of children of ethnic minorities in a multicultural school. These factors include the mother-tongue issue, rejection by classmates, methods used to measure achievement levels and aptitude, and poor understanding of teachers owing to cultural differences (Bennett, 1990: 178).

2.4 SOUTH AFRICA

2.4.1 Historical overview

Behr (1988a: 12) asserts that it is absolutely essential to have a good knowledge of the concept of multi-ethnic development before it is possible to understand the provision of education to all the inhabitants of south Africa.

The provision of education for whites in South Africa had its basis in the Cape since April 1652, not long after Jan van Riebeeck's arrival. Behr (1988a: 12) goes on to explain that right up to 1847 the official policy of all the governments of the Cape was to restrict the expansion of white settlements and to keep the various races apart. Thus the principles of Christian National Education were already conceived since the settlement of the first whites in the Cape.

(1) Christian National Education

A movement known as Christian National Education originated in the Cape Colony after Lord Charles Somerset antagonised the Dutch-speaking farmers with his Anglicization Policy (Behr, 1988: 97). This movement then spread further northwards. The Christian National Education system was given special stature by S.J. du Toit after he became Superintendent of Education of the "Zuid-Afrikaansche Republiek" in 1881. The main principles of Christian National Education was that education was not a concern of the state but indeed a concern of parents and the church. The government's role was to merely give financial support and to ensure that the funds are utilised properly. The education had also to be Christian in nature and it had to be aimed at the welfare of the nation (Pistorius, 1982: 263; Coetzee, 1975: 290). These principles were embodied in Act No. 1 of 1882 and it was an immediate success.

After the Anglo-Boer War Afrikaners put up a fierce struggle against the annexation of Afrikaner

schools by the English. They viewed this as an attempt by the English to deprive the Afrikaners of their language and their culture. The result of this was the appearance of many more Christian National Education schools all over the place. Barnard (1979: 111) states that in 1905 there were 228 Christian National Education schools in the Transvaal with 419 teachers and 9 335 pupils. Christian National Education schools were also established in virtually every town in the Orange Free State and also in quite few towns in Northern Natal (Coetzee, 1975: 169, 247).

These schools were soon amalgamated with state schools. The amalgamation however did not spell an end to the ideals of Christian National Education. Behr (1988: 98) mentions that in 1939 an institution was established to promote Christian National Education. In 1948 a pamphlet, in which the Christian National Education Policy and Principles were enunciated, was published by the institution (Christie, 1985: 160). These principles were eventually included in the National Education Policy Act of 1967 (Act No.39 of 1967) which can be regarded as the basis of white education in South Africa.

Behr (1984: 25) states that there was a desire amongst some Afrikaners for separate Afrikaans and English medium schools because they feared that one culture could take over the other in parallel medium schools. The principle of single medium schools became official government policy when the National Party came into power in 1948.

(2) “Apartheid Education”

While the provision of education for whites took its historical course, the provision of education for blacks followed another divergent path. This path led to racial segregation in schools and this in turn led to mounting opposition to the black education policy.

After South Africa became a union, racial segregation was inserted into the statute books of all the

provinces. Mentz and Esterhuizen (1983: 35) state that the year 1948 was a turning point in the history of black education when Dr. D.F. Malan made “apartheid” his election slogan. It led to the establishment of a black education system alongside the white education system. The existence of segregation in schools was further reinforced by various acts such as the Immorality Act, the Population Registration Act and the Group Areas Act of 1950. Engelbrecht (Van Vuuren, Wiehahn, Rhoodie & Wiechers, 1988: 492) put it as follows: “...the education provided to blacks entered an ideological crisis phase during the fifties and sixties with the formulation of an educational policy that was intended to give blacks their own type of education in accordance with what were interpreted as their own particular needs. From this arose the well-known and - for many blacks - much-hated concept of Bantu Education, which for many years thereafter was to thwart all educational efforts and innovations.”

(3) The Soweto Uprising

Intense frustration and anger created by the then prevailing Bantu Education and other factors such as the poor socio-economic conditions of blacks and the ideology of apartheid in general, led to the 1976 Soweto Uprising. Protests were held in the streets of Soweto by several thousand black students on the morning of 16 June 1976. The initial protest was directed against the policy whereby black students in secondary schools were taught certain subjects through the medium of Afrikaans. The protest ended in a clash with the police, during which violence erupted. Many pupils were injured or killed. Four days of rioting followed in the surrounding townships. Violence and the destruction of property spread across the Rand and within a few weeks the Western Cape was also engulfed. Within two months of 16 June, at least eighty black communities all over the country had expressed their fury, in protest marches or riots, and within four months one hundred and sixty such communities were affected. Coloured students were also involved. Shortly after the riots, the black school children of Soweto expressed their determination to have a single education department in South Africa, with free and compulsory education for all. All students were to be educated in the same schools and universities, without distinctions based on colour. A number of improvements

were introduced by the Government during the months after the riots, including an extension of compulsory education, changes in the language medium and improvements in housing (Coutts, 1992: 5).

The year 1976 was a turning point in the history of education in South Africa. It marked the start of more than a decade of resistance against apartheid education. The echoes of student protests were heard across the world, orchestrating with other movements for a change in South Africa to challenge apartheid (Christie, 1990: 1).

(4) Open Schools Movement

The general trend that became evident during the period after the Soweto uprisings, was for many white private schools to open their doors to black pupils. The Conference of Headmasters and Headmistresses of Private Schools (H.M.C.) first began discussions on desegregation of schools at their meeting in Cape Town in 1974. The Catholic and Anglican churches subsequently entered the debate and a resolution of the South African Catholic Bishops Conference early in 1976 initiated the open schools movement (Proceedings, 1982: 126-134).

Many Catholic church schools, supported by Anglicans and Methodists in particular, adopted a policy of steadily integrating their previously whites-only schools (Christie, 1990: 15). The initial response of the South African government was to point out that such policy could contravene the Group Areas Act, Bantu Education Act and Bantu (Urban Areas) Consolidation Act, and the threat of withdrawal of registration for such schools was made. Although several schools in major cities defied the government on the issue, no legal action was taken against them. The South African H.M.C. committed itself to a new policy direction at its Annual Conference in 1977. It adopted a policy of open admissions, with a commitment to strive for a just and fair provision of education for all South Africans (Coutts, 1992: 6). The South African Government soon permitted provincial education authorities to use their discretion in granting exemptions from the law, and a system of

permits was introduced in an effort to control numbers.

In the history of the open schools, three phases can be discerned (Christie, 1990: 32). In the first phase, the state tried to prevent the admission of any black pupils. Schools that did not comply were threatened with closure but the threats were never implemented. By allowing the black intake to remain, the state conceded in principle the possibility of racially mixed schools (Coutts, 1992: 32). The second phase was marked by one major change in legislation, the first official step towards the recognition of open schools. The Education and Training Act of 1979, which replaced the Bantu Education Act, gave provinces the legal right to grant permission for black pupils to attend provincially-registered schools, which included open schools (Christie, 1990: 32). The state endeavoured to control numbers by means of its insistence that schools make individual applications to provincial education authorities. This measure was met with defiance. During the third phase open schools were gradually brought under uniform conditions. The National Policy for General Education Act of 1984 began the process. In terms of this act, open schools were placed under the white "own affairs" Department of Education and Culture (House of Assembly). The government stipulated quite clearly that there will be a link between the racial composition of the school (quotas) and the level of state funding it would receive (Louw, 1985: 5).

Through intense negotiations with the government, together with public pressure, open schools succeeded in bringing about significant changes to certain clauses pertaining to education. The government backed down on the racial clauses. The Private Schools Act of 1986 formally brought racially mixed private schools within the boundaries of the new constitution; as part of white 'own affairs' education, open schools were legally allowed to 'render services' to different population groups. The 1986 Act represents the state's eventual legal recognition of racially mixed schools (Christie, 1990: 35).

(5) Widespread Boycotts during the 80's

Despite the steps taken by the Government after the 1976 riots, a massive country-wide boycott occurred in black schools in 1980. On this occasion demands for better education were expanded, and the entire system and ideology of apartheid was challenged by means of resistance in the schools. Almost eighty African schools were affected in Soweto, Bloemfontein and the Eastern Cape. Demands were made for a single, completely non-racial education system. In 1980, tens of thousands of black pupils united to demand democratic and free schooling in a 'liberated' South Africa. Coloured and Indian schools also closed due to boycotts. Principals of schools were intimidated, their authority stripped from them and the authority of teachers was also rejected. There was a complete breakdown in the culture of learning. The general philosophy at that time was 'liberation before education'. The boycotts were sufficient to show that the efforts made to improve the education of blacks, as well as the wider socio-political dispensation, were not acceptable to many pupils (Coutts, 1992: 5; Smith & Pacheco, 1996: 47).

(6) The Human Sciences Research Council Report

In the 1980's, the state attempted to address the crisis in education through a reform and restructuring process. Central to this was the Human Sciences Research Council (HSRC) enquiry, popularly known as the De Lange Commission, into educational reform. The government requested the HSRC in 1980 to undertake an in-depth investigation into all aspects of education in South Africa (SANEP, 1985: 6).

According to Coutts (1992: 10) the main findings of the HSRC investigation amounted to the conclusion that there were striking inequalities in the provision of education for the different population groups. Therefore it was recommended that a new dispensation for education should be set up aimed at the progressive implementation of the principle of equal educational opportunities, including equal educational standards, for all inhabitants of the Republic. Amongst the numerous

recommendations that the Commission made, the following had a very significant bearing on multicultural education:

- * Education shall afford positive recognition of what is common as well as what is diverse in the religious and cultural way of life and the languages of the inhabitants.
- * Education shall give positive recognition to the freedom of choice of the individual.

The Commission also recommended the establishment of a single ministry of education to meet the need for a national educational policy that would create equal opportunities in education, with relevance to the changing educational needs of South Africa (SANEP, 1985: 7).

The Government accepted the recommendations of the HSRC in principle and, in its Interim Memorandum of 1981 as well as in the White Paper on the Provision of Education in the Republic of South Africa, 1983, set out its policy on the structuring of the system for the provision of education. This policy was embedded in the National Policy for General Education affairs Act, 1984 (Act 76 of 1984). Although the government accepted the recommendations of the HSRC in principle, in practice it made its opposition to particular clauses that were of great significance. It reaffirmed that education for whites would be Christian and national, with mother-tongue instruction. Equality was to be achieved by means of separate schools and departments (Coutts, 1992: 11; Squelch, 1991: 34).

Although the De Lange Report raised hopes amongst the non-white community, the White Paper of 1983 dashed them. Many of the educational injustices continued and discontentment grew even stronger amongst the youth. Through its education reforms, the state expanded the education provision without addressing students' educational and political aspirations. In so doing, it seemed that they contributed to a further deepening rather than a resolution of the education crisis (Coutts, 1992: 13).

(7) People's Education

People's Education was conceived in response to the education crisis of the 80's. It arose out of a need to resolve the education crisis particularly in schools. It was also a deliberate attempt to move away from the reactive protests around education to develop a counter-hegemonic education strategy, to contribute to laying a basis for the future, post-apartheid South Africa. The National Education Crisis Committee (NECC) was largely responsible for the establishment and management of People's Education. According to Kruss (1988: 8) the NECC moved away from what had become a rather barren exercise, the recapitulation of the failures of 'Bantu Education', to a consideration both of the alternatives and the form and character of a longer- term post-apartheid education system.

This movement aimed at instilling democratic values such as co-operative work and active participation. It also meant to stimulate creativity and critical thinking to equip students for the future. People were mobilised and organised to establish alternative community structures to those of the state, and in so doing, people began to develop a future education system. In their endeavours to establish an alternative education system, the proponents of People's Education tried to create changes within the structure of schools such as an alternative curriculum (Wolpe & Unterhalter, 1991: 135).

People's Education was aimed at students of all races. It was stressed that such education would not merely be political education or propaganda. People's Education espoused the fundamental principles of multicultural education which was gaining increasing support from the opponents of Apartheid, more especially from the Roman Catholic Church (Levin, 1991: 86; People's Education, 1987: 17).

(8) The New Era Schools Trust (N.E.S.T.) System of multicultural education

A further development in non-racial education has been the N.E.S.T. system of schooling. This system evolved within the dynamic socio-political context of South Africa in the mid 80's. N.E.S.T.

schools were the first multicultural schools in the real sense of the word. Aiming to avoid discriminatory policies and bent on providing a model of non-racial, multicultural schooling that might act as a catalyst to changes in the provision of education in South Africa, the Trust offered schooling of a high standard. The pupil population in Trust schools comprised of many races and a diversity of economic class backgrounds. In such schooling the cultural heritages of all pupils were harnessed through the fullest use of indigenous literature, art, music and folklore, thus promoting an ethos of a post-apartheid South Africa. At these schools there was a fair representation of the community's racial mix, while the school was established for the mutual benefit of all members. In practice, the first N.E.S.T. school, Uthongathi, accommodated Zulus, Indians (Christians, Hindus and Moslems), coloureds and white South Africans (Coutts, 1989: 17).

It was the view of the N.E.S.T. Board of Trustees that a closer relationship and a more effective communication between the races in South Africa would be achieved when children of different cultural backgrounds grow up together and are educated in the same institutions. Understanding and respect were to be fostered between children and different cultural heritages. The schools would tolerate and indeed promote the various religious beliefs of their students. N.E.S.T. schools were thus intended to be broadly characterised by the provision of multicultural education (N.E.S.T., 1986: 1).

The N.E.S.T. endeavour has clearly been remarkable for the depth and centrality of its commitment, from its inception, to a non-racial, multicultural and multi-class educational policy. It involved the creation of a school society that presented a model of non-discriminatory practices as a template upon which a future system of schooling could be based, to the ultimate benefit of the wider society of South Africa (Coutts, 1989: 88).

(9) Government's move in the direction of open state schools

The Department of National Education (DNE) stipulated in 1984 that educational institutions for a

particular population group could provide education to members of another population group by way of exception, as long as this did not jeopardise the character of the institution concerned and preference is given to members of the population group for whom the institution was established (Bot, 1991: 15; Morrow, 1986: 246).

Then, in 1989, the government stated a willingness to provide open state schools in Free Settlement Areas (FSA). According to Mr. Piet Clase (Bot, 1991: 15), the minister of white education, the government accepted the responsibility for providing education in multiracial schools in FSA's. These schools could either be state schools or another sort of private school, which could be 100% state subsidised (Bot, 1991: 18; Berens, Potenza & Versfeld, 1992: 63).

The repeal of the Population Registration Act of 1951, by which people were given racial identities, and the Group Areas Act, that prescribed specific residential areas for each race group, laid the foundation for a shift to non-racial education in South Africa. The government declared its view of the future education system by means of its Education Renewal Strategy Document, followed by its Curriculum Model for South Africa. These documents provided a set of policy statements to be taken to the negotiation table (Coutts, 1992: 16; Carrim & Mkwanazi, 1991: 4).

Changes in the educational sphere were initiated subsequent to the announcement by Mr. Piet Clase (10 September 1990) that the state had decided to open white state schools to all South Africans. On the other hand, Indian and coloured state schools had been 'silently' open since 1985 and the announcement merely served to increase the intake of African pupils. For the first time in the history of South African education, white state schools were given the opportunity of moving away from their racial heritage by allowing a small group of black (African, Indian and coloured) South African children the opportunities and privileges of white education (Patel, 1993: 9; Carrim & Sayed, 1991: 25-28).

Mr. Clase opened the way to allow white parents more choice with regard to admission. Schools which wanted to change their admission policy were required to conduct an opinion poll among parents. A minimum of 72% of those entitled to vote had to vote in favour of change and at least 80% of the parents had to participate in the poll. In other words, in a 100% poll, the proportion in favour had to be at least 72% and in an 80% poll, the latter proportion had to increase to 90%. It also meant that if 21% of parents did not vote, then the poll would be declared invalid. A school could then request the minister to change its status to one of the following additional models: a public ordinary school which determines its own admission policy; a state aided school; or a private school. In each instance, the majority (at least 51%) of pupils had to be white if the school wished to remain registered with the white education department. The minister's approval of a school's request to change its status depended on whether the school was able to achieve the stated mission of the department. In addition, preference had to be given to white pupils from the school's feeder area, and the change in admission could not detract from the traditional values and ethos of a school (Bot, 1991: 19).

In 1990, the government was for the first time willing to become directly responsible for providing multiracial education. Their more flexible admission policy led to the desegregation of many schools.

One of the most significant moves of the government was the opening of white state-controlled schools on the basis of three, apparent transient, optional models that allowed varying degrees of non-racialism. The models, presented by the white Minister of Education (House of Assembly) during 1990 and 1991, were the following (Patel, 1993: 9):

- * Model A
- * Model B
- * Model C
- * Model D

(a) Model A

This was a private school under the control of an 'owner' which was usually a Board of Governors or other management body who employed the teaching staff and determined their salaries and conditions of service. The board could also dictate terms of pupil admission. The state was expected to phase in a 45% subsidy of these schools, provided certain criteria were met, such as an appropriate curriculum and adequate facilities (Patel, 1993: 9).

(b) Model B

The Model B schools remained a state school under the day-to-day running of a management body working within the constraint of department regulations. The salaries of a select number of staff, as well as most operating costs were paid by the state. There were no compulsory school fees at the beginning of 1992 (Patel, 1993: 9).

(a) Model C

This type of school was state-aided and run by a management body that included the principal and parents. A prescribed number of teachers' salaries were paid by the state, with the management body paying for additional teachers, building maintenance, text books and extra-curricular activities. The management had considerable flexibility to appoint teachers, decide on policy to govern admissions and enrich the curriculum beyond the official core. School fees could be made compulsory to cover costs. School resources such as the grounds and buildings were transferred free of charge to the school, provided they continued to be used for educational purposes. In cases where this proviso was no longer adhered to, ownership reverted to the state (Coutts, 1992: 16).

White parents had been afforded the opportunity to vote for models A, B, or C or to maintain the

status quo. The range of models offered and the inducements and penalties attached to the system, reflected a trend towards the privatisation of white education, with parents paying an increasing share of school running costs, while enjoying greater freedom to determine school policy. Wealthy communities, especially, had therefore been enabled to keep their schools white, middle-class establishments. Many continued as mono-cultural schools with a predominant culture being propagated, or assimilatory schools, involving the acceptance of small numbers of pupils from other 'cultures'. Those who could not afford private school fees (often the most radically conservative, working class communities) were able to find their children accommodation in a future non-racial state community school system, such as reflected in Model D (Coutts, 1992: 17).

(d) Model D

Where the number of white pupils in a school was drastically dwindling, it had sometimes been converted to a Model D school in order to avoid permanent closure. The state had to be requested, through means of the provincial education authorities, to convert a school to this model. After being temporarily closed, the school was re-opened to children of any race, but operated under the relevant white department, with no quota system. This option had been offered to parents to vote on. These schools were likely to become a part of the state community school system of the future (Carrim & Mkwanazi, 1991: 14).

White parent communities had thus been afforded considerable freedom to decide the extent to which their schools would open to 'other races'. Many had taken in small groups of pupils from racial groupings other than white. Very modest changes had been made to most schools, and entrance tests had usually ensured that only the most capable, middle class pupils were accepted. In doing so, these schools had embarked on only the first tentative step in a lengthy process. They had begun to learn some of the strategies and skills of providing for different racial groups in integrated schooling. Although there had been violent reactions to the new system from both the radical right wing as well as the left wing of the political spectrum, most reports from these schools were favourable. Many

were remarkably positive. Parents, teachers and pupils expressed their satisfaction at the ease with which the races mixed, although in some cases much effort had been needed on the part of the teachers in order to improve the level of English with second language speakers. The new concept of multicultural education was enjoying increasing support in schools all over South Africa (Coutts, 1992:17).

(10) The Hunter Commission's Recommendations on Schooling

The draft White Paper on Education and Training (15 March 1995) signalled the end of Model C schools as well as other apartheid models of schooling. This document contained the Hunter commission's recommendations that there be only two types of schools - independent schools, which will comprise all private schools, and public schools, which will comprise all state and state-aided schools. All public schools must have governing bodies representing parents, teaching and non-teaching staff and in secondary schools, the pupils. The governing bodies are given the power to decide subject choices and extra-mural activities, the school's 'mission goals and objectives', the control of the school's finances, fundraising and budget priorities (Mali, 1995: 3; DEPARTMENT, 1995: 13-15).

After the General Elections of April 1994, the Government of National Unity immediately set about introducing positive ways of reforming South Africa's education system. The government's Review Committee on School Organisation, Governance and Funding (September 1995) suggested the urgent need for entrenching the principles of multicultural education in all schools in South Africa (Sorting, 1991: 5; Symposium, 1995).

With the new order a new revised national curriculum has been introduced to include groups and cultures previously excluded. The government appointed a task group to draw up a new curriculum. The task group comprised of teachers, students, educationists and education officials. Their brief was to 'remove' any content which was racist, sexist or otherwise offensive, or which was inaccurate or

outdated. In addition they were asked to consolidate syllabi where these differed (Pampallis, 1995: 21). The results of the committee's work is now clearly evident in most schools throughout South Africa.

2.4.2 Acts

(1) The National Education Policy Act of 1967

This act is regarded as one of the milestones in the history of white education in South Africa. The principles of Christian National education were entrenched in this act. This act laid down ten principles and all educational matters had to function within this framework (Barnard, 1979: 139; Christie, 1985: 161; Niemand, 1994: 63-64). Some of the most important principles are as follows:

- * Education in schools under the control of the state must have a broad Christian National character.
- * Mother-tongue instruction must take place.
- * Education must in the main be free.
- * Education must be compatible with the skills, aptitudes and interests of pupils and the needs of the country.
- * Parents must have a say in the education of their children.

(2) The Indian Education Act, No.61 of 1965

The development of a separate system of education for whites was matched by a similar system for

Indians by the passing of the Indian Education Act, No.61 of 1965. The essence of this act is as follows (Van Schalkwyk, 1988: 77-82):

- * Education for Indians must take place in schools demarcated for Indians only.
- * Education in schools under the control of the state must have a broad national character.
- * Education shall be provided free of charge in schools maintained, managed and controlled by the state.
- * Education must be compatible with the skills, aptitude and interests of pupils and the needs of the country.

(3) The Coloured Persons Education Act, No.47 of 1963

The government policy of the provision of separate education for coloureds was entrenched in this act. The most important principles contained in this act are as follows (Van Schalkwyk, 1988: 46-51):

- * Education for coloureds must take place in schools designated for coloureds only.
- * Education must have a broad national character.
- * Education must be compatible with the needs of the country.
- * Education must be free.

(4) The Bantu Education Act, No.47 of 1953

Events after the election of an Afrikaner Nationalist government in 1948 brought a radical departure in thinking about education in South Africa. A commission under Dr.W.M.Eiselen recommended that there should be a clear distinction between the education to be offered to whites and that given to black Africans. In 1953, the Bantu Education Act (No.47 of 1953) was passed in Parliament. This new policy effectively ended the assimilatory approach of missionary education, and relied on the separate provision of educational resources for each 'population group'. The Bantu Education Act came into force on 1 January 1954 and brought about a number of drastic changes in the education of black Africans. Under the control of the Department of Native Affairs, all private mission schools had to apply for registration. No high schools for blacks were to be built in urban areas, thus causing severe hardships for many black parents living in such areas. They were faced with increased expenses, and some were compelled to send their children to an unfamiliar, rural environment (Coutts, 1992: 2).

(5) The Constitution Act of 1983

A tricameral parliamentary system was instituted by means of the Constitution Act of 1983 in an attempt to afford more meaningful political rights to Indian and coloured citizens of South Africa. The system made provision for three legislative houses: the House of Assembly for whites; the House of Delegates for Indians; the House of Representatives for coloureds. Legislation was categorised as "general affairs", if matters applied to each group separately. According to this act education was classified as "own affairs" (Coutts, 1992: 12). According to Engelbrecht (Van Vuuren *et al.*, 1988: 495) the provision of education to all population groups were subject to a general act known as the National Policy for General Education Affairs (Act No.84 of 1984). This act provided every department with the right to determine the contents of its own syllabi and the character and nature of its education (Van Schalkwyk, 1988: 49, 77). Amongst many other principles, it also stated that the shared and the diverse aspects of religious and cultural ways of life as well as the languages of the

inhabitants of the Republic be recognised. While whites, Indians and coloureds were being catered for, black rights continued to be exercised only in the homelands to which blacks were ethnically linked, without any direct legislative machinery within the central body. The majority of blacks felt rejected by the new system. Consequently the implementation of the new parliamentary system in July 1984 was met with an explosion of violence by black Africans, mainly students.

(6) The National Education Policy Act of 1996

The South African Schools Bill, 1996, and a Memorandum by the Department of Education on a draft school finance policy was published in a Government Gazette dated 24 April 1996. The Bill ensures that no child is denied its free and equal enjoyment of his or her right to basic education. It protects fee-free access to schools by parents who do not have the means to pay. The purpose of the National Education Policy Act of 1996, according to this Government Gazette (1996:4) is to:

- * Establish a uniform system for the organisation, governance and funding of schools.
- * Establish minimum and uniform norms and standards for the provision of education at schools.
- * Provide the basis for quality education across the school system.
- * Amend and repeal certain laws relating to schools.
- * Provide for incidental matters.

2.4.3 Advantages and disadvantages

(1) Advantages

Le Roux (1993: 188) states that sociocultural factors cannot be neglected if meaningful educational reform is to be implemented. Students are unique individuals and cultural beings who bring into the classroom a distinct set of beliefs, values and experiences that influences attitudes, perceptions and behaviour. Multicultural education aims to meet the needs of students from diverse sociocultural backgrounds.

According to Lemmer and Squelch (1993:5) multicultural education has the following advantages:

- * It will help pupils develop positive attitudes towards other cultural groups.
- * It will increase pupils' awareness of their own cultural identity and cultural heritage.
- * It will help pupils understand and appreciate the valuable contribution made to society by other cultural groups.
- * It will reduce cultural prejudice and stereotyping.
- * It will develop a variety of competencies to enable pupils to participate meaningfully in a culturally diverse society.
- * It will help pupils explore ways to expand their contact with other cultural groups.
- * It will develop cross-cultural communication skills.
- * It will strengthen the social action skills that will enable pupils to become effective agents of change.

- * It will increase intercultural competence, including empathy, acceptance, and trust of those from other cultural groups, and the ability to interpret customs and non-verbal behaviour in differing cultural styles.

Le Roux (1993:187, 188) states that multicultural education provides equal educational opportunities to all pupils. Furthermore the writer maintains that multicultural education promotes effective relationships between the home and the school. Coutts (1989: 123) asserts that one of the aims of multicultural education is to facilitate constructive societal change that enhances human dignity and democratic ideals.

According to Arthur (1992: 39) multicultural education is preparation for the social, political and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies in perceiving, believing, evaluating and behaving in differential cultural settings. This multicultural education is viewed as an intervention and an ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual cultural diversity and cultural pluralism in society.

(2) Disadvantages

Jeffcoate (1984: 161) points out that multi-cultural education is a phenomenon about which there is little agreement. He states that education and race relations are both contested areas of study and intervention. Therefore, according to him, it is hardly surprising that multi-cultural education, which straddles the two, should have become a site for ideological debate and conflict.

Bullivant (1986: 33) has the following to say about multicultural education: 'A disturbing feature of this approach is that it seems to be based on the same conventional wisdom about pluralist and

compensatory education as previous approaches. That is, given sufficient cultural understanding and goodwill between members of ethnic groups, enough government funding and the kind of democratic liberal idealism that has long characterised Western societies, the problems of achieving inter-cultural understanding, equality of opportunity and improved educational achievements will be solved: so runs the belief. Spurred on by its underlying assumptions, alternative approaches are denigrated and more realistic interpretations of the nature and effects of pluralism ignored”.

From the passage quoted it is apparent that Bullivant considers multicultural education to be founded on a utopian view that does not sufficiently acknowledge the hard realities of cultural diversity (Coutts, 1989: 45).

Christie and Butler (1988: 159) make plain their reservations about multicultural education in the context of South Africa. They point to the origins of the approach in certain overseas countries during the 1960's, as an endeavour to accommodate immigrant minorities. They do not accept the application of a term used to accommodate minorities, if it is also to be used in the South African context to describe the integration of an established black majority into former white schools. Nor are they accepting of the manner in which the concept culture is used in multicultural education. It tends to be superficial, related to ethnic practices, observable behaviour and articulated beliefs. The curriculum too readily becomes a collection of trivialised practices that do not capture the complexity of experiences of a diverse group of students. This points to the dangers of teaching tribal customs and folklore as the main thrust of a multicultural curriculum. To concentrate on these aspects as observable elements of African culture not only runs the danger of stereotyping; it also sidesteps the lived cultural experiences of black township dwellers (Coutts, 1989: 54). Lemmer and Squelch (1993: 13) assert that the fact that a wide variety of cultures may be present

in one classroom has implications for the teaching and learning process. Failure to consider cultural factors can lead to, *inter alia*:

- * Cultural isolation.
- * Cultural erosion.
- * Learning problems.
- * Behavioural problems.
- * Conflict arising from misunderstandings.
- * A breakdown in communication.

Thorp (1991: 108) states that many interactional difficulties arise in a multicultural classroom because of lack of knowledge by children and teacher of each other's culturally learned expectations for appropriate social behaviour. There is a mismatch. There are tacit social and cultural rules and routines which are very specific and which can cause problems for children from disadvantaged backgrounds. These rules are referred to as the "invisible culture" of the classroom. Isolated clashes of patterns of interaction can build into chains which bind children onto tracks: stereotypes are formed and negative judgements are made (Thorp, 1991: 109).

Many problems need to be overcome concerning disadvantaged children in a multicultural classroom. Some of these problems arise as a result of (Coutts, 1992: 85):

- * The medium of communication.
- * poor early experiences of schooling.
- * determination of present and potential levels of readiness.
- * cultural differences.
- * gender issues.
- * social and cultural neglect.
- * the hidden curriculum.

In situations where neither teacher nor pupil is aware of any dissimilarity in their respective perceptions the stage is set for anxiety and conflict. The differing perceptions of work and time, for example, may lead to a breakdown in communication, disharmony and conflict in a multicultural classroom:

(a) Work

Western society is based on a firm belief in the power of work and so many teachers of multicultural classes, with a Western background, believe that hard work equals high achievement. The individual is taught to 'take charge of your own life', do-it-yourself projects are considered fun, self-determination and self-actualisation are normal concepts. In some cultures, however, no matter how hard one works, there can be no success. There is never enough rain to grow crops, not enough money or markets to make manufacture profitable. People who come from such culture do not value work as a key to success, for their language probably contains no such value or cultural apparatus. In the multicultural classroom this difference in attitude towards work can translate into not having any motivation, being lazy, being stubborn and uncooperative. In a culture that values being a solid member and contributor to a family from the age of reason on, a pupil's first allegiance might be to the family - as is often seen in Indian families. In many South African classrooms pupils from the African culture do not share the mainstream emphasis on work (Faust, 1989 :1).

(b) Time

The mainstream Western cultural value is that time is money. Time is golden, not to be wasted. The high value on time means that negative attributes are assigned to anyone whose conduct reflects imprecise measurement of time such as might result in being late for an appointment (rudeness), stopping to talk with friends (dallying), or coming too early (impertinence). Yet some languages do not have precision in time measurement. African culture adopts a more humanistic approach to time. Adherence to a schedule is of not much significance in this case. People and their feelings are

considered first. Teachers, in most instances, do not take this aspect of African culture into consideration when pupils are late for classes or other appointments. Therefore they become so agitated by this impromptness of pupils. It is undoubtedly a very difficult task for teachers to inculcate Western values of time in black pupils. The school situation demands that teachers do this. Unfortunately as long as black pupils have their own concept of time, they will continue coming late to school thus stalling the entire educative process (Faust, 1989 :16).

According to many teachers multicultural education is not proceeding smoothly in many schools. The biggest problem is the insecurity of teachers which can be traced back to the fact that their own training in apartheid education did not equip them to facilitate the aims of multicultural education. While teachers welcomed the opening of schools to all races and cultures, many have not been prepared to cope with their new classroom profiles and are faced with having to deal with the baggage of racial and cultural stereotypes (Ngakane, 1995: 4).

2.5 CONCLUSION

This chapter attempts to give a general view of multicultural education in England, USA and South Africa. A historical view of the origins of the racial diversities and the provision of education, the education acts and policies as well as the advantages and disadvantages of multicultural education was presented. It appears as if multicultural education theoretically offers the best solution in the light of education in a multi-racial country. In practice however there are many obstacles that hinder the ideal situation.

Multicultural education in England, USA and South Africa has proved as difficult a field of theoretical exploration as it has in terms of practical policies. Advances have been made; and a great deal remains to be done; but progress probably now depends as much upon the style of future enquiry and debate as upon anything else. Multicultural education does not envision new goals for schools, but rather asks schools to expand their concepts of political and cultural democracy to include large

groups of students who have been historically denied opportunities to realise fully democratic values and ideals. The future of multicultural education nonetheless seems bright.

In the following chapter attention will be paid to the life-world of the teacher of a multicultural class and his various relationships in the pedagogic situation, with a view of getting a better understanding of teaching in a multicultural classroom setting.

CHAPTER 3

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CHAPTER 3

TEACHING IN A MULTICULTURAL CLASSROOM SETTING

3.1 INTRODUCTION

To conduct an indepth, meaningful investigation into the problems experienced by teachers in a multicultural classroom setting, it is important to study the life-world of the teacher, and then the teacher-pupil relationship from a psycho-pedagogic perspective.

The school acts as an extension of the home and as such it must continue and compliment the educative task of parents. According to Griessel, Louw and Swart (1990: 50) the most important task of the teacher is to assist the child during his emancipation from the family as micro-education milieu, by helping him to explore the wider macro-reality in which he will have to hold his own as an adult.

Pupils in a class are multifaceted beings. They are beings with unique pistical, ethical, juridical, aesthetic, social, economic, analytical, intellectual, emotional, cultural, lingual, biotical and physical functions or potentialities. Not all these inborn or inherited potentialities 'develop' in a spontaneous and natural way. With the necessary food, the physical growth of the child takes place spontaneously. However, the ability to appreciate art for example does not develop spontaneously. In order to become able to appreciate art, the child's aesthetic ability has to be developed by the guiding and directing activity of the teacher.

(3.2) THE TEACHER AS EDUCATOR

Education takes the form of educative actions where an educator starts to act intentionally in a specific situation. The teacher is purposefully concerned about a child and elevates him to an

educand. Through his words and actions the educator wishes to establish certain commendable actions of the child and thus equip him for adulthood by means of encouragement, commendation and reward. The educator can also act disapprovingly. He then needs to effect a change in the actions of a particular child or children. The object of such educative actions is to improve the child's attitude by confronting him with certain criteria of adulthood. The idea is that he should assimilate these criteria of adulthood and in future act in accordance with the said criteria (Griessel, Louw & Swart, 1990: 16).

Landman, Van der Merwe, Pitout, Smith and Windell (1992: 89) state that as an adult the teacher must guide and direct the child towards adulthood. Only man educates because man can be directed to behave according to norms and values. Without education, the child will be driven and directed by instinct, like animals. In this process of educating, the child becomes what it ought to be, viz a responsible human being. The process of becoming is an ongoing process which takes place day after day.

Cilliers (1980: 46) posits that the child becomes what he is largely by and through his dialogue with different educators. The educator and the educand exchange ideas in a situation of true involvement in which mutual acceptance becomes possible. In so doing, it is possible to reach the ego of the child because both are participants in the educative situation in which the child is directed to norms which are compatible with the educator's aim of education. The educator understands the child's problems and because of his comprehension of the particular problems and needs of the child at that moment, places himself in the service of the child who relies entirely on him as being a trustworthy person.

According to Landman, Kilian, Swanepoel and Bodenstein (1982: 19) the teacher should always strive to make the child aware of, and should help the child actualise his ability to accept responsibility. Being human, in the true sense of the word, implies understanding, acceptance and the practicalisation of responsibility. The teacher should, therefore, constantly emphasise

responsibility as the essence of being human.

Landman *et al.*, (1982: 20) state that the learning situation in which the child is oriented to 'learning adulthood' is an education situation. It is a situation in which the teacher experiences a constant yearning to assist the child *en route* to proper adulthood on the one hand, and, on the other hand it is a situation in which the child seeks assistance. The child appeals to a teacher whom he can trust, who will guide him understandingly and authoritatively and from whom he can learn.

In order to gain a better understanding of the task of a teacher and the problems he experiences in a multicultural classroom, the life-world of the teacher as well as the teacher-pupil relationship will be dealt with from a fundamental pedagogical and a psycho-pedagogical perspective. Pienaar (1984: 12) asserts that the different pedagogical perspectives of the part-disciplines cannot be independent or autonomous because they originate out of the main field (nucleus) of pedagogics. Van Rensburg and Landman (1988: 153) and Nel and Urbani (1990: 21) also corroborate the unanimity of the pedagogic perspectives by stating that it is indeed possible to distinguish between them, but they may never be separated.

3.3 THE LIFE-WORLD OF THE TEACHER

Life-world is the Gestalt of the individual person's meaningful relationships. A life-world is not conceivable apart from a person, since it is the totality of meanings discovered or assigned by a person. No two people can have the same life-world. In the same way, a teacher without a life-world is inconceivable. To constitute this life-world he uses his genetic potential, instincts, passions, psychological abilities, etc. in a particular cultural world, his norms and values being aligned with his ideals and expectations, all constituted as one dynamic, interacting whole in which he is involved and to which he assigns meaning (Plug, Meyer, Louw & Gouws, 1991: 201).

Van Der Merwe (1994:175) states that the life-world of the teacher is that space which includes all factors that determine his behaviour. It does not only include the geographical environment because the individual's behaviour can at any given moment be influenced by factors outside his immediate environment. The life-world includes, among other things, the education reality, the social reality, the life-world of the deaf, the blind, the young child, the adolescent and the adult. All these are embedded in the (big) encircling reality. The concept *world* is what a person understands of the life-world, non-living and non-human life-reality, attributes meaning to and carries into his life-world a world as significant for him. *World* is also his horizon of comprehensibilities. The more things he understands the bigger the horizon of his world becomes (Van Rensburg & Landman, 1988: 392-393).

3.4 RELATIONSHIPS

'Relationship' denotes the mutual or reciprocal involvement of human beings with one another by doing something which is to the benefit of the other person. This explanation of the concept 'relationship' has very definite implications for the educative situation. The educator and child find themselves in a relationship. In other words educator and child are mutually and reciprocally involved in doing something which is to the benefit of each other (Steyn, Behr, Bisschoff & Vos, 1987: 165).

Le Roux (1979: 52) describes the life-world as "... a meaningful world in which the person is in communication with himself, others, things and God". The teacher gets involved with his environment and gives meaning to the relationships which he establishes. According to Abhilak (1994: 182) people (teachers) continually find themselves in changing situations and through their own involvement in these situations, they are able to change them. Every situation with which individuals (teachers) are confronted is actually a segment from their life-world with which they enter into a relationship and to which they have to assign meaning. The nature of a situation is largely determined by the relationship between its various components. Man (the

teacher) initiates relationships in the world which he has chosen and by which he has been chosen. His existence within situations is made possible and is determined by the relationships which he establishes. Conversely, he cannot establish relationships except in a situation (Reeler, Munnik & Le Roux, 1985: 11).

It is important to take cognisance of the fact that man's (teacher's) experiences take place within relationships. A distinction is made between the following relationships (Urbani, 1980: 34; Steyn, *et al.*, 1987: 164-171):

- * Experiences of the multicultural classroom teacher that takes place within his relationship with himself.
- * Experiences within his relationships with others.
- * Experiences within his relationships with things and ideas.
- * Experiences within his relationship with God.

Two aspects of these relationships are of primary importance, namely:

- * The close link between and mutual effect of the above relationships.
- * It is through his body, in these relationships that man has contact with the world. It stands to reason therefore that if the body is affected in any way this will influence man's (the teacher's) position in the world.

Establishing relationships in the world is a constant affirmation of one's own existence. A relationship requires a mutual involvement of human beings. Relationships can be of diverse kinds, adults with adults, adults with children, children with children. The people in a relationship are related in a specific manner which is determined by the way they are situated. The teacher is always in a relationship, he is always conducting a dialogic existence and will himself determine the meaning of the relationships he establishes by either continuing or

changing the existing relationship. Relationships can only be established if the following requirements are satisfied:

- * Human beings must actually be present.
- * They must establish a relationship.
- * There must be true communication between them.
- * Meaningful assimilation must take place.

Relationships are meaningful and man (the teacher of a multicultural class) will always strive to retain and preserve what is valuable in his world through the relationships he establishes (Reeler, Munnik & Le Roux, 1985: 11). When constructing his own life-world, the teacher of a multicultural class orients himself towards things and ideas, other people (parents, other teachers and other adults), spiritual concepts (values and norms pertaining to morals, ethics, aesthetics, religion, etc.), as well as towards himself. He forms numerous relationships so that his life-world can be represented as a network of relationships (Vrey, 1990: 15).

3.4.1 The multicultural classroom teacher's relationship with himself

(1) Self-concept

The teacher's relationships form the core of his life-world. Barnard (1979: 15) asserts that the teacher's self-acceptance is connected to the mastery of his world. A meaningful relationship with himself signifies self-knowledge, therefore the teacher's relationship with himself can be described in terms of his self-concept (Vrey, 1990: 124).

Self-concept is defined as a conscious, cognitive perception and evaluation of a person of himself (Du Toit & Kruger, 1991: 72). It is firstly multi-dimensional and therefore implies that a person disposes of many self-concepts (for example : physical, social and academic self-concepts) which could be either positive or negative (Le Roux, 1979: 193-196). Secondly the self-concept of a person is dynamic and as such it is influenced by other people as well as by the person's experiences of certain situations (Cilliers, 1980: 46). Thirdly the self-concept is organised and by this it is implied that not all concepts are equally important and that certain concepts close to the core of a person's self cannot be easily changed by outside influences. Therefore if a person fails in a subject or field which is important to him, it will influence the rest of his self-concept (Pienaar, 1984: 24).

(a) The physical self

The image which a teacher has of his body influences his evaluation of himself as well as his social interaction with other people. The influence of these interactions on the teacher's self-concept once again plays an important role in the total process of personality development (Norval, 1988: 37)

The body, according to Hamachek (1992: 108) is experienced as the most material and visible part of the self, and very often also as the outermost boundary of the self. Physical appearance influences the social interaction of people, therefore it is a determiner of self-esteem. Teachers who accept their bodies manifest self-esteem sooner than those who evaluate their bodies negatively. A person (teacher) does not only compare his body with the ideal image of it, but also compares it with those of his colleagues. If he differs from his colleagues with regard to his physical appearance, it may lead to a negative evaluation of his body image (Duminy, Dreyer & Steyn, 1990: 126).

(b) The social self

The social self of a teacher is the self which is determined by the way in which others perceive and evaluate him, and the acknowledgement that he receives from others. The extent to which he is accepted or rejected within a social group contributes to the evaluation of his self-image. Family members, colleagues and employers play a significant role in the development of the social self. The teacher who is readily accepted by his colleagues forms a positive self-image which in turn helps him gain more confidence in the teaching situation (Du Toit, 1992: 67).

(c) The material self

The material self consists of material possessions, clothing, body, home and family which a person considers to be part of himself. If these things draw the attention of others and are admired by them, then it contributes to the advancement of the self-esteem. Teacher's salaries for example play an important role in the development of the material self (Becker, 1995: 86).

(d) The psychic self

The psychic self is made up of honesty, independence, preciseness, self-confidence, etc. According to Hamachek (1992: 110) the psychic self-image is based on thoughts, feelings and emotions. A teacher who accepts himself as he is, is satisfied with his psychic-intellectual ability to deal with situations and solve problems. So if the teacher believes he can and is satisfied with himself then it contributes to his self-image (Le Roux, 1979: 196).

(2) The teacher's self-concept and his performance as an educator.

The multicultural classroom teacher in his professional capacity is always an educator, but in himself he is always a person and it is by being a person that he accomplishes his task as educator.

His self-concept lies at the core of his personality. This self-concept directs his tendencies to action, so that his relations with himself, his self-concept will inevitably influence his performance as an educator. The teacher must impart meaning to the subject matter, and his task must be meaningful to him, a meaningfulness that can be achieved only by intense and active involvement. Good teaching calls for personal interaction, and the intensity of the encounter is a deeply affective matter (Vrey, 1990: 202).

The teacher who encounters the child and is prepared to enter into a relationship with him, must be prepared to disclose himself, to expose himself so that others, particularly the educands may see him as he really is, feels, thinks and believes (Abhilak, 1994:184). The teacher must be somebody, a person who accepts and esteems himself. Educands cannot respect a teacher unless he can accept and bypass himself so as to meet them with spontaneous authority. If the teacher of a multicultural class has problems with regard to self-acceptance, self-assertion and self-esteem, communication is so disrupted that the encounter becomes forced and artificial and authority has to be physically enforced with a greater or lesser measure of success (Abhilak, 1994: 184). Pupils are not impressed by a teacher's academic achievements or degrees (Steyn, *et al.*, 1987: 143). They take it for granted that he is qualified to teach them. They are concerned with the person, and one of the things they expect from him is that he should be able to impart his knowledge. Such a teacher becomes an important person to his pupils, and what he teaches them is also considered important. All this flows from a positive self-concept. The multicultural classroom teacher must see himself as adequate, as having actualised or realised himself. Combs (Vrey, 1990: 202)describes the adequate personality as follows:

- * He sees himself positively, accepts himself as important, successful, esteemed, dignified, a person of integrity who is liked by others.
- * He regards himself realistically and without self-deception and looks at his world equally frankly with a minimum of distortion and defensiveness.

- * He perceives and empathises with others in their circumstances and problems. This identification manifests itself as a feeling of oneness with people in different situations.
- * He is well-informed. A person with an adequate self has a rich and functional perceptual field.

This adequate self is essential in a good teacher. The teacher must have a realistic self-image which he himself can accept and esteem and which does not need constant defence. The basically adequate teacher can expose himself to criticism without feeling threatened. He can discipline himself, concede viewpoints and modes of behaviour without feeling that he is sacrificing a cardinal part of himself (Griesel & Mellet, 1988: 18).

3.4.2 The multicultural classroom teacher's relationship with others

A relationship is one of the ways in which man comes to realise that human existence is co-existence (Landman *et al.*, 1992: 106). Human existence involves co-existence with others, which implies that man is continuously in dialogue with his fellowman. Man finds himself in a relationship with pupils, parents, colleagues, relatives, cultural leaders, other cultural groups and many more people (Steyn *et al.*, 1987:167). Man learns to know and evaluate himself in the midst of and/or together with others (Urbani, 1990a: 37). As an adult the teacher must assert himself in relation to *inter alia* pupils, colleagues, parents, departmental officials and society. In his relations with society he must be seen as fully adult. He should communicate with reasonable ease. This entails acknowledging the dignity, integrity and importance of others rather than seeing them as insignificant or as a personal or professional threat (Abhilak, 1994: 185).

(1) Pupils

The initial encounter between the teacher of a multicultural class and pupils can be quite tense, especially to the inexperienced teacher. Some of the “forward” pupils are inclined to “test” these teachers to discover more about them. The experienced teacher, however, soon manages to let the pupils know who he is and how the situation is going to be managed (Prinsloo, Vorster & Sibaya, 1996: 53). The teacher, being in control of the education situation, plays a major role in the classroom: he guides and directs the ‘development’ of children; teaches and instructs and provides authority and security (Steyn, *et al.*, 1987: 141). He usually has some idea of the nature of the pupils in a specific group and welcomes them literally and figuratively. The teacher is usually prepared for the group and has certain information to convey and arrangements to share. He respects all pupils and accepts them positively and unconditionally. He trusts that he, together with the pupils in his care, will achieve the educational goals and ideals. Goethe (Hamachek, 1992:286) states: “Treat people as if they were what they ought to be and you help them to become what they are capable of being”. Teachers who involve themselves with their pupils find that pupils are willing to accept them positively and that the pupils have respect for them and faith in them. Pupils easily identify with teachers whose classes they enjoy and often work hard so as not to disappoint the teacher. Such a teacher also helps pupils to establish their own value system (Hamachek, 1992: 286).

According to Mwamwenda (1995:264) a teacher’s attitude and personality plays an important role in motivation in the classroom. Teachers who have a positive attitude towards their subjects and pupils are more motivating than those who have a less positive attitude and personality. Teacher personality characteristics which are motivating and which a teacher should bear in mind as he interacts with pupils are democratic attitudes, wide interests, pleasant personal appearances, pleasant manners, fairness, impartiality, sense of humour, flexibility, patience, interest in pupils’ well-being, consistent behaviour, efficiency, kindness and use of recognition and praise.

The teacher can also motivate his pupils by showing interest and enthusiasm for the subject matter he is presenting (Klausmeier, 1985). This will make him sit up and pay attention. As far as possible, the subject matter should be related to the pupils' concerns, needs and life experience, and where feasible, practical activities based on the lesson and involving as many pupils as possible should be organised.

(2) Parents

Parents play a crucial role in the education of their children. Education is too complex to be managed by teachers only, therefore parents need to be advised by teachers on how to assist in the teaching and education of their children. For these reasons the teacher-parent relationship is strengthened and teacher-parent cooperation encouraged in teaching (Vrey, 1990: 203).

Teacher expectations and parent expectations greatly influence the interaction between teachers and parents. Parents, like teachers, have expectations of their children and such expectations are conveyed to them. If teacher and parent expectations of specific children differ, or teachers and parents are not aware of each other's expectations, pupils can become confused and negative about school (and even life). On the other hand, if parent and teacher expectations are shared, the pupils involved, as well as their teachers and parents, benefit from it (Prinsloo, Vorster & Sibaya, 1996: 56).

Some parents have unrealistically high expectations of the teacher. They expect teachers to bring about overnight changes in the academic and linguistic competency of their children who have been previously disadvantaged. These unnatural expectations and attitudes cause anxiety in both. The result is a lack of spontaneity, a common situation today and one that inhibits free communication and cooperation in the child's interest. It is aggravated by the fact that the teacher derives his authority from the parent. Effective teacher-parent communication will always be essential if the child is not to suffer. The parent must feel free to discuss the child's problems

with the teacher without fear of discrimination or unjust treatment. If the child's progress is unsatisfactory, the teacher in his turn must feel free to discuss the problem with the parent in a mature, responsible way (Vrey, 1990).

In multicultural schools, teacher-parent interaction is often demanded. Matters such as backgrounds, values, norms and expectations can differ. Teachers have to make special arrangements to get to know families and communities better by, amongst others, home and neighbourhood visits, field trips and parent talks (Lemmer & Squelch, 1993: 97-98).

(3) Colleagues

Fraternal conduct refers to the supportive and professional interaction between colleagues (Van Der Merwe, 1994: 197). Teachers have to maintain an intimate relationship with colleagues in order to function smoothly in the school situation. An intimate relationship includes personal relationships between teachers in school as well as out of school. It is expected of a teacher to act and behave in a professional, loyal and just manner towards all members of his profession (De Witt, 1979: 253). According to Essop, Gerwel, Meintjies and Pillay (1992:31) disengaged behaviour depicts a general sense of alienation and separation among teachers in school.

(4) Employer

The relationship between the teacher and his employer is of paramount importance seeing that it is his employer that has taken him into service, pays his salary and lays down his conditions of service (Van Der Merwe, 1994: 198). Differences with the employer (Department of Education) are addressed through negotiations via teacher bodies. Teachers could demand for better service conditions for example in this way. If a teacher is dissatisfied with his employer or his conditions of service, it is likely that his self-image will be negatively influenced.

3.4.3 The multicultural classroom teacher's relationship with things and ideas

It must be understood that relationships are not naturally found in the world; it is man who creates or constitutes the world of relationships (Landman *et al.*, 1992: 106). Man is therefore also in relation with objects in his environment. The following are but a few of these objects: the animal world, the physical world, the mineral world, the financial world, the world of medicine. Man encounters these objects continuously throughout his world and he attaches specific meanings to each of them (Steyn *et al.*, 1987: 169).

Modern man's (the teacher's) relationship with things in his world has changed from owner to consumer. Under the influence of false promises of modern advertisements, he often purchases things which he later throws away. In this way a 'throw away' or a 'replacement' mentality develops which is not only confined to man's (the teacher's) relationship with things but it also permeates his relationship with his fellow-beings (Nel & Urbani, 1990: 36).

Material possessions have sometimes become more important than genuine human values because the success-orientated society of today places so much value on economic prosperity. Man is rich with possessions but poor in terms of time because his high standard of life demands a bigger income and longer working hours. This shortage of time is definitely one of the most important causes of the deterioration of relationships in the twentieth century (De Klerk, 1989: 446).

(1) Values

Relationships are always directed to values, because human relationships are meaningful. Man constitutes his world by embedding meanings in the world, and this gives effect to a search for meaning which is fulfilled by the creation of meaning - a person might say that man is busy realising values. He creates culture and maintains traditions and eventually leads the younger

generation to exist likewise. The teacher has to assist children in getting to know and understand the object world. He should guide children in conserving and preserving the world of objects. Furthermore he has to support them in utilising and 'reigning over' the world of objects (Landman *et al.*, 1992: 107).

(2) Knowledge

Adequate knowledge in a teacher is a prerequisite for teaching. With the rapid expansion of knowledge nowadays and the ever-changing academic needs of pupils, it is imperative that teachers keep abreast. No subject matter is automatically important. It has to be meaningful to all pupils. A teacher cannot simply collect facts or worse require pupils to reproduce a host of facts. The teacher's task is to find meaning in these facts, to structure and then to present them. The pupil's task is to grasp and assimilate the logical meanings potentially significant to him from his own functional cognitive structure. The teacher, then, must be able to separate and select essentials from a multiplicity of facts and to organise and expose the essentials in the relevant structures. The attribution of meaning is essential if the child is to orient himself and to mature. Involvement is essential if this is to happen. The mature teacher must continue to attribute meaning if he is to actualise himself. The escalation of knowledge in the modern world forces him to understand and to assign meaning before he can select and structure. This entails intense involvement, in the subject concerned and in other relevant fields (Mncwabe, 1993: 43).

In order to educate authentically the teacher as educator should have a thorough knowledge of his own philosophy of life and everything that is alien to it. As a member and therefore representative of a particular cultural community it is impossible for the true educator not to convey certain values and norms or a particular philosophy of life. The teacher as educator should not only convey these values and norms to the child but should live up to them so as to guide the child by his example to a specific form of adulthood. What is said by the teacher is important, but what he *is* is far more important and has a far greater impact. A teacher who is a

member of a particular cultural community not only knows that culture: he actually *is* that culture. Consequently he is pre-eminently competent to provide authentic education for children from this cultural group. This is so because the pedagogic need of children from different ethnic and cultural groups is not the same. As such it is irresponsible and unpedagogic to allow a teacher to “educate” children from a different ethnic or cultural group than his own, because he cannot educate them according to the values and norms upheld in their own cultural communities (Griessel, Louw & Swart, 1990: 172).

(3) Medium of communication

Language is the medium with which the child is guided to adulthood. It is the teacher’s main instrument and most effective apparatus of teaching (Dean, 1993: 8-9; Nel, 1978: 201). It is, according to Luthuli (1982: 50), the life-line of every education action. Language forms a very important part of the cultural assets of a nation. Unique beliefs, convictions and attitudes are conveyed through a language from one generation to another (Thembele, 1991: 3). The ideal situation will be the one where the language in which the teacher meets the child is also the mother-tongue of the child and where both belong to the same language community. When this is the case, then language as a medium of communication has its sharpest expressive power because now all natural factors for expression and making oneself understood are harmoniously present. Valdes (1986:72) emphasises the importance of language in a culture, especially in times of drastic changes. He indicates that language is often a culture’s most potent symbol. Particularly in periods of rapid social change, when traditional norms are threatened and wide differences in people’s values and inspirations arise, language tends to be symbolic of a society’s enduring cohesion. Language and culture are so complexly interwoven that it is hardly possible to differentiate between them.

The teacher of a multicultural class is confronted with the reality which demands that he teaches certain children a ‘foreign’ language. When education is received in a strange or ‘foreign’

language then it will most probably lead to confusion and retardation (Nel, 1978: 205). A 'foreign' language confronts the child with a system of symbols and knowledge which is not understood therefore it is likely to frustrate the child (Thembela, 1991: 3).

(4) Multicultural education

Multicultural education is a philosophy in education which contends that various cultures should be reflected in the curriculum of the school. It is not aimed at the annihilation of the particular identity of each population group. The aim of multicultural education according to Dean (1993:8) is to inculcate in teachers as well as pupils tolerance and insight concerning other cultures. Van Schalkwyk (1988: 270) states that multicultural education is aimed at the development of the ability amongst different population groups to communicate mutually, to understand each other and to appreciate each other's life-world, traditions, customs, perceptions and point of view without loss of one's own culture.

(5) Time

The manner in which modern man (teacher) experiences time has changed from the manner in which people (teachers) of the past experienced time. Modern man's time is planned into smaller fragments according to schedules and his entire human existence is thus fragmented. It is therefore difficult for him to experience unity. This fragmented time schedule damages family unity because there is simply not enough time for intimacy and closeness at home (De Klerk, 1989: 446). Eventually this leads to the estrangement of each other and the disintegration of families. Similarly the teacher's life at school is fragmented into technological time schedules and here again it is difficult for him to experience a feeling of unity.

3.4.4 The multicultural classroom teacher's relationship with God

Man finds himself in an all-embracing relationship with his Creator, whoever or whatever he may regard as his Creator/creator/origin. Man is not identical to his Creator. Like his Creator, man can create, love, work, etc., but he cannot do these things in the same way as his Creator (Steyn *et al.*, 1987: 170). The relationship between God and man is the fundamental relation of human existence and as such it determines man's relation to himself, to his fellow-man and to the world (Landman *et al.*, 1992: 107).

(1) Religion

Religion assumes a very important place in the life of a teacher and helps him to understand the meaning and value of life. It provides him with a notion of personal relationships and obligations, of values and norms; it leads to the formation of high ideals and selfless service and it helps the teacher in obtaining self-control and self-discipline (Du Toit & Kruger, 1991: 66-67).

The teacher's religious background and his education in regard to the origin, nature and destiny of humanity is of the most vital importance. A personal religion means a faith and hope to which a teacher can cling during the uncertainties and vicissitudes of his professional development. A given religion is a feature of given culture or like-minded group, and so differences in the practice of religion are to be expected. An important inference is that teachers are aware of a need for God. It is incumbent on the educator to support the child's religious development so that he may learn to rely on God (Vrey, 1990: 202).

Since the teacher is a religious being, the content and quality of his life are determined not just by his relationship with other people and the world, but also and pre-eminently by his relationship with and his faith in God. Belief provides hope and confidence for the teacher. The service of

God forms the basis of a healthy philosophy of life. Service of God embraces a belief in the Creator of all things, faith in him as the Provider of all things, and belief in the Creator of all things, and belief in the life hereafter. It also includes service of and obedience to God, as he has revealed himself to man. Service of God offers assistance in acquiring a set of associated values, which are essential as a basis for giving meaning to life and service of God gives meaning to the teacher's personal life (Griesel & Mellet, 1988: 41).

(2) The transcendental

The modern technocrat is concerned with the present life and not in the life hereafter. God has become a hypothesis because the world is controlled by its own power (De Klerk, 1989: 446). According to Van Der Merwe (1994: 89) the contemporary-modern period in the human path of becoming is characterised by the disappearance of vertical judgement of the person, which under the influence of technology, is to an ever increasing measure only directed horizontally. The Scripture, as a normative guide to making of moral choices, is being replaced with the norm of progress, success and materialism.

The discovery of the transcendental finds manifests itself in a person's (teacher's) relationship with himself, others and values. He who denies the Creator, becomes alienated from the true self and he possesses no clear normative foundation which directs his choices. Seeing that he no longer knows where he is going, he cannot reach out to others and he also loses his grasp of the world in which he lives (De Klerk, 1989: 447).

3.5 THE TEACHER-PUPIL RELATIONSHIP

3.5.1 The pedagogic situation

The point of departure of psychopedagogics is the pedagogic situation. A psychopedagogic

perspective must, therefore, develop from the pedagogic situation. This implies that categories such as experiencing, cognition, feeling, perceiving, thinking, etc. only acquire psychopedagogic status within the pedagogic situation (Nel & Urbani, 1990: 10). Outside the pedagogic situation they remain anthropological categories. Within the pedagogic situation, they become psychopedagogic categories. The matrix within which the pedagogic situation develops is the pedagogic relationship. The pedagogic relationship can be defined as a relationship between the educator and one or more educands formed with the specific aim of educating the child or children. The pedagogic situation develops within this relationship. The quality of the relationship has a direct influence on the success or otherwise of the education act. Conversely, the quality of the relationship is also influenced by the success or failure of the education act (Van Niekerk, 1987: 9; Nel & Urbani, 1990: 11).

In the pedagogic situation, according to Landman (Du Plooy & Killian, 1981: 66), the educator (s) and the educands (s) are related in a special way. They get involved in relationships. They are:

- * The pedagogic relationship of trust.
- * The pedagogic relationship of understanding and knowing.
- * The pedagogic relationship of authority.

These pedagogic relationship structures are fundamental-pedagogic structures. If they are not realised, no genuine education (pedagogic) situation will come into existence, and education cannot be actualised.

According to Cernane (1984: 28) the educand in the pedagogic situation is always calling for educative help and the educator has to answer this call adequately. In that way the caller's need is filled with a meaningful response. In the educative relation the educator must take into consideration his own limitations as well as the potentialities and limitations of the educand. He must take into

account his own facticity, that of the educand and must acknowledge the norms of propriety under all circumstances and at all times.

3.5.2 The pedagogic relationship of trust

According to Landman (1972: 64) and Steyn *et al.* (1987: 182), the child as an active, inquisitive and exploring human being has usually been brought up in a fairly safe area, the immediate environment in and near his home. There it comes to trust its parents as educators who associate with it for long periods in being bodily together, while they are conscious of one another's presence.

Without trust, no education in the real sense of the word can take place. The fact that a child places trust, or confidence, in its educator, can be traced back to its pathic connection to its mother in the earliest years of its life (pathos-feelings). In the educational situation the question of trust always means mutual trust. The educator must, for his part, trust the educand, by providing the opportunity for the educand to do things on his own, to take responsibility for his own efforts (Landman *et al.*, 1992: 116).

To become an adult, a child must learn to explore his life-world and come to know it. If the child does not feel confident and secure, the child will be reluctant to venture into the unknown and his learning will cease to progress adequately. This confidence and security are experienced by the child when the adult accepts the child as he is, and the child trusts and accepts the adult as a guide to and an image of his own future. This resulting sense of confidence and security promotes the child's readiness and willingness to explore and to learn (Du Toit & Kruger, 1991: 11).

It is within the relationship of trust that the trusted adult accompanies the trusting child and provides emotional support. The trusting, educative encounter is a relation in which it becomes clear to the child that the teacher is approachable and that it is proper for him to be in the teacher's presence. The child experiences this belonging, in other words that he should be with (that he belongs to) the

teacher, since the teacher aims at intensifying the bond of trust between them. The bond between teacher and child is strengthened when it becomes clear to the child that the teacher wants to care for (take care of) him (with knowledge, etc.) and that he wants to demonstrate fellow humaneness, thus that the teacher respects his being-a-person (Steyn *et al.*, 1987: 182; Landman *et al.*, 1982: 6-7).

Whatever the educator and the educand accomplish during their pedagogic encounter, one thing is certain, and that is that the events are aimed toward a future about which the educand is still uncertain. He searches for certainty. His human form of existence is a venturing out to the future. Seeing that this is inevitable, he has to depend on the support of the adult to do so. Since his future actually represents a greater existential venturing than in the present, he needs someone he can trust. In this way he will gain a foothold in life, today, tomorrow and in the days to follow. He wants to be certain that life (with his educator) is meaningful, and that his participation in life and in reality is not without significance. He yearns for safety and security, and once he has acquired this, he experiences emotional security (Du Plooy, Griessel & Oberholzer, 1982: 95; Mhlambo, 1993:38).

If the educator and the educand truly know each other, they will gradually grow to trust one another. Likewise, if the educator cares for the educand and calls upon the educand to become obedient to the norm image of adulthood, the educand will trust such an educator. The educator who is not willing to become involved and not willing to prescribe to children what ought to be, will not be trusted. The relationship of trust is a precondition for an improved knowing of each other. If the educator and the educand truly trust one another, the educand will become more willing to obey the authoritative say of educator and adult norms (Steyn *et al.*, 1987: 182).

The child should not be viewed in a cold and unsympathetic manner. He should be lovingly accepted by the adult as a fellow human being. Since one is concerned here with the mutual involvement of adult and child, it is also of great importance for the child to trust the adult. The child's trust in the adult is shown by his willingness to accept and realise the norms himself that are exemplified through the adult's life. The relationship of trust as a precondition for education implies active and meaningful

involvement of adult and child. In actually calling to the child, the adult exhibits his trust in the child. In other words, the adult shows his trust in the child to lead a life which is worthy of being human. In his being together with the child in trust, the adult is presently related to the child in the pedagogic situation on account of his faith in the child's potential to become that which he ought to be through increasing humanisation (Kilian & Viljoen, 1974: 169; Landman *et al.*, 1992: 116-117).

The key to the understanding of trust is faith. One can only trust a person if one has complete faith in him. Faith always appears within a relationship. Faith is lasting, firm and consistent. It encompasses the sensible, the valuable and the truth for the one who has faith. It is dynamic and is a fulfilment of the demands emanating from what the person who has faith views as the "good order". It ensures security, consistency and safety to the person who trusts. Pedagogic trust manifests numerous dimensions. The educator must have faith that the child is educable within the society which the school serves. He must also have trust in the social order within which he educates. If his faith in any of the two (spheres) is inconsistent or fluctuates, then the pedagogic situation will be weakened, especially because the child's faith in the educator depends on the educator's trustworthiness (Abhilak, 1992: 35).

A child has expectations of "his world" which, although still very much founded in the present situation, are also to a great extent future directed. A well educated small child has a diffused, still naive but explicit faith in his educator. His orientatedness is equally undifferentiated and unrefined. As the child grows older and his psychic life develops within the pedagogic situation, his orientatedness becomes more differentiated and refined (Nel & Urbani, 1990: 76). There is enough evidence to prove that the psychic life of a pedagogically neglected (hampered or disadvantaged) child develops inadequately and that his orientatedness remains relatively undifferentiated and unrefined (Van Niekerk, 1987: 12). The crucial point of the problem is the under-development of the feelings which are not only weakened, but are mainly directed at satisfaction on the sensory level.

The pedagogically neglected (hampered or disadvantaged) child will neither love nor trust. It is even doubtful if he can hate. Behaviour which may seriously harm others may often emanate from lack of feelings of either love or hatred (Van Niekerk, 1987: 16). In the school situation the phenomenon of “conditional trust” is a reality. Many teachers are not conditionally trusted as educators by all pupils. If a teacher proves to be an expert in his subject, pupils will respect him for that. If he also proves to be a dedicated educator they will also trust him with many existential problems which they know their parents cannot solve (Nel & Urbani, 1990: 15).

3.5.3 The pedagogic relationship of understanding

The relationship of understanding is a condition for creating and maintaining the education relation. To be able to educate the educand, the educator has to learn to know the child well, and to acquaint himself progressively and more thoroughly with him, especially regarding whether and to what extent he is educable, and who he actually is (Cemane, 1984: 42). Understanding implies action. Through understanding, educator and child constitute each other in their personal worlds. They attach meaning to each other's existence. The relationship of understanding further implies that the demands set by propriety should not only be known but should also be fully comprehended. The adult should bring the child to the understanding of what the demands and norms and a philosophy of life really comprise. This implies an understanding of the essence and meaning of life and world. The adult can only bring about a true understanding of the demands of propriety if he can come to a sensitive understanding of the child's knowledge and insights. In his craving to be understood by the adult and to understand the norms of adult life, the child actually helps to constitute the relationship of understanding (Steyn *et al.*, 1987: 179; Landman *et al.*, 1992:114).

The child desires to be someone and also needs to and wants to know and understand. In order to adequately actualise this cognitive directedness (intentionality), the child relies on the accompaniment or guidance of a trustworthy as well as understanding adult. This accompaniment of the child by the adult toward increasing knowledge and understanding not only requires that the educator generally

understands the nature of children and the role of education in their becoming but also the uniqueness and particularity of this child in his actuality and potentiality. This understanding should also reflect a respect for the dignity of the individual child. The child's acceptance of such accompaniment emanates from his belief and trust in the adult as someone who offers advice and knowledge worth following. This means that the child regards the adult as someone who understands him well and is always ready to be there for his benefit. The child wants to be grown up and, thus, has a perceptive understanding that he is directed towards adulthood. In this way the child's willingness is impelled to explore and learn to understand the life-world as learning content. This wanting to be grown up, as motive, is what allows Langeveld (Yonge, 1987: 147) to say that a human child is a being who is committed to upbringing (Niemand, 1994: 94).

Although, basically speaking, this relationship may revolve around unequal interpersonal understanding between the adult and the child, it also embraces understanding of certain aspects of the life-world. This means that the relationship of understanding implies a relationship of exploration within the pedagogic situation. It becomes the duty of the educator to support the child in this exploration toward a knowledge of the life-world as learning content. This aspect of the relationship gains prominence when one takes a didactic-pedagogic or teaching perspective on educating. It is obvious that the pedagogic relationship of understanding has a profound cognitive quality. Thus the primary purpose of this modality is for the adult to be in a position to assist and accompany the child to self-actualisation of his cognitive potentialities, (i.e. cognitive modes of learning) with regard to the content presented to the child by the adult (Van Niekerk, 1987: 4-6; Du Plooy, Griessel & Oberholzer, 1982: 98-99).

In order to constitute the education relationship, the educator should know the nature and the destination of the child. This requires the educator to have real-essential knowledge of the child in his totality and to bear in mind a particular child's destination. Initially, the child does not understand himself, because the horizons of the situation in which he finds himself are still unclear. It is for this reason that the adult must continuously explicate the as yet unknown reality to the adult-in-the-

making. However in explaining reality to the child, the adult should simultaneously call on the child to participate so the child himself will also start giving meaning to reality in order to get to know himself. The child on his own cannot get to know himself or life reality without the expert guidance of the educator who helps to show him the way. Reality will then become known and understandable to the child. In this way the child gets to know his own reality situatedness (Kilian & Viljoen, 1974: 163).

It is absolutely essential for the child to give meaning to reality and his own reality related position. Meaning-giving is crucial for knowing reality as life reality, and must be done willingly by every human being (child). By constituting meaning through giving meaning, the child is in fact realising himself. In verbalising reality the child verbalises himself. By verbalising the self the child gets to know himself and reality. However, it must be continuously born in mind that reality to the child is initially a concealed reality. Reality as concealed reality must be illuminated so that the child can get to know it. It is the educator's duty to explain life reality very lucidly to the child. The adult who knows his life-world must spell it out to the child that it is essential to his becoming an adult to personally know reality and his related position to reality (Kilian & Viljoen, 1974: 165, Mhlambo, 1993: 43-44).

To understand pre-supposes that one must have knowledge of that which one wants to understand (Van Niekerk, 1987: 11). Understanding implies thinking, i.e. the solving of a problem. This implies a phenomenological approach to that which one endeavours to understand. One will have to differentiate between essential and non-essential knowledge. Only then can one proceed to a refined analysis of that which is essential before one can arrive at an understanding of the nature of the relationships between the different essential characteristics of the situation with which one is confronted. In everyday life we rely heavily on intuition to understand situations. Intuition operates on the pre-cognitive level; it is an essence of sensing (Nel & Urbani, 1990: 11).

Sensing is the grasping of meanings on the pre-cognitive level. It supplies the stable supportive base

for perceiving. Intuitive understanding means that as long as the senso-pathic moment of perceiving remains stable a person accepts that he understands what he perceives. Understanding may be correct or not correct. As long as he feels satisfied that he understands, he will proceed to act according to his interpretation of the situation. When the senso-pathic gets disturbed, doubt will undermine the person's feeling that he understands and he will then seek for the reason for his doubt (Nel & Urbani, 1990: 44). Once he has identified it, the problem to be solved will be to fit the aspect about which he has doubted sensibly into its correct place within the network of relations which form the structure of the situation which he faces. The foregoing means that if the realisation that one does not understand does not affect one's feeling, one will not regard it as a problem and one will not even try to understand (Abhilak, 1992: 40).

In the pedagogic situation we cannot rely wholly on intuitive certainty and intuitive doubt. On the other hand to always reject intuitive certainty will undermine the educand's trust in the educator. The educator will then have to be over inquisitive and the educand will feel that the educator does not trust him.

The educator will have to know the following to facilitate understanding within the pedagogic situation:

- * Essential nature of man.
- * Cultural society.
- * Functioning of a school.

(1) Essential nature of man

The educator needs to understand the essential nature of Man. Knowledge and understanding

of man rests on common sense. This common sense is the outcome of a well-balanced education and it usually operates on the intuitive level (Nel & Urbani, 1990: 12).

(2) Cultural society

The educator needs to have knowledge and understanding of the cultural society in which he lives and in which he educates his children. Education means, *inter alia*, to lead a child into a cultural society. The child is led to discover facts, principles, norms, values, customs, etc. which to some extent differ from culture to culture and even from different social groups within the same culture (Luthuli, 1982: 49; Cemane, 1984: 55). Once the essential characteristics of man have been actualised in the life of the educand, he will be able to orientate himself within any group where the characteristics are accepted as fundamental structures upon which the society rests (Nel & Urbani, 1990: 13; Sleeter & Grant, 1994: 51).

Teachers' expectations of pupils' behaviour are shaped by the norms of the majority culture and those expectations influence their evaluation of pupils' performance. Cage and Berliner (1989) used punctuality as an example to illustrate the above. In cultures where time is a resource to be conserved, punctuality is important. In cultures where time is just a convenient reference for organising activities, punctuality is far less important and being late is not a sign of disrespect. Teachers may think that children who consistently arrive at school late are unmotivated or uninterested. But teachers should ask whether time simply has a different meaning for them. Although lateness may be disruptive in school and teachers may want to correct the problem, they have to be careful about their attributions. Their response to the children should vary according to the causes to which they attribute their behaviour (Gallagher & Kirk, 1989:196).

Many of the black youngsters in South Africa are conceived and raised in settings that predispose them to identification as mildly mentally retarded, emotionally disturbed, or learning disabled (Coutts, 1992:86). Poverty is one of those conditions. With poverty comes malnutrition

and inadequate health care, which affect physical development. Family disorganisation, stress, single-parent families, and mothers forced to work outside the home are the by-products of poverty. These factors may limit the verbal exchange between parents and children and the opportunity for children to learn basic skills, since their parents are not there to teach them or are under such pressure to survive economically that they have little time for them. Developmental problems caused by environmental deficit are believed to be progressive and the inevitably manifest themselves in the classroom. When pupils fail to respond to questions or when they do not participate in classroom activities teachers misunderstand this as stubbornness or insolence. They do not understand the “cumulative deficits” that gradually lower the functional intelligence of youngsters and increase their adaptive problems (Coutts, 1992: 86).

Culture is the context in which children develop. In that context, surrounded by family and friends, children learn attitudes, values, customs, and sometimes even a primary language other than English or the medium of communication of the school. These values and customs have been passed down from generations of ancestors and have formed an identifiable pattern or heritage. When those values and customs differ substantially from the values that strongly influence and direct the activities of the multicultural schools, then predictable adaptation problems arise for children from culturally different circumstances and for their teachers (Gallagher & Kirk, 1989:76).

Whether the adaptation problems of the culturally different child are due to the misunderstandings of teachers or to genuine educational problems caused by the circumstances in which the child grows up, teachers need to direct more attention to the special needs of the culturally different children. Culture is an interindividual difference. Like other interindividual differences, teachers must address it in each child’s education program. By fostering an appreciation of cultural diversity and incorporating it into how and what they teach, teachers can enrich their pupil’s learning experiences (Gallagher & Kirk, 1989:78).

(3) Functioning of a school

The modern world based on intricate dynamics of technology places a great responsibility on the school. The school has to prepare and lead pupils into modern society with its modern cultural values without separating the pupils from their families. It is of immense value if parents have a knowledge of and understand how a school operates. Parents need to understand their children as school children. This is often very difficult especially in rural black societies where many parents have never been to school and may tend to base their interpretation of the function of the school on traditional life and world views (Nel & Urbani, 1990: 13; Niemand, 1994: 94).

This places additional responsibilities on teachers of multicultural classes. They must not only understand the families of their pupils but they must actively try to bring the school to the families (figuratively speaking). They must help the parents to understand their children as school children (Nel & Urbani, 1990: 13).

3.5.4 The pedagogic relationship of authority

Pedagogic authority must not be interpreted as oppressive measures but can be defined as norm-orientated assistance in the child's progression towards moral independence (Griessel, Louw & Swart, 1990: 138). It cannot be imposed on children, but can be acquired or developed through interaction between the educator and the child in a spirit of mutual trust, respect and understanding. The educator as a symbol of authority, has to display certain qualities in his interpersonal relationships or contact with the child in order to get him to accept and respect his authority (Vos, 1992: 49).

The teacher is responsible for directing and accompanying the child on its way to adulthood. He exercises his authority only when the child does not conform to the demands of the school as part of society and as a parent substitute he exemplifies what is decent and proper, what is respectable

and fitting. If the child trusts the teacher and knows him well, it decides to allow the teacher to tell it what is becoming for an adult-to-be with his imperfections. Therefore the child in education wants to become someone who would like to live up to the good demands of a leader in whom it confides (Landman *et al.*, 1992: 115).

An educator can only be entrusted with pedagogic authority if he displays love for the child, concern for his well-being and a genuine interest in his progress. Pedagogic love implies an affective disposition that indicates a feeling of mutual attraction, affection and closeness and sacrifice between the adult and the child. Before pedagogic authority can succeed, there must be mutual understanding between the adult and the child. If the adult does not know the child well to impart the norms and values inherent in the societal code of conduct, then the progress of pedagogic authority may flounder. Their bond of mutual acceptance may be weak. Through respect the adult and the child will accept each other just as he is - as a unique person in his own right. The child has to perceive the adult's behaviour as reliable, consistent and trustworthy before he can submit himself to the educator's guidance, and attach appropriate meanings to what is wrong and what is right (Steyn *et al.*, 1987: 215-217).

Most of the life-world is initially concealed from or unknown to the child. The educator must gradually present aspects of the life-world which have been reduced to their essential core such that the child can grasp and learn to know that content. It is also obvious to the educator that within the particular community into which a child is being brought up, there are important and unimportant aspects of the life-world as well as hierarchies of acceptable and unacceptable meanings and behaviours. Thus, the issue of the responsible giving and receiving of meaning becomes evident. This means that the giving and experiencing of meaning are always matters of norms and values. Since the adult already understands and lives these norms and values, he has something to "show and tell" the child regarding them. But this showing and telling must take place within a dialogue between the adult and child and not a monologue directed at the child by the adult. If the pedagogic relationship structures of trust and understanding have been

adequately actualised, the adult can appeal to the child to listen and respond to the authority of these norms and values. The child at the same time, through his helplessness, is appealing to the adult for normative guidance (Nel & Urbani, 1990: 16- 17; Du Toit & Kruger, 1991: 61-62; Mhlambo, 1993: 48).

One must always bear in mind the fact that the source of pedagogic authority is not the adult as such but rather the norms and values to which the adult is committed and which are exemplified to the child in the adult's word and deed. When the adult accompanies the child in a trusting, understanding way within the relationship of authority, the child experiences what is called sympathetic and authoritative guidance (Landman *et al.*, 1992: 114). Without authority and sympathetic but authoritative guidance, adulthood can never be attained. Furthermore, without some kind of authority there can be no pedagogic situation, and education is unable to emerge (Du Plooy, Griessel & Oberholzer, 1982: 102-103). The relationship of knowing and the relationship of trust are pre-conditions for the existence of the relationship of authority. In actual fact each one of these pedagogic relation structures is a pre-condition for the appearance of the other relationship structures (Landman *et al.*, 1992: 114; Kilian & Viljoen, 1974: 171).

According to Nel and Urbani (1990: 17) pedagogic authority differs from all other forms of authority. It has its roots in love which in the case of teachers reveals a triangular foundation:

- * Love for children.
- * Love for the subject which he teaches.
- * Love for his culture.

(1) Love for children

An educator who does not love children, or who stands neutral or feels animosity towards a specific child or children can never be entrusted with pedagogic authority (Nel & Urbani, 1990: 15; Niemand, 1994: 95).

(2) Love for the subject which he teaches

Love for the subject which the teacher teaches implies that he must have enough knowledge of his subject to teach children and not to confuse them (Kyriacou, 1986: 131; Nel & Urbani, 1990: 16). It is maintained that the adult (educator), when intervening in the life of the child, basically teaches the child. It is of little value if a child's actions or attitudes are condemned without teaching him what is correct. It is imperative that the adult (educator) should have knowledge of those aspects in respect of which he intervenes in the life of the child. Without this knowledge he cannot accept pedagogic authority (Van Niekerk, 1987: 21).

(3) Love for his culture

In today's fast changing modern societies this kind of love can pose a problem to the teacher of a multicultural class (Niemand, 1994: 96). Aspects of culture which may have been regarded as sacred twenty years ago, may today have disappeared (Rossouw, 1990: 61-64). A too fervent love for a specific culture may easily degenerate into chauvinism, which because of its selfish character may hamper or misdirect education. Cultures become increasingly more fluid. More and more so-called fundamental aspects of life and world views upon which different cultures rest become purified and accepted over an ever widening spectrum of cultures. Differences in lifestyles disappear (Nel & Urbani, 1990: 16).

An educator is not invested with pedagogic authority merely on account of his status as parent

or teacher. He is vested with pedagogic authority on account of the fact that he represents pedagogically acceptable principles, norms and values. The adult should in fact be a living example of normed exemplification and norm acceptance to the child (Du Plooy & Kilian, 1981: 124-129).

As the main threat is to their competence in maintaining classroom control, the disciplinary rather than the educational aspect of their role has become the primary concern of many teachers (Foster, 1990: 165).

3.6 SUMMARY

In this chapter the multicultural classroom teacher's relationships with himself, others, things and ideas, and God were first examined in order to understand his life-world. These relationships are dynamic and therefore have a direct influence on the teacher's experience of his life-world. In the execution of his duties, the teacher always finds himself encountering his life-world.

The teacher of the multicultural class finds himself in a transformed and fluctuating world. As a result of his new situatedness amongst many cultures, his relationships have also changed. He is compelled to adjust to the new situation at school where he sometimes meets pupils and significant others from other cultures for the first time.

Furthermore, this chapter also paid attention to the qualities necessary in both the teacher and pupil for the establishment of a successful teacher-pupil relationship. The ideal teacher is the one with all the necessary qualities to complete his task successfully. This task entails the accompaniment of the pupil to achieve the pedagogic aim. The teacher has a special position in the relationship with the pupil. The success of the relationship between the teacher and the pupil

is based on three important corner stones which are called the pedagogic relationship of trust, the pedagogic relationship of understanding and the pedagogic relationship of authority. For the relationship between the teacher and pupils to be successful, the teacher must have a very good knowledge of the pupil's background, culture and traditions.

Although both the adult (teacher of the multicultural class) and the child are to be held responsible for the success of the child's education, the adult (teacher) is the one who should mainly be called to account for any dysfunction in the dynamics of the upbringing. When the adult (teacher), who is the more responsible person, does not take care that the conditions for adequate education are met, the child is usually affectively, cognitively and normatively neglected. This neglect may occur when the adult's (educator's) appeal to the child is not sufficiently clear and unambiguous, and is consequently misunderstood. If any of the pedagogic relationships of trust, understanding and authority are absent from the pedagogic situation, it will result in a dysfunction in the dynamics of the education situation. Without sufficient participation of an adult (educator) in the dynamics of the education situation, the essential meaning of education is not fulfilled because the child in the multicultural classroom is not involved in an intimate relationship with an adult (educator) who focusses on the child's adulthood. When an educator and a child communicate inadequately all the acts of upbringing itself are necessarily performed inadequately. This will most certainly result in the pedagogically inadequate actualisation of the child's psychic life.

Having examined the life-world of the teacher as well as the pedagogic relationship between teacher and pupils, the following chapter will be devoted to the planning of an empirical investigation into the life-world of the teacher of multicultural classrooms and his relationships with his pupils .

CHAPTER 4

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CHAPTER 4

PLANNING OF THE RESEARCH

4.1 INTRODUCTION

In the preceding chapter the life-world of the teacher of multicultural classes and his relationship with his pupils were delineated by means of available relevant literature. This literature study revealed that the teacher of multicultural classes not only has to contend with societal changes, but he is also experiencing difficulties in establishing the pedagogic relationships which are so essential in the pedagogic situation. In this chapter the research methodology used in the investigation of problems experienced by teachers in multicultural classroom settings will be described.

4.2 PREPARATION FOR AND DESIGN OF THE RESEARCH

4.2.1 Permission

With the aim of administering the questionnaire to teachers of multicultural classrooms in secondary schools it was required to first request permission from the Director of the KwaZulu-Natal Education Department. A letter to ask for the necessary permission was drafted and posted to the Director of the KwaZulu-Natal Education Department. A copy of the preliminary questionnaire (Appendix F) for the Director's approval was also enclosed with the letter.

After permission was granted by the Director of the KwaZulu-Natal Education Department for the intended research to be undertaken (Appendix B) a letter to seek permission from the Circuit Inspector of Northern Durban (Appendix A) was formulated. In the letter the schools selected for the research in the circuit were identified. The letter, together with a copy of the letter of approval from the Director of the KwaZulu-Natal Education Department and a copy of the questionnaire, was

personally delivered by the researcher to the inspector.

Permission was then granted by the circuit inspector. The researcher then visited the principals of the selected schools with the letter of approval from their circuit inspector. Letters addressed to the principals and teachers of the selected schools were also personally delivered to them (Appendix C and D). Arrangements for administering the questionnaire to the teaching personnel at the schools were made. Final arrangements were then also made in respect of the date and time of delivery of the questionnaires (Appendix E).

4.2.2 Selection of respondents

Six Secondary schools were randomly selected from an alphabetical list of schools in the North Durban circuit. From each of the six schools all members of the teaching personnel were requested to complete the questionnaires. This provided the researcher with a sample of one hundred and eighty teachers as respondents which can be considered an adequate sample for reliable data analysis.

4.3 **THE RESEARCH INSTRUMENT**

4.3.1 The questionnaire as research instrument

The questionnaire is a set of questions dealing with some topic or related group of topics, given to a selected group of individuals for the purpose of gathering data on a problem under consideration (Van Rensburg, Landman & Bodenstein, 1988: 504). According to Van den Aardweg and Van den Aardweg (1988: 190) the questionnaire is a prepared question form submitted to certain persons (respondents) with a view to obtaining information. Within the operational phase of the research process the questionnaire is all important. Churchill and Peter (Schnetler, 1993: 77) have shown that the measuring instrument has the greatest influence on the reliability of data.

The characteristics of measurement are best controlled by the careful construction of the instrument. The questionnaire as an instrument for data collection is well known. A questionnaire is used when authentic information is desired. There is, however, insufficient appreciation for the fact that a questionnaire should be constructed according to certain principles (Kidder & Judd, 1986: 128-131; Behr, 1988b: 156).

A well-designed questionnaire is the culmination of a long process of planning the research objective, formulating the problem and generating the hypothesis. A questionnaire is not simply thrown together. A poorly designed questionnaire can invalidate any research results, notwithstanding the merits of the sample, the field workers and the statistical techniques (Huysamen, 1989: 2). In their criticism of questionnaires Berchie and Anderson (Schnetler, 1993: 61) object to poor design rather than to questionnaires as such. A well-designed questionnaire can boost the reliability and validity of the data to acceptable tolerances (Schumacher & Meillon, 1993: 42).

It therefore stands to reason that questionnaire design does not take place in a vacuum. According to Dane (1990: 315-319) the length of individual questions, the number of response options, as well as the format and wording of questions are determined by the following :

- * The choice of the subject to be researched.
- * The aim of the research.
- * The size of the research sample.
- * The method of data collection.

- * The analysis of the data.

Against this background the researcher can now look at the principles that determine whether a questionnaire is well-designed. It is thus necessary to draw a distinction between questionnaire content, question format, question order, type of questions, formulation of questions and validity and reliability of questions.

4.3.2 Construction of the questionnaire

Questionnaire design is an activity that should not take place in isolation. The researcher should consult and seek advice from specialists and colleagues at all times during the construction of the questionnaire (Van den Aardweg & Van den Aardweg, 1988: 198). Questions to be taken up in the questionnaire should be tested on people to eliminate possible errors. A question may appear correct to the researcher when written down but can be interpreted differently when posed to another person. There should be no hesitation in changing questions several times before the final formulation keeping the original purpose in mind. The most important point to be taken into account in questionnaire design is that it takes time and effort and that the questionnaire will be re-drafted a number of times before being finalised. A researcher must therefore ensure that adequate time is budgeted for in the construction of the questionnaire (Kidder & Judd, 1986: 243-245). All of the above was taken into consideration by the researcher during the designing of the questionnaire for this investigation.

An important aim in the construction of the questionnaire for this investigation was to present the questions as simple and straightforward as possible. Reasons for this were that not all members of the target population under investigation might be adequately prepared to interpret questions correctly or familiar with the completion of questionnaires. The researcher also aimed to avoid ambiguity, vagueness, bias, prejudice and technical language in the questions.

The aim of the questionnaire (Appendix A) was to obtain information regarding problems experienced

by teachers in a multicultural classroom setting. The questions were formulated firstly to establish the nature and importance of the teacher's life-world which constitute his relationships with himself, others, things and ideas and God. Secondly they were formulated to gain more information on the teacher-pupil relationship.

The questionnaire was divided into two sections as follows :

- * Section one which dealt with the biographical information of the respondents (teachers).
- * Section two focused on the life-world of the teacher.

Section Two of the questionnaire is further divided as follows:

- * The teacher's relationship with himself :
 - The physical self (2.1.1; 2.1.2; 2.1.3).
 - The social self (2.1.4; 2.1.5; 2.1.6).
 - The material self (2.1.7).
 - The psychic self (2.1.8; 2.1.9; 2.1.10; 2.1.11)
- * The teacher's relationship with others :
 - Pupils (2.4.1; 2.4.2; 2.4.3; 2.4.4; 2.6.4).
 - Parents (2.8.1; 2.8.2; 2.8.3; 2.8.4).
 - Colleagues (2.9.1; 2.9.2; 2.9.3).
 - Employer (2.10.1; 2.10.2).
- * The teacher's relationship with things and ideas :
 - Values (2.6.7; 2.7.1; 2.7.2; 2.7.7; 2.7.10; 2.10.3).

- Knowledge (2.3.1; 2.3.2; 2.3.4; 2.5.2; 2.5.4).
- Medium of communication (2.10.5; 2.10.6; 2.10.7; 2.10.8).
- Multicultural education (2.3.3; 2.3.5; 2.10.4).
- Time (2.7.5).

* The teacher's relationship with God :

- Religion (2.12.1; 2.12.2; 2.12.3; 2.12.4).
- The transcendental (2.12.5).

Sections Two of the questionnaire was based on the relevant literature study and respondents (teachers) were requested to indicate their responses in three ways, namely, Agree, Disagree or Uncertain. The questionnaire was chosen as a research instrument because it offers the respondents the opportunity to give honest answers to statements which otherwise would have appeared personal and sensitive.

4.3.3 Characteristics of a good questionnaire

According to Van den Aardweg and Van den Aardweg (1988: 190), Mahlangu (1987: 84-85) and Norval (1988: 60) the following can be considered as characteristics of a good questionnaire :

- * It has to deal with a significant topic, one which the respondent will recognise as important enough to warrant spending his or her time on. The significance should be clearly and carefully stated on the questionnaire and on the accompanying letter.
- * It seeks only that information which cannot be obtained from other sources.
- * It must be as short as possible, but long enough to get the essential data. Long questionnaires frequently find their way into the wastepaper basket.

- * Questionnaires should be attractive in appearance, neatly arranged and clearly duplicated or printed.
- * Directions for a good questionnaire are clear and complete and important terms are clearly defined.
- * Each question deals with a single concept and should be worded as simply and straightforwardly as possible.
- * Different categories should provide an opportunity for easy, accurate and unambiguous responses.
- * Objectively formulated questions with no leading suggestions should render the desired responses. Leading questions are just as inappropriate in a questionnaire as they are in a court of law.
- * Questions should be presented in a proper psychological order, proceeding from general to more specific and sensitive responses. An orderly grouping helps respondents to organise their own thinking so that their answers are logical and objective. It is preferable to present questions that create a favourable attitude before proceeding to those that are more intimate or delicate in nature. Annoying and / or embarrassing questions should be avoided if possible.
- * Data obtained from questionnaires are easy to tabulate and interpret. It is advisable to preconstruct a tabulation sheet, anticipating the likely tabulation and ways of interpretation of the data, before the final form of the questionnaire is decided upon. This working backward from a visualisation of the field analysis of data is an important technique for avoiding ambiguity in questionnaire form. If computer

tabulation is planned it is important to designate code numbers for all possible responses to permit easy transference to a computer programme's format.

4.3.4 Advantages and disadvantages of the questionnaire

Data can be gathered by means of a structured questionnaire in *inter alia* the following ways: a written questionnaire that is mailed, delivered or handed out personally; personal interviews; telephone interviews (Kidder & Judd, 1986: 221). Each mode has specific advantages and disadvantages which the researcher needs to evaluate for their suitability to the research question and the specific target population being studied, as well as relative cost. The researcher used the written questionnaire as research instrument taking into consideration the following advantages (Mahlangu, 1987: 94-95; Norval, 1988: 60).

(1) Advantages of the written questionnaire

According to Mahlangu (1987: 96) the questionnaire is one of the most common methods of gathering data. It is also time saving and conducive to reliable results.

- * Affordability is the primary advantage of a written questionnaire because it is the least expensive means of data gathering.
- * Written questionnaires preclude possible interviewer bias. The way the interviewer asks questions and even the interviewer's general appearance or interaction may influence respondent's answers. Such biases can be completely eliminated with a written questionnaire.
- * A questionnaire permits anonymity. If it is arranged such that responses are given anonymously, the researcher's chances of receiving responses which genuinely represent a person's beliefs, feelings, opinions or perceptions would increase.

- * They permit a respondent a sufficient amount of time to consider answers before responding.
- * Questionnaires can be given to many people simultaneously, that is to say that a large sample of a target population can be reached.
- * They provide greater uniformity across measurement situations than do interviews. Each person responds to exactly the same questions because standard instructions are given to the respondents.
- * Generally the data provided by questionnaires can be more easily analysed and interpreted than the data obtained from verbal responses.
- * Using a questionnaire solves the problem of non-contact when the respondent is not at home “when the researcher calls”. When the target population to be covered is widely and thinly spread, the mail questionnaire is the only possible method of approach.
- * Through the use of the questionnaire approach the problems related to interviews may be avoided. Interview “errors” may seriously undermine the reliability and validity of survey results.
- * A respondent may answer questions of a personal or embarrassing nature more willingly and frankly on a questionnaire than in a face to face situation with an interviewer who may be a complete stranger. In some cases it may happen that respondents report less than expected and make more critical comments in a mail questionnaire.
- * Questions requiring considered answers rather than immediate answers could enable respondents to consult documents in the case of the mail questionnaire approach.

- * Respondents can complete questionnaires in their own time and in a more relaxed atmosphere.
- * Questionnaire design is relatively easy if the set guidelines are followed.
- * The administering of questionnaires, the coding, analysis and interpretation of data can be done without any special training.
- * Data obtained from questionnaires can be compared and inferences can be made.
- * Questionnaires can elicit information which cannot be obtained from other sources. This renders empirical research possible in different educational disciplines.

(2) Disadvantages of the questionnaire

The written questionnaire also has significant disadvantages. According to Van den Aardweg and Van den Aardweg (1988: 190), Kidder and Judd (1986: 223-224) and Mahlangu (1987: 84-85) the disadvantages of the questionnaire are *inter alia* the following:

- * Questionnaires do not provide the flexibility of interviews. In an interview an idea or comment can be explored. This makes it possible to gauge how people are interpreting the question. If questions asked are interpreted differently by respondents the validity of the information obtained is jeopardised.
- * People are generally better able to express their views verbally than in writing.
- * Questions can be answered only when they are sufficiently easy and straightforward to be understood with the given instructions and definitions.

- * The mail questionnaire does not make provision for obtaining the views of more than one person at a time. It requires uninfluenced views of one person only.
- * Answers to mail questionnaires must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification of ambiguous answers. If respondents are unwilling to answer certain questions nothing can be done to it because the mail questionnaire is essentially inflexible.
- * In a mail questionnaire the respondent examines all the questions at the same time before answering them and the answers to the different questions can therefore not be treated as “independent”.
- * Researchers are unable to control the context of question answering, and specifically, the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answers, causing bias if the respondent’s own private opinions are desired.
- * Written questionnaires do not allow the researcher to correct misunderstandings or answer questions that the respondents may have. Respondents might answer questions incorrectly or not at all due to confusion or misinterpretation.

4.3.5 Validity and reliability of the questionnaire

There are two concepts that are of critical importance in understanding issues of measurement in social science research, namely validity and reliability (Huysamen, 1989: 1-3). All too rarely do questionnaire designers deal consciously with the degree of validity and reliability of their instrument. This is one reason why so many questionnaires are lacking in these two qualities (Cooper, 1989: 15). Questionnaires have a very limited purpose. In fact, they are often one-time data gathering devices

with a very short life, administered to a limited population. There are ways to improve both the validity and reliability of questionnaires. Basic to the validity of a questionnaire is asking the right questions phrased in the least ambiguous way. In other words, do the items sample a significant aspect of the purpose of the investigation? Terms must be clearly defined so that they have the same meaning to all respondents (Cohen & Manion, 1989: 111-112; Cooper, 1989: 60-62).

Although reliability and validity are two different characteristics of measurement, they “shade into each other” (Kidder & Judd, 1989: 53-54). They are two ends of a continuum but at points in the middle it is difficult to distinguish between them. Validity and reliability are especially important in educational research because most of the measurements attempted in this area are obtained indirectly. Researchers can never guarantee that an educational or psychological measuring instrument measures precisely and dependably what it is intended to measure (Van den Aardweg & Van den Aardweg, 1988: 198). It is essential, therefore, to assess the validity and reliability of these instruments. An educational researcher is expected to include in his research report an account of the validity and reliability of the instruments he has employed. Researchers must therefore have a general knowledge as to what validity and reliability are and how one goes about validating a research instrument and establishing its reliability (Huysamen, 1989: 1-3).

(1) Validity of the questionnaire

Validity is defined by Van Rensburg, Landman and Bodenstein (1994: 560) as the extent to which a measuring instrument satisfies the purpose for which it was constructed. It also refers to the extent to which it correlates with some criterion external to the instrument itself. Validity is that quality of a data-gathering instrument or procedure that enables it to determine what it was designed to determine. In general terms validity refers to the degree to which an instrument succeeds in measuring what it has set out to measure. Behr (1988b: 122) regards validity as an indispensable characteristic of measuring devices. ·

Dane (1990: 257-258), Mulder (1989: 215-217) and Van den Aardweg and Van den Aardweg (1988: 237) distinguish between three different types of validity :

- * Content validity where content and cognitive processes included can be measured. Topics, skills and abilities should be prepared and items from each category randomly drawn.
- * Criterion validity which refers to the relationship between scores on a measuring instrument and an independent variable (criterion) believed to measure directly the behaviour or characteristic in question. The criterion should be relevant, reliable and free from bias and contamination.
- * Construct validity where the extent to which the test measures a specific trait or construct is concerned, for example, intelligence, reasoning, ability, attitudes, etcetera.

It means that validity of the questionnaire indicates how worthwhile a measure is likely to be in a given situation. Validity shows whether the instrument is reflecting the true story, or at least something approximating the truth. A valid research instrument is one that has demonstrated that it detects some "real" ability, attitude or prevailing situation that the researcher can identify and characterize (Schnetler, 1993: 71). If the ability or attribute is itself stable, and if a respondent's answers to the items are not affected by other unpredictable factors, then each administration of the instrument should yield essentially the same results (Dane, 1990: 158).

The validity of the questionnaire as a research instrument reflects the sureness with which conclusions can be drawn. It refers to the extent to which interpretations of the instrument's results, other than the ones the researcher wishes to make, can be ruled out. Establishing validity requires that the researcher anticipates the potential arguments that sceptics might use to dismiss the research results (Cooper, 1989: 120; Dane, 1990: 148-149).

(2) Reliability of the questionnaire

According to Mulder (1989: 209) and Van Rensburg, Landman and Bodenstein (1988: 512) reliability is a statistical concept and relates to consistency and dependability. Consistency refers to the constancy of obtaining the same relative answer when measuring phenomena that have not changed. A reliable measuring instrument is one that, if repeated under similar conditions, would present the same result or a near approximation of the initial result. Van den Aardweg and Van den Aardweg (1988: 194) and Kidder and Judd (1986: 47-48) distinguish between the following types of reliability :

- * Test-retest reliability (coefficient of stability) - consistency estimated by comparing two or more repeated administrations of the measuring instrument. This gives an indication of the dependability of the results on one occasion and on another occasion.
- * Internal consistency reliability. This indicates how well the test items measure the same thing.
- * Split-half reliability. By correlating the results obtained from two halves of the same measuring instrument, we can calculate the split - half reliability.

In essence, reliability refers to consistency, but consistency does not guarantee truthfulness. The reliability of the question is no proof that the answers given reflect the respondent's true feelings (Dane, 1990: 256). A demonstration of reliability is necessary but not conclusive evidence that the instrument is valid. Reliability refers to the extent to which measurement results are free of unpredictable kinds of error. Sources of error that affect reliability are *inter alia* the following (Mulder, 1989: 209; Kidder & Judd, 1986: 45) :

- * Fluctuations in the mood or alertness of respondents because of illness, fatigue, recent good or bad experiences, or temporary differences amongst members of the group being measured

- * Variations in the conditions of administration between groups. These range from various distractions, such as unusual outside noise to inconsistencies in the administration of the measuring instrument such as omissions in verbal instructions.
- * Differences in scoring or interpretation of results, chance differences in what the observer notices and errors in computing scores.
- * Random effects by respondents who guess or check off attitude alternatives without trying to understand them.

4.4 PILOT STUDY

A pilot study is an abbreviated version of a research project in which the researcher practices or tests the procedures to be used in the subsequent full-scale project (Dane, 1990: 42). It is a preliminary or “trial run” investigation using similar questions and similar subjects as in the final survey. Kidder and Judd (1986: 211-212) state that the basic purpose of a pilot study is to determine how the design of the subsequent study can be improved and to identify flaws in the measuring instrument. A pilot study gives the researcher an idea of what the method will actually look like in operation and what effects (intended or not) it is likely to have. In other words, by generating many of the practical problems that will ultimately arise, a pilot study enables the researcher to avert these problems by changing procedures, instructions and questions. The number of participants in the pilot study or group is normally smaller than the number scheduled to take part in the final survey. Participants in the pilot study and the sample for the final study must be selected from the same target population.

For the purpose of this study the researcher conducted a pilot study on his teacher-colleagues from the secondary school at which he teaches as well as on those colleagues from neighbouring secondary schools.

According to Plug *et al.* (1991: 49-66) the following are the purposes of a pilot study, and these also correlated with the aims of the researcher in this survey :

- * It permitted a preliminary testing of the hypothesis that leads to testing more precise hypotheses in the main study.
- * It provided the researcher with ideas, approaches and clues not foreseen prior to the pilot study.
- * It permitted a thorough check of the planned statistical and analytical procedures, thus allowing an appraisal of their adequacy in treating the data.
- * It greatly reduced the number of treatment errors because unforeseen problems revealed in the pilot study resulted in redesigning the main study.
- * It saved the researcher major expenditure of time and money on aspects of the research which would have been unnecessary.
- * Feedback from other persons involved were made possible and led to important improvements in the main study.
- * In the pilot study the researcher tried out a number of alternative measures and selected only those that produced the best results for the final study.
- * The approximate time required to complete the questionnaire was established in the pilot study.
- * Questions and/or instructions that were misinterpreted were reformulated.

Through the use of the pilot study as “pre-test” the researcher was satisfied that the questions asked complied adequately to the requirements of the study.

4.5 ADMINISTRATION OF THE QUESTIONNAIRE

If properly administered the questionnaire is the best available instrument for obtaining information from widespread sources or large groups simultaneously (Cooper, 1989: 39). The researcher personally delivered questionnaires to the selected schools (cf. 4.2.2) in the North Durban circuit and collected them again after completion. This method of administration facilitated the process and the response rate. A high return rate was obtained with 174 out of 180 questionnaires completed and collected.

4.6 THE PROCESSING OF THE DATA

Once data was collected, it had to be captured in a format which would permit analysis and interpretation. This involved the careful coding of the 174 questionnaires completed by the teachers. The coded data was subsequently transferred onto a computer spreadsheet using the Quattro Pro 4.0 statistics computer programme. The coded data was submitted to the Department of Statistics at the University of Natal and computer analysed using the SAS programme in order to interpret the results by means of descriptive statistics.

4.6.1 Descriptive Statistics

Descriptive statistics serve to describe and summarise observations (Van Rensburg, Landman & Bodenstein, 1994: 355). Frequency tables, histograms and polygons are useful in forming impressions about the distribution of data.

According to Van den Aardweg and Van den Aardweg (1988: 65-76) frequency distribution is a

method to organise data obtained from questionnaires to simplify statistical analysis. A frequency table provides the following information :

- * It indicates how many times a particular response appears on the completed questionnaires.
- * It provides percentages that reflect the number of responses to a certain question in relation to the total number of responses.
- * The arithmetic mean (average) can be calculated by adding all the scores and dividing it by the number of scores.

4.6.2 Application of data

The questionnaire (Appendix F) was designed to determine problems experienced by teachers in a multicultural classroom setting. In order to obtain the information needed for the purpose of this study the questionnaire was divided into two sections as follows :

- * Section one which dealt with the biographical information of the respondents (teachers).
- * Section two focused on the life-world of the teacher.

4.7 **LIMITATIONS OF THE INVESTIGATION**

This investigation was constrained by a number of factors. The following are likely factors that may have influenced the reliability and validity of the questionnaire :

- * Although anonymity was required in the questionnaire the possibility exists that because of teachers' cautiousness they might not have been frank and truthful in their responses.

- * The sensitive nature of items in the questionnaire might have elicited false or misleading responses and influenced the reliability of the results.
- * To restrict the investigation to manageable proportions, the researcher limited the study to teachers of secondary schools only.
- * The questionnaire was completed by teachers at their homes. It is possible that the respondents may have requested friends or family members to comment on the questionnaire or assist them with the answers.

4.8 SUMMARY

The research design which was applied in the empirical investigation was discussed in this chapter. The questionnaire as research instrument was also comprehensively described. The results of the questionnaire will be analysed in the following chapter.

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CHAPTER 5

PRESENTATION AND ANALYSIS OF RESEARCH DATA

5.1 INTRODUCTION

This chapter deals with the analysis and interpretation of data which was collected by means of questionnaires completed by teachers of six multicultural secondary schools in the North Durban Region. The information that has been collected is interpreted by means of descriptive statistics. The biographical data is firstly analysed by means of frequency distribution tables.

5.2 PRESENTATION AND ANALYSIS OF DATA

5.2.1 Biographical data

(1) Frequency distribution according to sex of respondents

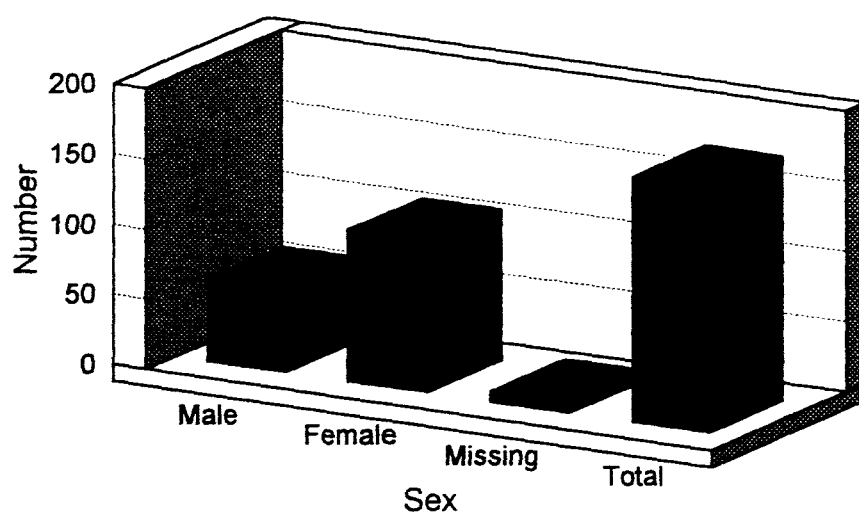
Table 1 **Frequency distribution according to sex of respondents**

SEX	FREQUENCY	%
1. MALE	59	33,92
2. FEMALE	108	62,06
MISSING	07	4,02
TOTAL	174	100,00

Table 1 indicates that presently there are much more women than men in the teaching profession. Of the 174 respondents who participated in the research 59 (33,92 %) are males and 108 (62,06 %) are females.

According to Zaaiman (1993: 34) the national ratio of male teachers to female teachers is 34:66. The frequency distribution according to the sex of the respondents compares favourably with the national ratio of male teachers to female teachers (cf. graph 1).

Graph 1 **Sex of respondents**

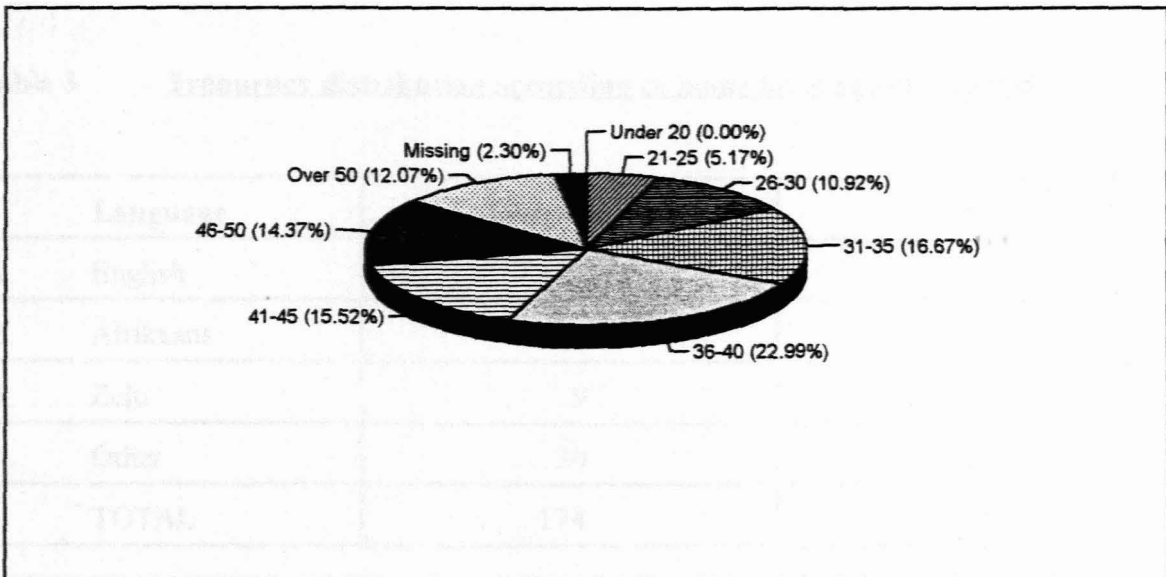


(2) Frequency distribution according to age of respondents**Table 2** Frequency distribution according to age of respondents

	Age	Frequency	%
1.	Under 20	0	0,00
2.	21 - 25	9	5,17
3.	26 - 30	19	10,92
4.	31 - 35	29	16,67
5.	36 - 40	40	22,99
6.	41 - 45	27	15,52
7.	46 - 50	25	14,37
8.	Over 50	21	12,07
9.	Missing	4	2,29
	TOTAL	174	100,00

According to Table 2 most of the respondents (64,95 %) are 36 years or older. Approximately a third (32,76 %) of the respondents who returned their questionnaires were younger than 36 years. Of the total number of questionnaires returned (174), there were 4 where the respondents did not wish to divulge their ages. This could possibly be attributed to the inherent fear some people have of the impending ageing process.

Graph 2 Age of respondents



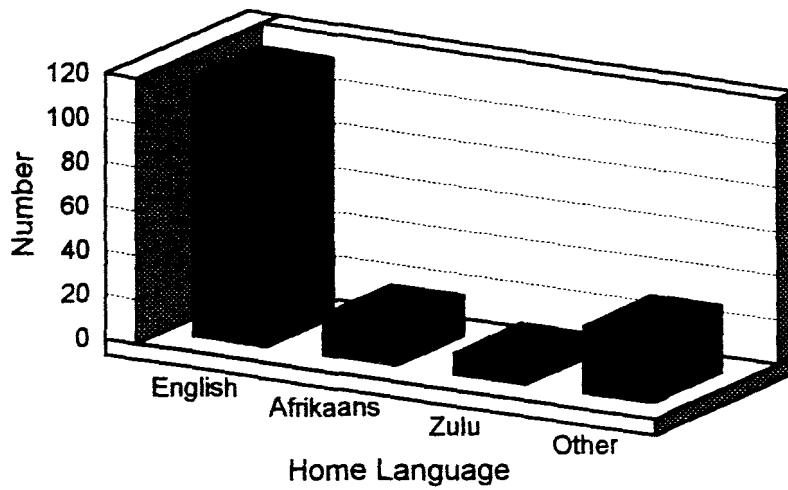
From Graph 2 it is clear that fewer young teachers are presently found in the teaching profession. Van der Merwe (1993: 261) mentions amongst others the following reasons why there are so few younger teachers currently found in the teaching profession:

- * Rationalisation of teachers does not offer pupils much confidence in the teaching profession as a permanent, substantive profession.
- * Teacher salaries do not compare favourably with those of people from the private sector.
- * Students who have intentions of becoming teachers are frightened off by the increasing workload of the teacher as perceived by them.
- * Rising university costs makes it almost impossible for students to get teacher bursary loans.

(3) Frequency distribution according to home language of respondents**Table 3** **Frequency distribution according to home language of respondents**

	Language	Frequency	%
1.	English	117	67,24
2.	Afrikaans	18	10,35
3.	Zulu	9	5,17
4.	Other	30	17,24
	TOTAL	174	100,00

Table 3 indicates that the overwhelming majority of the respondents 117 (67,24 %) are English-speaking, while 18 (10,35 %) are Afrikaans-speaking and 9 (5,17 %) are Zulu-speaking. This could be attributed to the fact that many of the respondents are Indians of KwaZulu-Natal who themselves were schooled in English and not in their mother-tongue or any other language (Muller, 1986: 32). The frequency distribution of respondents according to home language is further illustrated in Graph 3.

Graph 3 Home language of respondents**(4) Frequency distribution according to rank of respondents****Table 4 Frequency distribution according to rank of respondents**

Rank	Frequency	%
1. Teacher	151	86.79
2. Head of Department	13	7.47
3. Deputy Principal	5	2.87
4. Senior Deputy Principal	2	1.15
5. Principal	3	1.72
TOTAL	174	100.00

Table 4 indicates the frequency distribution of the respondents according to their rank. Almost 87 % (151) of the respondents are ordinary teachers. Approximately 7 % (13) are Heads of Department while 6 % (10) comprise either Deputy Principals, Senior Deputy Principals, or Principals.

(5) Frequency distribution according to nature of post of respondents

Table 5 Frequency distribution according to nature of post of respondents

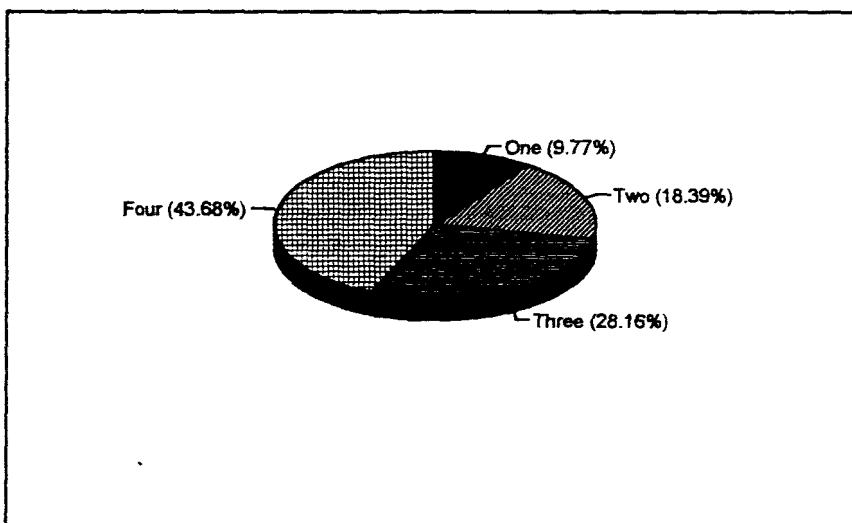
Nature of Post	Frequency	%
1. Permanent	110	63,22
2. Temporary	39	22,41
3. Part-time	25	14,37
TOTAL	174	100,00

One hundred and ten (63,22 %) of the respondents hold permanent posts, while 39 (22,41 %) hold temporary posts and 25 (14,37 %) are part-time teachers. The statistics reveal that there may still be a shortage of adequately qualified teachers in certain schools in KwaZulu-Natal therefore the Department of Education has to employ temporary and part-time teachers (Naidoo, 1996).

(6) Frequency distribution according to years of teaching experience**Table 6** Frequency distribution according to years of teaching experience

Years of Experience		Frequency	%
1.	0 - 5	17	9,77
2.	6 - 10	32	18,39
3.	11 - 15	49	28,16
4.	16 +	76	43,68
TOTAL		174	100,00

Table 6 indicates that 76 (43,68 %) of the respondents have more than 16 years of service. The second largest group 49 (28,16 %) were those that had between 11 and 15 years of service. Those with very little experience formed a small percentage. Reasons for this trend can be attributed to the same factors as those already mentioned in Table 2. The frequency distribution according to years of experience is further illustrated with the aid of Graph 4.

Graph 4 Years of experience of respondents

(7) Frequency distribution according to prior teaching experience in a multicultural school**Table 7** Frequency distribution according to prior teaching experience in a multicultural school

Prior teaching experience in a multicultural school		Frequency	%
1.	Yes	21	12,07
2.	No	153	87,93
TOTAL		174	100,00

The statistics in Table 7 clearly indicate that very few teachers 21 (12,07 %) had prior teaching experience in a multicultural school. This can be attributed to past policy of separate schooling (monocultural schools) under the “apartheid” government which prevented teachers from teaching in racially mixed schools (Christie, 1990: 76).

(8) Frequency distribution according to academic qualifications of respondents**Table 8** Frequency distribution according to academic qualifications of respondents

Academic Qualifications		Frequency	%
1.	B.A.	53	30,46
2.	B.Sc.	17	9,77
3.	B.Com.	34	19,54
4.	M.Ed.	13	7,47
5.	Other	57	32,76
TOTAL		174	100,00

Of the 174 questionnaires that were received, 117 (67,24 %) of the respondents are in possession of at least one university degree and 21 (12 %) are in possession of two or more university degrees. These good qualifications of teachers may be indicative of the fact that teachers were constantly studying to upgrade themselves in order to either improve their performance as educators or to improve their financial situation (Mncwabe, 1993: 43).

(9) Frequency distribution according to professional qualifications of respondents

Table 9 Frequency distribution according to professional qualifications of respondents

Professional Qualifications		Frequency	%
1.	U.E.D.	27	15,52
2.	J.P.E.D.	19	10,92
3.	S.P.E.D.	40	22,99
4.	J.S.E.D.	53	30,46
5.	Other	35	20,11
TOTAL		174	100,00

One hundred and thirty nine (79,89 %) of the respondents were in possession of one or the other of the four listed diplomas. This reveals that most of the respondents did in fact receive some form of professional teacher training during their preparatory years. However, according to information gleaned from other items of the questionnaire, multicultural education did not form an integral part of past teacher training courses.

(10) Frequency distribution according to year in which highest qualification was obtained**Table 10** Frequency distribution according to year in which highest qualification was obtained

Year in which highest qualification was obtained	Frequency	%
1976 - 1980	66	37,93
1981 - 1985	49	28,16
1986 - 1990	32	18,39
1991 - 1995	17	9,77
Other	10	5,75
TOTAL	174	100,00

Of the 174 respondents, 66 (37,93 %) obtained their highest qualification between 1976 and 1980. Forty nine (28,16 %) of the respondents attained their highest qualification between 1981 and 1985 while 32 (18,39 %) achieved theirs between 1986 and 1990. Only a small number 17 (9,77 %) obtained their highest qualification between 1991 and 1995. The small percentage of respondents that obtained their highest qualification between 1991 and 1995 may be attributed to the fact that most teachers (the younger teachers in particular) see further studies in education as a futile exercise because there are very few incentives to motivate them to persevere with such studies (Samuels, 1991: 18).

(11) Frequency distribution according to teacher training received in multicultural education**Table 11** **Frequency distribution according to teacher training received in multicultural education**

Teacher training in multicultural education	Frequency	%
1. Yes	21	12,07
2. No	148	85,06
3. Missing	5	2,87
TOTAL	174	100,00

An attempt was made to ascertain whether respondents did in fact gain knowledge of multicultural education during their teacher training courses. Of the 174 questionnaires received, there were only 21 (12,07 %) who indicated that they did indeed receive training in multicultural education. These respondents studied at either Edgewood College of Education, Springfield College of Education or Natal University. The overwhelming majority of respondents 148 (85,06 %) received no training at all in multicultural education (cf. 1.11).

5.2.2. Responses of teachers in regard with the life-world of the multicultural classroom teacher.

(1) The teacher's relationship with himself.

Table 12 Frequency distribution according to the multicultural classroom teacher's relationship with himself

Item	Agree %	Disagree %	Unsure %	Missing %	Total %
2.1.1.	140 80,46	13 7,47	9 5,17	12 6,90	174 100
2.1.2.	128 73,56	25 14,37	16 9,20	5 2,87	174 100
2.1.3.	131 75,29	32 18,39	8 4,60	3 1,72	174 100
2.1.4.	103 59,20	52 29,88	10 5,75	9 5,17	174 100
2.1.5.	112 64,37	47 27,01	9 5,17	6 3,45	174 100
2.1.6.	133 76,43	29 16,67	6 3,45	6 3,45	174 100
2.1.7.	41 23,56	101 58,04	20 11,50	12 6,90	174 100
2.1.8.	103 59,20	47 27,01	18 10,34	6 3,45	174 100
2.1.9.	68 39,08	59 33,91	33 18,96	14 8,05	174 100
2.1.10.	137 78,74	11 6,32	21 12,07	5 2,87	174 100
2.1.11.	141 81,03	14 8,05	12 6,90	7 4,02	174 100
2.2.1.	156 89,66	6 3,45	8 4,60	4 2,29	174 100
2.2.2.	149 85,64	14 8,05	7 4,02	4 2,29	174 100
2.2.3.	127 72,99	42 24,14	2 1,15	3 1,72	174 100
2.2.4.	124 71,27	39 22,41	6 3,45	5 2,87	174 100
2.2.5.	119 68,39	33 18,96	16 9,20	6 3,45	174 100

(a) Physical appearance (2.1.1)

Most of the respondents agreed with the statement that the teacher is confident of his physical appearance. Of the 162 respondents who responded to the statement, 140 agreed, 9 were unsure and 13 disagreed. No specific preference in the light of language or sex could be distinguished.

(b) Self-motivation (2.1.2)

The statement that the teacher is self motivated drew responses from 169 respondents. The majority of the respondents (128) agreed with the statement, while only 25 respondents disagreed with the statement that the teacher is self motivated. The rest (16) were unsure. The lack of motivation in some teachers could be attributed to the poor working conditions of teachers and the suddenness of change that has taken place at schools (Morris & Mona, 1997: 4).

(c) Knowledge (2.1.3)

Most of the respondents agreed with the statement that the teacher knows his subject well. Of the 171 respondents who responded to the statement, 131 believed that the teacher does know his subject well, 32 rejected the statement and 8 were unsure. Of the respondents who disagreed with the statement, 30 (95%) were over the age of 45 years. This could possibly point to the fact that the older teachers may have not received adequate training in the teaching of multicultural classes (cf. 1.11).

(d) Openness (2.1.4)

The majority of respondents 103 (59,20 %) agreed with the statement that teachers display openness, while 52 (29,88 %) of the respondents disagreed with the statement and 10 (5,75 %) were unsure. It is significant that the majority of the respondents 47 (90 %) who disagreed with the statement

comprised of individuals over the age of 45 years. This may be attributed to the fact that many of these teachers may belong to the old school of thought where the teacher was regarded as the dispenser of knowledge while the child was regarded as being a mere receptacle of this knowledge. These teachers believed that a certain distance should be maintained between themselves and their pupils in order to ensure the respect of the pupils (Moodley, 1995).

(e) Self-control (2.1.5)

One hundred and sixty eight individuals responded to this statement. One hundred and twelve respondents agreed with the statement, while 47 disagreed and 9 were unsure. Of the 47 respondents who disagreed with the statement, the majority 43 (91,31 %) were below the age of 30 years. This may be due to the fact that many of the young teachers have undergone teacher training which only emphasised academic matters instead of paying attention to skills such as self-control as well. They therefore do not know how to cope with stressful situations (Thomas, 1995).

(f) Sense of humour (2.1.6)

The majority of respondents 133 (76,43 %) agreed with the statement, 29 (16,67 %) disagreed while 6 (3,45 %) were unsure. A possible explanation for the lack of a sense of humour amongst a few teachers could be the stressful conditions under which teachers are working. These teachers may be afraid of displaying a sense of humour as this may be misconstrued as a sign of weakness in a class plagued by disciplinary problems (Foster, 1990: 83).

(g) Qualifications (2.1.7)

Most of the respondents 107 (58,04 %) disagreed with the statement that teachers possess adequate qualifications in multicultural education. Forty one (23,56 %) agreed with the statement while 20 (11,50 %) were unsure. A high percentage of the respondents who disagreed with the statement are

over the age of 30 years. A possible explanation for this could be the fact that most of these individuals who studied under the “apartheid” education system could have only received training in monocultural education during their years of teacher training (cf. 1.10.).

(h) Judgement (2.1.8)

One hundred and three (59,20 %) of the respondents agreed with the statement that the teacher in a multicultural classroom has a good sense of judgement, 47 (27,01 %) disagreed and 18 (10,34 %) were unsure. The majority of respondents are of the opinion that teachers’ decisions reflect common sense.

(i) Tolerance (2.1.9)

Of the 171 individuals who responded to the statement 68 (39,08 %) agreed, 59 (33,91 %) disagreed and 33 (18,96 %) were unsure. The responses indicate that many respondents may in fact find it difficult adjusting readily to unclear situations because of the suddenness of change taking place in the socio-educational sphere.

(j) Self-image (2.1.10)

Most of the respondents 137 (78,74 %) agreed with the statement, while 11 (6,32 %) disagreed and 21 (12,07 %) were unsure. It appears as if the majority of respondents do have a realistic self-image which they themselves accept and esteem. It may be true that these respondents can expose themselves to criticism without feeling threatened.

(k) Empathy (2.1.11)

The majority of respondents 141 (81,03 %) agreed with the statement. A small number, 14 (8,05 %)

disagreed and 12 (6,90 %) were unsure. Despite cultural differences the majority of respondents seem to possess the ability to understand children in their problematic circumstances and therefore empathise with them.

(l) Pride (2.2.1)

One hundred and fifty six (89,66 %) of the respondents agreed with the statement, 6 (3,45 %) disagreed and 8 (4,60 %) were unsure. The responses of the majority is indicative of the fact that many teachers may not be entirely free of cultural bias in the classroom situation. Their pride in their own cultural background may possibly inadvertently affect their behaviour, no matter how minuscule this may be.

(m) Confidence (2.2.2)

Of the 171 individuals who responded to the statement, 149 (85,64 %) agreed, 14 (8,05 %) disagreed and 7 (4,02 %) were unsure. Most of the respondents seem to have a realistic self-image which is possibly the source of confidence in themselves.

(n) Appreciaton (2.2.3)

A large number of respondents 127 (72,99 %) agreed with the statement, 42 (24,14 %) disagreed and 2 (1,15 %) were unsure. The majority of respondents seem to adopt an objective stance when dealing with pupils from all cultures.

(o) Sensitivity (2.2.4)

One hundred and twenty four (71,27 %) of the respondents agreed with the statement, 39 (22,41 %) disagreed and 6 (3,45 %) were unsure. The responses to item 2.2.4 of Table 1 indicate that many

teachers in multicultural classrooms are indeed mindful of what they say or do so as not to offend pupils of other cultures.

p) **Positive relationships (2.2.5)**

While 119 (68,39 %) of the respondents agreed with the statement, 33 (18,96 %) disagreed and 16 (9,20%) were unsure. The choice of the majority suggests that teachers in general are aware of the fact that human existence involves co-existence (cf. 3.2.1). Thus they are making an earnest attempt to develop positive relationships with pupils from all cultures.

(2) The teacher's relationship with others

The respondents' relationship with the following persons who form an important part of their lifeworld has been analysed:

- * pupils;
- * parents; and
- * colleagues.

Table 13 **Frequency distribution according to the teacher's relationship with others**

Item	Agree	%	Disagree	%	Unsure	%	Missing	%	Total	%
2.4.1.	76	43,67	84	48,28	8	4,60	6	3,45	174	100
2.4.2.	97	55,75	49	28,16	18	10,34	10	5,75	174	100
2.4.3.	150	86,21	14	8,05	6	3,45	4	2,29	174	100
2.4.4.	32	18,39	131	75,30	7	4,02	4	2,29	174	100
2.4.5.	109	62,64	49	28,16	10	5,75	6	3,45	174	100
2.4.6.	85	48,86	58	33,33	24	13,79	7	4,02	174	100
2.4.7.	102	58,62	63	36,21	6	3,45	3	1,72	174	100
2.4.8.	131	75,29	29	16,67	10	5,75	4	2,29	174	100
2.5.1.	58	33,33	72	41,38	36	20,69	8	4,60	174	100
2.5.2.	67	38,50	70	40,23	29	16,67	8	4,60	174	100
2.5.3.	61	35,05	70	40,23	36	20,70	7	4,02	174	100
2.5.4.	71	40,80	60	34,48	37	21,27	6	3,45	174	100
2.6.1.	48	27,59	91	52,30	31	17,82	4	2,29	174	100
2.6.2.	53	30,46	89	51,15	27	15,52	5	2,87	174	100
2.6.3.	42	24,14	101	58,04	23	13,22	8	4,60	174	100
2.6.4.	112	64,37	41	23,56	14	8,05	7	4,02	174	100
2.6.5.	24	13,79	113	64,94	31	17,82	6	3,45	174	100
2.6.6.	50	28,73	99	56,90	15	8,62	10	5,75	174	100
2.6.7.	31	17,82	106	60,92	28	16,09	9	5,17	174	100
2.6.8.	48	27,59	83	47,70	34	19,54	9	5,17	174	100
2.7.1.	86	49,43	71	40,80	9	5,17	8	4,60	174	100
2.7.2.	77	44,26	43	24,71	41	23,56	13	7,47	174	100
2.7.3.	105	60,34	29	16,67	27	15,52	13	7,47	174	100

Item	Agree	%	Disagree	%	Unsure	%	Missing	%	Total	%
2.7.4.	46	26,43	89	51,15	29	16,67	10	5,75	174	100
2.7.6.	70	40,23	60	34,48	31	17,82	13	7,47	174	100
2.7.7.	84	48,27	66	37,93	14	8,05	10	5,75	174	100
2.7.8.	105	60,34	41	23,56	20	11,50	8	4,60	174	100
2.7.9.	139	79,88	12	6,90	17	9,77	6	3,45	174	100
2.7.10.	96	55,17	57	32,76	15	8,62	6	3,45	174	100
2.7.5.	81	46,55	47	27,01	34	19,54	12	6,90	174	100
2.8.1.	132	75,86	23	13,22	12	6,90	7	4,02	174	100
2.8.2.	69	39,65	76	43,68	19	10,92	10	5,75	174	100
2.8.3.	48	27,59	91	52,30	23	13,21	12	6,90	174	100
2.8.4.	57	32,75	99	56,90	10	5,75	8	4,60	174	100
2.9.1.	121	69,54	34	19,54	11	6,32	8	4,60	174	100
2.9.2.	121	69,54	37	21,26	10	5,75	6	3,45	174	100
2.9.3.	115	66,09	27	15,52	24	13,79	8	4,60	174	100

(a) The teacher's relationship with pupils

An analysis of the responses to the items related to the teacher's relationship with pupils as indicated in Table 13 suggests that relationships between teachers and pupils may be strained in a multicultural classroom setting.

(i) Motivation (2.4.1)

The statement that the teacher in a multicultural classroom is successful in motivating pupils elicited responses from 168 individuals. Most respondents 84 (48,28 %) disagreed with the statement, 76 (43,67 %) agreed and 8 (4,60 %) were unsure. It is possible that teachers are experiencing problems

trying to re-establish a culture of learning amongst many pupils who are simply not interested in schooling. Many of these pupils believe that they will be promoted by the education authorities even if they do the least amount of work at school (Morris & Mona, 1997: 4).

(ii) Life-styles of pupils (2.4.4)

The majority of respondents 131 (75,30 %) disagreed with statement 2.4.4 and 7 (4,02 %) were unsure. Only 32 (18,39 %) seem to understand the unfamiliar life-styles of pupils from different cultures. A possible explanation for a lack of understanding between the different cultures could be the many years of isolation and separate development practised in the past.

(iii) Initial encounter (2.4.5)

Of the 168 respondents who responded to the statement that the teacher in a multicultural classroom finds the initial encounter between himself and his pupils to be tense, 109 (62,64 %) agreed, while 49 (28,16 %) disagreed and 10 (5,75 %) were unsure.

(iv) Pupils' remarks (2.4.6)

Many respondents 85 (48,86%) agree with the statement that the teacher in a multicultural classroom feels threatened by pupils' remarks. Fifty eight (33,33 %) of the respondents on the other hand disagree with the statement and 24 (13,79 %) are unsure.

(v) Authority (2.6.6)

Teachers seem to be experiencing many disciplinary problems in multicultural classrooms. Of the 164 respondents who responded to statement 2.6.6, very few of them 50 (28,73 %) agree that all pupils

in a multicultural classroom willingly accept the authority of the teacher. The majority 99 (56,90 %) disagree and 15 (8,62 %) are unsure.

(vi) Discipline (2.6.7)

Only 31 (17,82 %) of the respondents agreed that all pupils in a multicultural classroom are well disciplined, while the overwhelming majority 106 (60,92 %) disagreed and 28 (16,09 %) were unsure. Nine (5,17 %) of the respondents did not respond to this statement at all.

(vii) Self-control (2.6.8)

This statement elicited responses from 165 respondents. Of this group, only 48 respondents believe that all pupils display self-control under provocation, while the majority (83) disagree and a large number (34) are unsure. Nine respondents did not respond to this statement.

(viii) Classroom control (2.7.1)

Eighty six (49,43 %) of the 166 individuals who responded to statement 2.7.1 agree that the teacher in a multicultural classroom encounters problems in maintaining classroom control. Of the rest, 71 (40,80 %) disagree and 9 (5,17 %) are unsure. The decline in discipline may be a manifestation of the culture of non-learning inherited from the days of student protests. Pupils who have become too militant are reluctant to accept the authority of teachers (Pacheco, 1995: 77; Le Roux, 1993: 179).

(ix) Culture clashes (2.7.4)

It seems as if the majority of the respondents do not know how to deal with culture clashes in a multicultural classroom. Of the 164 respondents who responded to this statement, 46 (26,43 %) agreed, 89 (51,15 %) disagreed and 29 (16,67 %) were unsure. Multicultural education is a

relatively new concept in South African schools. Teachers as well as pupils of different cultures could be integrating with each other for the first time in a classroom situation. Each culture has its own uniqueness which may not be easily understood by people of other cultures. This may be a possible reason for culture clashes in classrooms (Ngakane, 1995: 4).

(x) Time (2.7.5)

Most of the respondents (81) agreed with the statement that the teacher in a multicultural classroom spends more time on maintaining discipline than on the lesson content itself. Forty seven of the respondents disagreed, 34 were unsure and 12 did not respond to the statement.

(xi) Intimidation (2.7.6)

Many respondents (70) agreed that the teacher in a multicultural classroom is often intimidated by pupils in his classroom, while a slightly smaller number (60) disagreed and a small number (31) were unsure. Here again intimidation of teachers could be a manifestation of the past where pupils disregarded the pedagogic authority of the teacher (Hartshorne, 1992).

(xii) Absenteeism (2.7.7)

Absenteeism seems to be major problem in multicultural classrooms as indicated by most of the individuals who responded to the statement that the teacher in a multicultural classroom encounters disciplinary problems as a result of pupil absenteeism. Of the 164 respondents who responded to the statement, 84 agreed, 66 disagreed and 14 were unsure.

(b) The teacher's relationship with parents

Amongst teachers of the chosen schools, in general, there appears to be a feeling that parents are not

fully cooperative in regard with the education of their children.

(i) Expectations (2.8.1)

The statement that parents of children in multicultural classroom settings have unrealistical high expectations of teachers elicited responses from 167 respondents. Most of these respondents 132 (75,86 %) agreed with the statement, while only 23 (13,22 %) disagreed and 12 (6,90 %) were unsure. These unrealistical high expectations may contribute to the severe stress level of teachers in general.

(ii) Rapport (2.8.2)

Of the 164 respondents who responded to the statement that parents of children in multicultural classroom settings maintain a good rapport with teachers, 69 (39,65 %) agreed, 76 (43,68 %) disagreed and 19 (10,92 %) were unsure. Judging from the high percentage of respondents who disagreed with the statement it would appear that the relationship between teachers of the chosen schools and parents may not be very cordial. A possible explanation for this may be the fact that many parents are either semi-literate or illiterate and they do not possess a good understanding of how a school functions.

(iii) Communication (2.8.3)

The majority of respondents 91 (52,30 %) disagreed with statement 2.8.3, while 48 (27,59 %) agreed and 23 (13,21 %) were unsure. Many parents may appear to be apathetic towards the well-being of their children's schooling. However one needs to understand that these parents themselves may have not received formal education therefore they do not fully appreciate the importance of effective teacher-parent communication (Smith & Pacheco, 1996: 68).

(iv) Accessibility (2.8.4)

The data presented in Table 13 with regard to statement 2.8.4 suggests that parents of children in multicultural classroom settings are not easily accessible to the teacher for discussions on their children's progress. Of the 166 individuals who responded to the statement, most 99 (56,90 %) disagreed, 57 (32,5 %) agreed and 10 (5,75 %) were unsure.

(c) The teacher's relationship with colleagues

The statistics of Table 13 indicate that, in general, the teachers of the chosen schools enjoy a good, professional relationship with their colleagues. The reason for this may be the fact that the teaching personnel of these schools are not fully integrated as yet. Most of these teachers either share a common culture or their cultures may have certain similarities. Therefore there is not much chance of culture clashes amongst these teachers.

(i) Professional relationship (2.9.1)

The response to statement 2.9.1 reveals that harmony prevails amongst the selected respondents. A large majority of them 121 (69,25 %) agreed with the statement that the teacher in a multicultural classroom enjoys a professional relationship with his colleagues, 34 (19,54 %) disagreed and 11 (6,32 %) were unsure.

(ii) Cooperation (2.9.2)

One hundred and sixty eight out of 174 teachers responded to statement 2.9.2. While 37 (21,26 %) disagreed and 10 (5,75 %) were unsure, the majority of the respondents 121 (69,54 %) seem to believe that teacher should cooperate with colleagues for the benefit of the pupils. Their thinking may be based on the premise that friction amongst teachers may be transferred onto pupils and this would

lead to the detriment of pupils. Therefore friction amongst colleagues must be avoided at all costs.

(iii) **Suggestions (2.9.3)**

Most of the respondents 115 (66,09 %) agreed with the statement that the teacher in a multicultural classroom has the ability to offer suggestions in a positive manner to colleagues. Twenty four (13,79 %) were unsure while 8 (4,60 %) did not respond to the statement at all. The small number 27 (15,52 %) who disagreed may be those individuals who belong to cultures other than those of the majority at a particular school.

(3) The teacher's relationship with things and ideas

Table 14 Frequency distribution according to the teacher's relationship with things and ideas

Item	Agree	%	Disagree	%	Unsure	%	Missing	%	Total	%
2.3.1.	120	68,97	37	21,26	14	8,05	3	1,72	174	100
2.3.2.	46	26,44	97	55,75	24	13,79	7	4,02	174	100
2.3.3.	29	16,67	136	78,16	6	3,45	3	1,72	174	100
2.3.4.	40	22,99	103	59,20	27	15,52	4	2,29	174	100
2.3.5.	52	29,88	99	56,90	16	9,20	7	4,02	174	100
2.10.1.	49	28,16	73	41,95	40	22,99	12	6,90	174	100
2.10.2.	52	29,88	80	45,98	30	17,24	12	6,90	174	100
2.10.3.	84	48,27	59	33,91	19	10,92	12	6,90	174	100
2.10.4.	92	52,87	48	27,59	24	13,79	10	5,75	174	100
2.10.5.	13	7,47	151	86,79	4	2,29	6	3,45	174	100
2.10.6.	68	39,09	69	39,65	30	17,24	7	4,02	174	100

Item	Agree	%	Disagree	%	Unsure	%	Missing	%	Total	%
2.10.7.	41	23,56	105	60,34	22	12,65	6	3,45	174	100
2.10.8.	37	21,26	89	51,15	36	20,69	12	6,90	174	100
2.11.1.	60	34,48	74	42,53	34	19,54	6	3,45	174	100
2.11.2.	84	48,27	61	35,06	22	12,65	7	4,02	174	100
2.11.3.	76	43,68	71	40,80	19	10,92	8	4,60	174	100
2.11.4.	67	38,50	74	42,53	27	15,52	6	3,45	174	100
2.11.5.	59	33,92	84	48,27	23	13,21	8	4,60	174	100
2.11.6.	47	27,01	91	52,30	30	17,24	6	3,45	174	100
2.11.7.	39	22,41	95	54,60	32	18,39	8	4,60	174	100

(a) Diverse learning styles and diverse cultures (2.3.2)

Here 120 (68,97 %) of the 171 individuals who responded to the statement agreed that the teacher in a multicultural classroom is knowledgeable about the link between diverse learning styles and diverse cultures. Thirty seven (21.26 %) disagreed with the statement, while 14 (8,05 %) were unsure and 3 (1,72 %) did not respond to the statement at all.

(b) Culture of pupils (2.3.3)

A very small number of the respondents 29 (16,67 %) agreed with statement 2.3.3 while 6 (3,45 %) are unsure. Most of the respondents 136 (78,16 %) seem to believe that the teacher in a multicultural classroom is not knowledgeable about the culture of all pupils. This lack of knowledge may be responsible for culture clashes in the classroom.

(c) Conditions of service (2.10.1)

One hundred and sixty two individuals responded to the statement that teachers in multicultural classrooms are satisfied with their conditions of service. Forty nine (28,16 %) of these respondents agreed with the statement, 40 (22,99 %) were unsure, while the majority 73 (41,95 %) disagreed with it. Discontentment with salaries and the suddenness of change brought about by the new educational dispensation may be responsible for the dissatisfaction with the conditions of service amongst teachers (Workshop, 1995).

(d) Future in teaching profession (2.10.2)

The statement that teachers in multicultural classrooms are certain about their future in the teaching profession elicited responses from 162 individuals. The response here correlated to a great extent with the response to statement 2.10.1. Most respondents (80) disagreed with the statement, 52 agreed, while 30 were unsure. Rationalisation in the teaching profession may be responsible for the uncertainty amongst teachers (Niemand, 1994: 118).

(e) Mother-tongue (2.10.5)

Most respondents 151 (86,79 %) disagreed with the statement that teachers in multicultural classrooms teach all pupils in their mother-tongue, while a mere 13 (7,47 %) agreed and 4 (2,29 %) were unsure. Six (3,45 %) of the respondents did not respond at all to this statement. Meighan (1986: 142) asserts that approximately 66 % of a lesson comprises of conversation. If pupils do not understand the spoken language, then it is clear that these pupils will develop backwardness in contrast with other pupils who understand the spoken language. Meighan (1986: 142) therefore believes that teaching must take place in the mother-tongue if pupils are to derive the utmost advantage from the lesson. Hamers and Blanc (Todd, 1991:73) and Hill (1976:52) support this view of Meighan.

(f) Medium of communication (2.10.6)

Of the 167 individuals who responded to the statement that teachers in multicultural classrooms ensure that pupils understand the medium of communication used by teachers, 68 (39,09 %) agreed, 69 (39,65 %) disagreed and 30 (17,24 %) were unsure. The percentage of respondents who disagreed with the statement together with those who were unsure does give an idea that there may be a problem with the medium of communication in a multicultural classroom setting. Meighan's view in regard with the spoken language as discussed under statement 2.10.5 is also pertinent here.

(g) Language spoken by pupils (2.10.7)

The overwhelming majority of respondents disagreed with the statement that teachers in multicultural classrooms understand the language spoken by all pupils. Of the 168 individuals who responded to this statement, 105 disagreed, 22 were unsure and 41 agreed. The fact that so few teachers understand the language spoken by all pupils may point to a breakdown in communication between teachers and pupils which in turn may be responsible for conflict in the classroom situation.

(h) Nonverbal communication (2.10.8)

The statement that teachers in multicultural classrooms understand the nonverbal communication of culturally different pupils drew responses from 162 individuals. Thirty seven (21,26 %) of these respondents agreed with the statement, 89 (51,15 %) disagreed and 36 (20,69 %) were unsure. The fact that so many teachers (89) do not understand the nonverbal communication and spoken language of culturally different pupils may account for the culture chasm that exists between these teachers and pupils in a multicultural classroom setting (Successful, 1996: 3).

(i) Culture (2.11.1)

Of the 168 teachers who responded to the statement that the culture of all pupils are considered in the syllabus options, 60 (34,48 %) agreed, 74 (42,53 %) disagreed and 34 (19,54 %) were unsure. The high percentage of negative responses may be attributed to the fact that many schools are still using old syllabi which are either Eurocentric or Christian-based (Lemmer & Squelch, 1993: 18).

(j) Teaching methods (2.11.2)

Eighty four of the 167 respondents agreed with the statement that teaching methods being used are outdated, 61 disagreed and 22 were unsure. The majority of respondents (84) may consider teaching methods to be outdated due to the fact that such methods could have possibly emanated from the past policy of monocultural education which favoured western cultures.

(k) Instructional materials (2.11.3)

Many of the respondents (43,68 %) agreed with the statement that instructional materials being used are irrelevant. These respondents could possibly argue that much of the instructional materials which were based on the past policy of Christian National Education are still being used in multicultural schools. Schools simply cannot replace these materials overnight because of the severe financial constraints (Pienaar, 1985: 204).

(l) Multicultural education (2.11.4)

In regard with the teacher's understanding of what multicultural education entails 74 (42,53 %) of the respondents disagreed with the statement, 67 (38,50 %) agreed and 27 (15,52 %) were unsure. The high percentage of negative responses may be attributed to the respondents' lack of knowledge and insight in multicultural education emanating from the apartheid education system which could

have prevented teachers from gaining first hand experience in multicultural education by prohibiting such courses at teacher training institutes and schools (Olsen, 1977: 21; Nzimande, 1991: 8) .

(m) Professional training of teachers (2.11.5)

In general many of the respondents feel that the professional training of teachers does not equip them to teach efficiently in a multicultural classroom setting. Eighty four (48,27 %) of the 166 respondents who responded to the statement disagree with it, 59 (33,92 %) agree while 23 (13,21 %) are unsure. Eight (4,60 %) of the respondents did not respond to the statement at all.

(n) Competency (2.11.6)

Most of the respondents 91 (52,30 %) disagreed with the statement that all teachers are competent to handle the subjects they teach. The response to this statement concurred to a large extent with the response to statement 2.11.5 where the majority of the teachers feel that their training has not adequately equipped them to teach in a multicultural classroom.

(o) Cultural status (2.11.7)

The overwhelming majority of respondents 95 (54,60 %) disagreed with the statement that all cultures enjoy equal status in a multicultural classroom setting, while 39 (22,41 %) agreed with it and 32 (18,39 %) were unsure. It is possible that western cultures still enjoy greater prominence in the multicultural classroom because teaching methods, syllabi and instructional materials have not been adequately revised to address the imbalances of the past. Financial restrictions make it almost impossible to replace texts and other instructional materials which reflect cultural bias as propagated by the “apartheid” government (Nxumalo, 1993: 57).

(4) The teacher's relationship with God**Table 15** Frequency distribution according to the teacher's relationship with God

Item	Agree	%	Disagree	%	Unsure	%	Missing	%	Total	%
2.12.1.	10	5,75	127	72,99	30	17,24	7	4,02	174	100
2.12.2.	31	17,82	109	62,64	27	15,52	7	4,02	174	100
2.12.3.	84	48,27	52	29,89	29	16,67	9	5,17	174	100
2.12.4.	87	50,00	49	28,16	30	17,24	8	4,60	174	100
2.12.5.	71	40,80	53	30,46	44	25,29	6	3,45	174	100
2.12.6.	73	41,96	51	29,31	39	22,41	11	6,32	174	100
2.12.7.	64	36,78	59	33,91	41	23,56	10	5,75	174	100

(a) **Religious background (2.12.1)**

Most of the respondents 127 (72,99 %) disagreed with the statement that the teacher in a multicultural classroom allows his religious background to affect his teaching, while a mere 10 (5,75 %) agreed and 30 (17,24 %) were unsure. The large percentage of respondents who disagreed with the statement may be indicative of the fact that many teachers are either very objective in their teaching or respect the religious backgrounds of pupils by not imposing their own religious backgrounds upon them. On the other hand a small percentage (5,75 %) of teachers may be finding it difficult to disregard their own religious backgrounds when teaching.

(b) **Religious beliefs of pupils (2.12.2)**

One hundred and sixty six individuals responded to the statement that the teacher in a multicultural classroom has a sound knowledge of the religious beliefs of his pupils. Of these 166 respondents 31

agreed, 27 were unsure while the majority (109) disagreed. The majority of the respondents may lack a sound knowledge of the religious beliefs of their pupils due to the past policy of separate development where different communities were kept apart. This lack of knowledge may lead to suspicion towards certain behaviour patterns of culturally different pupils in the classroom.

(c) Religious principles (2.12.4)

Eighty seven of the 166 respondents who responded to statement 2.12.4 agreed with it, 49 disagreed and 30 were unsure. In general the majority of respondents seem to respect the religious principles of all pupils. Teachers seem to be moving away from the strict adherence to Christian principles which were prevalent in the classrooms of the past. They seem to realise that religious tolerance needs to be developed in multicultural classrooms so that meaningful education can take place.

5.3 SUMMARY

In this chapter information derived from questionnaires issued to teachers of the six chosen schools was presented in table form and analysed. Some of the results have also been elucidated with the aid of graphs.

The first part of the chapter dealt with an analysis of the biographical information of respondents. Thereafter descriptive statistics were used to analyse problems experienced by teachers in a multicultural classroom setting in respect of the teacher's relationship with himself, others, things and ideas and God.

In the following chapter the study will be summarized and certain recommendations will be made in the light of the findings of this research.

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CHAPTER 6

SUMMARY AND RECOMMENDATIONS

6.1 SUMMARY

6.1.1 Statement of the problem

The problem that has been addressed in this study revolved around the fact that teachers have not been adequately prepared for the new multicultural education dispensation.

6.1.2 Historical development of multicultural education

This chapter dealt with a literature study of multicultural education in England, the U.S.A and South Africa. In all three cases a short historical overview of the development of multicultural education was given. Acts that were introduced in regard with the provision of education in these countries as well as certain acts that gave course and direction to the evolutionary process of multicultural education were briefly discussed. The last part of this chapter highlighted certain advantages and disadvantages of multicultural education as envisaged by certain educationists.

The most important advantages of multicultural education can be summed up as follows:

- * It teaches pupils of all cultural groups to be proud of their own identity and cultural group.
- * It teaches pupils of different cultural groups to understand each other and to appreciate each others uniqueness.
- * Equal education opportunities are provided for all pupils.

The most important disadvantages of multicultural education are the following:

- * Various experts in the field of multicultural education feel that the programme is implemented on a very *ad hoc* basis and it depends on who possesses the political, social and economic power. Normally the majority culture benefits the most.
- * Different languages and levels of readiness of pupils in terms of these languages have an important influence on the success of the programme. The fact that a certain language of instruction may not be the mother-tongue of some pupils may lead to these pupils being unfairly described as being less intelligent by fellow pupils.
- * Schools attended by different race groups could also become a powder keg of discrimination and prejudice (cf. 2.3.3).

6.1.3 Teaching in a multicultural classroom setting

In order to understand teaching in a multicultural classroom setting it was necessary to first examine the life-world of the teacher and then the teacher-pupil relationship.

The life-world of the teacher constitutes his relationships with himself, others, things and ideas and God.

The fact that the teacher has not been adequately trained to teach in a multicultural classroom could possibly influence his relationship with himself (self-concept).

In so far as his relationship with others is concerned, the teacher of a multicultural class finds himself in relationship with amongst others the following:

- * Pupils
- * Parents
- * Colleagues
- * Employer

The teacher of the multicultural class also finds himself in relationship with amongst others the following things and ideas:

- * Values
- * Knowledge
- * Medium of communication
- * Multicultural education
- * Time

The Christian religion assumes that the teacher must be in continuous relationship with God. As a creation in the image of God a person is in the first place responsible to God in the light of his calling by God.

In order to get a better understanding of the problems experienced by teachers in a multicultural classroom setting, it was necessary to discuss the teacher-pupil relationship as well. Here attention was given to the pedagogic situation where the teacher educates the child in an organised, formal manner. The three essential facets of the pedagogic relationship structure, namely the pedagogic relationship of trust, understanding and authority, were discussed. Emphasis was placed on the importance of these three pillars on which a successful teacher-pupil relationship rests.

6.1.4 Planning of the research

In this chapter the research design which was used in the empirical survey was discussed. A structured questionnaire was used as research instrument and this was fully explained. The composition, distribution and completion of the questionnaires was also dealt with. Attention was also given to the pilot study and the limitations of the investigation.

6.1.5 Findings of the research

During the empirical investigation the responses to the structured questionnaire were studied and the data which was gathered from the responses was interpreted by means of descriptive statistics.

(1) The life-world of the teacher

From the data gathered through the empirical study it appears as if the multicultural classroom teacher lives in a world where his pupils make unique demands on him. Many of these expectations are often unattainable, thus leaving the teacher feeling helpless. The teacher is in an environment where he is expected to be sensitive to and responsible for much of the well-being of the pupils sharing his life-world. However he is not always able to answer the varying calls of the culturally diverse group of pupils. The world of the multicultural classroom teacher is therefore a very strained and anxious one. He spends most of his efforts looking for ways of avoiding cultural conflicts with his pupils. Instead of being able to help pupils explore and experiment with the environment, the teacher has to constantly monitor his actions to ensure that they are in accordance with pupil demands.

(a) The teacher's relationship with himself

The multicultural classroom teacher has not received adequate training in multicultural education

therefore he cannot cope with the challenges of a multicultural classroom (cf. Appendix F, 2.3.5). The trying conditions have led to a situation where his conception of himself as a competent professional teacher, his basic identity, self-esteem, and status is challenged and placed under threat (cf. 5.2.2).

(b) The teacher's relationship with others

In multicultural classrooms of South Africa it is difficult for the teacher to motivate his pupils no matter how hard he tries. Pupils from historically disadvantaged communities reveal a lack of motivation in the learning situation due to the strangeness of the subject-matter as well as a defective knowledge of the medium of instruction (cf. Appendix F, 2.10.6). Most of these pupils do not understand English or Afrikaans so one can hardly expect them to disclose themselves to the teacher. By making use of a "foreign" language the teacher alienates himself from some of his pupils and he finds it impossible to initiate healthy pedagogical relationships with them. The problem is further exacerbated by the hidden curriculum within the classroom. The culture of some pupils are not reflected in the syllabus options. Teaching methods and instructional material are either outdated or irrelevant to the culture of many pupils (cf. 5.2.2).

The study has revealed that many teachers do not understand the unfamiliar life-styles of pupils from different cultures (cf. Appendix F, 2.4.4). They find it difficult getting under the skin of a culture. Their own views of themselves as well as their possession of various accoutrements such as cultural behaviour and the speaking of their own language quite often leads to misunderstanding of what some pupils are saying. Some pupils remarks which are meant to be polite quite often unsettles the teacher. To the teacher it may seem that the pupil has spoken inappropriately. However upon later examination the teacher discovers that what the child said was not meant to be malicious. Instead it was said out of context. The child was merely trying to converse in the teacher's medium of instruction. After sometimes embarrassing the child the teacher may realise that the child did not lack

linguistic competence but he was lacking in communicative competence, the appropriate use of language, or the right language in the right place.

In multicultural schools, teacher-parent interaction is often demanded. Matters such as backgrounds, values, norms and expectations can differ. Teachers have to make special arrangements to get to know families and communities better by, amongst others, home and neighbourhood visits, field trips and parent talks. This is not always possible because many pupils live in informal settlements which are almost impossible to reach. Furthermore many parents work a long distance away from home (migratory labour system) and they are not readily available to attend to matters related to their children's education (cf. 3.4.2).

(c) The teacher's relationship with things and ideas

In multicultural schools, teachers often discover that their academic orientation does not take multicultural perspectives into account in a satisfactory way. Teachers do not know how to deal with 'culture clashes' in the classroom (cf. Appendix F, 2.7.4). In spite of special training programmes which have been developed to enable teachers to apply a multicultural education approach effectively, its proponents are doubtful whether teachers can really comply with these requirements in the classroom. No teacher can act confidently and credibly towards a class composed of pupils from different races, ethnic and cultural groups. In fact, multicultural education proponents admit that teachers often become bewildered and desperate when confronted with such a diversity in the classroom (cf. 3.4.3).

Those who interact with members of a different culture know that a knowledge of the sounds, the grammar, and the vocabulary of a 'foreign' language is indispensable when it comes to sharing information. This is an area where both teachers and pupils fall short in the multicultural classrooms of South African schools. In many cases teachers are unable to read and to speak the black or the

Indian languages of many pupils. Furthermore they do not understand the many dimensions of nonverbal communication prevalent in their classes (cf. Appendix F, 2.10.8).

Many teachers of multicultural classes are not in a position to select and organise relevant instructional materials for pupils. Textbooks, for example, perpetuate bias by presenting only one interpretation of an issue, situation, or group of people. History textbooks contain many examples of imbalance, mostly minimising the role of women and people of colour. These textbooks also present an unrealistic portrayal of South African history and contemporary life experience by glossing over controversial topics and avoiding discussion of discrimination and prejudice (cf. Appendix F, 2.11.2 & 2.11.3).

(d) The teacher's relationship with God

The high level of religious diversity in South Africa is a fact. Teachers encounter the problem of having to make use of syllabi and school textbooks whose authors may be guilty of inappropriate treatment of religion (cf. Appendix F, 2.11.1). Furthermore school calendar decisions are historically tied to Christmas and Easter, yet they overlook religious festivals such as Eid and Deepavali. Teachers also have the unenviable task of explaining to some pupils why certain pupil activities that interfere with the religious observances of some pupils (e.g. athletic events on Friday afternoons) cannot be re-scheduled (cf. 3.4.4).

The South African education system as well as the majority of written texts and other instructional material are based on Christian ideology. The teacher of the multicultural class is often perplexed by the differing attitudes of pupils to the written texts. What is said in these texts is confusing to the Islamic or to the non-Christian child in general. In the case of the Islamic child the Koran is in the back of his mind when dealing with the text. Hence, what is written is necessarily associated with absolute truth (cf. 5.2.2).

Pupils who are socialised within religious families and communities often have beliefs and behaviours that conflict with those of the school. Teachers have a problem assigning certain tasks out of the majority of textbooks and fictional books because many pupils believe that the contents of these books violated or contradicted their beliefs. Conflicts about the right to pray in the school is also a contentious issue which teachers have to deal with. Teachers are called upon to help pupils mediate between their home and the school culture.

(2) THE TEACHER-PUPIL RELATIONSHIP

(a) The pedagogic relationship of trust

The experience of deprivation that has been part of the heritage of many black children causes many problems in multicultural classrooms. Much of these children's desire to learn and their faith in educators has been lost owing to poor early experiences of schooling in crowded and large classrooms. These pupils have been used to an environment where rote-learning and spoon-feeding has been the order of the day. Furthermore they have been subjected to harsh authoritarian measures in schools where the authority of the teacher could not be challenged and where the teacher's answer was always correct. Pupils have been denied opportunities for creative thinking. This has resulted in a tremendous lack of confidence in these disadvantaged pupils. These pupils do not trust the teachers sufficiently to put their hands up to give an answer in the classroom. Teachers are often overwhelmed by the passivity of these pupils in their classes. It is not uncommon for a teacher to feel that despite every effort being made to help pupils understand, they are incapable of absorbing and utilising the relevant knowledge. Despite the teacher's pedagogic love, understanding and respect, many of the disadvantaged pupils have a fear of being laughed at for being different. They take everything a teacher says seriously and they have an almost innate fear of offending the teacher. This fear is partially responsible for their passive behaviour (cf. 3.5.2).

Many teachers of multicultural classes encounter interactional difficulties in the classroom arising

out of the medium of communication. A large number of pupils from disadvantaged backgrounds do not understand the language used by the teacher in the classroom. Similarly many teachers do not understand the home language of these pupils. Teachers, for example, experience tremendous difficulties pronouncing the names of pupils from other language groups. This may emanate from the teacher's limited knowledge of other languages as well as his poor understanding of the significance of names in other cultures. Black pupils, for example, fail to react when their names are mispronounced (cf. Appendix F, 2.4.7). They regard the mispronunciation of their names as an insult and they begin to mistrust the teacher. The teacher finds it difficult to win the confidence and support of these pupils. Thus the pedagogic relationship of trust cannot be actualised with such pupils (cf. 5.2.2).

(b) The pedagogic relationship of understanding

In multicultural classrooms there are many problems that arise out of the lack of mutual understanding of each other's culture amongst certain teachers and pupils. There are many instances, for example, where a teacher makes an inappropriate diagnosis of a pupil's problem by misinterpreting a culturally different child's behaviour as undesirable or disturbing (cf. Appendix F, 2.5.1). Teachers' expectations of pupils' behaviour are shaped by the norms of the majority culture and those expectations influence their evaluation of pupils' performance.

Teachers also experience grave problems insofar as evaluation of disadvantaged pupils' written work is concerned. These pupils perform well below teachers' expectations in tests and examinations. It is difficult to establish whether questions are incorrectly answered as a result of a lack of knowledge or as a result of a limited language skill. However many teachers attribute incorrect answers to a lack of understanding of a question or an inability to formulate an answer. Many of the disadvantaged pupils come from a background where knowledge is communicated orally. As a result of this, reading and writing is strange to them but they can remember things said

to them very well indeed. It appears as if black pupils remember their multiplication tables better than Indian or white pupils (cf. Appendix F, 2.6.5)

Teachers are forced to resort to other methods of evaluation of pupils' work because of the difficulty experienced by disadvantaged pupils in expressing their thoughts on paper. Many of these pupils cannot manage long questions in tests and assignments. Pupils fare better at multiple choice and one word answer type of questions because they could very quickly associate the right answer with the question. The teacher's workload seems to have doubled with the advent of multicultural classes. Teachers now have the difficult task of simplifying the language of prescribed books to facilitate understanding amongst disadvantaged pupils (cf. Appendix F, 2.5.4). Sometimes teachers have to rewrite entire 'chunks' of the prescribed works in question and answer form.

(c) The pedagogic relationship of authority

It is sometimes very difficult for teachers to exercise their authority in their classrooms (cf. Appendix F, 2.6.6 & 2.7.5). Thuggery and intimidation of teachers has become a common occurrence in many classrooms. The youthful opposition to authority is a lingering hangover from the decades of student protests. The control which the youth snatched from their elders has not been fully regained. Political fervour has now been replaced with delinquent and criminal intent. Teachers who bear the brunt of knife and gun-wielding youngsters less than half their age are rendered incapable of performing their duties. The gains which the angry youths of yesterday fought for now face destruction by today's bully-boys. The gangsters appear to be in the minority, but their violence and fear-mongering affect every member of the class.

As the main threat is to their competence in maintaining classroom control, the disciplinary rather than the educational aspect of their role has become the primary concern of many teachers. This concern is displayed in talk in the staffroom and in meetings where disciplinary problems are a common topic of discussion. In fact, classroom control has become the central and over-riding goal

of some. Their aims are often 'getting through the next lesson' without 'losing control', without a 'confrontation' or 'incident', and with the minimum of stress. These teachers state that most of the time they cannot teach the way that they want to teach. For several teachers what they feel are important aspects of their teaching - oral work in Languages, end of lesson summaries and sometimes experiments in science, coaching in physical education, discussion work in English - frequently have to be restricted. They are often replaced by 'occupational therapy' - copying, simple written exercises, drawing, and watching television programmes - activities designed to 'keep the pupils occupied' and 'get their heads down' rather than educate. On the other hand some teachers are forced to search for new, more interesting, and 'relevant' teaching techniques and materials.

6.1.6. Purpose of the study

The researcher formulated specific aims (cf. 1.5) to determine the course of this study. These aims were realised through a literature study, together with an empirical survey consisting of a structured questionnaire and informal, unstructured interviews. On the basis of the aims and findings of this study, certain recommendations are now offered.

6.2 **RECOMMENDATIONS**

6.2.1 Teacher Training

(1) Motivation

Tertiary institutions which are involved in teacher training should place special emphasis on multicultural education in their courses in order to prepare both practising and prospective teachers at all levels to cope with the demands created by multicultural educational contexts. Attention should also be given to practical training as well so that students will be able to go to any school and

teach without any fear or insecurity. Cultural differences, traditions and practices which could be incorrectly interpreted must also be highlighted.

(2) Recommendations

(a) Pre-service teachers

Teacher training institutions should:

- * Initiate courses in multicultural education as separate modules or subjects in diploma or degree courses.
- * Ensure that all teacher training subjects and courses are ‘multicultural’ in nature, which implies an integrated approach in the design or development of such courses.
- * Expose all prospective teachers to a compulsory course in Multicultural Education which should include aspects such as the philosophical bases of multicultural education, different models of multicultural education, as well as the application of the basic principles of multicultural education.
- * Train prospective teachers on how to develop multicultural instructional school plans which can be implemented at primary or secondary school level.
- * Show prospective teachers how to analyse, evaluate and implement different instructional strategies and teaching styles.
- * Guide prospective teachers on diagnosis and analysis of culturally different pupils’ academic performance in terms of strengths and weaknesses.

- * Enlighten prospective teachers on the development and evaluation of suitable instructional materials.
- * Help teachers to establish rapport with culturally different pupils, focussing on the utilisation of appropriate and effective communication skills.
- * Train teachers on how to acquire knowledge of pupils' background, their interpretive competence, their motivation, the values and the attitudes of the cultural background from which they come and, some understanding of what might be considered to be culturally appropriate rewards and reinforcements.

The essence of effective multicultural education appears to be situated in the integration of curriculum content and pupil information, thereby attempting to match curriculum and specific pupil needs, in order to enable the teacher to select and formulate instructional strategies which include a variety of different approaches and methods with a view to meeting the diverse needs of the pupils. Such methods may include oral and visual, verbal and non-verbal stimuli, a great deal of culture-specific content and specific cultural examples.

(b) In-service teachers

In-service teachers also lack training in multicultural education. This training should be offered in a number of different ways:

- * In the form of compulsory seminars organised by the Department of Education.
- * By means of circulars and other literature containing guidelines on multicultural education.

- * At subject meetings of professional teachers' associations where teaching-learning models which are applicable to teaching multicultural groups can be discussed.
- * Through courses on multicultural education run by in-service training institutions where teachers are acquainted with and sensitized to the needs, characteristics, and the strengths and weaknesses of culturally different pupils.
- * Through accredited courses on multicultural education offered by distance education institutions.
- * By means of curriculum development opportunities where opportunities for creative inputs from practising teachers will be created, especially regarding the selection, adaptation or development of appropriate instructional materials.

The in-service training must be more than course work, lectures, and talk. There must be a combination of self-monitoring by the teacher and assimilation of new understandings of self and others. There must be opportunities to interact, to listen, to observe systematically, and to obtain feedback on one's own behaviour as the teacher-authority figure (cf. 3.4.1). Three phases of in-service education should be planned:

- * An awareness and recognition phase where appropriate materials and interaction with others will enable the teacher to understand the nature and impact of prejudice and discrimination.
- * A phase of appreciation and acceptance where educators will develop knowledge and personal experience to appreciate racial, cultural, and individual variations as differences rather than as deficiencies.

- * An affirmative phase that leads to the development, implementation, and evaluation of multicultural experiences in the total school setting; this will include an evaluation of “cooling out” mechanisms used on students, of “closing out” attitudes and practices in parent communication, and of “burn-out” teaching behaviours that demoralize an entire school staff (cf. 3.4.2).

Teachers need substantive information about cultural groups. Necessary information includes the history of groups; psychology and sociology, including family interaction patterns and individual learning styles; physiology; economics and political science; and linguistics. This information can be used to evaluate curricula and classroom practices.

Teachers need to be trained to be agents of change in their respective institutions. They need to be stimulated to innovate educational methods, techniques, and curricula.

A specific course dealing with the child, family and community should be introduced in every teacher education program. The focus of this course should be understanding parenting from many different cultural perspectives. The course should concentrate on different patterns of behaviour, aspirations, interactions, child-rearing beliefs and practices, problem solving characteristics, and basic values within families. It should highlight strengths and examine social prejudice.

Films, other visual materials, readings, and discussion groups during pre-service training should encourage clarification of knowledge, identification of misconceptions, and increasing awareness of personal bias. These experiences should be provided in the early experiences of the pre-service program. Following an appropriate orientation and introduction to the field, pre-service teachers should observe and interact with children and families early in their program. These observations should be guided by an instructor able to stress the cultural strengths and differences of children and families. Such observation experiences should continue through student teaching. Student teachers

should be afforded opportunity for contact with families in which they can explore communication beyond the parent conference.

Over and above training teachers in classroom teaching skills, they also need to be trained to work with parents. The skills needed are not how to “deal with” or manipulate parents, but how to hear what they say. Teachers need a knowledge base for listening and understanding. They need to master techniques for open communication, with cooperation as the goal. Strategies must be developed to ensure that family-focused objectives are included in preservice education. One necessary step is to involve constituent groups from the community in program planning and evaluation. This can be done most successfully through advisory committees with broad community representation. Another aspect of community liaison is to systematically develop liaison and communication with various community groups. This can be achieved through students’ activities in course assignments as well as through direct efforts of faculty and administration.

Another recommendation is that there should be a liaison system established within the college or university itself between relevant schools and departments. In this way a new opportunity may be presented in which faculty resources from many areas outside the College, School, or Department of Education may be utilized to provide the kinds of materials and experiences necessary.

6.2.2 Schools

(1) Motivation

It appears as if one of the gravest problems experienced by teachers has to do with the medium of communication. The ideal would be to teach every child in his or her mother-tongue. However for practical reasons this is impossible. A possible solution would be parallel medium schools where different mediums of instruction may be used, for example English/Zulu, Afrikaans/Zulu, English/Hindi or English/ Tamil.

(2) Recommendations

In order to address the problems experienced by teachers in multicultural classrooms the following steps should be implemented:

- * Special bridging classes should be implemented to eradicate backwardness not only in a language but also backwardness in different subjects. These bridging classes must however not be regarded as an additional part to the teacher's daily task. Teachers must be financially rewarded for the additional work they put in. Care should be taken to ensure that these bridging classes are not interpreted as being a form of racial discrimination.
- * If possible a post for a special adviser should be created at every school. This member of staff should be properly trained to give suitable advice related to multicultural issues and he should be able to defuse explosive situations.
- * During Right Living periods attention should be given to cultural differences. Here positive attitudes, mutual respect and consideration for each other can be inculcated amongst pupils and teachers.
- * Teachers should seize every opportunity to get to know more about their pupils. Regular parent evenings should be arranged so that pupils' parents could become involved in the school community.

6.2.3 Parental involvement and assistance

(1) Motivation

There are many social and political changes in South Africa that have affected parent-child

relationship, discipline and authority. As a result of these changes, many parents are uncertain and confused about their role in education, yet they do have a significant role to play in ensuring that their children's education proceeds smoothly through co-operation with teachers. Many parents have not gone to school and as a result they do not know what role they should play and how the school operates.

The school has in such a situation a major role to play. It must intervene by giving the necessary assistance, and should involve parents in school matters. If parents observe that the school executes its duty of educating their children properly, they will be eager to come to school in order to find out what role they are required to play. In this way communication between the teacher and the parent gets on track, because they both formulate the strategies which they can employ to assist the child. At the same time the parent feels free to communicate his problems regarding his child to the teacher, and the same applies to the teacher because they have both trust and understanding in regard to each other.

(2) Recommendations

Parents should be encouraged to feel that they are welcome in the school and are participants in the educational process. They must be drawn into the schools through social functions and otherwise thus gaining an understanding of the school's functions and ethos so that they can more effectively discuss their children's progress with equanimity. Social events for parents should be held to cater for the various cultural interests.

Parents possessing expertise not available in the school should be encouraged to come into the school and help in lessons. There should be provision of one or more parents' rooms to provide an easy eating place and to encourage parental activities. Teachers and administrators of schools should ensure the following:

- * The avoidance of jargon in letters to parents.
- * The use of languages which are the most appropriate to parents for letters to parents.
- * Matching parents' evenings to parents' needs and not to the system.
- * Devising strategies for parents' evenings designed to cater for 100 per cent attendance.
- * Taking care with regard to the way in which non-attendance at parents' evenings is interpreted.
- * Reviewing the strategy in operation and considering alternative ones.
- * Making parent and teacher contact a regular matter, and not something which only takes place when a problem occurs.
- * The inception of more home visiting and routine clinics in schools.
- * The identification of parents with particular expertise and knowledge who may be able to contribute to the resources of the school.
- * The use of suitably qualified parents as non-teaching resources.
- * Making available a separate 'friendly' room for interviews.

6.2.4 Pupil attitudes

(1) Motivation

In the multicultural classrooms of South Africa it is difficult for the teacher to motivate his pupils no matter how hard he tries. Pupils from historically disadvantaged communities reveal a lack of motivation in the learning situation due to the strangeness of the subject-matter as well as a defective knowledge of the medium of instruction. Most of these pupils do not understand English or Afrikaans so one can hardly expect them to disclose themselves to the teacher. By making use of a “foreign” language the teacher alienates himself from his pupils and he finds it almost impossible to initiate healthy pedagogical relationships with them. The problem is further exacerbated by the hidden curriculum within the classroom. The culture of some pupils are not reflected in the syllabus options. Teaching methods and instructional material are either outdated or irrelevant to the culture of many pupils.

To implement multicultural education in a school, one needs to reform its power relationships, the verbal interaction between teachers and pupils, the culture of the school, the curriculum, extra-curricular activities, attitudes toward minority languages, the testing program, and grouping practices. The institutional norms, social structures, values, and goals of the school must be transformed and reconstructed.

(2) Recommendations

To restore the culture of learning in pupils and to improve motivation in general the following recommendations are made:

- * Working on finding out what abilities pupils do have, rather than on deciding that they haven't any. If a pupil has a strong artistic, musical, athletic, or auditory talents, but is weaker

in the verbal or mathematical areas, teachers can help that pupil to find ways into the academic subjects through that particular pupil's strengths.

- * Critically examining practices, such as tracking, that may bring teacher and pupil interests into conflict. Perhaps schools should have someone other than teachers represent the viewpoint and interests of pupils in the lowest tracks. This role may be filled by community representatives or by university professors who know the research on the negative effects of tracking.
- * Helping pupils see how education is relevant and useful for their lives, perhaps by bringing back graduates who have used school as a springboard to better themselves and their worlds. Schools may keep a roster of successful graduates and post pictures and stories about them for current pupils to see. Teachers may bring in examples that link learning with life accomplishments so pupils can begin to see connections between school and life.
- * Reforming curricula to reflect the learning styles of children from diverse cultures. Multiculturalism must form an integral and continuous part of the whole curriculum throughout the child's schooling career.
- * Introducing school policy statements dealing with issues such as the school's commitment to the aims of multicultural education, the ethos of the school, admission requirements, multilingualism and second language teaching, combating racism in the school, the provision of a compensatory education programme for disadvantaged pupils, traditional dress and holidays.
- * Expanding the teaching of language and literature to include the rich diversity of language, poetry and prose of the various cultural groups. Interesting lessons could be offered on the origin of language, the development of writing, different writing systems, spelling forms,

languages spoken around the world, sign language and dialects. This will help promote an understanding and appreciation of the diversity of language and the importance of language as a system of communication.

- * Selecting appropriate and relevant instructional material. When evaluating and selecting appropriate material, consideration should be given to the accuracy of the content, the points of view of the author(s), the positive representation of different cultural groups, the images portrayed by characters, language , vocabulary and illustration.
- * Evaluating textbooks, in particular history textbooks, and making radical alterations to ensure that the history of the different cultural and racial groups is given an equal place in the books and taught in a balanced and objective way.
- * Selecting and applying a variety of teaching methods which are suitable for all pupils. Teachers should be flexible in their approach, know the learning styles of their pupils and match their methods to pupils' learning styles.
- * Using assessment techniques which are non-discriminatory. The 'General Scholastic Aptitude Test' which is a broadly- based test that measures a variety of non-verbal and verbal abilities can be used for all pupils. Cultural bias can be reduced during the testing and interpreting stages by ensuring that the tester is a competent professional who is familiar with the language, culture and academic background of the individual being measured.

6.3 Further Research

During the course of the investigation the researcher became aware of many areas of concern regarding the implementation of multicultural education which urgently require attention. Many of these areas of concern were briefly touched upon in the study, but require indepth research as they

are most certainly influential as far as the operationalisation of the ideals of multicultural education are concerned.

An investigation into the following themes should be considered for further research:

- * The medium of instruction dilemma being experienced at schools.
- * Language development programmes with particular reference to second language speakers.
- * The congruence of teaching and learning styles.
- * The teaching of the disadvantaged/exceptional/gifted pupil in a multicultural classroom setting.
- * The development of multicultural instructional materials.
- * The involvement of the community in the provision of multicultural education.
- * Culturally acceptable evaluation procedures.
- * Multicultural teacher training programmes.

6.4 Final Remark

This investigation comprised an exploratory study of the problems experienced by teachers in a multicultural classroom setting. As such, many aspects which require further research were not deemed to fall within the scope of the study.

In a multicultural classroom setting a teacher is confronted by pupils who are not only heterogeneous as far as abilities and interest are concerned, but also in terms of many other variables which may be culturally and politically based. A teacher therefore has to be thoroughly prepared to cope with the multicultural situation in order to be able to provide appropriate educational opportunities which would allow each and every pupil to reach his or her full potential.

Finally, it is hoped that this investigation would lead to better relationships between teachers and significant others, particularly pupils.

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APPENDIX A

LETTER SEEKING PERMISSION FOR THE DISTRIBUTION OF QUESTIONNAIRES TO SCHOOLS

16 Harinagar Drive
Harinagar
4093
1 October 1996
Tel. 493870 (H) 2616363 (W)

The Circuit Inspector
North Durban Region
KwaZulu-Natal Education Department
Private Bag X54323
Durban
4000

Sir/Madam

**TEACHERS AS RESPONDENTS TO QUESTIONNAIRES CONCERNING RESEARCH
OF PROBLEMS EXPERIENCED BY TEACHERS IN A MULTICULTURAL
CLASSROOM SETTING.**

I am presently busy with a M.Ed.dissertation on the above mentioned topic. As respondents teachers from the following secondary schools in the North Durban Region are needed to fill in questionnaires:

Bonela Secondary
Burnwood Secondary
Durban Girls Secondary
Orient Secondary
Overport Secondary
Sastri College

Your permission to approach the teachers of the above-mentioned schools to complete the questionnaires will be greatly appreciated. You are assured that teachers will be requested to complete the questionnaires at home.

Yours sincerely

L.S.Chetty

APPENDIX B

PERMISSION FROM THE DEPARTMENT OF EDUCATION

PROVINCE OF
KWAZULU-NATAL

ISIFUNDAZWE
SAKWAZULU - NATAL

PROVINSIE
KWAZULU-NATAL

DEPARTMENT OF EDUCATION
AND CULTURE

UMNYANGO WEMFUNDO
NAMASIKO

DEPARTEMENT VAN
ONDERWYS EN KULTUUR

ADDRESS: IKHELI: ADRES:	TIMRO HOUSE 17 VICTORIA EMBANKMENT ESPLANADE DURBAN	PRIVATE BAG: ISIKHAMA SEPOSI: PRIVAATSAK:	X54323 DURBAN 4000	TELEPHONE: (031) 3606911 UCINGO: TELEFOON: FAX: (031) 374261
ENQUIRIES: IMIBUZO: NAVRAE:	D P Maharaj	REFERENCE: INKOMBA: VERWYSING:	A10/29/2/14	DATE: USUKU: DATUM:

Mr L S Chetty
16 Harinagar Drive
HARINAGAR
4093

Sir

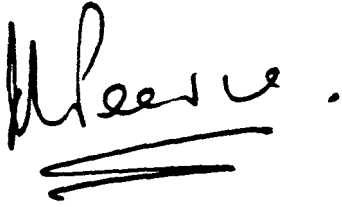
REQUEST TO CONDUCT RESEARCH ON THE TOPIC "PROBLEMS EXPERIENCED BY TEACHERS IN A MULTICULTURAL CLASSROOM SETTING" AT THE FOLLOWING SCHOOLS:

1. Bonela Secondary School
2. Burnwood Secondary School
3. Durban Girls Secondary School
4. Orient Secondary School
5. Overport Secondary School and
6. Sastri College

Your letter dated 11 June 1996 has reference.

1. Permission is hereby granted to you to conduct your research at the abovementioned schools provided that:
 - 1.1 prior arrangements are made with the principal concerned;
 - 1.2 participation in the research by educators is on a voluntary basis;

- 1.3 the questionnaires are administered during the educators non-teaching time; and
- 1.4 all information gleaned is treated confidentially and used for academic purposes only.
2. Kindly produce a copy of this letter when visiting the school.
3. The Department wishes you every success in your research and looks forward to receiving a copy of the findings.

A handwritten signature in dark ink, appearing to read "M. Hees", with a double underline beneath the name.

SUPERINTENDENT-GENERAL P.P.

APPENDIX C

REQUEST TO PRINCIPALS

16 Harinagar Drive
Harinagar
4093
14 October 1996
Tel. 493870 (H) 2616363 (W)

The Principal
_____ Secondary School
Durban

Dear Sir/Madam

I am conducting a research study entitled : **“PROBLEMS EXPERIENCED BY TEACHERS IN A MULTICULTURAL CLASSROOM SETTING”**. Your school has been selected to participate in the research programme. I have received written permission from the Director of the KwaZulu-Natal Education Department to enlist the help of your teachers to complete a questionnaire.

I hereby seek your permission and assistance to administer the enclosed questionnaires to the teachers on your staff. I am fully aware that in asking for your co-operation I am adding to your already considerable administrative burden. However I hope that this study will make a meaningful contribution towards the resolution of problems experienced by teachers in their classrooms.

The date on which the questionnaires will be delivered to your school will be arranged with you as soon as I receive your authorisation that your staff may participate in the research.

In anticipation, thank you for your kind assistance.

Yours sincerely

L.S.Chetty

APPENDIX D

REQUEST TO TEACHERS

16 Harinagar Drive
Harinagar
4093
18 October 1996
Tel. No.: 493870 [H] 2616363[W]

Sir/Madam

**QUESTIONNAIRE FOR DETERMINING PROBLEMS EXPERIENCED BY TEACHERS
IN A MULTICULTURAL CLASSROOM SETTING.**

I am currently conducting research regarding problems experienced by teachers in a multicultural classroom setting.

Your responses to the attached questionnaire are vital in assisting me to determine what problems teachers are experiencing in their classrooms. The questionnaire is divided into two sections. Section 1 requires information about you the respondent and Sections 2 deals with educational issues.

Be assured that there is no possibility that your name will be linked to information which you supply in the questionnaire. This information will be strictly confidential.

I am most grateful to you for your time and effort.

Yours sincerely

L.S. CHETTY

APPENDIX E

.

APPRECIATION FOR PARTICIPATION

16 Harinagar Drive
Harinagar
4093
18 October 1996
Tel. 493870 (H) 2616363 (W)

The Principal
_____ Secondary School
Durban

Dear Sir/Madam

**QUESTIONNAIRES L.R.O. PROBLEMS EXPERIENCED BY TEACHERS IN A
MULTICULTURAL CLASSROOM SETTING.**

Thank you for granting me permission to make use of the members on your staff to complete the abovementioned questionnaires.

I hereby confirm the telephonic arrangements that were made in regard with the completion of the questionnaires.

Questionnaires will be delivered to your school on _____. It will be greatly appreciated if the questionnaires could be handed out to the members of staff on _____ and then collected on the following day. I will personally pick up the completed questionnaires on _____.

It should not take teachers more than ten minutes to complete the questionnaires. All instructions concerning the completion of the questionnaires will be explained to you. The questionnaires themselves provide clear instructions.

I realise that you and your staff are working under tremendous pressure therefore your co-operation is even more greatly appreciated.

Yours sincerely

L.S.Chetty

APPENDIX F

.

QUESTIONNAIRE

QUESTIONNAIRE

PROBLEMS EXPERIENCED BY TEACHERS IN A MULTICULTURAL CLASSROOM SETTING

Unless otherwise stated, please complete by making an "X" in the appropriate block

SECTION 1 : BIOGRAPHICAL INFORMATION

1.1 Sex

Male ☐

Female ☐

1.2 Age group

Under 20 ☐ 21 - 25 ☐ 26 - 30 ☐ 31 - 35 ☐

36 - 40 ☐ 41 - 45 ☐ 46 - 50 ☐ Over 50 ☐

1.3 Home Language

English ☐ Afrikaans ☐ Zulu ☐ Other ☐

In the case of other, please specify _____

1.4 Post you are presently holding

Principal ☐

Senior Deputy Principal ☐

Deputy Principal ☐

Head of Department ☐

Teacher ☐

1.5 Nature of post

Permanent ☐ Temporary ☐ Part - time ☐

1.6 Teaching experience in completed years as at 1996 - 12 - 31

0 - 5 ☐ 6 - 10 ☐ 11 - 15 ☐ 16+ ☐

1.7 Do you have prior teaching experience in a multicultural school ?

Yes ☐ No ☐

1.8 Highest academic qualification (e.g. B.A., B.Sc., B.Com., M.Ed., etc.)

1.9 Highest professional qualification (e.g.U.E.D., J.P.E.D., S.P.E.D., J.S.E.D., etc.)

1.10 In which year was the highest qualification obtained ?

1976 - 1980 ☐ 1981 - 1985 ☐ 1986 - 1990 ☐ 1991 - 1995 ☐ Other ☐

In the case of other, please specify when _____

1.11 Did you at any time during your teacher training career receive training in multicultural education ?

Yes ☐ No ☐

1.12 If your answer to question 1.11 was "yes", please supply the name of the institution where attention was given to multicultural education _____

SECTION 2 : THE LIFE-WORLD OF THE TEACHER***INSTRUCTIONS TO RESPONDENTS***

1. Please read carefully through each statement before giving your opinion.
2. Please make sure that you do not omit a question, or skip a page.
3. Please be honest when giving your opinion.
4. For each of the following statements indicate your choice by making an "X" in the appropriate block.
5. Please return questionnaire.

THANK YOU FOR YOUR CO-OPERATION !

Before expressing your feeling regarding a specific statement, consider the following example

“The teacher of a multicultural class has a good working relationship with the management staff”.

Agree Disagree Unsure

Example 1	If you agree with this statement	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Example 2	If you disagree with the statement	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Example 3	If you are unsure about the statement	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

All statements which follow bear reference to the life-world of the teacher of a multicultural class. Please express your feeling on the following statements.

Agree. Disagree Unsure

2.1. THE TEACHER IN A MULTICULTURAL CLASSROOM:

- | | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
|--|--------------------------|--------------------------|--------------------------|
| 2.1.1. Is confident of his physical appearance. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.2. Is self motivated. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.3. Knows his subject well | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.4. Displays openness (Does not keep true feelings
hidden). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.5. Possesses self-control (Remains calm in stressful
situations). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.6. Has a sense of humour (Has the ability to laugh at
himself and to use humour in a positive way). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.7. Has adequate qualifications in multicultural
education in order to teach multicultural classes. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.1.8. Has a good sense of judgement (decisions reflect
common sense). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Agree Disagree Unsure

2.1.9. Displays tolerance for ambiguity (adjust readily to unclear situations).

☐ ☐ ☐

2.1.10. Has a realistic self-image.

☐ ☐ ☐

2.1.11. Empathises with children in their problematic circumstances.

☐ ☐ ☐

Agree Disagree Unsure

2.2. THE TEACHER IN A MULTICULTURAL CLASSROOM:

2.2.1. Has pride in his own cultural background.

☐ ☐ ☐

2.2.2. Has confidence in himself as a person.

☐ ☐ ☐

2.2.3. Appreciates pupils' individual worth regardless of culture.

☐ ☐ ☐

2.2.4. Is sensitive to culture when looking at current problems at school.

☐ ☐ ☐

2.2.5. Develops positive relationships with pupils from cultures other than his own.

☐ ☐ ☐

Agree Disagree Unsure

**2.3. THE TEACHER IN A MULTICULTURAL CLASSROOM
IS KNOWLEDGEABLE ABOUT:**

2.3.1. Diverse learning styles.

☐ ☐ ☐

2.3.2. The link between diverse learning styles and diverse
cultures.

☐ ☐ ☐

2.3.3. The culture of all pupils.

☐ ☐ ☐

2.3.4. The socio-economic background of all pupils.

☐ ☐ ☐

2.3.5. Ways to incorporate multicultural content into the
curriculum of the subject he teaches.

☐ ☐ ☐

Agree Disagree Unsure

2.4. THE TEACHER IN A MULTICULTURAL CLASSROOM:

2.4.1. Is successful in motivating pupils.

☐ ☐ ☐

2.4.2. Has a good rapport with pupils.

☐ ☐ ☐

2.4.3. Responds positively to the individual needs of pupils.

☐ ☐ ☐

2.4.4. Understands the unfamiliar life-styles of pupils from
different cultures.

☐ ☐ ☐

Agree Disagree Unsure

2.4.5. Finds the initial encounter between himself and his
pupils to be tense.

☐ ☐ ☐

2.4.6. Feels threatened by pupils' remarks.

☐ ☐ ☐

2.4.7. Finds it difficult pronouncing the names of culturally
different pupils.

☐ ☐ ☐

2.4.8. Is aware of adaptation problems experienced by pupils
from culturally different circumstances.

☐ ☐ ☐

Agree Disagree Unsure

2.5. THE TEACHER IN A MULTICULTURAL CLASSROOM:

2.5.1. Often interprets a culturally different child's behaviour
as being undesirable.

☐ ☐ ☐

2.5.2. Has a good knowledge of the pupils he teaches.

☐ ☐ ☐

2.5.3. Understands why certain pupils behave in a certain
manner in the classroom.

☐ ☐ ☐

2.5.4. Understands why certain pupils fail to respond to
questions in the classroom.

☐ ☐ ☐

Agree Disagree Unsure

2.6. ALL PUPILS IN A MULTICULTURAL CLASSROOM:

2.6.1. Trust their teacher.

☐ ☐ ☐

2.6.2. Confide in their teacher.

☐ ☐ ☐

2.6.3. Display openness (show how they feel towards
their teacher).

☐ ☐ ☐

2.6.4. Accept the teacher as an expert in his field.

☐ ☐ ☐

2.6.5. Experience problems understanding the contents
of the lesson presented by teachers.

☐ ☐ ☐

2.6.6. Willingly accept the authority of the teacher.

☐ ☐ ☐

2.6.7. Are well disciplined.

☐ ☐ ☐

2.6.8. Display self-control under provocation.

☐ ☐ ☐

Agree Disagree Unsure

2.7. THE TEACHER IN A MULTICULTURAL CLASSROOM:

2.7.1. Encounters problems in maintaining classroom
control.

☐ ☐ ☐

Agree Disagree Unsure

2.7.2. Is accepted as a role model by all pupils.

☐ ☐ ☐

2.7.3. Exercises authority with compassion.

☐ ☐ ☐

2.7.4. Knows how to deal with culture clashes in the

classroom.

☐ ☐ ☐

2.7.5. Spends more time on maintaining discipline than on

the lesson content itself.

☐ ☐ ☐

2.7.6. Is often intimidated by pupils in his classroom.

☐ ☐ ☐

2.7.7. Encounters disciplinary problems as a result of pupil

absenteeism.

☐ ☐ ☐

2.7.8. Has to adapt disciplinary rules to accomodate pupils

of all cultures.

☐ ☐ ☐

2.7.9. Ensures that pupils do not regard disciplinary actions

as being racially discriminating.

☐ ☐ ☐

2.7.10. Ensures that there is always a spirit of mutual respect

between himself and his pupils.

☐ ☐ ☐

Agree Disagree Unsure

**2.8. PARENTS OF CHILDREN IN MULTICULTURAL
CLASSROOM SETTINGS:**

2.8.1. Have unrealistical high expectations of teachers.

☐ ☐ ☐

2.8.2. Maintain a good rapport with teachers.

☐ ☐ ☐

2.8.3. Ensure that effective teacher-parent communication

is always possible.

☐ ☐ ☐

2.8.4. Are easily accessible to the teacher for discussions on

their children's progress.

☐ ☐ ☐

Agree Disagree Unsure

2.9. THE TEACHER IN A MULTICULTURAL CLASSROOM:

2.9.1. Enjoys a professional relationship with his colleagues.

☐ ☐ ☐

2.9.2. Cooperates with colleagues for the benefit of the

pupils.

☐ ☐ ☐

2.9.3. Has the ability to offer suggestions in a positive

manner to colleagues.

☐ ☐ ☐

Agree Disagree Unsure

2.10. TEACHERS IN MULTICULTURAL CLASSROOMS:

- | | | | |
|--|--------------------------|--------------------------|--------------------------|
| 2.10.1. Are satisfied with their conditions of service. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.2. Are certain about their future in the teaching
profession. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.3. Are able to assist pupils in getting to understand
values of life. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.4. Display interest in new ideas in regard with teaching
in a multicultural setting. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.5. Teach all pupils in their mother-tongue. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.6. Ensure that pupils understand the medium of
communication used by teachers. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.7. Understand the language spoken by all pupils. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.10.8. Understand the nonverbal communication of
culturally different pupils. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Agree Disagree Unsure

2.11. IN A MULTICULTURAL CLASSROOM SETTING:

2.11.1. The culture of all pupils are considered in the

syllabus options.

☐ ☐ ☐

2.11.2. Teaching methods being used are outdated.

☐ ☐ ☐

2.11.3. Instructional materials being used are irrelevant.

☐ ☐ ☐

2.11.4. The teacher has a clear understanding of what

multicultural education entails.

☐ ☐ ☐

2.11.5. The professional training of teachers equips them

to teach efficiently.

☐ ☐ ☐

2.11.6. All teachers are competent to handle the subjects

they teach.

☐ ☐ ☐

2.11.7. All cultures enjoy equal status.

☐ ☐ ☐

Agree Disagree Unsure

2.12. THE TEACHER IN A MULTICULTURAL CLASSROOM:

2.12.1. Allows his religious background to affect his

teaching.

☐ ☐ ☐

Agree Disagree Unsure

2.12.2. Has a sound knowledge of the religious beliefs of his

pupils.

☐ ☐ ☐

2.12.3. Supports all children's religious development.

☐ ☐ ☐

2.12.4. Respects the religious principles of all pupils.

☐ ☐ ☐

2.12.5. Uses the Scripture as a normative guide when

making moral choices.

☐ ☐ ☐

2.12.6. Is in favour of the establishment of religious

societies.

☐ ☐ ☐

2.12.7. Assists pupils with the organisation of religious

activities.

☐ ☐ ☐

Please feel free to make any other comment regarding problems experienced by teachers in a multicultural classroom setting.

I am most grateful for your time and want to assure you that all the information will be dealt with in the strictest confidence.

A summary of the main findings and recommendations will be sent to the principals of the participating schools.

THANK YOU !