THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN

MULTICULTURAL FET SCHOOLS IN THE NORTHERN CAPE

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THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL FET SCHOOLS IN THE NORTHERN CAPE

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DECLARATION

I, ANTHONY SYDNEY MPISI, declare that the dissertation hereby submitted by me for the degree

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ANTHONY SYDNEY MPISI

MAY 2010

DEDICATION

DEDICATED TO: **MY MOM, PAT; MY LATE DAD**

NORMAN; WIFE, ELAINE AND

CHILDREN KURTIS AND LEE-ANN

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ABSTRACT

In 1994, the new democratic government brought with it a desegregated national education system that resulted in an influx of large numbers of black learners at historically white schools. Meier (2005:170) states that some of the black learners, who were accepted at historically white schools, found it very difficult to adjust to the new educational environment, because they lacked the language skills and required background knowledge to deal with the curriculum contents and medium of instruction.

In the Northern Cape, multicultural education unfolded in a similar fashion, as in the rest of South Africa. Currently 69% of all learners registered at historically white Further Education and Training (FET) schools in the province are black, whilst only 9% of the teaching staff is black (Northern Cape Department of Education, EMIS, 2008). The staff complement in most historically white schools does not reflect the concomitant learner population of these schools. This is a clear indication of the uneven distribution of the educator-learner ratio, if the issue of culture is considered. This state of affairs may result in cultural misunderstandings and the consequent breakdown in educator-learner relations. This may result in the escalation of unsatisfactory scholastic experiences internalised by black learners.

The aim of the study is to evaluate the scholastic experience of black learners in multicultural FET schools in the Northern Cape. The objectives are:
to ascertain what the characteristics of multicultural education are, as well as the issues and challenges learners and educators are confronted with; and to provide staff members with effective and practical guidelines and strategies in dealing with underlying pedagogical challenges, relating to the current scholastic experiences of black learners in multicultural school settings.

The study will comprise of a literature study as well as an empirical investigation, by way of the quantitative research method. Self designed questionnaires will be used to gather information from both educators and learners, respectively. It may therefore be possible that these findings may be used to improve the teaching and learning process.

It is further hoped that the latter may ultimately lead to the improvement of the scholastic experience of black learners in multicultural FET schools in the Northern Cape. Finally, the findings of this study may also be used to develop an educator's guide for staff of multicultural FET schools in the Northern Cape. This educator's guide will comprise of effective and practical guidelines, skills, strategies as well as approaches with which multicultural teaching and learning could be pursued.

Key words: Multicultural FET schools, Scholastic experience, Black learners, White educators, Eurocentric and Afrocentric approaches.

ABSTRAK

Die ontstaan van die nuwe demokratiese regering in 1994 het ñ veelrassige nasionale onderwys sisteem tot gevolg gehad. Dit het gelei tot ñ toestroming van swart leerders na historiese blanke skole. Meier (2005:170) meld dat dit vir sommige swart leerders, wat by historiese blanke Verdere Onderwys en Opleidings (VOO) skole aanvaar is, moeilik was om by die nuwe onderwys omgewing aan te pas, omdat die nodige taalvaardighede by hul ontbreek het, asook die vereiste agtergrond kennis van die kurrikulêre inhoud en onderrigtaal.

Dieselfde situasie rakende multikulturele onderwys het hom ook in die Noord Kaap, soos in die res van Suid-Afrika ontvou. Huidiglik is 69% van alle geregistreerde leerders by historiese blanke skole swart, terwyl slegs 9% van die doserende personeel swart is. (Noord Kaap Onderwys Departement, EMIS, 2008). Die personeel samestelling van die meeste historiese blanke skole is dus nie verteenwoordigend van die leerderbevolking van hierdie skole nie. Hierdie is ñ duidelike aanduiding van die oneweredige verspreiding van die onderwyser-leerder verhouding indien die kulturele faktor in ag geneem word. Hierdie stand van sake kan kulturele misverstande tot gevolg hê en gevolglik lei tot ñ afbreek in die onderwyser-leerder verhoudinge. Swart leerders kan dus moontlik ñ onbevredigende skolastiese belewing in hierdie multikulturele skole beleef.

Die doel van die studie is om die skolastiese belewing van swart leerders in die VOO-fase van multikulturele skole in die Noord Kaap te evalueer.

Die doelwitte is om: die kenmerke van multikulturele onderwys vas te stel ; te bepaal met watter kwessies en uitdagings beide leerders en opvoeders gekonfronteer word en; die personeel van praktiese leiding en strategieë te voorsien wanneer hul gekonfronteer word met onderliggende pedagogiese uitdagings rakende die huidige skolastiese belewing van swart leerders in multikulturele skole.

Die studie sal bestaan uit 'n literêre studie sowel as empiriese navorsing, waarin die kwantitatiewe navorsingsmetode gebruik is. Self-ontwerpte vraelyste sal gebruik word om inligting van beide opvoeders en leerders onderskeidelik te verkry.

Gevolglik kan hierdie bevindinge gebruik word om die onderrig en leer proses en uiteindelik ook die skolastiese belewing van swart leerders in multikulturele VOO skole in die Noord-Kaap te verbeter. Ten slote, kan die bevindinge van hierdie studie ook aangewend word vir die ontwerp van 'n opvoedersgids . Hierdie opvoedersgids sal bestaan uit praktiese riglyne, vaardighede, strategieë en benaderings waarmee multikulturele onderrig en leer in multikulturele VOO skole in die Noord-Kaap aangepak kan word.

Sleutelwoorde: Multikulturele, VOO skole, Skolastiese belewing, Swart leerders, Blanke opvoeders, Eurosentriese en Afrosentriese benaderings.

CHAPTER 1

MULTICULTURAL EDUCATION: GENERAL ORIENTATION

1.1   INTRODUCTION

For many years the South African Education system has been the target of much criticism. Anyone who is well acquainted with the previous education system will know that it was characterised by three key features. Firstly, the system was fragmented along racial and ethnic lines and was saturated with racist ideologies and the educational doctrines of apartheid. Secondly, there was a lack of access or unequal access to education at all levels of the system, whilst vast disparities existed between provisions for blacks and those for whites. Thirdly, there was a lack of democratic control within the education system. Learners, educators and parents were excluded from decision-making processes. Le Roux (1993:178) reinforces this view by stating that under a separate system dominated by a Christian National Education ideology, educators had primarily been responsible for the transmission, interpretation and reproduction of the cultural values, norms and the heritage of the dominant group. The reason for the latter may have been, one of assimilation of subdominant groups into the mainstream culture and the establishment of cultural homogeneity and supremacy. The cultural heritage of subdominant groups and their histories, experiences and contributions were excluded or marginalised, and the process resulted in the devolution of their particular cultures.

Since 1994, educational transformation in South Africa has been driven by key factors such as overcoming of the devastation of apartheid, and the provision of an education system that enhances democracy, human dignity, equality and social justice. All these changes gave birth to a new concept of schooling in South African public schools, namely multicultural education. Viljoen and van der Walt (2003:13) state that in order to access the global world, it became necessary to transform political and social structures and to redefine relationships with the rest of the world.

Bennett (1990:11) regards this new concept of schooling as the movement towards achieving equality of educational opportunity and equity among all identifiable groups of children and youth, particularly ethnic minorities and the economically disadvantaged. He further contends that, its aim is to transform the total school environment, especially the hidden curriculum (e.g. educator attitudes and expectations, groupings of learners and instructional strategies, school disciplinary policies and practices, school and community relations, classroom climates). He further emphasises a vital point - that the incorporation of cultural diversity does not mean that a school is lowering its standards of academic excellence.

Despite the political changes that have taken place in South Africa, certain profound and far-reaching challenges remain in the educational sphere. Bradbury and Zingel (1998:231) are of the opinion that a potentially effective way of meeting these challenges is to focus on the contribution that could be made by peers from different cultural groups to one another's learning experience. The researcher is convinced that, in recent years, there has been a shift away from traditional educator-centred "transmission" modes of teaching and a correspondingly increased focus on learning through peer interaction.

1.2   BACKGROUND OF THE STUDY

With the admission of learners from various cultural backgrounds to multicultural schools in South Africa, several challenges became evident. These challenges include amongst others, differences in language, tradition, norms, habits, home environment, teaching and learning styles, as well as learner and educator adaptation to the new, diverse classroom situation. Schools have thus become the sites of cultural convergence - where previously diverse and divided cultures were to meet for the first time, on supposedly "equal ground". These cultures both African and Western, although diverse in traditional and historical background, are however similar in their expectation of a good and quality education.

Accommodating the aspirations of such a widely diversified learner population presents great challenges to education authorities, schools and educators in particular. Lemmer,

Meier & Van Wyk (2006:1) point out that the management of education is now geographically divided in contrast to the racially-based departments of education of the past. It is further postulated, that in practice the latter implies that South African educators are now faced with the challenge of teaching increasingly culturally diverse classes and of implementing school reform programmes, which may change the nature of teaching and learning, so that the needs of all the learners may be met.

The situation is further compounded by racial biases and stereotyping. The Sunday Times, (2001:5) illustrates this point: "Black parents are all too familiar with the uninvited-guest treatment they and their children receive". The article reports that, a father of two from Soweto whose children attend a suburban school had the following to say: "The children are intimidated. When they are late they are told they should remember they are no longer attending township schools. When there is a theft, African kids are always the first to be suspected."

Despite, or perhaps because of the differences in learners' informal and formal learning histories, peer interaction in cross-cultural groups may provide a fruitful vehicle for harnessing the strengths of different learners and enriching the learning process for all. Kanpol and Mc Laren (1995:6) reiterate these sentiments in the statement: "It is the idea of a common vision or common ground of understanding, that weaves together many different truths or truth effects that has driven us to collectively dialogue across differences".

After more than a decade of democracy it would be expected that South Africa has achieved integration into a harmonious and heterogeneous society, where racial prejudice, cultural stereotyping and gross human rights violations have been relegated to the apartheid archives. Unfortunately this is not the case, and daily media reports suggest quite the opposite. Racial conflict, derogatory racial terminology, modern racism, racial separation and discrimination are but some of the accusations levelled at historically white schools. Incidents of racial conflict still occur in the Northern Cape. The following are examples of racial conflict at schools in this particular province, as reported in the DFA: the presence of alleged racism at school; race and ethnic tensions

remaining at the centre of much of the conflict and violence at schools (DFA, 27 July 2001:6; DFA, 11 February 2002:2; DFA, 26 February 2009: 4).

In the light of all this, the question could be asked as to whether South African schools were ready and indeed properly prepared for the enormous challenges brought about by a multicultural education system?

1.3   PROBLEM STATEMENT

Many ex-model C schools in the Northern Cape have enrolled a number of black learners and are therefore professing to be practising multicultural education. Many of the above-mentioned schools have not adapted their admission requirements, policies, curriculum or staff development programmes. The question can thus be posed as to whether these schools are indeed practising multicultural education or whether they are merely assimilating black learners into an existing system. Claasen in Le Roux (1997:33) supports the latter view and explains that the mere presence of a variety of cultural or ethnic learner groupings in a single learning situation does not necessarily imply a multicultural education. Neither can the teaching of learners from different cultural groups be equated to multicultural education.

Similarly, the staff complement in most of the ex- model C schools, may not necessarily reflect the cultural and linguistic diversity of the learners enrolled. In the Northern Cape, for example, approximately 69% of all learners registered at ex-model C FET schools in the province are black, while only 9% of the teaching staff is black (Northern Cape Department of Education, EMIS, 2008). Kivedo (2006:2) and DFA (11 February 2002:2) argues that the latter state of affairs may result in cultural misunderstandings and the consequent breakdown of educator-learner relations. The afore-mentioned state of affairs may in turn, result in an unsatisfactory scholastic experience for black learners.

Banks (1997:29) and Lemmer and Squelch (1993:3) concur with these sentiments when they insist that multicultural education cannot just happen overnight, but that it constitutes a particular process and educational reform movement. May (1999b:4)

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states that, in most cases, there is an inability to intertwine theories, policies and practice in multicultural education.

This study is aimed at assisting the various stakeholders in multicultural FET schools to fully comprehend their role, to understand the underlying pedagogical challenges which they face, and to embrace concomitant problems in culturally diverse school environments. The implementation of structures, processes and programmes should be characterised by proactive planning and action, in order to ensure minimum disruptions of the normal functioning of schools. The above-mentioned aspects are inextricably interwoven with one another. It is therefore necessary, that staff development strategies should form an integral part in creating a harmonious scholastic environment.

The challenge facing educational planners and educationists at present is to design an education system that will encapsulate the educational, social and political aspirations of all South African learners, particularly those of black learners. Multicultural education is seen as an educational approach that may best attempt to address the above. Multicultural education, however remains an elusive concept for both educators and parents, and is often considered with much trepidation. With the afore-mentioned challenges facing multicultural schools, the following research questions arise:

> - What are the characteristics of multicultural education, as well as the issues and challenges confronting both learners and educators in multicultural FET schools in the Northern Cape?
> - What is the scholastic experience of black learners in multicultural FET schools in the Northern Cape?
> - What is the skills level of multicultural FET school staff members, in terms of fully comprehending their role in understanding the underlying pedagogical challenges, relating to black learners` scholastic experiences?

1.4 THEORETICAL PERSPECTIVE

The study builds on the theoretical perspectives relating to the scholastic experience of black learners in FET multicultural schools in the Northern Cape. Carignan, Pourdavood, King and Feza (2005:382) caution that multiculturalism could be viewed as having the potential to cause social tensions and antagonism in the process of recognising diversity, with the additional risk of fragmentation. They insist on the necessity of defining a common society through the affirmation of a common identity

Taking cognisance of Lave and Wenger's (1991:52) social practice theory (connecting issues of socio-cultural transformation with changing relations with newcomers and old-timers in the context of a shared practice) within a Marxist historical tradition, the attempt is to argue from an Afro-centric paradigm and following a social constructivist approach to learning, as validation for the grounding of the study. Within the framework of social constructivism, mention is made of a social/situated orientation to learning.

In South Africa, the pre-apartheid education systems have openly marginalised African indigenous knowledge. In post-apartheid society, emerging debates and discourses are enhanced by bringing indigenous knowledge systems into focus as a legitimate field of academic enquiry Mkabela (2005:1). Hence, the Afrocentric paradigm attempts to locate research from an African viewpoint and to create an African intellectual perspective. It focuses on Africa as the cultural centre for the study of African experiences. The paradigm aims to interpret research data from an African perspective (Asante & Asante 1995:5).

It is against this back-drop that the Afrocentric paradigm is used to locate the scholastic experience of black learners at multicultural FET schools, within the South African context.

Africanisation is closely related to the Afrocentric paradigm. Teffo (1996:144-145) describes Africanisation as being "the process of inseminating African value systems, concepts and moral ethics into all our human activities. The true search for an African identity, the recognition of the environment in which that identity is sought, become a

concept that enables blacks and whites alike, to conceptualise and articulate Africa as the motherland. This ought to be done to affirm our being, personhood and nationhood."

Social constructivism on the other hand could be described as a sociological theory of knowledge that considers how social phenomena develop in a particular social context. Within constructionist thought, a social construction (social construct) is a concept or practice which may appear to be natural and obvious to those who accept it, but in reality is the invention of a particular culture or society. Social constructs are generally understood to be the by-products (often unintended or unconscious) of countless human choices rather than laws resulting from divine will or nature (http:// en. Wikipedia.org/wiki/Social_ constructivism).

In the case of this particular study, black cultural phenomena may represent the concept or practice that appears to be natural and obvious to black learners at multicultural schools. Conversely, the same phenomena may not be natural and obvious to their white peers and educators.

In multicultural societies like South Africa, learning environments such as home, the society, school and the community provide opportunities for learners to learn, to acquire specific knowledge, skills and attitudes that will enable them to become responsible adults. Cultural transmission, as a component in the process of human development, occurs through teaching and learning (Cullingford, 1990: 2; Van Schalkwyk, 1990:13).

The Social-Learning (Social-Cognitive) theory concurs with the afore-mentioned view and maintains that children learn social behaviours by observing and imitating models, usually those constituted by their parents. Learners are also regarded as active contributors to their own learning, rather than as primarily reactive. People learn in the context of their multi-faceted social contacts and human learning can thus be regarded as being a more complex phenomenon than simple conditioning. The cognitive influence on behaviour is acknowledged. Moreover, observational learning is a central factor in the process of human development (Papalia & Olds 1996:34).

In the case of black learners in multicultural schools, the home, community and society at large constitute the informal learning environment. Informal learning, which includes the immediate family, elders in the community, forms the basis of subsequent educational processes, within a specific community of practice. The family home is the primary environment consisting of father, mother, children, other persons, objects and places. Senior family members, like fathers, mother, uncles, and elders in the community ultimately fulfil the roles of "educators" (and may also be assisted by, grandparents, relatives, guardians and by siblings and older peers (Fraser, Loubsher & Van Rooy, 1992:12 & Luthuli, 1982:3). In a community, the black child is continuously exposed to informal learning settings and is conscious of what the family and their particular cultural group requires them to learn and know, such as norms, values, beliefs and attitudes that are of great relevance in the home and the community.

The learning world of the black child in the informal setting of the home, community and society at large, reflects a teaching-learning situation. The home, community and society impart their knowledge and skills to be learned by learner and the learner is expected to learn from these encounters. The argument could therefore be made, that the above-mentioned aspects should be considered as key in the teaching and learning situation in multicultural schools, and should apply when teaching black learners in particular.

Given the tremendous cultural diversity that characterises the South African school system, the new South African democracy found it necessary to transform the pre-apartheid education system (Lemmer, Meier & Van Wyk, 2006:94). The Outcomes-based education (OBE) approach was introduced to address the above-mentioned issues. The aim of the OBE approach is aimed at developing a curriculum that addresses the needs of learners and creating a school environment that reflects cultural diversity. This approach seems to acknowledge that learners from various cultural backgrounds learn differently. Vygotsky (in Papalia & Olds, 1996: 34) accentuates this and insists that certain cultural specific practices indeed affect the development of a person living within a specific social context. The OBE approach therefore, would seem

an appropriate one in which an Afro-centric paradigm may be located within a social constructivist approach.

The infusion of the concept of africanisation and constructivism into the policies and practices of FET multicultural schools in the Northern Cape, may address the array of challenges which include alienation, cultural inferiority, mistrust and victimisation, faced by many black learners at these schools. Once the afore-mentioned challenges are sufficiently addressed, these learners may start to focus on the core aspects of schooling, such as the academic, cultural, sporting and social programme. This may result in black learners perceiving the school situation as less threatening and less hostile, which may in turn improve their scholastic experience.

1.5 AIMS AND OBJECTIVES OF THE STUDY

The aim of the study is to evaluate the scholastic experience of black learners in multicultural FET schools in the Northern Cape.
 In order to realise these aims, the following objectives will be pursued:

- ➢ To ascertain what the characteristics of multicultural education are, as well as the issues and challenges learners and educators are confronted with, in Northern Cape multicultural FET schools.
- ➢ To investigate black learners` scholastic experiences in multicultural FET schools in the Northern Cape.
- ➢ To provide staff members with effective and practical guidelines and strategies in dealing with underlying pedagogical challenges, relating to the current scholastic experiences of black learners in multicultural school settings.

1.6   RESEARCH METHODS

In the light of the above-mentioned problem statement, the various perceptions and viewpoints of educators and learners at multicultural FET schools will be determined.

The literature study will focus on a conceptualisation of multicultural education with special reference to underlying issues, characteristics and challenges it presents. Furthermore, factors and aspects influencing the scholastic experience of black learners will be studied. An empirical investigation, by way of the quantitative research method will also be conducted. Self designed questionnaires will be used to gather information from both educators and learners, respectively. A questionnaire will be administered to staff members and will focus on the following: issues and challenges confronting them, as well as, determining future and current development needs. An additional questionnaire will be employed with the black learners to determine the challenges and issues they are wrestling with, as well as the scholastic experiences affecting them.

The geographical area of this study will be limited to twenty seven historically white FET schools in the five education districts of the Northern Cape, namely Frances Baard (10 schools), Siyanda (6 schools), Pixley Ka Seme (4 schools), Namaqua (5 schools) and J.T.Gaetsewe (2 schools).

The research group will consist of 457 white educators and 1037 black learners from historically white schools, comprising of at least 20 educators and 40 learners from the selected schools. Permission to conduct this empirical study will be sought from the Northern Cape Education Department, as well as from principals of these specific schools.

A pilot study in the form of a structured closed questionnaire will also be conducted to determine the current state of black learners` scholastic experiences in two historically white FET schools in the Northern Cape.

The data acquired from the questionnaires will be integrated with the data acquired from the literature study, in order for the researcher to make summaries, draw conclusions and offer recommendations. The UFS computer centre will assist with the necessary approval, analyses, processing and interpretation of the afore-mentioned data.

1.7   DELIMITATION OF THE FIELD OF STUDY

The reconstruction of the South African society has imposed immense responsibility on the school and its role. South African schools are thus charged with the responsibility of preparing learners to function as responsible and well-adjusted individuals, that will epitomise the norms and values of a post-apartheid society.

 Gage and Berliner (1991:4) allude to these sentiments in the following statement: "psychology is the study of thoughts and actions of individuals and group. Educational psychology is the study of those thoughts and actions that are related to how we teach and learn, particularly in school settings". Considering the latter, it would seems psycho-pedagogically correct to argue that, the psychology of education should constitute an important pillar on which the development of multicultural education of Northern Cape FET schools should rest.

The study will also attempt to provide the teaching staff of multicultural FET schools in the Northern Cape with effective and practical guidelines, strategies and approaches to multicultural teaching and learning practices.

The study will comprise two parts, namely a literature study and an empirical study. The empirical part of the study will be undertaken according to the quantitative research method. The reason for the latter, is that the situation, in which the research will take place, will not be controlled experimentally. De Wet, Monteith, Venter & Steyn (1981:13) state that most quasi-experimental research is conducted ex post facto, that is, that existing data are used in natural situations. The researcher is attempting to

determine retrospectively correlations between, and the influence of specific variables on other variables.

1.8   SIGNIFICANCE OF THE STUDY

Banks (1999:2) insists that a major goal of multicultural education is to reform schools and other educational institutions so that learners from diverse racial, ethnic and social class groups may experience educational equality.

As this study resides within the field of the Psychology of Education, it ought to make a contribution with regards to the following, namely:

- Providing the Northern Cape Education Department with an empirically researched report, which in turn could be of assistance when dealing with the array of scholastic and personnel issues emanating from multicultural schools in the province.

- Providing insight to Northern Cape educators, principals, education planners and policy makers on the practical implications of multicultural education, within a culturally diverse classroom setting, when dealing with matters of curriculum and methodology.

- Providing staff of multicultural FET schools in the Northern Cape with effective and practical guidelines, skills, strategies and approaches with which multicultural teaching and learning could be pursued.

In respect of the above-mentioned sentiments, it could be mentioned that the significance of this study may yield some advantages for role-players in multicultural FET schools.

1.9   EXPLANATION OF CONCEPTS

1.9.1   SCHOLASTIC

The term is derived from the word *school*, which according to the Cambridge International Dictionary of English (1995) means a place where people, especially young people are educated. For the purpose of the study, scholastic will refer to all those aspects pertaining to the school environment.

1.9.2   EXPERIENCE

An experience is defined by Godensen (1984:275) ... as an event that is lived through, or undergone, as opposed to one that is imagined or thought about, the present contents of consciousness, also, knowledge or skill resulting from practice or learning. Wolman (1989:112) seems to agree with the above definition, but adds that an experience may also refer to a whole collection or set of mental phenomena or consciousness at any particular moment. He further suggests that an experience could also refer to an event in the life of an individual that involves feelings or emotions.

It could thus be concluded that an experience might refer to an event or a series of events though which an individual has lived with his/her entire affective being.

1.9.3   BLACK

Although the term "black" will be used throughout the study, the terms "native" and "African" will also be used interchangeably. Skykes (1982:92) differentiates between these terms and describes the term "native" as referring to the people inhabiting a country originally or at the time of its discovery, while the term "African" refers to the dark-skinned inhabitants of Africa. These terms are no longer used in South Africa, as the term 'black' has been adopted in post-apartheid South Africa as a sign of pride. For the purpose of the study the term "black" will be used and will refer to all people of non-white descent.

1.9.4 FURTHER EDUCATION AND TRAINING (FET) SCHOOL LEARNERS

According to the South African Act (vii) a learner is seen as any person, whether a child or an adult, who receives education or must receive education in terms of the

Schools act. The Province of the Northern Cape, Provincial Gazette Extraordinary (no. 225, 4 April 1997) states: "'learner' means a learner who is officially enrolled at a school".

For the purpose of this study, the term FET - school learners refer to learners in grades 10, 11 and 12.

1.9.5 CULTURE

Various definitions have been given to explain this complex human phenomenon and it is consequently open to misuse and misunderstanding. Villa-Vicencia (1994:31) refers to the Latin word "culture" meaning farming from which culture is derived and explains that, like farming, culture is a complex, intentional and artificial process, which is the result of socialisation.

Lemmer, Meier & Van Wyk (2006:16) on the other hand, maintain that it is important to bear in mind that the culture embraced by a particular population is dynamic and therefore susceptible to change caused by internal and external factors. Cultural adaptation and change do not occur abruptly, but are passed on from one generation to the next with relatively imperceptible alterations.

From the various descriptions provided, it could be concluded that the term seems rather broad and complex. For the purpose of the study, the researcher will stick to the encompassing description of Bennett (1990:85), that culture can be seen as a totality of values, beliefs and behaviours common to a large group of people. A culture may therefore include shared language and folklore, ideas and thinking patterns, communication styles and the "truths" accepted by members of the group.

1.9.6   ACCULTURATION

Lynch and Banks (1986:196) explain this concept as follows:" Acculturation takes place when the culture of an individual or group is modified as it comes into contact with another culture. When different 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."

For Banks (1995:210) acculturation will take place when power is exercised by the dominant group to make the subordinate group become more like them. He concludes that, such cultural movement, in one direction only, toward the ideals of the dominant culture, at the personal level, requires the acquisition of the dominator's language, forms of comportment, dress and demeanour, as well as aspirations

With emphasis on the minority learner's situation in the school milieu, Banks (1988:108) maintains that if the learners assimilate elements of the educator's culture, and the educator assimilates elements of the learner's culture, the school culture becomes a synthesized cultural system that reflects the cultures of all of its participants.

1.9.7   ASSIMILATION

Lynch and Banks (1986:201) insist that cultural assimilation occurs when one ethnic or cultural group acquires the behaviour, values, perspectives, ethos and characteristics of another cultural or ethnic group and discards its own cultural characteristics. When assimilation occurs, the group completely loses its original culture. Both an individual as well as a group can undergo the process of assimilation. Khosa (2001: 5) regards assimilation as the minimalisation of cultural differences; the encouragement of social conformity and continuity; the assimilation of minority groups into the mainstream of the dominant culture, and the acceptance of the language, cultural fashions and values of the dominant culture.

It appears as if assimilation exists in opposition to the aims of multicultural education. Assimilation could be limited, if educators are provided with effective and practical guidelines, strategies and approaches within the multicultural FET high school.

1.9.8   MULTICULTURAL EDUCATION

Multicultural education is a reform movement designed to change the total educational environment so that learners from diverse racial and ethnic groups, both gender groups, exceptional learners, and learners from each social class will experience equal educational opportunities in schools, colleges, and universities. Multicultural education may also include dimensions of age, class, ethnicity, exceptionality, gender, geographic region, language, race, and religion, (http://www.cordancer.com/vox/gnosismultied 3/ multi 3_home.html.) Nieto (1992:64) simply refer to non-racial education.

1.10   RELATED RESEARCH

The study was stimulated by research conducted by G.M. Visser on *"LOSS OF CULTURAL IDENTITY AS A PHENOMENON AMONG MINORITY GROUPS IN THE ABSENCE OF A MULTICULTURAL APPROACH IN SCHOOLS" (give references here – publication, dates etc),* A literature study was undertaken, based on the post 1994-situation in South African schools, and with specific chronological reference to the educational situation in 1996. Its findings were the following:

- both educators and learners face certain challenges in the absence of a multicultural approach;

- difficulties are experienced by some cultural and linguistic minority children;

- children who are members of a cultural minority ,struggle to retain their identity in a South African school and

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- there is more to multicultural education than merely injecting a culturally diverse content into the curriculum.

1.11   RESEARCH PLAN

Chapter 1:   A description is provided of the background, the problem, the theoretical perspective, aims and objectives of the study, research methods, delimitation of the field of study, significance of the study, explanation of key concepts, as well as related research.

Chapter 2:   The researcher will provide an explanation of the various concepts that relate to multicultural schools. Thereafter the researcher will focus on the contextualisation of multicultural education. Further to a discussion on contextualisation, the emergence and basic conditions for multicultural education, as well as the need thereof, both globally and locally will be presented.

Chapter 3:   Influences impacting on the scholastic experience of black learners at multicultural schools will be analysed critically, in this chapter.

Chapter 4:   In this chapter, the researcher will give an explanation of the various concepts concerned with the aspects relating to the scholastic experience of learners in multicultural education. Thereafter, the researcher will focus on curriculum development and the principles informing curriculum development, as well as the elements involved in developing and designing a multicultural curriculum. A discussion on the application of multicultural and global education, as well as sources of misunderstanding in a multicultural classroom due to cultural differences, will be presented. Finally, the researcher will discuss guidelines for educators with dialect-dominant learners, as well as ways in which to manage cultural diversity.

Chapter 5: The different role-players and functions in multicultural schools will be discussed. A concerted effort will be made to clearly define the role and function of the following role-players, namely, the learners, educators, parents, school management teams and school governing bodies.

Chapter 6: The empirical research design in relation to the scholastic experience of black learners in Northern Cape multicultural schools will be presented.

Chapter 7: In order to round off the study in a more meaningful and realistic manner, results will be statistically processed, interpreted and presented graphically.

Chapter 8: An integrated summary emanating from the literature review and empirical research, as well as the knowledge acquired will be structured in such a manner so as to display the underlying relationship between these aspects. The latter will enable the researcher to draw conclusions and to make recommendations. This will form the basis of a guideline document in which an array of objectives, strategies, skills and approaches will be outlined.

1.12 CONCLUSION

This chapter provides an orientation of the scholastic experience of black learners in multicultural FET schools in the Northern Cape. The researcher has explicitly indicated the purpose of the study and the demarcation of its field of relevance. Relevant aims and objectives of the research were identified, with the purpose of assisting multicultural FET schools in the Northern Cape to develop strategies and approaches for practising multicultural education in both a meaningful and enriching manner.

Reference has also been made to the research methods used in this research study. Information relating to the significance of the literature study pertaining to the study was

briefly presented. Mention was made about questionnaires with the relevant role-players in multicultural FET schools in the Northern Cape.

The research plan has been clearly subdivided into chapters, with a brief summary of each chapter. The researcher has also defined and analysed key operational terms.

In the next chapter, the researcher commences to provide an explanation of the various concepts that relate to multicultural schools, and will attempt to contextualise the term "*multicultural education*", within the framework of the study.

CHAPTER 2

MULTICULTURAL EDUCATION: CONTEXTUALISATION

2.1 INTRODUCTION

In this chapter, the researcher will provide an explanation of the various concepts that relate to multicultural schools. Thereafter the researcher will focus on the contextualisation of multicultural education. A discussion on the emergence and basic conditions for multicultural education, as well as the need thereof, both globally and locally will be presented.

2.2 EXPLANATION OF RELATED CONCEPTS

An explanation of related concepts that also have a bearing on the scholastic experience of black FET learners in a multicultural school context will be presented.

2.2.1 MULTICULTURAL EDUCATION

The term multicultural education is in essence a rather wide and encompassing term and therefore cannot be dealt with or circumscribed in its totality within the framework of this study.

Lemmer & Squelch (1993:3) postulate that multicultural education involves the transferring of the recognition of a culturally pluralistic society to an education system. Furthermore they state that multicultural education is the operationalising of the education system in such a fashion that it appropriately and in a rightful manner includes all racial and cultural groups. Multicultural education must thus be regarded as a process which guides the total education enterprise. Nieto in Brown & Kysilka (2002:5) adds another dimension and is convinced that multicultural education should not only be viewed from an educational perspective, but also viewed within a socio political context. Multicultural education ought to be a process of comprehensive school

reform and basic education for all learners. It ought to challenge and reject racism and other forms of discrimination in schools and society and accept and affirm the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that learners, their communities, and educators represent.

The above dimension emphasises the fact that multicultural education ought to further the democratic principles of social justice. This could be of particular relevance to black learners in FET multicultural schools, because it uses a critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action as a basis for social change. The promotion of social justice at Northern Cape FET multicultural schools might assist black learners to experience these schools as more accommodating and tolerant to non-Western cultures, perceptions, identities and practises.

Most educators too, seem to have come to the realisation, that multicultural education cannot only be viewed from an educational perspective and therefore increasingly regard social aspects, such as gender and class as part of multicultural education (Mc Carthy, 2003:46).

Bennett (2007:4) concurs with the above opinion and insists that multicultural education consists of four interactive dimensions : the movement towards equity, or equity pedagogy; curriculum reform, through multiple perspectives, multicultural competence; the process of becoming conscious of your own as well as other cultural perspectives as foundations for informed cross-cultural interactions; and teaching towards social justice, the commitment to combat prejudice and discrimination of all kinds, especially racialism, sexism and classism.

Even though the afore-mentioned definitions attempt to comprehensively circumscribe multicultural education, Gollnick & Chinn (2002:30) insist that it is imperative that multicultural education be based on the following assumptions and fundamental beliefs:

- Cultural differences have strength and value.

- Schools should be models for the expression of human rights and respect for cultural differences.
- Social justice and equality for all people should be of paramount importance in the design and delivery of curricula.
- Attitudes and values necessary for the continuation of a democratic society can be promoted in schools.
- Schooling can provide the knowledge, dispositions and skills for the redistribution of power and income among diverse groups.
- Educators working with families and communities can create an environment that is supportive of multiculturism.

Multicultural education has been defined and interpreted in numerous ways and from a variety of perspectives by various authors and educationists. As a result many educators have come to view multicultural education as ill defined and lacking in substance, and have therefore been hesitant to adopt it as a sound educational approach, largely because they fail to comprehend it's value (Lemmer, Meier & Van Wyk, 2006:3).

For the purpose of this study the definition of the National Association For Multicultural Education of State Country (2003:1) will be adopted namely that multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the United States Declaration of Independence, the Constitution of South Africa, (Act 108 of 1996) and of the United States, and the Universal Declaration of Human Rights adopted by the United Nations. Multicultural education affirms our need to prepare learners for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice.

From the above, it would seem that the provision of multicultural education ought to entail more than the mere teaching of the formal curriculum. It seems as if multicultural

FET schools, particularly in the Northern Cape, ought to infuse more aspects of its culturally pluralistic society into the operations of schooling. In this way, black FET learners might perceive the school as being more accepting of their culture which in turn might result in a more meaningful scholastic experience for them.

2.2.2 ETHNICITY

Longstreet in Bennett (2007:59) defines ethnicity as that portion of cultural development that occurs before the individual is in complete command of his or her abstract intellectual powers and which is formed primarily through the individual's early contacts with family, neighbours, friends, teachers, and others, as well as with his or her immediate environment of the home and neighbourhood. It therefore might become imperative that the aspect of ethnicity should be factored into the equation, when dealing with black learners in particular at Northern Cape multicultural schools. The latter could circumvent the possible dislocation that may occur between home and schools education that is so often the reason why black learners may experience the school situation as foreign.

2.2.3 RACISM

This term is derived from the word "race", which in turn is a concept that was developed by physical anthropologists to describe the physical characteristics of people in the world more than a century ago. The word is generally not accepted as scientifically valid and that practice has now been discredited.

For Lemmer, Meier & Van Wyk (2006:24) racism is the belief that your own race is superior to another. This belief is based on the false premise that the physical attributes of a racial group determine the group's intellectual characteristics as well as social behaviour.

Racism is a central issue and continues to have a debilitating and negative effect on the accommodation of learners in schools. The perception does exist that racism is being

reincarnated and flourishes in many subtle ways in South African society and in South African schools (Erasmus & Ferreira, 2002:34).

When pondering upon the different levels of racism as well as the findings of Erasmus & Ferreira (2004:34), it becomes evident that a concerted effort will have to be made to ensure that these levels of racism do not exist in schools, and in particular in FET schools in the Northern Cape. It is only then that black learners will be afforded an educational experience equitable to that of other learners from other race groups.

Moreover, it is important that, within a multicultural school context, those individuals should refrain from forming preconceived opinions about people who are typified as belonging to a particular "race". Characteristics attributable to a certain 'race" should be avoided, while the value of each individual, within their own right should be acknowledged (Alexander, 2004:17).

2.2.4 CULTURAL IDENTITY

Gollnick & Chinn (2002: 18 -19) explain that cultural groups are often referred to as subcultures, because they exist within the context of a larger society and share political and social institutions, as well as some traits and values of the macroculture. These cultural groups are also called microcultures to indicate that, although they exhibit distinctive cultural patterns, they nevertheless share some cultural patterns with all members of the macroculture. Cultural identity is based on traits and values learned as part of our ethnic origins, religion, gender, age, socio-economic status, primary language, geographic region, place of residence (for example rural or urban), abilities or other exceptional conditions.

Certain authors argue that culture, as a social practice, is not something that individuals possess. Rather, it is a social process in which individuals participate, in the context of changing historical conditions. As an "historical reservoir", culture is an important factor in shaping identity (wikipedia.org. / wiki /cultural – identity). Figure 2.1 demonstrates the interrelatedness of cultural identity

FIGURE 2.1: The interrelated determinants of a cultural identity
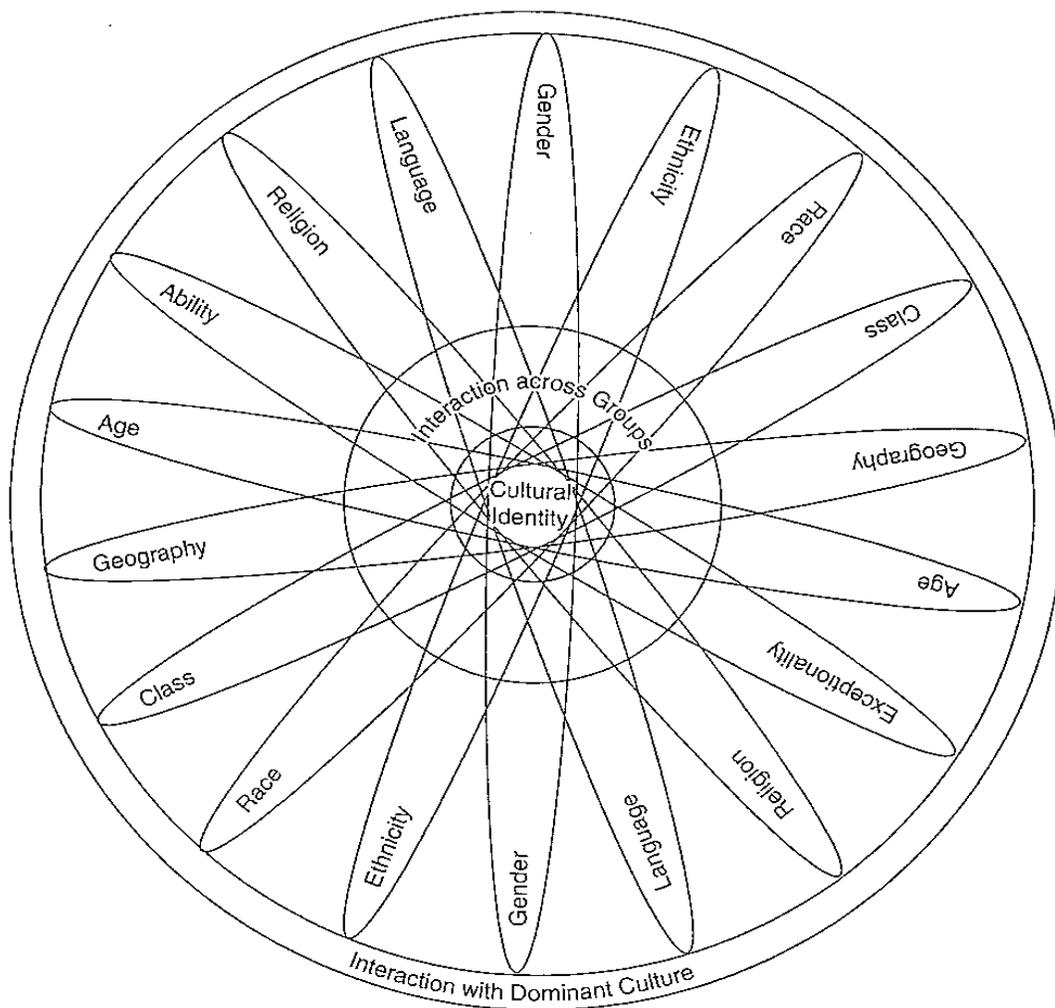
Adapted from Gollnick & Chinn (2002:19)

Figure 2.1 above, attempts to integrate the above views, by illustrating how cultural identity is based on membership of microcultural groups that continuously interact and influence one another. Identity within these groups is also affected by the interaction with the dominant group and within the framework of power relations which may exist in any given society.

The latter could also be equated to the situation in FET multicultural schools in the Northern Cape, where learners and educators, from various cultural backgrounds, interact on a daily basis in the teaching and learning situation. In spite of this cross-

cultural interaction and the fact that black learners may share certain characteristics of the macroculture (Euro-centric culture), it is important to bear in mind that these learners have also learned cultural traits, ways of learning, values, and behaviours characteristic of the microcultures (afro-centric culture) to which they belong. It could therefore be deduced that, cultural identity is of paramount importance within a multicultural teaching and learning situation and that it should never be relegated to a position of insignificance.

2.2.5 PLURALISM

Pluralism refers to a society in which members of diverse ethnic, racial, religious and social groups maintain the participation in and development of their traditions and special interests while cooperatively working toward the interdependence needed for a nation's unity. The focus of most definitions revolves around the elements of interdependence, development and cooperation among diverse peoples of the world (England, 1992:1)

Pluralism ought to be a dominant feature in multicultural FET schools in the Northern Cape, as these schools` learner population displays a preponderance of ethnic, racial, religious and social diversity. Black learners may experience a sense of belonging if the issue of pluralism is assimilated into the culture, curriculum, ethos, teaching and learning, strategies and other activities of the school. Acknowledgement of the culture and special interests of black learners, together with a sense of belonging, may reduce their feelings of inadequacy and enhance their scholastic experience.

2.2.6 DIVERSITY

According to the Concise Oxford Dictionary (1983), the word "diversity" originates from the Latin term *diversus*, which means more than one, of a different kind, or variety. Diversity therefore constitutes any kind of variety in humankind, such as personality,

aptitude, appearance, sexual orientation, disability, learning preferences, nationality, educational level, age, marital status, parental status, etc. In educational terms, the concept "multicultural" is sometimes inadvertently used to describe the diverse nature of society (Lemmer, Meier & Van Wyk, 2006:14). The concept often leads to misunderstanding, in the sense that it only emphasizes cultural, racial and ethnic groups, instead of being seen as an encapsulating term that includes all kinds of diversity. The possibility does exist that the above-mentioned misunderstanding could also be prevalent in multicultural FET schools in the Northern Cape. It is for this reason that both educators and learners at the afore-mentioned schools should thoroughly understand that diversity involves much more than just issues of race ethnicity, language or religious groups. Educators should be assisted to understand that diversity means that the culture, language, socio-economic background, nonverbal communication and other aspects should be considered when dealing with learners in a multicultural school setup. The thorough understanding of the concept "diversity" by the above-mentioned parties might minimize potential conflict within the school environment, and, indeed, may improve the scholastic experience of black learners in multicultural FET schools in the Northern Cape.

2.2.7 UBUNTU

Lemmer and Badenhorst (1997:206) explain that *ubuntu* is an Nguni word meaning "the quality of being human" This quality is embodied in an Nguni proverb *umuntu ngumutu ngabanye abantu ("A person is a person though other people").* This means that people owe their selfhood to others, that every individual is connected to others in the community, working together for the well-being of all.

 FET multicultural schools in the Northern Cape could make a concerted effort to emphasize the interconnectedness of all learners, irrespective of cultural, ethnic, racial or religious difference. These schools could further strive to encourage all learners to work together for the well-being of all, both at school and in society. This might lead to improved cross-cultural and racial relations among learners. It might also possibly result

in improved scholastic experiences for black learners at multicultural FET schools in the Northern Cape, in particular.

2.2.8 AFRICANISATION

Teffo (1996:144-145) describes Africanisation as being "the process of inseminating African value systems, concepts and moral ethics into all our human activities …The true search for an African identity, the recognition of the environment in which that identity is sought, become a concept that enables us, blacks and whites alike, to conceptualise and articulate Africa as our motherland. This ought to be done to affirm our being, personhood and nationhood."

Vorster (1995:9) on the other hand emphasises the cultural aspect and states that, Africanisation is, primarily an appeal to Africans to uphold their African cultural traditions and, secondarily, an appeal to Europeans (and non-Africans) in Africa to respect and accommodate endeavours to that effect.

Lemmer and Badenhorst (1997:207-208) however, argue that the term does not only focus on African culture and does not only have relevance for Africans ,but for all South Africans in the context of affirming unity and diversity. Vorster (1995:9) interprets Africanisation in the South African context , as a taking pride in being South African, as well as a cherishing of cultural heritage, of asserting African ideas, rights, interests as well as ideals and holding its own nationally and globally in an intercultural context.

From the above description, it becomes clear that Africanisation is a concept that should not only be of relevance to the black role-players, but also their white counterparts. In this manner, norms, values, attitudes, ideals, aspirations and cultural heritage, which is mutually understood and acceptable, can be fostered within the school context.

The infusion of the concept of Africanisation into the policies and practices of FET multicultural schools in the Northern Cape, may address the array of challenges such as alienation, cultural inferiority and mistrust that may be possibly faced by many black

learners at these schools. As soon as these challenges are sufficiently addressed, black learners might start to focus on the core aspects of schooling, such as the academic, cultural, sporting and social programme. This might result in black learners perceiving the school situation as less threatening and less hostile, which may in turn improve their scholastic experience.

2.3 THE HISTORICAL EMERGENCE OF MULTICULTURAL EDUCATION

The following is a description of the emergence of multicultural education in a general, historical, as well as South African context.

2.3.1 General Context

Multicultural education is not a new concept. It evolved from a concept that has existed since the 1920s, when educators began writing and training others in intercultural education and ethnic studies (Gollnick & Chinn, 2002:28). Banks (in Moore, Madison-Colmore & Collins 2005:63), elaborates on the historical origins of multicultural education stating that multicultural education evolved from the fervent civil rights movement of the 1960s, the women's rights movement of the 1970s, and the continuous efforts of other marginalised groups (e.g., gays and lesbians, the elderly, and people with disabilities.) Moore, Madison-Colmore & Collins (2005:63) argue that another movement that contributed to the development of multicultural education, was the post-World War II intercultural education movement, whose focus was on inter-cultural respect and the development of a more effective means of communication among people who differed from one another in terms of race, culture etc..

According to Moore, Madison-Colmore & Collins (2005:63-64), formal education was made available exclusively for white males prior to the 1960s. Other groups, such as females, people of colour, - including Chinese Americans, Native Americans, Mexican Americans, and freed and enslaved Africans- were denied educational opportunities. They further state that, despite the ruling that public school segregation was

unconstitutional, supporters of segregation refused African- American students and other students of colour entry into white schools.

It was only in the 1970s and the 1980s that scholars of multicultural education such as James Banks, Carl Grant, Christine Sleeter, Geneva Gay and Sonia Nieto began not only to address a system that was ill-equipped and plagued with unequal treatment of oppressed groups, but also to transform the system in order to provide equal opportunities for all learners.

In the light of the above developments, it becomes essential that a more comprehensive and inclusive approach should be developed in South Africa as well. The approach should address issues of race, culture, economic disparities, as well as oppressed and marginalised groups. Black learners are perceived to be marginalised in multicultural FET schools in the Northern Cape. It is because of this perception, that many of learners perceive their scholastic experience as less than satisfactory. In an attempt to enhance the scholastic experience of black learners, these schools should structure schooling in such a manner that cultural, ethnic and racial equality is prevalent in all the operations of the school*.*

2.3.2 SOUTH AFRICAN CONTEXT

A discussion of the historical developments and education acts which shaped the South African schooling system during the apartheid era will be presented below.

2.3.2.1 HISTORICAL DEVELOPMENTS AND ACTS

The historical development of multicultural education in South Africa can only be effectively evaluated against the backdrop of the educational history of the country. Before 1948 a limited mixing of races occurred in certain areas. The official and formal segregation of schools along racial and ethnic lines commenced in 1948 when the Nationalist Party came to power. The racial, ethnic and geographical separations within

the education system led to the birth of 15 separate education departments until before 1994. In this regard, Mda & Mathata (2000:44) states that these divisions in education were supported and sustained by apartheid laws such as the 1950 Group Areas Act, the 1953 Bantu Education Act, the 1954 Native Resettlement Act, the Reservation of Separate Amenities Act, the Population Registration Act, the Homeland Act, and so forth. He further postulates that, before 1994 education departments were set up strictly according to divisions in terms of race and culture:

- The Department of Education and Culture: House of Assembly for whites.
- The Department of Education and Culture: House of Delegates for Indians
- The Department of Education and Culture: House of Representatives for Coloureds and the Department of Education and Training for African learners, and in addition the various education departments which resided under homeland governments.

A schematic representation of how the South African education system was organised along racial, ethnic and geographic lines during the apartheid era, is illustrated in Figure 2.2, page 32:

FIGURE 2.2: The decentralised educational structure of South Africa

EDUCATION IN SOUTH AFRICA				

EDUCATION IN THE REPUBLIC OF SOUTH (INCLUDING THE SELF-GOVERNING STATES)				EDUCATION IN INDEPENDENT STATES
STATE PRESIDENT				STATE PRESIDENTS
COUNCIL OF MINISTERS (OWN AFFAIRS)		CABINET (GENERAL AFFAIRS)	CHIEF MINISTERS - CABINETS	CABINETS
HOUSE OF ASSEMBLY (WHITES) / HOUSE OF REPRESENTATIVES (COLOUREDS) / HOUSE OF DELEGATES (ASIANS)		MINISTER OF NATIONAL EDUCATION (GENERAL AFFAIRS) / MINISTER OF DEVELOPMENT AID AND EDUCATION	MINISTERS OF EDUCATION	MINISTERS OF EDUCATION
DEPT. OF EDUCATION AND CULTURE / DEPT. OF EDUCATION AND CULTURE / DEPT. OF EDUCATION AND CULTURE		DEPARTMENT OF NATIONAL EDUCATION / DEPARTMENT OF EDUCATION AND TRAINING	DEPARTMENTS OF EDUCATION	DEPARTMENTS OF EDUCATION

Under DEPT. OF EDUCATION AND CULTURE (Council of Ministers):
- TRANSVAAL
- CAPE PROVINCE
- ORANGE FREE STATE
- NATAL

Under DEPARTMENT OF EDUCATION AND TRAINING:
- NATAL
- N. TRANSVAAL
- HIGHVELD
- ORANGE FREE STATE
- CAPE PROVINCE
- JOHANNESBURG
- ORANGE VAAL

Under DEPARTMENTS OF EDUCATION (Chief Ministers - Cabinets):
- LEBOWA
- QWAQWA
- KWANDEBELE
- KWAZULU
- KANGWANE
- GAZANKULU

Under DEPARTMENTS OF EDUCATION (Independent States):
- TRANSKEI
- VENDA
- CISKEI
- BOPHUTHATSWANA

Adapted from Lemmer & Badenhorst (1997:59)

In order to enforce racial segregation, education policies were so structured that they helped to underpin the structure of racial domination which was built on the ideology of white supremacy and racial segregation. Educational policies thus played a central role in maintaining the unequal political order.

Multicultural education in South Africa should reflect a schooling system that does not reflect any remnants of the apartheid schooling system. The schooling system, specifically that which applies to multicultural FET schools in the Northern Cape should be based on equality, democracy, diversity, individualism, non-racism, non-sexism and non--racism.

The following is an exposition of the education acts that regulated the education systems of the various racial groups in South Africa: Govender et al. (1997:180 – 181), Van der Walt (1994:35), Matthews, (1981:70), Boafo (1996:37) and (Mda, Thobek, Mathata & Steward 2000:45).

- ▪ **The Bantu education Act of 1953**

This act had two important objectives, namely: (I) to provide blacks with very basic educational skills in order to participate in semi-skilled labour positions, and (ii) to train a small black elite to ensure that blacks would be able to administer their ethnic homelands.

 Dr. Hendrik Verwoerd unequivocally and emphatically articulated the reasons for the passing of the Bantu Education Act as follows: "There is no place (for the Bantu) in the European community above the level of certain forms of labour …Until now he has been subjected to a school system which drew him away from his own community and misled him by showing him the green pastures of European society on which he was not allowed to gaze". (Govender, Mnynaka & Pillay, 1997:181).

- **The Indian Persons' Education Act of 1965**

The main task of the Department of Indian Affairs was to prepare the members of the Indian community to accept, in conformity with the pattern of separate development, a steadily increasing say and eventually a measure of self-government over matters such as social welfare, education and local government.

The Department of Indian Affairs exercised control over all primary and secondary education in Natal and Transvaal. Since the Indian population in South Africa is very sparse and scattered in the Northern Cape, Indian learners attended coloured schools.

- **The National Education Policy Act of 1967**

To further the objective of separation in education, the 1967 National Education Policy Act which spelt out the guiding principles for white education, was passed. The Act ensured that White education in the four provinces was uniform and it set up a framework of principles based on the ideology of Christian National Education. This ideology meant that education for whites was directed at building a sense of nationalism, to inculcate a sense of patriotism, to foster Afrikaner cultural heritage and tradition, and to bring about a common white National unity.

The stipulations of this Act provided white persons with free education in their mother tongue, while black learners had to pay school fees and were taught through a medium of instruction other than that of their mother tongue. The per capita expenditure per learner also differed tremendously and was strictly demarcated according to racial lines. This placed black learners at a disadvantage.

- **The Coloured Persons' Education Act of 1963**

The Coloured Persons' education Act, of 1963 (Act 47 of 1963), brought about various changes in the education of coloured persons. The control of schools for coloureds was transferred from provincial authorities to a division of education within the Department of

Coloured Affairs. The purpose was to improve the standard and quality of education for this group by setting up a structure that could devote all its attention to the availing of education facilities and the introduction of compulsory education for all children of this group.

2.3.2.2 THE TRANSITION TO NEW EDUCATION DEPARTMENTS – POST APARTHEID PERIOD

Reorganising education was one of the most daunting tasks the government faced after the lifting of apartheid laws in the 1990s. President F W de Klerk, in a speech to parliament in January 1993, stressed the need for a non-racial school system, with enough flexibility to allow communities to preserve their religious and cultural values and their home language. The Education Co-ordination Service was established to manage education during the political transition of the 1990s and it was charged with the task of eliminating the bureaucratic duplication that had resulted from apartheid education *(http; // countrystudies.us/south-africa/56.htm).*

- ▪ **School Models**

In 1990 the policy of school models was introduced in white state schools. The model system, with models A to C, gave schools the option of choosing an admission model from the three models, or maintaining the status quo, through the function of their management committees.

According to the **National Education Policy Integration (1992) (NEPI),** three different models were introduced into formerly white schools in the pre-democratic era

- ➢ Model A – a private school which was established after the closing of an ordinary public school and which was subsidised with 45% of the operating costs ;
- ➢ Model B – an ordinary public school which could determine its own admission policy within the provisions of the Constitution. This model had no further financial implications for the parent/school community;

> Model C – an ordinary school which was declared a state-aided school and where the state paid staff salaries (Lemmer & Badenhorst, 1997:145).

After a joint media statement it was announced that all *status quo* and model B schools would be classified as model C schools from 1 April 1992, except where management councils could determine   that a minimum of two thirds of the parent community was in favour of the present management model of the particular school, by means of an opinion poll conducted in accordance with certain procedural protocols. (Marias & Pienaar,1992).

In model C schools the state paid for teacher's salaries according to fixed learner-teacher ratios. In practice this amounted to 75 – 85% of operating costs. All other expenses had to be paid by the governing body elected by parents of the school. The model C- system afforded parents increased involvement in matters relating to school affairs. This provided the opportunity of creating conditions that may enhance the scholastic experience of black learners at ex-model C schools, since most black learners opted to enrol at these schools.

Multicultural education is a multidimensional educational approach that ought to accord equal recognition to all cultural groups and should provide all learners, and particularly black learners in multicultural FET schools in the Northern Cape, with a more meaningful and relevant scholastic experience.

After the 1994 general elections, all schools were declared "open" to all learners. Parents now had the opportunity to enrol their children at any school and were no longer governed by the previous system of demarcation based along racial lines. The latter resulted in a process whereby large numbers of black learners moved away from township schools to previously Coloured, Indian and White schools. Coloured and Indian learners on the other hand, started an exodus to previously white schools. In reaction to the latter, many white learners again moved from previously white schools and opted for private schools. This migration of learners resulted in a situation where some schools

had to accommodate a learner population with diverse racial, cultural and religious backgrounds (Kivedo, 2006:84).

The integration of schools, however, did not take place without some daunting challenges. To this effect, Goduka (1999:88) protests that in spite of the diverse groups of learners, these previously white schools continued to function as mono-cultural schools. Learners with different backgrounds had to adapt to the European culture of the school. The curriculum of the schools was based on European traditions while learner expectations were grounded on the experiences of educators who were never prepared to deal with diversity.

It is suspected that the above-mentioned situation was also prevalent in many Northern Cape ex-model C schools. If the aim is to address the afore-mentioned situation in the Northern Cape, it is of paramount importance that multicultural education should not serve as a thinly disguised version of apartheid education and one that merely seeks to integrate and acculturate black learners into an existing Euro-centric structure, without challenging educational and psychosocial inequalities. It is only when the latter issues, amongst others, are sufficiently addressed, that Northern Cape black FET learners at multicultural schools might experience the school situation as accepting and accommodating.

2.4   CHARACTERISTICS AND AIMS OF MULTICULTURAL EDUCATION

Multicultural education should play a meaningful role in the multicultural FET school context. It could possibly form the basis of an effective teaching and learning situation. Furthermore, it is imperative that all relevant parties should have a thorough understanding of the essentials coupled with multicultural education.

With regard to the above-mentioned, Lemmer et al. (2006:4), Lemmer and Squelch (1993:4-5), Le Roux (1997:29-44); Nieto (1992:208-219) and Le Roux & Mollër (1997:228-229) provide an exposition of the characteristics that might enhance multicultural education. These characteristics could also be considered relevant to FET

schools and may possibly serve to improve the scholastic experience of black learners if multicultural education achieves the following ends:

- The recognition and acceptance of the rightful existence of different cultural groups.
- The encouragement of acculturation and cultural preservation.
- The encouragement of mutual interaction and co-operation.
- The revised perception of cultural diversity as an asset rather than a disability.
- The acknowledgement of the equal rights of all cultural groups in a society.
- The advocation of equal educational opportunities.
- The encompassing of the many dimensions of human difference.
- Requisite for the reform of the total school environment.
- The establishing of a comprehensive approach to education which should therefore permeate the entire teaching and learning process.
- The establishing of effective teaching.
- The importance of multicultural education as a teaching strategy in all mono- and multicultural societies.
- The redefinition of multicultural education as not merely a specific school subject, addition or sub-division of education, but as something which inheres in education and which is multicultural in nature.
- The representation of multiple programmes and practices that correspond with learner needs.
- The establishing of non- racist, non- sexist and non-discriminatory education.
- The establishing of multi-cultural education as basic education.
- Establishing a process which is continuous and not an isolated, ad hoc arrangement.

It thus becomes evident that the inclusion of these characteristics at Northern Cape FET multicultural schools is of cardinal importance, if the objective is to provide all learners with a meaningful education, which may, in turn minimise the feelings of alienation and inadequacy, experienced by black learners at these schools.

Brown & Kysilka (2002:5) emphasise that, in addition to the above characteristics, multicultural education should also be linked to global education that will empower learners to participate actively as global citizens. In this regard they suggest the following guidelines:

- Diversity must be celebrated.
- Human rights must be honoured.
- Multiple perspectives must be sought.
- Interconnectedness and interdependence must be developed.
- Co-responsibility must be practised.
- The global society must be experienced.

The poor scholastic experiences of black learners may be redressed if Northern Cape FET educators at multicultural schools possess a thorough understanding of these guidelines, and if they exhibit a passionate willingness to implement them in the teaching and learning situation.

In light of the above considerations, it is imperative that the Northern Cape education department take the leading role in implementing the principles of multicultural education during the process of enrolling black learners in multicultural schools. The latter ought to ensure that the principles of inclusion, social justice and equity are adhered to. It could also further be deduced that issues such as diversity, human rights and *ubuntu* are important in shaping learners into global citizens. In this way the scholastic experience of black learners at these schools may be promoted and enhanced.

2.5   AIMS OF MULTICULTURAL EDUCATION

Lemmer & Squelch (1993:5), Van Schalkwyk (1991:270) and May (1999a:82-83) propose a set of aims for the promotion of multicultural education. These aims can also be relevant for the promotion of a positive scholastic experience of black learners in multicultural FET schools, and especially those in the Northern Cape, if applied as follows:

- developing a positive attitude towards other cultural groups;
- increasing one's awareness of one's own cultural identity and cultural heritage;
- understanding and appreciating the valuable contribution made to society by other cultural groups;
- reducing cultural prejudice and stereotyping;
- developing a variety of competencies to enable one to participate meaningfully in a culturally diverse society;
- helping people to explore ways to expand their contact with other cultural groups;
- developing cross-cultural communication skills;
- strengthening social action skills that will enable students to become effective agents of change;
- increasing intercultural competence, including empathy, acceptance, and trust of those of those from other cultural groups, and the ability to interpret customs and non-verbal behaviour in differing cultural styles;
- eradicating underlying fear and suspicion;
- developing understanding and co-operation; and
- developing a common feeling of pride.

One of the aims of this study is to provide staff members with effective and practical guidelines and strategies for dealing with underlying pedagogical challenges, relating to the current scholastic experience of black learners in multicultural school settings in the Northern Cape. Careful consideration of the listed aims of multicultural education may therefore result in realising the aim of this study.

From a careful consideration of the above-mentioned aims and characteristics, it becomes obvious that multicultural education is not a single educational course, but rather a multiplicity of programmes and practices. Although multicultural education may have a different meaning to different people, as already mentioned, there are a number of generally identifiable features that are widely accepted. The appropriate adaptation and application of the above-mentioned aims and characteristics might promote a

healthier scholastic environment for all learners, but particularly for black learners at multicultural FET schools in the Northern Cape.

2.6   CONDITIONS FOR ENHANCING MULTICULTURAL EDUCATION IN THE SOUTH AFRICAN CONTEXT

For Lemmer, Meier & Van Wyk (2006:5) Multicultural education is constituted by at least three elements: an idea, an educational reform movement and a process. It encapsulates the *idea* that all learners should have equal opportunities to teach, regardless of their gender, social class, ethnic, racial or cultural characteristics. It is also a *reform movement*, which involves changes in the total school environment and is not therefore limited to curriculum changes. Multicultural education is also a *process* whose goals will never be fully realised in the sense that it is essentially an evolving process, whose aims perhaps evolve along with the methods employed for realising them. Educational equalities such as liberty, or justice, are ideals that will never be fully realised. Cross & Mkwanazi-Twala (1998:28-30) on the other hand criticise the manner in which multicultural education is practised in South Africa, because the South African education system does very little to address the existing social and cultural imbalances. They are of the opinion that multicultural education has, contrary to its aims and intentions, entrenched and propagated ethnic and racial consciousness, thus increasing tensions and divisions in South African society.

The comprehension of multicultural education is a rather relative and complex issue. It is for this reason, amongst others, that multicultural education should not be regarded as simply an exercise by which schools are desegregated, in order to promote interaction between learners of different cultures. Nor is it an exercise where a few optional extras are added to the school programme, but should instead be viewed as a continuous process to which the various stakeholders should be committed.

Against the backdrop of the above, the researcher will now attempt to provide a description of basic conditions which could be regarded as essential for the effective practice of multicultural education, especially as it relates to FET schools in the Northern Cape.

2.6.1 INTEGRATION: NOT SEGREGATION

Bennett (2007:20 – 23), Erasmus & Ferreira (2002:32), Gollnick & Chinn (2002:14 -16) Lemmer, Meier & Van Wyk (2006:9 -10) and Schlebusch (in Lemons, 1999:80) identify at least four possible ways in which schools can respond to desegregation, namely:

- **Business as usual**

Insofar as is possible, schools that operate according to the "business as usual" response, try to maintain the same basic curriculum, the same academic standards, and the same teaching methods that prevailed under segregation. This type of school also strives to enforce the same behavioural standards, espouse the same values, and apply the same sanctions to learner offences. In short, these schools did not adjust their traditional practices in order to handle the new learner component. Rather, the learners are expected to adjust to the existing ethos and character of the school.

This type of response excludes considerations about whether old rules or procedures are desirable when the nature of the learner population has changed. It is suspected that this type of response could possibly also exist in Northern Cape FET multicultural schools, as most multicultural schools have seemingly opted to maintain the status quo. It is suspected further that most of these schools may still be using the same policies, regulations, teaching and learning strategies, as well as methodologies as they did, prior to 1994. The latter may lead to black learners perceiving these schools as being non-accommodating of their particular culture, beliefs and upbringing. Black learners may, as a result, experience schools as threatening, which in turn may have an influence on their scholastic experience.

- **Assimilation**

The assimilation ideology holds that integration will have been achieved when the minority group can no longer be differentiated from the white majority in terms of

economic status, education, or access to social institutions and their benefits. This is accomplished by fostering a "colour-blind" attitude where prejudice once reigned. It is also accomplished by imparting to minority persons the skills and value orientations which will enable them to take their place within the currently white orientations. This will in turn enable them to take their place in the currently white- dominated social structure. This response precludes any significant change, since the newly assimilated minority individuals will be attitudinally and behaviourally indistinguishable from the majority. Stated in its boldest form, the assimilation-ideology charge to the schools is to make minority children more like white children.

Those who do not assimilate these Eurocentric values and assumptions might be re-segregated, could become drop outs, or might be suspended or expelled. The fact that the learners' race and culture may make a difference in learners' and educators' perceptions of one another and their expectations about appropriate classroom behaviour is not considered.   The assimilations response is often based on the erroneous assumption that the recognition of race is synonymous with racism.

The assimilation response has relevance for the black learners in multicultural FET schools in the Northern Cape, because it might be the case that many of these schools may have adopted this response and many black learners may as a result find it difficult to adjust to a schooling system that limits the reflection of characteristics relating to their own culture or heritage. This may result in black learners experiencing the school situation as foreign and unwelcoming.

- **Pluralistic co-existence**

Like the business-as-usual and assimilation response, the pluralistic coexistence response also involves re-segregation. In contrast to the assimilation response, where only those learners who do not fit in are re-segregated, pluralistic coexistence is based on the separation of different racial or ethnic groups. Learners are allowed to maintain different styles and values, but within a school environment consisting of separate turfs

for different racial groups. Typically, there are different "schools" within a school, and little or no attempt is made to encourage learners to mix.

This response may well be prevalent in Northern Cape multicultural FET schools, but should be avoided at all costs, as it might not promote unity and diversity amongst learners from various cultural groupings. This might in turn hinder the enhancement of the scholastic experience of black learners at these schools.

- **Integrated pluralism**

This response is pluralistic in the sense that it recognises the diverse racial and ethnic groups in our society and does not denigrate them just because they deviate from the white middle-class patterns of behaviour. Integrated pluralism affirms the equal value of the school's various ethnic groups, encouraging their participation, not on majority-defined terms, but within an evolving system which reflects the contributions of all groups.

However, integrated pluralism goes beyond mere support for the side-by-side coexistence of different group values and styles. It is integrationist in the sense that it affirms the educational value inherent in exposing all learners to a diversity of perspectives and behavioural repertoires and the social value of structuring the school so that learners from previously isolated and even hostile groups can come to know each other under conditions conducive to the development of positive inter-group relations. Interrelated pluralism takes an activist stance in trying to foster interaction between different groups of students rather than accepting re-segregation as either desirable or inevitable.

The integrated pluralism response could be of value to multicultural FET schools of the Northern Cape, as it seems that it could amend the existing imbalances at these schools. The response could possibly also contribute to the enhancement of the scholastic experience of black learners at these schools and thereby promote nation building.

From the different ways in which schools could respond to desegregation, as presented above, it could be concluded that the first three responses are unacceptable, as they go against the grain of the aims and the defining features of multicultural education as already described. It is the opinion of the researcher that the integrated -pluralism response might have the best potential for encouraging constructive race relations, academic achievement and personal development among learners. This response could also be implemented in FET multicultural schools, where the assimilation response seems to be the preferred option, which often leads to black learners feeling "out of place."

2.6.2 POSITIVE EDUCATOR EXPECTATIONS

Educators often make snap judgements, based on their subjective perceptions about learners and consequently treat them differently. Many educators interact with learners differently according to the learner's race and socio-economic status (Bennett, 2007:23). These sentiments are supported by Bennett's (2007:23) research findings that educators` attitudes influence learner achievements. These findings further laid bare the fact that the expectations of educators can, and sometimes do affect educator – learner interaction as well as learner outcomes. However, the processes are much more complex than originally believed. One conclusion that may be drawn is that educator beliefs and expectations interact with learner beliefs and behaviours. A parallel is drawn between ethnicity and educator expectations which tend to suggest that educator expectations influence beliefs and behaviours in the same manner as ethnicity. Lemmer, Meier & Van Wyk (2006:5) support the afore-mentioned view and are convinced that many white educators have low expectations of their black learners and tend to be more supportive and stimulating with their white learners, with the result that black learners underachieve. Moletsane (1999:43) supports this view and is convinced that many white educators believe that black learners come from educationally and culturally inferior backgrounds and consequently, educators have lower academic expectations from black learners.

In an attempt to circumvent the above-mentioned tendency, Bennett (1990:26), Lemmer, Meier & Van Wyk (2006:6) Heugh (2002:115-117) and Van Schalkwyk (1991:154) mention basic factors that could be considered when establishing positive educator expectations in multicultural FET schools of the Northern Cape, namely:

- Educators should have an understanding of the cultural differences that exist in their segregated classrooms. They must be equipped with guidelines that can assist them with the observation and interpretation of the culturally-diverse classroom behaviour of learners.

- Educators must display and effectively strive towards the establishment of positive race relations in the class and to conscientise and inculcate a love for the various cultures.

- The educator should create a classroom atmosphere that is based on the norms, values and practices of that particular classroom situation. Learners of other cultural groups to whom the classroom is a foreign and even awe-inspiring space should be introduced to the classroom atmosphere so that they can feel both at home and safe.

- The various cultures, of which the learning-teaching situation is comprised, must be accepted, appreciated and respected by both the educator and the learners.

- Successful and effective classroom management must create a learning-teaching situation that is characterised by cultural enrichment, quality-teaching and academic achievement.

- Realistic and positive expectations must be held for all learners, so that they may, with the necessary confidence, display specific outstanding skills and talents.

Within the multicultural- classroom situation of Northern Cape schools, it should be noted that cultural differences do exist among learners of different cultural groups. It

therefore becomes imperative, that educators are equipped with the skills to enhance their observation and interpretation oft culturally-diverse classroom behaviour, in a manner that is not based on myths and stereotypes, nor influenced by race or culture. Educators, and particularly educators in multicultural FET schools of the Northern Cape, could be encouraged to establish a classroom atmosphere of acceptance, where all learners are expected to achieve an optimally favourable scholastic experience. This expectation could be based on the learners` intellectual abilities, as well as their social capabilities and not on educator prejudice. In this regard, educators in multicultural schools should be encouraged to remain objective at all times. This objectivity might assist educators in becoming aware of their innate prejudices which might cause them to have low expectations for some learners. If learners of colour are seen from a difference perspective as opposed to a deficit perspective, then expectations in their regard will remain high (Morefield, 1996: 4).

2.6.3 A LEARNING ENVIRONMENT THAT SUPPORTS POSITIVE RACIAL CONTACT

Education departments often believe that by simply bringing different groups of learners together who have previously lived, grown up and schooled in isolation, barriers to inter-racial contact will fall away naturally and positive social contact will ensue. Casual contact does not necessarily bring about improved inter-racial relations or reduce racial and cultural prejudice. It is therefore important to create suitable learning environments that foster inter-group contact which should be facilitated by appropriate education and support (Lemmer, Meier & Van Wyk 2006:6).

 Contact between cultural groups at multicultural FET schools in the Northern Cape, does not necessarily imply improved inter-racial relations or a reduction in racial – and cultural prejudice. It is therefore of cardinal importance that education departments and school management teams commit to the establishment of appropriate learning environments.

Schutte & Mc Lennan (2000:19 -20), Dilworthy (1992:152), Bennett (1990:29), Brazelle, Heynes, Masitsa, Niemann, Niemann & Van Staden (2001:14-15), Leckey and Neill (2001:29) and DFA, (26 February 2009: 4) outline conditions that could promote the creation of a learning environment which could enhance positive contact among cultural groups in Northern Cape FET multicultural schools:

- **School population**

  It is imperative that teaching staff and the learner component reflect the diversity in the community. Factors that could be considered with regards to cultural diversity are, for example, race, group, gender, language, religion, socio-economic background, social interests and family structure. The management of diversity is less complicated where learners reside in the same school community. The principal and education department might also, if possible, make provision for learners living with disabilities, those with learning barriers and special learning needs.

- **Relationships**

  It is important that within a multicultural school situation the teaching staff, irrespective of their language, colour, gender and cultural differences, should develop an underlying co-operative relationship. This relationship should be based on transparency, respect and reciprocal acceptance. Problems that may occur should not only be analysed in terms of gender, race or other stereotypes. It is equally important that the school should have conflict management strategies in place, especially in instances where conflict emanates from issues of language, colour or skills. An interactive relationship based on parity between learner and educator, irrespective of cultural background, will promote effective classroom communication and association. Two-way communication processes and immediate and transparent feedback can prevent inter-cultural conflict. Collaborative relationships further offer the individual the opportunity to take advantage of a mutual learning culture.

- **Quality of learning, teaching and management**

  In the event of learners, (irrespective of their ethnic group) under- achieving on a consistent basis, in comparison to their peers, the principal and the education department should provide mechanisms at multicultural schools to overcome and remedy the differences and deficits. Educators are cultural beings through whom cultural concepts are communicated during teaching; therefore it is only natural that the teaching situation will be a reflection of the educator's culturally-bound behaviour. Some learners might thus experience the learning –teaching situation as a direct source of conflict.

In order to ensure a favourable learning environment that supports positive racial contact, in Northern Cape multicultural FET schools, it is important that teaching staff and learners reflect the diversity of the school population. In addition to this, the school should also create a school climate that is based on individual acceptance, tolerance, co-operative relationships, *ubuntu,* participatory decision-making, provision for the needs of learners living with disabilities, as well as those with learning barriers and special needs. This could pave the way for the enhancement of positive scholastic experiences for all learners in multicultural schools.

2.6.4 A MULTICULTURAL CURRICULUM

Education planners should develop a curriculum that addresses the needs of learners and creates a school environment which reflects cultural diversity. Thus, an important aspect of multicultural education is the inclusion of culturally relevant and appropriate content in the curriculum. Advocates of multicultural education are unanimous in their opinion that existing ethnocentric curricula should be reformed to reflect the multicultural nature of society, in order to present a more balanced and accurate view of humankind and society, and reflect the experiences and contextual realities of learner's lives. (Lemmer, Meier & Van Wyk 2006:94).

While Bennett (2007:32 – 33) agrees with this view, she adds a more proactive and practical slant. In this regard, she advises that schools plan for experiences that are

intended to develop learner understandings, values, attitudes and behaviours related to the goals of multicultural education. The following conceptual model (Figure 2.3) is suggested for the enhancement of multicultural education in the school curriculum of South Africa. This model could also be applicable and instrumental in creating a positive scholastic experience for learners, and particularly black learners in multicultural FET schools:

FIGURE 2.3: A conceptual model of a comprehensive multicultural curriculum
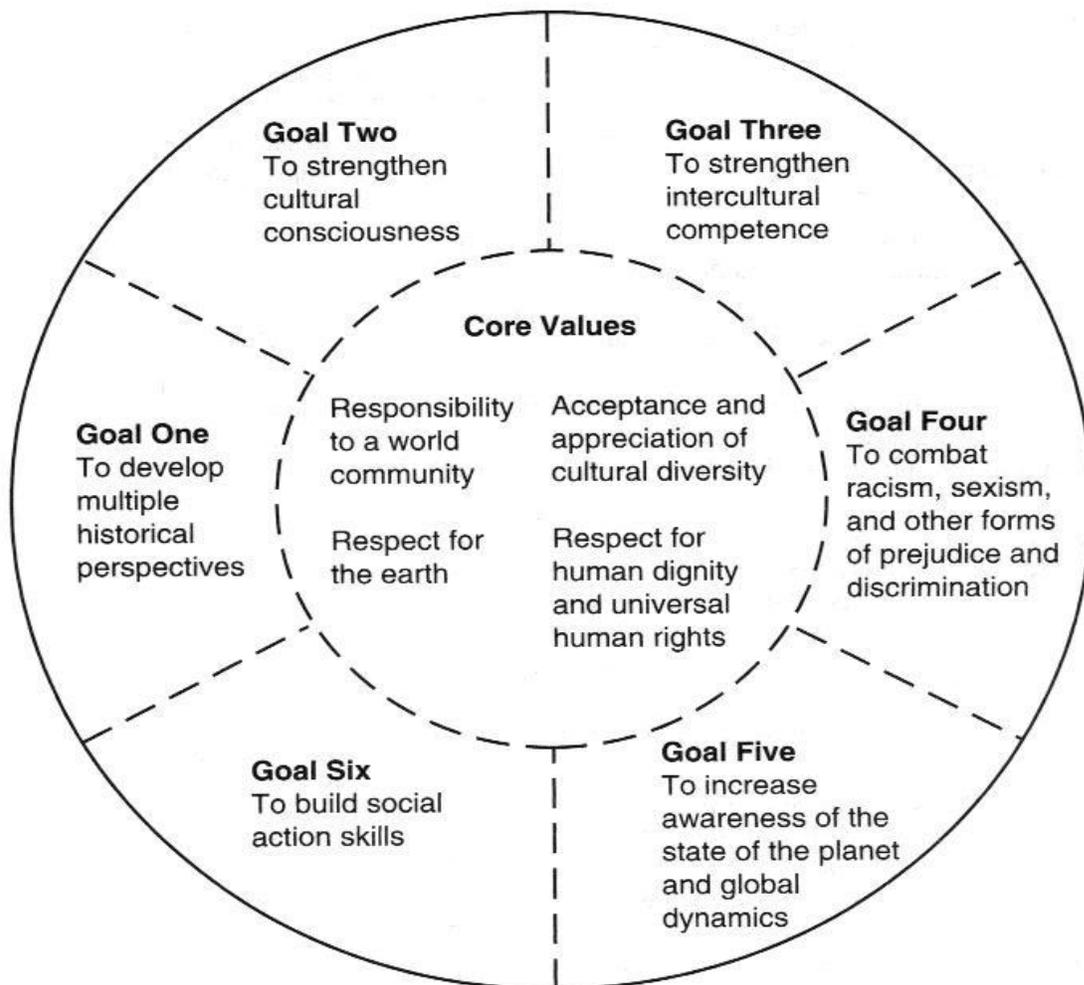
Adapted from Bennett (2007:32)

An analysis of the core goals and values as portrayed by Bennett is outlined below:

- **Understanding multiple historical perspectives**

Most individuals tend to be ahistorical when it comes to knowledge about Third World nations as well as ethnic minorities within our own society. It is difficult to be otherwise, given the nature of the traditional curriculum that emphasizes the political development of Euro-American civilization. An important goal of a multicultural curriculum, therefore, is the development of multiple historical perspectives that will correct this Anglo- Western European bias. Past and current world events must be understood from multiple national perspectives, and both minority and non-minority points of view must be considered in interpreting local and national events.

- **Developing cultural consciousness**

Cultural consciousness is the recognition or awareness on the part of an individual of the particularity of individual point of view which may differ profoundly from that held by many members of different nations and other ethnic groups. It includes an awareness of the diversity of ideas and practices found in human societies around the world and some recognition of how one's own thoughts and behaviours might be perceived by members of diverse nations and ethnic groups.

- **Developing intercultural competence**

Intercultural competence is the ability to interpret intentional communications (language, signs, gestures), some unconscious cues (such as body language), and customs in cultural styles different from one's own. The emphasis is on empathy and communication. The goal is to develop self-awareness of the culturally conditioned assumptions people of different cultural backgrounds make about each others' behaviours and cognitions.

- **Combating racism, sexism, and all forms of prejudices and discrimination**

Combating racism, sexism, prejudice, and discrimination means lessening negative attitudes and behaviours based on gender bias and misconceptions about the inferiority of races and cultures which are different from one's own. Emphasis is on the clearing up myths and stereotypes associated with gender, different races, and ethnic groups. Basic human similarities are thus stressed during this corrective process. The goal is to develop anti-racist, anti-sexist behaviour based on the awareness of historical and contemporary evidence of individual, institutional, and cultural racism and sexism.

- **Raising awareness on global dynamics**

Awareness of global dynamics is knowledge about prevailing world conditions, trends, and developments. It is also knowledge of the world as a hugely interrelated ecosystem subject to the effects and dramatic ramifications of simple events, such as the introduction of new technologies or of health and nutrition practices into a society.

- **Developing social action skills**

Social action skills include the knowledge, attitudes, and behaviours needed to help resolve major problems that threaten the future of the planet and the well-being of humanity. One emphasis is on thinking globally and acting locally; the goal is to develop a sense of personal and political efficacy and global responsibility resulting in a participatory orientation among adult members of society. Another emphasis is placed on enabling minorities and non-minorities to become change agents through democratic processes.

Massey in Alexander (2004:43) tends to focus on the historical-didactic aspects of the curriculum and insists that teaching content or methods should also propagate the contributions of other races and cultures in the expansion of knowledge. With the

necessary enthusiasm from the teaching staff this development can be executed particularly in multicultural FET school situations. It can be done as follows:

- o Through the creation of understanding and interest in various environments, world of life, societies and cultures;
- o By studying of the reasons that are responsible for racism and inequality;
- o Through the encouragement and conscientisation of learners so that they may acknowledge and analyse the values, traditions and daily life –patterns of various cultural groups;
- o By establishing links with values that the various cultural groups make with regards to the knowledge production;
- o By ensuring the ongoing transmission of ideas and opinions that have been acquired through specific cultural experience; and
- o By ensuring the multicultural nature of teaching resources and the positive revelation of ethnic minority groups therein.

The curriculum of multicultural FET schools in the Northern Cape could be restructured in such a manner, that race, gender, class, culture and tradition is reflected. In the South African context, it is important that the curriculum should also reflect elements of Africanisation. Both educators and learners should become critical thinkers and must be able to deal rationally with conflicting points of view. Learners must be afforded the opportunity to analyse and interrogate issues of race, gender, class, inequality, within the confines of the curriculum. Furthermore, a multicultural curriculum requires that both educators and learners genuinely care about human welfare, beyond themselves, their families and their friends in a manner that is underpinned by the principles of *ubuntu*. Educators should become agents of change.

2.7   THE NEED FOR MULTICULTURAL EDUCATION IN SOUTH AFRICAN SCHOOLS

The researcher will now provide a description of the need for multicultural education in a global, as well as South African context.

2.7.1 THE GLOBAL CONTEXT FOR MULTICULTURAL EDUCATION

In these early years of the 21st century, large-scale human migration is a global phenomenon. This massive relocation of cultural groups is both optional (e.g. people seeking economic advantage) and forced (e.g. as a result of conflict or environment degradation). Many of these migrating populations seek to develop a new life in the robust economies of" the West". As a result of these migrations, contemporary societies are becoming more diverse and multi-ethnic in nature, especially in the urban environments of large cities. These changing demographics are especially apparent at the school level and are having a major impact on the work of educators, particularly those in formal leadership positions within the school (Billot, Goddard & Cranston, 2007:3).

The development and consequent need for a multicultural educational approach is the direct result of the multicultural and pluralistic nature of the modern, global and internationalized society.

The concept of globalization has undoubtedly resulted in the emergence of a system of education for the masses. Provision of education for the masses would have been less problematic, if modern education did not have to provide for the various races, civilization forms, languages, ethnic groups and cultures within countries and in the world. The system of mass education is therefore also concerned with the problems addressed by a multicultural educational approach. Van Niekerk (1995:69) regards the modern education as a western cultural product and refers to the mass-education as one for the characteristic social instilling of Western industrial civilization forms. He is further convinced that mass-education supports and is inherently part of the civilization-pattern which has lead to the present phenomenon of globalisation.

Within the confines of the globalised educational approach, the interdependent human being is confronted with a variety of global problems such as peace, developmental-environmental-, human rights as multicultural education. Van Niekerk (1995:227-233)

points out that there is a close correlation between the globalised educational approach and the multicultural educational approach. The latter is an indication that multicultural education could be rightly viewed as a perspective of a globalised educational approach. The same opinion is upheld by Lynch (1989:25-26) in the following summation of their general objectives of a globalised educational approach:

- To make learners aware of the global and interdependent reality in which they live and to prepare them for an existence within such a reality.
- To promote respect for shared values of human beings and to awaken international solidarity.
- To teach learners to respect cultural diversity, but also to promote unity of all people across cultural boarders.
- To prepare learners to exist in a multicultural society.
- To promote better international relations.
- To initiate responsible citizenship on a national and international level.
- To engage an international dimension and a global perspective on all levels of education.
- To instil respect for human rights.
- To conscientise and involve learners with world problems (as mentioned in the chapter) that may in future pose a threat to the planet.
- To awaken political literacy within the learners, as it pertains to their interdependence.
- To teach learners to approach matters from a variety of perspectives.
- To awaken a future-orientated approach within the learners with regards to the future of the planet.
- To awaken system consciousness within learners.

When the latter objectives are compared with the objectives of multicultural education, then it seems as if these clearly correspond with those of a multicultural educational approach. Furthermore, a globalised approach seems to subsume a comprehensive and inclusive approach to the implementation of multicultural education. The implementation of this approach might assist in addressing the perceived challenges of marginalisation,

exclusion and the poor scholastic experiences which black learners seem to be encountering at Northern Cape multicultural FET schools.

2.7.2 THE SOUTH AFRICAN CONTEXT FOR MULTICULTURAL EDUCATION

The first democratic elections of 1994 reshaped the political, social and educational landscape of South Africa. The new government inherited a country that had been shaped by colonial rule and apartheid policies for many years. The country reflected a history that was deeply divided along racial lines, where the quality of educational provision and the social status ascribed to race groups largely reflected this divide.

Much has changed since 1994. South Africa has been called the "rainbow" nation and rightly so. Cultural diversity is characteristic of South African society and impacts on all spheres of life, including education. This diversity was largely regulated by law during the era of apartheid. This is no longer the case and in the new open South African society, cultural diversity directly influences the context within which schooling takes place and the manner in which it is offered, as well as the content of the syllabi (Lemmer & Badenhorst, 1997:189). In addition to this, a non-racial national Department of Education, together with nine other provincial departments has been charged with the task of providing schooling for the learners of the country (Lemmer, Meier & Van Wyk 2006:1).

In practice, the above implies that educators in a multicultural society are faced with the challenge of teaching increasingly culturally diverse classes. Gollnick & Chinn (2002:4) support this view and are convinced that educators today are faced with an overwhelming challenge to prepare learners from diverse cultural backgrounds to live in a rapidly changing society and a world in which some groups have greater societal benefits than others because of race, ethnicity, gender, class , language, religion, ability, or age. It could therefore be expected that the schools of the future will become increasingly culturally diverse.

The desegregation and more specifically, the Africanisation of schools in South Africa, has further brought about a need for a school revise curriculum that may change the nature of teaching and learning, so that the needs of all learners will be met. It further implies that suitable learning environments should be created, for motivating learners towards acquiring the necessary skills, knowledge, values, attitudes and *ubuntu* to enable them to participate meaningfully in modern and post-apartheid multicultural society.

In spite of the above-mentioned changes, many learners, parents, and sadly educators still experience great difficulty in coping with this inevitable reality. People are creatures of habit who find it difficult to change, whether at the individual level, the institutional level, or societal level. People often work from one set of assumptions, and one pattern of behaviour. Because of the way in which they have been socialised, these have become so much a part of them that they find it very difficult to think that things can be done in any other way. The same may be applied to the South African scenario, where the citizens of the country were divided along racial lines, for such a long period of time, that living, working, socialising and more especially learning together; has proposed seemingly insurmountable challenges for education authorities (Cushner et al. ,1992:5).

Moletsane (1999:32) concurs with the above and emphasises some of these challenges. In this regard he states that, the need and mandate for transformation in our schools has been demonstrated in widely reported racial violence and the failure of black learners in desegregated as well as non-racial schools. These findings have been reflected in the media, research findings, and national education policy documents (e.g. The South African Schools Act of 1996). He reiterates that these demands for change in all school contexts include responding to: 1) socio-political context of the school, the country and the international and global arena, 2) differences in individual and group identities, and 3) changing curriculum policy and a precise address of the learning needs of all learners.

In this regard, Mc Cray & Gracia (2002:608) and Johnson (2003:116) found that even graduate of multicultural educational programmes, mostly socialise in the current

structure of public schooling and therefore sacrifice their personal ideology and professional identity in favour of educational practices that maintain the status quo. It is often professional educators that stand in the way of the development of a progressive multicultural policy.

It becomes clear that the school management team (SMT), teaching staff and parents of multicultural FET schools in the Northern Cape, should have a thorough understanding of the various phases of the processes of transformation within the school situation. The need for and the importance of the Africanisation of these schools should be impressed upon these role players, as well as the principles of altruism and *ubuntu.* The need for multicultural education in South Africa and specifically in Northern Cape FET schools could be encapsulated by way of proactive planning and intervention.

Erasmus & Ferreira in Kivedo, (2006:13-14) admit that the South African education system is in a state of transformation, and carries with it the willingness to adopt alternative ways of thinking and doing. In the current educational system, a multicultural policy is maintained that has a non-racial and non-sexist educational system as the eventual objective.

This challenge to transform and manage education in such a manner, that discriminatory practices, especially with regards to race and gender could be highlighted, has resulted in a situation where it becomes evident that not all educational managers are capable of effectively managing democratic, non-racial and non-sexist schools. Research by Joubert (1998:113) has proved that most practising educators in South Africa have a "vague, general concept of the commitments of the human rights" according to the South African Constitution.

The following is emphasised in the National Education Policy Act (Republic of South Africa, 1996:6):

- education and training are basic human rights;
- all citizens have the right to basic education and educational institutions;

- the education system should contribute to the total personal development of each learner and to the moral, social, cultural, political and economic development of the nation, including the promotion of democratic human rights and peaceful solutions of misunderstandings;
- quality education must be offered;
- historical inequalities must be eradicated;
- the culture of learning must be restored;
- democratic management and control must be applied; and
- life-long education and training must be maintained.

In order to further underline the importance of the need for multicultural education in South Africa, Mier (2002) in Lemmer, Meier & Van Wyk (2006:8-9) presents the factors that stress the need for multicultural education in South Africa. These factors could be implemented to address the perceived adverse scholastic experience of black learners, in multicultural school settings of the Northern Cape. The above-mentioned factors could be identified as follows:

- ***The diverse nature of South African society.*** South Africa is a multicultural society and, for this reason, it needs an education system that acknowledges the need to value diversity. It is therefore important to create a learning environment that will motivate learners to acquire the skills, knowledge and attitudes necessary to participate meaningfully in a multicultural society.

- ***Empowerment.*** Empowerment is a process that enables learners to critically assess aspects of the dominant culture and then to select those aspects that they can use for participation in the social environment, instead of simply serving the existing social order. Learners who are empowered by their experience at school develop the ability, self-confidence and motivation to do well academically.

- ***Equality equity and quality in education***. Equity (fairness, justice) is a cornerstone of multicultural education. It implies the need to create situations in which all learners has equal access to information and facilities and the chance of

developing to their full potential. This also means that all learners should have an equal chance of success in the classroom.

- **Social transformation**. Schools should be places where social transformation takes place. Moreover, schools should be seen as places where people can acquire specific knowledge, values and social relations that will empower them socially, rather than places where they learn to be passive and helpless.

- **Multicultural education is anti-racist education**. Anti-racism is at the core of a multicultural perspective. For multicultural education to be defined as "for all learners" and "for social justice", it must, by definition, be anti-racist.

The need for multicultural education is South African schools must be viewed against the background of the legacy of Apartheid. This political ideology was intended to keep races separate and unequal. People of different races and ethnicities were kept apart legally and physically and this made it difficult for them to know one another and to interact. It may be for this reason that schools are experiencing general problems of reconciliation and interaction between diverse cultural and linguistic groups, after years of separation. These factors seem to be central to the South Africa multicultural setup. It therefore seems that the scholastic experience of black learners at Northern Cape multicultural FET schools may be improved, if these important factors are given serious and committed attention by schools management teams, as well as teaching staff.

2.8   CONCLUSION

It could therefore be concluded that the necessity for multicultural schools to, thoroughly acquaint themselves with the theoretical perspectives and contextualisation of multicultural education does exist. A sound understanding of the emergence and basic conditions for multicultural education, as well as the need thereof, both globally and locally might also assist in developing multicultural schools where all learners and particularly black FET learners in Northern Cape multicultural schools, might learn and

express themselves in accordance with their respective cultures in a non-threatening manner.

In the next chapter, the influences impacting on the scholastic experience of black learners at multicultural schools will be thoroughly examined.

CHAPTER 3

MULTICULTURAL EDUCATION: INFLUENCES IMPACTING ON THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS AT MULTICULTURAL SCHOOLS

3.1 INTRODUCTION

In this chapter, the researcher will define the various terms and concepts relating to aspects influencing the scholastic experience of black learners in multicultural FET schools in the Northern Cape. Thereafter the researcher will focus on multicultural education and the importance of the self-concept. The life world of the black learner, as well as Maslow's hierarchy of needs, particularly as it relate to each of the mentioned needs of the black learner, will be outlined. Finally, a discussion on the black learner's situatedness in multicultural schools as well as the factors influencing the scholastic experience of black learners at these schools will be presented.

3.2 EXPLANATION OF CONCEPTS IN RELATION TO INFLUENCES IMPACTING ON THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS AT MULTICULTURAL SCHOOLS

An explanation of concepts that pertains to the influences, impacting on the scholastic experience of black FET learners, in a school context will be presented.

3.2.1 LIFE - WORLD

Le Roux (1992:10) refers to the term life-world, as the meaningful and meaning-giving physical and psychological environment of children, which together with their geographic world also include their relationship with ideas, people and objects. It is therefore obvious that the life-world of the black FET learner in multicultural schools will differ remarkably from that of their white fellow learners and educators. Ntuli (1998:27) endorses this view and mentions that black learners in historically white schools find

themselves in an alien world. This might be due to the fact that most multicultural schools still reflect a strong Euro-centric culture and ethos, while most black learners' primary home education might have had a strong Afro-centric grounding. Multicultural schools, therefore have a responsibility to support these learners in constituting their personal world of meaning in this alien environment. Multicultural FET schools in the Northern Cape may also have to acknowledge the existence of the two opposing life-worlds that the black learner is confronted with. It therefore may become incumbent upon these schools to respond proactively with supporting programmes.

3.2.2 TOWNSHIP

In the United States of America and Canada, the term "township" refers to a small unit of local government, often consisting of a town and the area surrounding it. In South Africa, however, the term bears a racial connotation and would refer to a planned urban settlement of black people or people of mixed racial descent. This would in actual fact mean, a racially segregated area in South Africa, established by the government as a residence for people of colour (http://www.thefreedictionary.com/township).

The Wikipedia (2009) states that, during the Apartheid era, blacks were evicted from properties that was in areas designated as "white only" and forced to move into townships. Legislation that enabled the Apartheid government to do this included the Group Areas Act. Forced removal from city centres to townships has continued in post-apartheid South Africa. The difference is that under apartheid all black people faced forced removals to townships, while currently it is only the poor living in shack settlements that face eviction to townships on the peripheries of cities.

Most South African towns and cities will have at least one township associated with them. Presently, these townships are often viewed as just one of the many suburbs that an urban area might have. It is also imperative not to confuse townships with a conurbation characterised by urban decay, because, whilst the majority of township residents are poor, the cleanliness of their homes is often immaculate.

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Townships for non-whites were locally called *locations* or *lokasies* (Afrikaans translation), and are often still referred to by that name in smaller Northern Cape and other provincial towns. The terms "*Kasie*" or "*Khaaz*", a popular short version of "Lokasie" is also used sometimes to refer to townships. For the purpose of the study, the South African definition will apply.

3.2.3 THE SELF

For Taylor, Peplau and Sears (2006: 3), the self represents a collection of belief that individuals hold about themselves. As an example, what are the important characteristics of the individual" or "What are they good at?" or "what do they do poorly?" As an example, a person may think of herself as black women who want to be a university professor.

3.2.4 SELF - CONCEPT

The Stedman's Medical Dictionary defines the self-concept as an individual's sense of self, including self-definition in the various social roles one enacts, including assessment of one's own status with respect to a single trait or too many human dimensions, using societal or personal norms as criteria. Neill (2005:54) also acknowledges the multi-dimentionalism of the self concept and mentions that the self-concept is the nature and organization of beliefs about one's self, while at the same time is theorised to be multi-dimensional. For example, people have separate beliefs about physical, emotional, social, etc. aspects of themselves.

Attention will now be devoted to multicultural education and the importance of the self-concept.

3.3 MULTICULTURAL EDUCATION AND THE IMPORTANCE OF THE SELF-CONCEPT

Black people in South Africa were regarded and treated as both intellectually and racially inferior during the apartheid years. This may have created a poor self-concept in a number of generations of blacks, (Manganyi, 1973:10 -11). Mwamwenda (2004:314) echoes this view by stating, that there is hardly any situation in the life experience of blacks that nourishes his/her sense of self-concept. The author further contends that literature is depleted with perceptions such as, that blacks have no initiative; that they will always say "yes" when they should have said "no"; that they are emotional and have the innate habit of not keeping time and talking around the point. To these perceptions, the author argues that these may be traits to which blacks have adapted, because of exposure to an unfriendly and threatening environment over a period of time. The opposite may hold true if exposed to a more amicable environment, similar to that of whites.

In several multicultural schools, there is to tendency for many to find fault with mostly black learners, more than there is to point out their positive aspects. It may seem as if it is the intension of these schools to catch learners engaged in undesirable behaviour and to show them that they are incompetent. Research undertaken by Erasmus and Ferraira (2002:32) in this regard, indicate that the self-esteem of black learners in multicultural schools is intermittently under attack. These attacks may take many guises and may appear to have a racial undertone. The researchers therefore concluded that positive "mirroring" about the general self is important in the formation of a good self-concept during the adolescent phase. However, occurrences at school may steadily erode any positive feelings of self-worth. This process may be intensified by feelings of marginalisation and not-belonging to the in-group.

Markus & Kitayama (1994:112) warn that the danger might exist that in order to satisfy the need for belonging, learners may develop their own in-groups with "exclusive" memberships. Should these groups be decided along racial lines, it could promote racialism and precipitate an unintended and vicious cycle which may threaten the peaceful co-existence within multicultural schools. It is in such a cycle, that the danger of

disharmonious scholastic experiences lies for Northern Cape FET multicultural schools as well.

It could be deduced from the discussion, that both the society, as well as the school have a part to play in facilitating a positive self-concept. Multicultural educators at FET schools in the Northern Cape can foster their learners' self-concepts by interacting with them in a positive and non-threatening manner. Such interactions may have the added advantage of simultaneously addressing the perceived disharmonious scholastic experience of black learners at these schools in the province.

3.4   THE LIFE - WORLD OF THE BLACK LEARNER

When South Africa became a democratic country in 1994, a significant number of black learners opted to attend historically secluded white schools. The reason for this phenomenon, according to Ntuli (1998:9) is that many black parents were lured by the conducive educational conditions that are in sharp contrast with those in black schools. While the latter might be true, black learners are now confronted with the dilemma of actualising themselves in an environment that straddles two divergent social milieus, the one represented by home and the other by school. The situation raises a number of pertinent questions relating to how this situation affects the scholastic experience of black learners attending these schools. One such question is what is the role multicultural schools ought to be playing in orientating the black learner in constituting his/ her life-world?

 In response to this question, Vrey, in Ntuli, (1998:7) argues that when the black child enters into the new multicultural school environment, the world to which meaning is attributed now expands beyond that world which is also shared by the parents. Black parents have within their social environment inculcated certain codes of conduct acceptable in accordance with their cultural norms and values. Van Rensburg & Landman, in Ntuli, (1998:7) indicate that this implies that when black learners comes into contact with other cultural groups, enticing influences of cultural assimilation, acculturation and de-culturation may unconsciously be introduced into the black learner's world meanings. Ntuli (1998:9) advises that instilling and nurturing positive

attitudes in these learners may assist them to attain self-confidence which might enable them to respond meaningfully to influence of his both black peers and white peers. However, failure by multicultural school and parents to maintain a healthy balance between enculturation, acculturation and de-culturation may prove to be confusing to the black learner. This confusion may in turn hamper the development of a positive concept as well as self-actualisation.

The researcher is of the opinion that black learners in Northern Cape FET schools may be in the same dilemma, as far as actualising themselves in two divergent social and scholastic milieus. It may be necessary for school governing bodies, school management teams as well as educators to take cognisance of this fact when dealing with black learners in multicultural school situations.

3.5 MASLOW'S HIERARCHY OF NEEDS AND SUPPORT STRATEGIES TO ENHANCE THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS

The basis of Abraham Maslow's Hierarchy of Needs Theory is that people are motivated by needs that remain unsatisfied, and that certain lower factors have to be satisfied in order for higher needs to be recognised as unfulfilled. Maslow identified general categories of needs (physiological, safety, love and esteem) which have to be fulfilled in order for someone to act in an unselfish manner. These needs were referred to as "deficiency needs." While humans are motivated to fulfill these needs, they progress toward growth and, eventually, self-actualisation. Attempting to satisfy these needs is often regarded as being a healthy and normal part of life. While, on the other hand, prevention of this gratification might make the person sick or even act in an evil manner, (http://www.envisionsoftware.com/Management/Maslows_Needs_Hierarchy.html.)

FIGURE 3.1: An interpretation of Maslow's hierarchy of needs, represented as a pyramid with the more basic needs at the bottom.
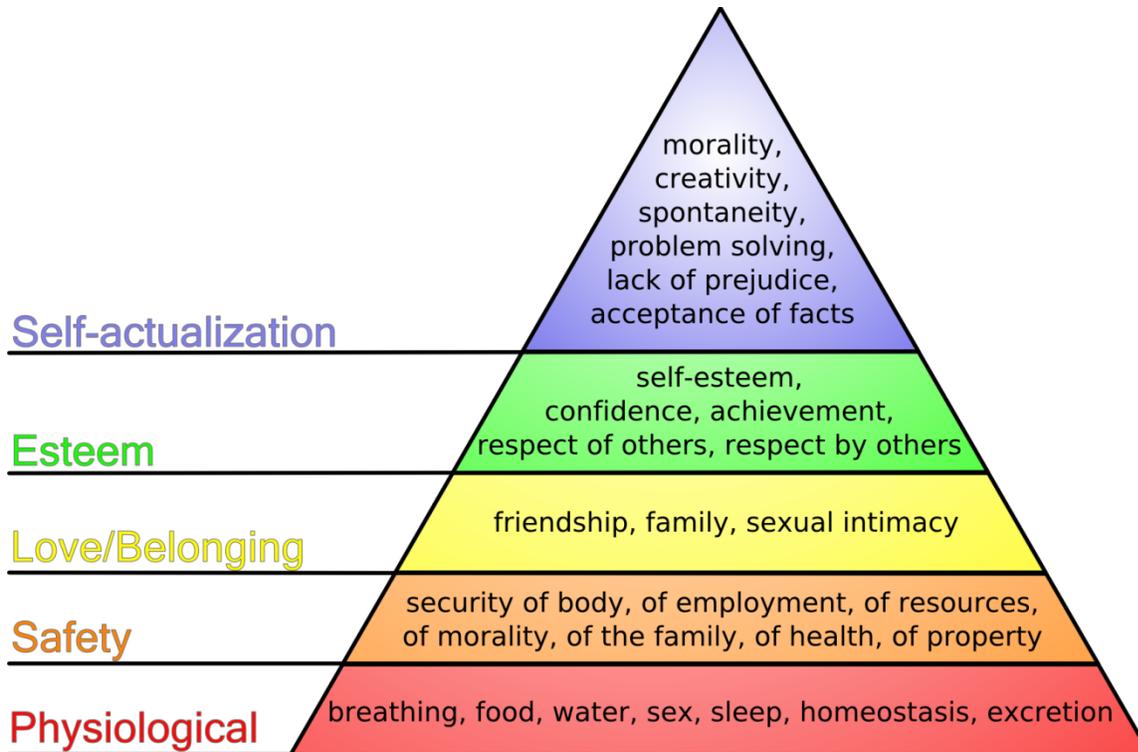
Adapted from Simons, Donald, Irwin & Beverly (1987).

Maslow has set up a hierarchy of five levels of basic needs. Beyond these needs, higher levels of needs exist. These include needs for understanding, esthetic appreciation and purely spiritual needs. In the levels of the five basic needs, the person does not feel the second need until the demands of the first have been satisfied or the third until the second has been satisfied, and so on. These basic needs of Maslow may also be applied to the multicultural school situation of black FET learners in the Northern Cape and are according to Simons, Donald, Irwin, & Beverly, (1987:35) and Mwamwenda (1995:265 -267) the following:

3.5.1 Physiological needs

Physiological needs, also referred to as biological needs, consist of needs for oxygen, food, water, and a relatively constant body temperature. These are the strongest needs because if a person were deprived of all needs, the physiological ones would come first in the person's search for satisfaction.

In the school setup, where there is good reason to believe that learners are not receiving adequate nutrition at home, provision should be made for a meal at school. This should be done particularly where due to long distances; learners cannot go home for lunch. If this is not possible learners' parents should be encouraged to ensure that learners bring with them a snack for lunch. This may be the case in most multicultural schools where most of the black learners reside in distant townships. The physiological needs of the learners in the poverty stricken Northern Cape has been identified as a priority, consequently, a total number of 250 000 learners, in both primary and FET schools currently benefit from the School Nutrition Programme, (Northern Cape Department of Education, 2009).

In addition, learners should also be encouraged to dress appropriately for the local weather conditions and if a learner needs to visit the bathroom before interval, they should preferably not be denied permission, although they should be encouraged to go during interval. Most multicultural schools have strict rules with regards to uniform and visits to the bathroom. The majority of these schools insists on a blazer and tie throughout the year, irrespective of the warm South African weather conditions. This may often be one of the reasons for clashes between school authorities and black learners, who hail from a school culture where an exotic Euro-centric uniform system did not form part of their schooling.

3.5.2 Safety needs

Mwamwenda (1995:265) states that when all physiological needs are satisfied and are no longer controlling thoughts and behaviours, the needs for security may become active. Adults have little awareness of their security needs except in times of emergency

or periods of disorganisation in the social structure (such as widespread rioting). On the contrary, children may often display the signs of insecurity and the need to be safe.

In a school context, the fulfillment of learner's safety needs is important to their sense of security. Generally learners are fearful of being bullied, mugged by their peers or older learners, being chastised harshly by educators, or being subjected to humiliation by educators. The school should therefore ensure that learners are protected against these security-threatening factors. In an attempt to ensure that schools are safe, the Northern Cape Education Department has rolled out an anti-vandalism and school safety plan that targeted 75 schools for the 2009 / 2010 financial year in high risk areas. The plan focused on three key areas, namely:

> Changes to the physical environment of the school, such as, security fences, metal detectors, window shutters, alarm systems, sign posts, floodlights and generators.
> Systems to ensure anti-vandalism and school safety, such as the establishment of school safety task teams and a communication strategy and
> Strengthening the school management practices and capacity building, (Northern Cape Education Department, 2009).

It may also be necessary that educators establish good learner-educator relationships. The safety needs of black learners at multicultural schools could easily be ignored, particularly in schools where a Euro-centric culture and ethos still dominate. A special effort should be made at these schools to ensure that the safety needs of black learners is not disregarded or ignored.

3.5.3 Needs for love, affection and belongingness

When the needs for safety and for physiological well-being are satisfied, the next class of needs for love, affection and belonging may emerge. Maslow states that people seek to overcome feelings of loneliness and alienation. This may involve both giving and receiving love, affection and a sense of belonging.

In the multicultural school situation, it is important that the educator should make learners feel that they are members of their class and they are proud to have them in their class. Educators should learn the names of learners, try to pronounce it as accurately as possible and use them frequently. If a learner is absent, for example, the educator may send a message to the learner through one of the friends and welcome the learner back on his/her return. If the learner is sick for a while, the educator could either visit or send a card. It may also be a good practice for educators to try to include as many learners as possible when asking questions in class.

3.5.4 Needs for esteem

When the first three classes of needs are satisfied, the needs for esteem may become dominant. These involve needs for both self-esteem and for the esteem a person receive from others. Humans have a need for a stable, firmly based, high level of self-respect, and respect from others. When these needs are satisfied, the person may feel self-confident and valuable as a person in the world. When these needs are not fulfilled, the person may feel inferior, weak, helpless and worthless.

Developing a positive self-concept, for most black learners at multicultural schools remains a constant challenge. This challenge may be as a result of the underlying conflict that may exist between the Euro-centric and Afro-centric values of the school and black learner respectively. It therefore becomes imperative for educators to assist all learners to develop a positive self-concept, by treating them as persons of worth with human dignity. It may also be advisable for educators to structure assignments in such a fashion, that learners are able to draw from their respective cultural and historical framework of reference. The successful completion of school assignments may enhance their self-esteem.

Educators may also praise a learner who achieve success in class and by the same token assist and encourage the slow and those who fail.

3.5.5 Needs for self-actualisation

When all of the foregoing needs have been satisfied, then only can the needs for self-actualisation be activated. Maslow describes self-actualisation as a person's need to be and do that which the person was "born to do." "A musician must make music, an artist must paint, and a poet must write." These needs often make themselves felt in signs of restlessness. The person may feel on edge, tense, lacking something, in short, restless. If a person is hungry, unsafe, not loved or accepted, or lacking self-esteem, it may be very easy to know what the person is restless about. On the contrary, it may not always be clear what a person wants when there is a need for self-actualisation.

The need for self-actualisation may also be brought into relation within a school context, since the primary objective of schooling is to enable all learners to develop their optimal potential. Given the already existing perception of black learners that they are not fully accepted at multicultural schools, places an added responsibility on these schools to encourage all learners to pursue their dreams. All learners should be made aware that life can be meaningful, exciting and enjoyable and that they have a unique contribution to make.

It would seem as though multicultural schools have an important role to play in ensuring that the needs of learners and black learners in particular, are satisfied and actualised. This role of the school may be of profound importance, as all learners will be required to function and interact optimally, in a multicultural environment as creative, spontaneous, morally upright citizens.

Taking cognisance of the importance of self-actualisation for learners, Van den Aardweg & Van den Aardweg (1988:84) in (Ntuli 1998:88 - 89) and (Sunday Times, 2009: 6) propose the following strategies of support educators may employ to assist the self-actualisation of learners:

o Providing learners with human role models with which they may identify. As the majority of educators in most Northern Cape FET multicultural schools are still predominantly white, these educators may need to realise that their task as role

models ought to be such that all learners may be able to identify with them. In keeping with the strategy of providing learners with human role models, schools in the Northern Cape are currently participating in the Soccer World Cup Legacy Project. Through this project, four Northern Cape schools were selected to represent Brazil in a soccer competition for under 13's and 17's. The aim of the project is to promote cross cultural role modelling, as well as academic and cultural cooperation between the Northern Cape and Brazil.

o Providing learners with principles and ideals to choose from. Black learners in multicultural schools may dismiss the principles and ideals of these schools as they may still bear the stigma of the policy which was fundamentally wedded to an apartheid-style commitment to race and to Christian National Education. The latter could be done by introducing an instructional strategy that is geared to accommodate learners from diverse cultural backgrounds, such as co-operative learning.

o Providing learners with an ordered system of values in their sub-culture on which they may base their philosophy of life. The black learner in multicultural schools may encounter some difficulties with this aspect. The reason for this might lie in the fact that some educators may not present themselves as warm, compassionate, caring, and liberated from fear, hate and prejudice. This may be because South Africa has been subjected to an education system which favoured one of the cultures to dominate education and the other culture have either been suppressed, distorted, ignored, colonized or completely undermined in many other ways. In order to address the issue of human rights and values in education, the National Department of Education has implemented a programme on Values in Education. The main objective of the programme is to integrate the teaching of values and human rights into the school curriculum, based on the Manefesto on Values, Education and Democracy, as enshrined in the constitution of South Africa, (Department of Education, 2004).

o Meeting the learner's primary needs first (love, acceptance, security and esteem). For some black learners in multicultural schools, this condition may be satisfied by accepting the challenge of learning to live together in peace through the conquest of inhumanity, prejudice and self-interest.

o In educational terms, multicultural schools must be made to provide an environment and atmosphere where educators can teach and educate both black and white learners in such a way that learners gain real understanding and insight into matters pertaining to South Africa and the rest of the world. In this regard the Department of Education (1995:15 -16) and Department of Education (1997:6) propose the principle of nation-building and non-discrimination. According to this principle, education and training should promote the development of a national identity, and an awareness of South Africa's role and responsibility with regard to Africa and the rest of the world. The latter should be reflected in learning programmes and instructional strategies of multicultural schools.

o Assuring involvement with an activity and experiencing that involvement, learning and learning-related activities as being meaningful and interesting to the black learner attending a multicultural school. It may also be necessary, considering the poor educational background of black learners, to include remedial education, as an intervention strategy to enable black learners to cope with the learning pace and technological advancement in multicultural schools. In this regard, Moore, Madison-Colmore & Collins (2005:67-72) recommend hands-on, practical activities, that may include retreats, field trips, field observations, class presentations or community assessment.

Simons, Donald, Irwin & Beverley (1987: 231) mention that the hierarchic theory of Maslow is often represented as a pyramid, as depicted by figure 3.1, with the larger, lower levels representing the lower needs, and the upper point representing the need for self-actualisation. Maslow believes that the only reason that people would not move well in the direction of self-actualisation is because of hindrances placed in their way by society. The Simons, et al (1987:231) also states that education may be one of these

hindrances and recommends ways education may switch from its usual person-stunting tactics to person-growing approaches.

3.6 THE BLACK LEARNER'S SITUATEDNESS IN MULTICULTURAL SCHOOLS

Erasmus & Ferraira (2002:28) state that the South African educational system has recently undergone a transition, creating a new responsiveness to alternative ways of thinking and behaving. The present educational dispensation advocates a multicultural policy, aiming for a non-racial and non-sexist education system. When local-traditional orientations meet global post-modern orientations, as is happening in South Africa education, interests can and do conflict. This may especially be the case if the infrastructure of the school concerned is inadequate or the teaching staff is under-prepared and under-qualified to handle this very demanding situation. The situation is not only demanding for multicultural school educators, but also places black learners attending these schools, in an invidious scholastic situation.

In this regard, Ntuli (1998:86 - 87), Mncwabe (1993:193), (Motal, Dieltiens, Carrim, Kgobe, Moyo & Rembe, 2007:4) and (Sunday Times, 2009: 6) highlight the following key points relating to the black learner's situatedness in multicultural schools namely:

- The fact that most historically white schools present black learners with an educational environment which may not be attuned to their needs, but to those of the white learners, may demand a considerable amount of adjustments from the black learner.
- Previously, a sense of inferiority and rejection has been created in the black learner, due to the admission policies of most historically white schools. Most of these schools have used one or more of the following selection mechanisms for black applicants:
  - parents must live in the area;
  - parents must own property in the area;
  - learners may only be admitted into Grade One, provided that they come from an English-speaking pre-primary school; and

- learners must not be older that the average of the grade to which they are being admitted.

All the above-mentioned issues, which might be portrayed as forms of prejudice, racism and discrimination may evoke a sense of frustration and hopelessness among many black learners and may result in some black learners developing defiant and militant attitudes. These issues were normally also met with a strong sense of rejection by black learners, as they only applied to black learners, but not to other nationalists such as Portuguese, Chinese, etc. Most black parents regarded these conditions as insurmountable obstacles that was instituted by people who had no understanding of conditions under which they live, for example the inconvenience of commuting from one residential area to another, (Motal, Dieltiens, Carrim, Kgobe, Moyo & Rembe, 2007 2007:4).

Multicultural FET schools in the Northern Cape may also be affected by some of these issues. These issues of prejudice and rejection may play a contributing role with regards to the scholastic experience of black FET learners at multicultural schools. If the mentioned points are not adequately addressed by education authorities, it may lead to these learners not developing a positive self-concept. It may further increase the perception of these schools being sites of hostility and rejection, held by some black learners. The perpetuation of this perception may in turn impede their scholastic experience resulting in them not reaching a stage of self actualisation.

3.6.1 ASPECTS RELATED TO THE BLACK LEARNER'S SITUATEDNESS IN MULTICULTURAL SCHOOLS

Most black learners attending multicultural FET schools in the Northern Cape may find themselves in a very awkward situation, as the norms learned at home and in their community may often be in conflict with those of the peer group in the school. These two conflicting worlds may be confusing to the learner and result in a strenuous and unsatisfactory scholastic experience. In relation to this, Urbani (1994:67 - 69), Frederikse (1992:12), Cross (1992:207) and (Ntuli 1998: 180 - 182) single out the

following aspects relating to the black learner's situatedness in multicultural schools, namely:

- **The peer group in black residential areas**

Black learners are normally admitted to multicultural schools on the basis of certain demands which they are expected to fulfil. Most of these learners, who attend school in historically white suburbs, may still reside in townships; maintain their contact with their township black peer group to which they return every afternoon. Keeping and maintaining good relations with this group places a tremendous strain upon them. This strain may, as an example, find expression during times of political unrests when black learners experience inevitable pressure to participate in organised stay-aways. Many of these learners confronted with such situations, often attempt to manage the situation by only changing into their school uniforms when they arrive at school. They regarded it safe to commute in civilian attire. Exercising this precautionary measure on a daily basis could be rather time consuming and may often result in some black learners being habitually late or often absent from school.

- **The peer group in multicultural schools**

There is an average of about 69% black learners attending multicultural schools in the Northern Cape, (Northern Cape Department of Education, EMIS, 2008). It is often the case that during intervals these learners may prefer to speak Setswana, isi Xhosa or Afrikaans with each other and virtually sit exclusively together. In the classroom setup, they may also opt to sit together or near each other if it is allowed. It would seem as if these learners are comfortable in the presence and company of each other. The social development and communicative skills of these black learners may as a result be inadequately actualised.

Relating to this, research conducted by Machaisa (2004:67 - 68) at a historically white Afrikaans school, revealed that most black learners do not participate in sporting activities at school, as most of them, are mostly interested in either soccer or netball, but

these are often not offered. Many learners are also discouraged to participate in other sports, such as swimming and hockey, because coaching as well as other sport related announcements, is mostly done in Afrikaans. As most black learners may only have a rudimentary understanding of Afrikaans, they consequently fail to respond appropriately and may appear to be incompetent. The research findings further indicate that educators at multicultural schools seem to be less accommodating of the language needs of black learners, especially as far as extra-curricula activities are concerned.

In an attempt to be accepted by their peers in the townships, black learners at multicultural schools tend to carefully control their behaviour and attitude when they are back in black residential areas. For example, these learners may opt to refrain from speaking English or wearing their school uniforms when going about.

In spite of the behaviour and attitude modification strategies displayed by black learners, they continue to be perceived as different. This may be because of a prevailing perception, those black township learners who attend multicultural schools in the historically white suburbs, has adopted a typical middle-class subculture. Values, such as liberalism, elitism, personal autonomy, selfishness or egoism and political tolerance seem to have now been espoused by these learners. Values, such individualism and competition, that may now be aspired to by this subculture group, may not necessary agree with the so-called black life-world. As this group returns to black residential areas, their school experiences in multicultural schools do not always appeal to the black peer group in townships. Their conflicting new lifestyle and values they may have opted to embrace consequently result in this group being alienated by their black peers in the township as well. Black learners may now internalise this alienation as being rejected by both the school and as well as the township community.

In conclusion, the situatedness of black learners at multicultural schools seem to place these learners in a position where they constantly have to adapt and modify their behaviour to suit the situation they may find themselves in. When they are at school, they may have to adapt their language and socialisation patterns to fit in. The opposite may hold true when they are back in the township among their peers. This exercise of

constantly adapting to various settings may prove to be cumbersome and emotionally taxing for these learners. Where their white counterparts may only have to focus on the normal school programme, these learners may have the added burden of constantly adapting to two different worlds. This, together with the other challenges may set the scene for unsatisfactory scholastic experiences for these learners.

3.6.2 CHALLENGES ENCOUNTERED BY BLACK LEARNERS AT HISTORICALLY WHITE SCHOOLS

While South African schools are no longer allowed to discriminate on the basis of race, a number of exclusionary devices have limited access to comparatively better resourced multicultural schools. The exclusionary devices may include the geographic location of the school, which may be far from where most black learners live; high fees and the often unwelcoming cultural ethos of the school, (Motal, et al., 2007:6). The challenges encountered by black learners seem not only to be limited to South Africa, but is also prevalent in the rest of the world. The Independent (London) (10 December 2006), highlights the fact that black learners are three times more likely to be excluded than their white counterparts, and five times less likely to be on the official register of gifted and talented learners. The reason for this is simply because white educators are unconsciously prejudiced against black learners.

In this regard, Khosa in (Machaisa 2004:39 - 43), Coutts (1992:80) and Lemmer, Meier & Van Wyk (2006:52) identified some of the challenges black learners may encounter at multicultural schools. The same challenges may also be relevant and therefore be equated to the school situation in Northern Cape FET multicultural schools. The challenges are the following, namely:

- **Lack of institutional policy**

   Most schools do not have a policy on racial integration. This means that schools do not have official guidelines on how to deal with matters of   integration. This is underlined by an article in the (Sunday Times, 2009:6), that report that de facto segregation was widespread in student residences and 42% of white students at

the University of the Free State object to share residence with black students. In the absence of official policy on matters of racial and cultural integration, educators at multicultural schools are at a loss to deal with issues of diversity, as they lack the necessary skills and guidance.

- **Assimilation tendencies**

Most multicultural schools still expect learners to be assimilated instead of integrated. The dominant school culture maintained is still that of a historically white school. White cultural activities and sporting codes remained largely unchanged and black learners are expected to adapt. This state of affairs often result in black learners not participating in cultural and sporting activities, as those in which they may be interested in are often not offered by these schools.

The mentioned assimilation tendencies may also cause black learners to regard their own language and culture as inferior to those of their white counterparts. These tendencies are further exacerbated by the fact that most of the educators at multicultural schools may still be predominantly white. In the Northern Cape, for example, only 9% of the entire teaching staff at multicultural FET schools is black, (Northern Cape Department of Education, EMIS, 2008). This state of affairs may result in black learners perceiving white educators as superior to their black colleagues. Kivedo (2006:2) aptly warns that this may further lead to possible cultural misunderstandings and the consequent breakdown in educator-learner relations. The above-mentioned may as a result eventually culminate in unsatisfactory and unfulfilling scholastic experiences for black learners attending these schools.

- **Black learners being perceived as "other"**

Learners usually classify themselves as "us" and "them". Since most schools are integrating black learners the latter may be seen as intruders and named "they" or "others". Black learners may often be perceived as being different. A

strong Euro-centric culture may still be dominant in many multicultural schools. In many instance black learners may often be expected to accept and adhere to a predominantly Euro-centric school culture that may have remained unchanged for many years.

- **Language diversity**

Lemmer, Meier & Van Wyk (2006:52) mentions that South Africa is a multilingual country. Besides having the eleven official languages, there are at least 24 other languages spoken in South Africa. Language diversity has complicated the provision of South African education in various ways. Most South African learners, as illustrated by Figure 3.2, are instructed through the medium of the mother tongue during the Foundation Phase only. The onset of the Intermediate Phase often marks a transition to English as the language of learning and teaching for all the learning areas.

This transition may be the cause of many problems. One problem may be the disparity between the English proficiency of these children and the proficiency required of them in order to master all the learning areas through the medium of English.

Furthermore, there is an increasing tendency for non-English speaking South Africans to opt for English, as their *lingua franca* in the broader community and workplace, and as their language of learning and teaching at school and in higher education. Consequently, there are an increasing number of black learners entering English-medium schools. These learners may lack the command of English that is necessary for school success. When placed in classes where the ability to communicate fluently in idiomatic English is often assumed, these learners find themselves at risk of underachievement, or of falling behind their English-speaking classmates. Thus, these learners are faced with a dual educational challenge: mastery of academic content through the medium of a language other than their mother tongue.

FIGURE 3.2:   A schematic representation of the language policy for black learners in South Africa.

Grade R to Grade 3 — Mother-tongue education / Introduction of English

Grade 4 to Grade 12 — Compulsory English teaching

English test prior to university

Tertiary Education — English
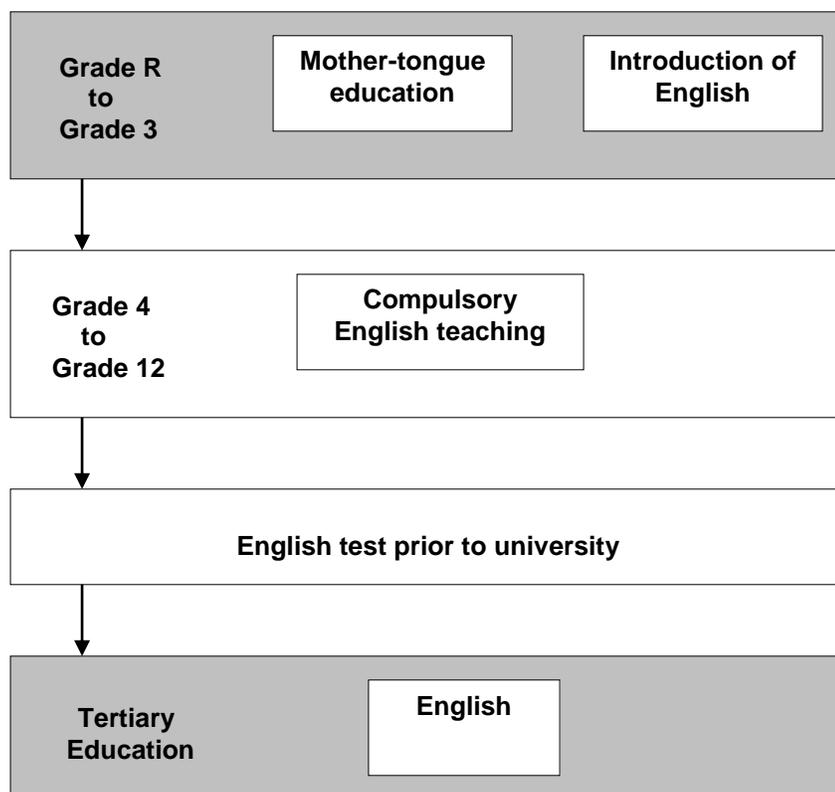
Adapted from Sarinjeive (1999:130); Peirce & Ridge (1997:172) and Macdonald (1991:53).

- **Declining of standards**

Role-players have the general perception that integration causes the quality of education and standards to drop. Parents, educators and learners perceive the standards of the historically white schools to be very high and that the acceptance of black learners may necessarily result in a drop in standards. Some multicultural schools still surreptitiously use covert measures such as entrance tests, language, high school fees and feeder area to try to limit the enrolment of blacks and in an attempt to supposedly keep the standards high.

The following is the view of a white parent, who is convinced that the admission of black non-Afrikaans learners to historically seclude white schools, results in a decline in standards:

*"The ANC regime is determined to undermine and cleanse Afrikaans schools from the educational landscape. Its primary weapon is to introduce so-called "English-speaking" pupils, thereby forcing an Afrikaans school to switch to English. These "English-speakers" are nothing of the sort; their home language is always one of the indigenous languages such as Zulu of Tswana. Whites then flee the school as standards and discipline deteriorate, and pretty soon the school is another underachieving, failed institution, populated exclusively by black pupils.", (*Samizdat, 2009)*.*

- **Prejudice and overt racism**

    Prejudice and racism usually exist in multicultural schools. Black learners are often subjected to racism and prejudices of all sorts. Schools without policies on integration normally experience problems when dealing with incidents that are presumed racist.

    Challenges of prejudice and overt racism could be minimised in multicultural schools if school governing bodies and school management teams are dedicated enough to change the situation. The school management team, educators and parents should work together in educating learners to behave in a culturally sensitive manner and learn to accept one another irrespective of cultural backgrounds. Preferring to be more practical and proactive, a committee appointed by former minister of Education, Ms Naledi Pandor to investigate discrimination at higher education institutions in South Africa, proposes that compulsory courses in Africaness, *ubuntu*, liberation and decolonising knowledge, Sunday Times (2009: 6). These courses may assists in addressing the challenge of prejudice and overt racism as well as fostering a greater degree of social cohesion among all learners and educators at multicultural schools.

- **Sporting activities**

Extra-curricula activities are one way in which multicultural schools may give recognition to the varied cultural groupings within the school community. The situation may exist where certain sporting activities may be preferred by some cultural group, while another cultural group may not be interested, because of a lack of interest or exposure. A situation may arise where black learners may not be interested in sporting codes traditionally prefer by white learners, such as rugby, swimming, water polo or "*jukskei.*" It therefore become incumbent upon these schools to make provision for sporting codes that may appeal to all the learners at the school. The provision of a wider and preferred range of extra-curricula activities may assist in enhancing interaction between learners, as well as the process of integration. Sporting activities have the added advantage in that it may serve as an excellent means for multicultural education to create and foster social bonds, as well as develop positive attitudes in participants. This sentiment is also shared by the South African Human Rights Commission (SAHRC) report (1999:55) that states that learners regard sport both as a unifying and divisive factor. Sporting activities may be one of the many measures to involve participants effectively to enhance the scholastic experience of black learners at multicultural schools. In an attempt to create a more accepting and welcoming spirit, these schools may also introduce indigenous games such as, "*dibeke", "kho-kho," "kghati," " morabaraba"*, to name but a few.

In the light of the discussion, regarding the various challenges black learners has to contend with, multicultural education may therefore be seen as a multidimensional educational approach. It is an approach that accords equal recognition to all cultural groups and provide all learners with more meaningful and relevant educational experience. In order for multicultural education to be successful, the total school environment, including sporting activities, should be modified so that it is more representative of the cultural diverse nature of the South African society, (Lemmer, Meier & Van Wyk, 2006:10).

3.6.3 CULTURAL DIMENSIONS AFFECTING THE BLACK LEARNER'S SITUATEDNESS IN MULTICULTURAL SCHOOLS

The situatedness of black learners in multicultural schools is indeed an issue that presents educators with a unique and complicated didactic and professional challenge. Being weary of these challenges, McLean (2007:18 -19) identifies the following four cultural dimensions that educators in multicultural school setting should be aware of when dealing with the situatedness of black learners in multicultural schools, namely:

- **Individualism-collectivism**.

  Individualism pertains to societies with loose ties between individuals while *collectivism* reflects strong, cohesive in-groups, as is often the case among those from Afro-centric or Asian descent. In South African classrooms, the individualism-collectivism dimension could be directly related to learner activities such as group projects. Due to the strong in-group and out-group distinction, learners from collectivist backgrounds (black learners) are hesitant to speak up in larger groups, especially with strangers they perceive as members of the out-group. This hesitation however decreases in smaller groups.

- **Uncertainty avoidance**.

  Uncertainty avoidance is defined as the level of tolerance toward uncertainty and ambiguity within a society. Learners in cultures with strong uncertainty avoidance (black learners) preferred highly structured classroom practices while learners from cultures with weak uncertainty avoidance were more susceptible to flexible and accommodating approaches. Learners from strong uncertainty avoidance backgrounds, such as those based on Afro-centric or Asian values, expect their educators to be the expert. Intellectual disagreement from a learner is regarded as disrespectful and viewed as disloyalty toward the educator. Conversely, in classrooms with learners from weak uncertainty avoidance backgrounds (white

learners), such as those based on Euro-centric values, may regard an intellectual disagreement as a stimulating exercise. Educator credibility tends to increase when educators encourage honest response and disagreement in class. In such instances, learners are likely to feel comfortable arguing points with the educator without feeling disrespectful.

- **Power distance**.

  This dimension refers to the level of tolerance toward inequalities of power and wealth within a society. In high power-distance cultures, the classroom becomes "educator-centered with strict orders". However, in low power-distance cultures, the educational process is learner centered, encouraging mutual communication between educators and learners. For example, white educators in a classroom of black learners may often experience poor feedback from the learners until learners are called by name and ask for feedback. Eventually, the educator may have to abandon their customary reliance on learner feedback to assess classroom effectiveness, leaving them without an important pedagogical tool.

- **Masculinity**.
  This dimension stresses the differences between feminine and masculine societies with regards to in the general norms for family, school, and the workplace. In masculine societies, such as Japan, the best learner is the norm, and failing in school is unacceptable. Excellence in learner achievements is rewarded, and educators' excellence is appreciated. In feminine societies, the average learner is the norm, and failing in school is a minor incident. Friendliness of educator is valued, and social skills and the learners' social adaptation are emphasised. Similar views may still be held in some traditional black societies in South Africa.

These cultural dimensions may very well exist in Northern Cape multicultural FET schools and may play a significant role in relation to the scholastic experience of black learners at these schools. It therefore becomes important that educators at these

schools are aware of the existence of these dimensions so that possible cultural gaps may be bridged.

3.7 FACTORS INFLUENCING THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS AT MULTICULTURAL SCHOOLS

According to Khosa (2000:2), after the 1994 South African elections, all schools were open to all children. This led to a process of black flight from black township schools to those within white residential areas. This flight was, however, only unidirectional. This influx of black learners to previously secluded schools led to diverse race, culture and religions in schools for which educators were not trained nor prepared. This challenge of de-racialisation and integration was exacerbated by education policy prior to 1994. The apartheid education policy was aimed at brain-washing all races to believe that everything about blacks was barbaric and inferior and vice versa.

This state of affairs not only had serious implications for these newly formed multicultural schools, but also presented black learners attending these schools with a number of challenges. It is suspected that these challenges may have an adverse effect on the scholastic experience of black learners, attending these multicultural schools. In this regard, Van den Aardweg & Van den Aardweg (1988), Dreyer & Duminy (1983:192), Mncwabe (1993:136) in Ntuli (1998: 116 - 121), Bezuidenhout & Joubert (2006:54- 67) and (Motal, et al. 2007:6) highlights some of the possible factors that may influence the scholastic experience of black learners in multicultural schools. These factors may also be relevant to the multicultural school situation in Northern Cape FET multicultural schools and are depicted by Figure 3.3.
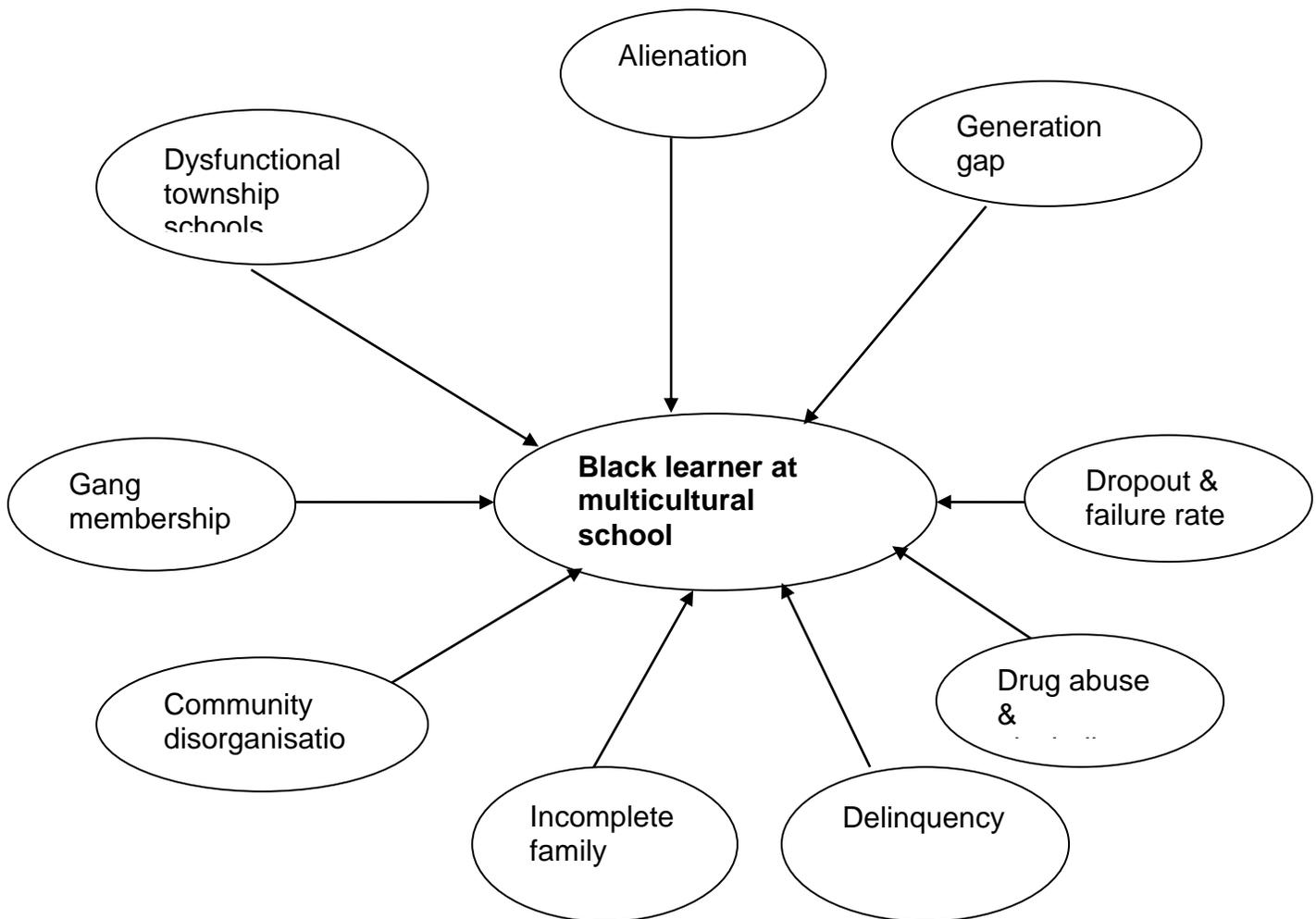
Adapted from Van den Aardweg & Van den Aardweg (1988), Dreyer & Duminy (1983:192), Mncwabe (1993:136) in Ntuli (1998:116 - 121); Bezuidenhout & Joubert (2006:54- 67) and (Motal, et al. 2007:6).

The following is a discussion on some of the possible factors that may influence the scholastic experience of black learners in multicultural schools, as highlighted by Van den Aardweg & Van den Aardweg (1988), Dreyer & Duminy (1983:192), Mncwabe

(1993:136) in Ntuli (1998:116 - 121); Bezuidenhout & Joubert (2006:54- 67) and (Motal, et al. 2007:6):

- ➢ **Alienation**

  Humans are social beings by nature and therefore possess an innate need to belong and to be accepted by others. The latter is in keeping with Maslow's hierarchy of needs theory, that state that the need for friendship, family and intimacy does indeed exist in humans. In this regard Taylor, Peplau & Sears (2006:233) mention that the need to belong is a universal element of human nature, similar to hunger and thirst. Because social relations are so central to human life, it is not surprising that loneliness and social rejection are major sources of personal distress. Black learners in multicultural school setups are no different. Alienation is therefore in direct contrast with the learner's basic need to belong and for acceptance, as alienation, according to the Cambridge International Dictionary of English, means to feel very distant or not welcomed by someone else. Given this explanation, it could be deduced that black learners in FET multicultural school in the Northern Cape may also be distressed and adversely affected as a result of the following forms of alienation:

- *Powerlessness.* Black learners may feel unable to influence their life-world under the prevailing dominant rules and regulations which may be more attuned to white learners.

- *Meaninglessness.* Black learners may lack a clear set of values, models by which to interpret their life-world. These learners may perceive the school as not making sense, especially when rules are arbitrary and the curriculum is irrelevant.

- *Isolation.* Black learners may experience isolation if they do not feel part the ethos, culture and activities of the school.

- ***Self-estrangement*** should be prevented as far as possible and learners should not be encouraged to rely on external rewards, such as marks, leadership positions as this may lead to frustration when these do not realise.

Billings (2008:4) warns that learners who feel alienated from the classroom and the school may withdraw emotionally from the educational process.

➢ **Generation gap**

Barker (2003:176) describes the generation gap as the differences in values, lifestyles, and economic opportunities that exist between people of different age cohorts living in the same society. Although Soanes & Stevenson (2004) concur with the latter, they also further expound on the definition and state that it refers to a difference in attitudes between people of different generations, leading to lack of understanding.

A lack of understanding often exists between parents and children as a result of a generation gap. Parents may be perceived by their children as experiencing a cultural lag, because they are often regarded by their children as being less knowledgeable about the latest trends and technology. Parents are thus considered ignorant and the child finds it difficult to bow to the authority of "ignorant" people. Children, feeling superior to adults may consequently make adults feel inferior, because of their so-called ignorance. Parents may usually react by being either permissive or authoritarian and adolescents may be inclined to take advantage during permissive periods and sulk during authoritarian periods.

This perceived generation gap may increase when black learners in multicultural FET schools, consider their parents to be representing an outdated value-system. Conversely the parents may perceive the learners to be adhering to everything that is foreign to them and therefore regard this as bad and unacceptable. Additionally, a generation gap may also arise as a result of differences in the experiences, attitudes and values of learners and those of their parents. It may therefore be necessary for

multicultural FET schools in the Northern Cape to find solutions, in an attempt to limit the effects of the generation gap between black learners and their parents. A possible way of doing this may be by involving parents in the activities and structures of the school.

➢ **Drop-outs and failure rate**

Dropping-out arises in instances where the learner can no longer cope with the school situation and decides to abandon school prematurely. This does not happen suddenly, but is the culmination of years of failure, meaninglessness and feelings of worthlessness and inadequacy, (www.boostup.org,). Most of the learners, who drop-out of school, do in fact possess the cognitive ability to complete school. Learner drop-outs may tend to be more emotionally immature, less well-adjusted and may even manifest a defective self-concept. Learner drop-outs may often possess a low self-esteem, suffers from inferiority, as well as excessive fear and anxiety.

In a multicultural school context, Billings (2008:5) prefers to attribute the drop-out and failure rate to the fact that many educators have adopted low expectations for black learners, a stance that sets the stage for their possible underachievement. In addition, the author argues that educators often regard black learners from a deficit viewpoint. According to this viewpoint, educators may focus primarily on the learners' perceived shortcomings and may pathologise their academic failure as a product of poverty and unsupportive family lives. By adhering to deficit viewpoint educators invalidate the unique perspectives, skills, and experiences of their learners. This tendency is supported by a newspaper article that report that black learners at historically white institutions are continually and openly reminded that they would fail "because blacks cannot do accounting" (Sunday Times, 2009:6).

The fear of dropping-out of school or failing may also be one of the problems faced by many black learners in Northern Cape FET multicultural schools, due to unsatisfactory scholastic experiences. Educators at these schools should be trained

to be able to detect drop-out tendencies, particularly among black learners, so that the problem is addressed and possibly remedied in time.

> **Drug abuse and alcoholism**

A multitude of social problems in black townships, related to continuing unrest, social impoverishment, unfavourable home circumstances, HIV / AIDS and unemployment have combined to create a crippling milieu which may fosters discontent, destabilisation and delinquency. Efforts to curb drug-taking, drinking at school, gambling, revenge attacks and rape, addresses the same ills which are at the very heart of poor scholastic experiences.

Alcohol and drugs abuse have become serious problems among school children, especially in urban areas where high population densities occur. Alcohol is the most important substance of abuse in South Africa. There are, however, reports of an increase in the use of other drugs among adolescents (Betancourt & Herrera, 2006:15).

There are also growing concern at the apparent increase in the use of cannabis (dagga) especially among learners. A substantial number of learners might be unaware of the fact that this drug causes personality disorders and that it most frequently leads to psychopathy. Alcohol and drug related behaviour of learners often spill over to the school. This, together with the existing challenges of cultural diversity at multicultural schools, may serve to further frustrate educators. Most of these educators may not be trained to deal with issues of such a nature. This may result in increased hostility between black learners and white learners, as well as with white educators.

> **Delinquency**

There is a difference between a delinquent and a criminal. A "delinquent" is a child or youth between the ages of six and eighteen years who repeatedly breaks the law.

Adults who repeatedly break the law are normally referred to as "criminals". Juvenile delinquency is one of the most pressing social problems. An article in the Pretoria News (07 August 2006:5), reports that delinquency has grown to frightening proportions not only among young adults, but also among school-going children. South African authorities are regarded as being poorly equipped to appropriately deal with learners who are in trouble with the law. It could be argued that delinquents are largely a product either of the environment in which they grow up, or of the type of upbringing they have received or a combination of the two. Rivera (2006) disturbingly mentions that delinquents are becoming increasingly more violent and that more of them are reported to be female. Ntuli (1998: 120 - 121) isolates the following additional reasons why learners may fall prey to delinquent behaviour:

- Some learners commit crimes to relieve boredom and frustration. The learner's needs for recognition, security, independence and affection are frequently thwarted to such an extent that they may turn to antisocial behaviour in an attempt to reduce tensions.

- Some delinquents are drug addicts who need money to support their habits, and others are trying to 'get even' with the parents and society.

- Learners sometimes engage in delinquent acts because antisocial behaviour may be very much part of their background. Learners who are raised in poor socio-economic conditions, or who hail from families where there is little appreciation and regard for law and order, are more likely to get involved in delinquency.

- Not all delinquents are personally and emotionally disturbed. Some are relatively well-adjusted children who, in order to satisfy their normal needs, have opted to befriend and identify with children who are engaged in antisocial behaviour. These learners may then be influenced by peer and group pressure to participate in delinquent acts.

➢ **Incomplete family**

An incomplete family refers to the absence of the father or mother. Homes without both parents, together with poverty, may have an influence on the scholastic experience of black learners attending multicultural schools as well.

In many South African township households, mothers are absent as a results of work responsibilities. Some mothers are employed a distance from home and therefore spend many hours travelling. They leave home early in the morning and return late in the afternoon or evening. Others may reside in town during the week, near the work place, away from their spouses and families. They may often visit families only one weekend per month. In some of these households guardians such as the grandparents or older siblings often have to care for younger children. These children may lack parental love and care and may, as a result, tend to display signs of behavioural problems. The seeking of attention by these learners may often manifest itself in a disruptive and disorderly fashion at school. Educators may perceive these learners as poorly mannered or even as uncultured, while what may in actual fact be a cry for affection and attention.

➢ **Community disorganisation**

Urbanisation in South Africa has escalated over a very short period of time since the abolition of influx control in 1986. The urbanisation process had occurred suddenly and on a large scale and had coincided with a massive influx of young work-seekers. These were mostly economic refugees from neighbouring countries, as well as from as far a field Nigeria, Morocco, Europe and China who have recently flocked to South African cities and towns. This sudden influx resulted in a large number of undocumented immigrants currently living in already overcrowded townships. This uncontrolled urbanisation placed an unmanageable strain on available resources and gave rise to a rather disorganised community. Upholding traditional norms and values in the new communities become a challenge and informal control and discipline of the family circle often deteriorate.

Many black learners attending multicultural schools may reside in these disorganised communities and this may have a direct effect on their social and academic performance at school. These learners may, as an example, not perform optimally in homework assignments, tests or examinations, because of unacceptable noise levels or over-burdened available resources, such as libraries and computers facilities. Educators, who have no knowledge of conditions in such a community, may find difficulty in understanding and accepting this as an excuse for poor performance.

➢ **Gang membership**

A gang could be seen as a group of young people who form an allegiance for a common purpose. Both male and females may become members of gangs. Not all gangs are a danger to the community. Often crime is not committed, but gangs may be formed to control the local drug market or to extort money for the freedom to walk unmolested to and from school, to use gang "turf", to obtain protection from extortion or being attacked or abused, or to use certain school or community amenities, such as hallways, sports fields or cafeterias. A newspaper report confirms that gangsterism seem to be very much part of the multicultural setup in Northern Cape FET schools (Diamond Fields Advertise, 2009: 2).

Criminal action may not be the only result of being a gang member. The following characteristics may form part of gang membership: distinctive clothing (the colour, style or manner of dress); body markings such as tattoos; extreme haircuts like punk or "*cheesekop*"; signs and symbols such as graffiti, hand sings and jewellery; peer associations; attitude and behaviour such as rebellion, anti-authoritarianism or being disruptive; drug use or abuse; and low self esteem.

Although racial segregation has officially been scrapped from the statues of South Africa, racial and cultural segregation may still be very much part of the school grounds. Research conducted by Machaisa (2004:70) revealed that black learners at multicultural schools prefer to move together in groups during interval. This may be a means of affiliating with or protecting one another, due to the fact that these schools

are perceived as hostile and threatening by black learners. This culturally bound grouping may erroneously perceive by white learners and school authorities as being part of a gang.

➤ **Dysfunctional township school system**

Under South Africa's apartheid regime, young black high school learners were the barometer of systematic marginalisation and powerlessness. Most schools were oppressive, but school also became sites of the highly politicised struggle, a vehicle through which young people could assert their stake and role in society. It was then seen as noble to be on the wrong side of the law. Violence was socially approved in the name of liberation. Although many of these children who grew up on the streets returned to school during the transition to democracy, the initial snail's pace of transformation meant that little or nothing had actually changed in the classroom. An article in the Sunday Times (2009:4) concurs with this view and mentions that valuable teaching time is lost due to absentee educators, incompetent principals and under-prepared district officials. It further state that the culture of teaching and learning has disappeared especially in township schools. The poor or non-existent facilities and the high number of under qualified educators, resulted in an exodus of black learners to historically white schools.

Many of these black learners coming from historically black townships schools with is own culture and ethos found it extremely difficult to adjust to the multicultural school setup. Black learners often perceived the school rules as too militaristic rules and the values too Euro-centric.

From the discussion, it becomes clear that there is an array of factors that may influence the scholastic experience of black learners in multicultural schools, as indicated by figure 3.3. It may be necessary for educators in Northern Cape FET multicultural schools, to acquaint themselves with as many of these factors as possible. It is only when these educators have a thorough understanding of all these influencing factors that they may truly able to educate and guide all learners to actualise their optimal

potential. An improved understanding of these influencing factors by these educators may be the first steps in the direction of addressing the feeling of hostility and animosity many black learners experience. If may further also assist in enhancing the scholastic experience of black learners in multicultural FET schools in the Northern Cape.

Lemmer, Meier & Van Wyk (2006:6) appropriately points out that culture, race, social class are used to construct the major groups of people in society. Thus, educators need to understand how the ascribed characteristics of culture, race and class influence their understanding of learners. It may be important to consider these characteristics collectively, and not separately, since all learners are members of all three status groups. It is this simultaneous membership of all these groups that influences learners' perceptions and actions

3.8   CONCLUSION

The discussion seems to suggest that factors such as the positive development of the self-concept, self-esteem, as well as facilitating the attainment of self-actualisation are important issues concerning the scholastic experience of black learners at multicultural schools. However factors such as the unique situatedness and challenges face these learners are equally important.

It could also be deduced that the scholastic experience of black learners are also significantly influenced the social milieu. The black learner seems to be entrapped in two different worlds, namely the world of the school, with its Euro-centric culture and on the other hand, that of the township, with its strong Afro-centric culture. Both these worlds seem to be equally rejecting and hostile towards these learners.

It would further seem as if multicultural schools may have to make a concerted effort to develop positive self-concepts, so that these learners are able to weather the storms of rejection and hostility of their worlds. London, Ismail, Alperstein and Baqwa (2002:27-28) concurs with this view and states that: "When teaching and learning environment is hostile the individual has to find internal resources to engage with an antagonistic world

to maintain sanity and equanimity. It is under these circumstances that self-worth, assertiveness and confidence become essential elements of human dignity".

Black learners in multicultural FET schools in the Northern Cape may also be affected in a similar manner. It may therefore be of profound significance that the culture, ethos and programme of these schools are appropriately adapted so that the mentioned factor impacting on their scholastic experience are minimised. It may then only be possible these learners to develop and actualise their optimal potential in a scholastic and social environment similar to that of their white counterparts.

In the next chapter, the researcher will focus on the aspects relating to the scholastic experience of learners.

CHAPTER 4

MULTICULTURAL EDUCATION: ASPECTS RELATING TO THE SCHOLASTIC EXPERIENCE OF LEARNERS

4.1   INTRODUCTION

In this chapter, the researcher will clarify the various definitions and concepts concerned with the aspects relating to the scholastic experience of learners in multicultural education. Thereafter, the researcher will focus on curriculum development and the principles informing curriculum development, as well as the elements involved in developing and designing a multicultural curriculum. A discussion on the application of multicultural and global education, as well as sources of misunderstanding in a multicultural classroom due to cultural differences, will be presented. Finally, the researcher will discuss guidelines for educators with dialect-dominant learners, as well as ways in which to manage cultural diversity.

4.2   DEFINITIONS AND RELATED CONCEPTS

An exposition of definitions and related concepts concerned with the aspects relating to the scholastic experience of learners in multicultural education will be presented.

4.2.1 CURRICULUM

For Taylor (1981:129) a curriculum is a systematic rendering of the contextual-intentional teaching process, namely the content which is put to order in education, and the achievable goals which are both aligned with, and related thereto. The curriculum can therefore be viewed as comprising the experiences, both official and unofficial, that learners undergo under the auspices of the school. Gultig, Hoardley & Jansen (2004:22 – 23) and Calitz, Viljoen, Mollër & Van der Bank (1992:7) seem to agree with the latter view, but prefer to describe the curriculum as comprising all the opportunities for

learning provided by a school. It includes the formal programme of lessons in the timetable and the climate of relationships, attitudes, styles of behaviour and the general quality of life established in the school community as a whole.

While the previous authors concede that the formal curriculum is important, Boafo (1996:52) insists that the informal component of the curriculum is equally important, in the sense that the home, society and the related learning-teaching situation constitute the informal learning environment. The latter may need to be considered when dealing with curriculum issues, as there are possible differences between the learning styles of different ethnic groups.

Nieto (1992:36) on the other hand, is concerned with the neutrality of the curriculum. This concern stems from the fact that, if curriculum is to be defined as the organised environment for learning in classroom and school, then the conclusion could be drawn, that it is never neutral, but represents what is perceived as important and necessary knowledge by those who are dominant in a society. In many instances decisions about what is most important for learners to learn are generally made by those furthest from the lives of the learners.

Against the backdrop of the array of cultural and ethnic diversity of the Northern Cape, it becomes increasingly clear that curriculum designers should structure the curriculum in such a manner that it addresses the ethnic and cultural needs of the learners. This may lead to learners, and particularly black learners, at multicultural FET schools in the province, recognising that the knowledge that they and their community's value, is accorded prestige within the formal curriculum. This recognition may enable black learners at these schools to foster a sense of belonging, which may in turn enhance their scholastic experience.

4.2.2 MULTICULTURAL CURRICULUM

For Moletsane (1999:38), the focus of a multi-cultural curriculum is individual identity, which emphasises the development and validation of different ways of seeing, thinking, speaking and creating knowledge and meaning. From an understanding of individual identity as informed by multiple histories, locations, experience and perspectives, the curriculum should then aim to transform the unequal power relations that exist between and among the individual groups.

In her definition, Bennett (2007:31) prefers to concentrate on the **"hidden curriculum"** of a multicultural curriculum, which attends to issues such as, the educator's values and expectations, learner cliques and peer groupings, as well as school regulations. It also attends to the values, cultural styles, knowledge, and perceptions that all learners bring to the school. A multicultural curriculum, in its broadest sense, comprehensively influences the total school environment.

In relation to this, Banks in Woolfolk (2004:155) argues that multicultural education is more than a change in curriculum and that other dimensions should be considered if the aim is to make education appropriate to all learners. Accordingly the author proposes a five- dimensional approach to multicultural education in Figure 4.1. This approach may also be relevant to the multicultural FET school situation in the Northern Cape, as it is based on the principles of the revised national curriculum statements: 1) social justice, human rights and inclusivity; 2) outcomes-based education; 3) a high level of skills and knowledge for all; 4) clarity and accessibility; 5) progression and integration **(**ELRC, 2003: 46 – 47).

FIGURE 4.1:   Dimensions of multicultural education

1. Content Integration Using examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline.		**2. The knowledge Construction Process** Helping students to understand how the implicit cultural assumptions within a discipline influence the way that knowledge is constructed within it.

Multicultural Education

5. An Equity Pedagogy
Matching teaching styles to students' learning styles in order to facilitate the academic achievement of students from diverse racial, cultural, and social

3. Prejudice Reduction
Identifying the characteristics of students' racial attitudes and determining how they can be modified by teaching.

4. An Empowering School Culture and Social Structure
Examining group and labelling practices, sports participation, and the interaction of the staff and the students across ethnic and racial lines to create a school culture that empowers students from all cultural groups.

Adapted from Banks in Woolfolk (2004:155).

McLaren & Giroux (1995:40) on the other hand, are convinced that a curriculum is more than a composite of courses that learners are required to study the so- called official curriculum. A curriculum has a political character and does not only represent a configuration of particular interests and experiences. It represents a site of struggle whose versions of authority, history, the present, and the future will prevail in schools. Gollnick & Chinn (2002:323) also support this view and are concerned as to whose culture and values will be reflected in the curriculum being taught. The latter discussion seems to suggest that a multicultural curriculum should be directed toward all learners.

These views could also be brought into relation with multicultural FET schools in the Northern Cape, where schools could improve efforts to acknowledge and understand notions of diversity that exist in the school environment..

In the South African context, and particularly in the multicultural FET schools of the Northern Cape, the compilation of a transformed curriculum along the above-specified lines would be of cardinal importance. Moreover, this should include the histories, experiences, and perspectives of previously oppressed groups. The latter may circumvent the idea- held by most black learners at these schools-, that the experiences and contributions of certain groups are being marginalized. This may even further contribute to the enhancement of the scholastic experience of black learners at multicultural FET schools. It could be concluded, that a multicultural curriculum requires that both educators and learners genuinely care about human welfare beyond themselves, their family, and their friends. The multi-cultural curriculum also requires a focus on community action so that educators and learners can become agents of change (Bennett, 2007:34).

For the purpose of this study, the focus will be on both planned (formal) and unplanned (informal) experiences in multicultural FET schools that are intended to develop the learner's understanding, values, attitudes and the behaviours related to the goals of multicultural education.

4.2.3 ETHNICITY

Longstreet in Bennett (2007:59) defines ethnicity as that portion of cultural development that occurs before the individual is in complete command of his or her abstract intellectual powers and that is formed primarily through the individual's early contacts with family, neighbours, friends, educators, and others, as well as with his or her immediate home and neighbourhood environment. Older learners will have gained some intellectual control over these learned behaviours and are to some degree bi-cultural, but even among bi-cultural adults that control is likely to remain incomplete. It will therefore be incumbent upon multicultural schools in the Northern Cape to assist all

learners in their cultural development, in an effort to enhance their scholastic experiences at these schools.

4.2.4 SCHOLASTIC ETHNICITY

Bennett (2007: 59) writes that scholastic ethnicity (i.e. school culture) is a national phenomenon, because the public school bureaucracy and traditions are similar throughout the nation and across several generations. This is particularly true for most ex-model C schools in South Africa. The style of uniform, the content of study, reward and demerit system, prefect system, as well as sporting and cultural codes offered are all examples of century-old school practices that still prevail over practices at these schools. This may have a direct influence on multicultural schooling in particular, because the greater the distinction between scholastic ethnicity and the learners` ethnic heritage or home culture, the greater the alienation that learner is likely to experience.

The above may hold true for many Northern Cape FET multicultural schools, as 69% of the learner population at FET multicultural schools in the Northern Cape, comprises black learners (Northern Cape Department of Education, EMIS, 2008). Erasmus and Ferreira (2002:28), warn that a large number of learners attending historically white schools hail from non-technological cultural backgrounds, given the fact that historically black schools were poorly resourced under the previous dispensation. This may result in black learners lagging behind technologically, when compared to their white counterparts. Most of these schools` cultures, traditions, curricula and extra-curricular activities are still modelled on a Euro-centric anvil and have not yet adapted to accommodate black learners enrolled at these schools. Black learners at these schools might experience a dislocation between the home and school education, which may cause feelings and perceptions of alienation and non acceptance.

4.2.5 INTERNALISED RACISM

Internalised racism occurs both consciously and subconsciously. It can affect any race, group, or person, whether it is due to colour, sexual status, or even medical issues. This phenomenon occurs when a person begins to believe all of the negative stereotypes and images that originate from within society at large. History, media or any other sources that depict images which may be discriminatory or oppressive in character, may often lead to individual or collective self-hatred, and feelings of inferiority within the individual or the group Bennett (2007:106).

There is also evidence to suggest that internalised racism may still be present in many multicultural schools in South Africa. In this regard, Meier (2005:170) and Fraser (1995:43) postulate that some of the black learners who were accepted into formally white schools, found it very difficult to adjust to the new educational environment. This may have indeed been the case, because many of these learners often projected the image of incompetence, illiteracy and ignorance, which are mistakenly regarded by some as indicative of inherent failings, but which are in fact the result of a historically inferior educational system.

It is suspected that internalised racism may still be prevalent in many multicultural FET schools in the Northern Cape. It may be necessary for education authorities to address the issue as a matter of urgency, as it may contribute to black learners experiencing these schools as being hostile and judgemental towards them.

The above-mentioned definitions and related concepts may all have significant influence on the scholastic experience of black learners in multicultural FET schools in the Northern Cape. It is therefore imperative that these definitions and concepts be carefully considered when dealing with aspects relating to the scholastic experience of learners in a multicultural education situation. It is for this reason that the South African Human Rights Commission in the Northern Cape has initiated a workshop aimed at raising awareness about racism and inequality in Northern Cape schools. The workshop also

aims to provide learners with a platform from which to express their thoughts and experiences about racism in schools (DFA, 26 February 2009).

4.3   CURRICULUM DEVELOPMENT

A broad outline will be presented on curriculum development in multicultural schools. Special emphasis will also be placed on ways of approaching curriculum development in a transformed multicultural South African teaching and learning situation, in order to accommodate the various ethnic and cultural needs of the learners.

The South African democratic government inherited a divided and unequal education system. This historical deficit posed a number of challenges for those responsible for the development of a transformed curriculum. The enormous cultural diversity that characterises the South African education system did not make the challenge any easier. Curriculum developers had to develop a curriculum that addresses the needs of the learners and create an environment that reflects cultural and racial diversity .The attitudes and values of many of the adult South Africans of the previous decade were formed in the apartheid era. As a result of the divisions which existed during this era, learners were not always taught to appreciate or acknowledge the different aspirations and perspectives of people from other cultural and ethnic backgrounds. In an attempt to address the latter shortcoming, as well as to provide equity in terms of educational provision and to promote a more balanced view, the Outcomes –Based education (OBE) approach was introduced. The OBE approach has as one of its aims, the development of the learners` critical thinking- and problem-solving abilities, in a transformed South African society (Van der Horst & Mc Donald, 2003: 3 - 4).

Lemmer, Meier & Van Wyk (2006:94) emphasise this point, contending that an important aspect of multicultural education is the inclusion of culturally relevant and appropriate content in the curriculum. Existing ethnocentric curricula should be reformed to reflect the multicultural nature of society, to present a more balanced and accurate view of humankind and society, and reflect the experiences and contextual realities of learners` lives.

The difficulties pertaining to the development of a curriculum should not be underestimated. Curriculum development remains a time-consuming and mind-exercising process. The exercise may be even further complicated when issues of a multicultural nature are brought into play, as these are often interspersed with much controversy. Developing a curriculum that aims to address the diversity of South African society, poses a number of challenges in itself. One such a challenge is the fact that educators' personal views of the curriculum greatly influence their participation in curriculum development. If educators view the curriculum solely as in terms of the government's written requirements, then the likelihood of their creating or even modifying the curriculum becomes diminished. If, however, educators view the curriculum as an organic and evolving entity, then in all probability they will become constructively involved in the process of curriculum development in their classroom (Brown & Kysilka, 2002:110).

Nieto (1992:73) accentuates another challenge which curriculum development poses, namely that the curriculum in many multicultural schools is at odds with the experiential needs of the learners. This mismatch is evidenced by the irrelevance of the curricular content to the lives and life-styles of learners and their families, and may serve to further reinforce perceptions of alienation and rejection held by most black learners at these schools.

Lemmer & Badenhorst (1997: 264) seem to acknowledge the fact that curriculum development is a cumbersome but necessary exercise, this being even more the case within a multicultural school situation. In an attempt to address the array of challenges presented by curriculum development, they are convinced that curriculum design and development should be based on the following four questions, which could also be relevant in multicultural FET schools in the Northern Cape:

- what educational purposes should the school seek to attain?
- what educational experiences can be provided that is likely to facilitate the attainment of these purposes?

- how can these educational experiences be effectively organised?
- how can we determine whether these purposes are being attained?

It would seem that it is important for educators, particularly those teaching in multicultural FET schools in the Northern Cape, to regard the curriculum as a social construction, which is developed by individuals and groups in accordance with their respective goals and objectives. It is only after this has taken place that educators may possibly attempt to involve other stakeholders, specifically their black learners, in the curriculum development process.

Sleeter (1991: 130) concurs with the latter view, but adds another dimension, namely that a transformed curriculum should be developed in such a manner that it empowers learners, especially those from victimised and marginalised groups. This could, in essence, contribute to the development of the knowledge and skills needed by all learners, but would apply to black learners in particular. The acquisition of relevant skills may enable these learners to critically examine the previous political and economic structure, as well as the myths and ideologies employed to justify it. A transformed curriculum may further serve to teach learners, and particularly black learners , critical thinking skills, the ways in which knowledge is constructed, the basic assumptions and values that undergird knowledge systems, and how to construct knowledge themselves.

Figure 4.2, provides an outlay of elements suggested for multicultural lesson planning, based on decisions   regarding the nature of the learner, the subject matter and sound principles of education. Multicultural FET schools in the Northern Cape may also benefit from this format of lesson planning.

FIGURE 4.2: Planning for effective multicultural lesson

| Conception of Learner and His or Her Needs | Conception of Society and Its Needs | Conception of Subject Matter and Its Importance |

Global and Multicultural Values and Goals

Statement of Educational Goals

Curriculum Planning

Instructional Decisions

| Scholarly Knowledge | Instructional Goals and Objectives | Resource Materials | Evaluation | Prepare Student's Mind for Learning | Deliver Instruction | Provide Practice |

- Select content of subject-matter importance

- Identify student learning in terms of knowledge, attitudes, and skills

- Gather media, texts, speakers, etc

- Plan ways to check for student understanding, development, etc

- Focus student's attention
- Diagnose student learning
- Relate new learning to previous learning, etc.

- Provide information
- Give clear examples
- Check for understanding

- Guided practice
- Independent practice

Adapted from Bennett (2003:303).

A thorough understanding of all of the above may possibly contribute to a less foreign and less dislocated scholastic experience for black learners that would be more closely aligned to their primary home education.

4.4   PRINCIPLES INFORMING CURRICULUM DESIGN

Attention will now be devoted to the principles that inform curriculum design, and which may be regarded as imperative in the drive to encapsulate issues that may promote inclusivity, as opposed to mere assimilation.

Research done on South African multicultural schools has established that learners experienced assimilation which is in fact a denial of differences between people, rather than the authentic multicultural approach in the school environment. The minimal type of multiculturalism introduced by educators in these schools was, at best, stereotypical and, at worst caricatured. The effect of this diluted form of multiculturalism is that it projects the differences among people in negative ways which in turn fails to combat racist practices. Indeed, such forms of multiculturalism are in essence and effect reconstructed forms of racism (Carrium in Meier, 2005:171). This view is also endorsed by the National Curriculum Statements (NCS) South Africa's official response to Outcomes based Education, which provides for inclusivity and diversity by conceding that:

- Learners are different with regards to age, gender, ethnicity, language, class, disability and HIV status, and this needs to be acknowledged and respected.
- the learning experience extends beyond formal schooling and acknowledges that learning also occurs in the home and community, and within formal and informal modes and structures.
- teaching and learning are about changing attitudes, behaviour, teaching methodologies, curricula and the environment to meet the needs of the learner.
- Education is about maximising the participation of all learners in culture and the curricula of educational institutions and uncovering and minimising barriers to learning, (Department of Education, 2001: 16).

- A curriculum design for promoting positive scholastic experiences should try to find alternatives in teaching, learning and multicultural schooling, as a whole. This may establish" togetherness" based on equal terms. In this regard and in an attempt to circumvent the tendency of assimilation, the Department of Education (1995:15 -16), Department of Education (1997:6) and Gultig, Hoadley & Jansen (2004:4-8) propose a set of principles that should inform curriculum design. These principles attempt, as far as is reasonably possible, to provide all learners with an equal opportunity to develop their respective talents and may also be applicable in multicultural FET schools in the Northern Cape. They principles may also possibly assist in enriching the scholastic experience of black learners in these schools. The principles are the following, namely:

- **Human resource development**

Modern economics and contemporary societies require citizens equipped with a strong foundation of general education. This implies that citizens should have the desire and ability to continue to learn, to apply and to develop new knowledge, skills and technologies; to move flexibly between occupations; to accept responsibility for personal performance; to set and achieve appropriate standards, and to work co-operatively. It is the critical role of the education and training process to prepare learners to be such citizens by acknowledging that learners themselves are resources of knowledge and that the process of learning, while building on prior learning, should be a process of expanding the boundaries of knowledge and building capacity throughout their lives.

This notion of lifelong learning, organized in South Africa in terms of the National Qualifications Framework (South African Qualifications Authority (SAQA) Act, no. 58 of 1995), should be the major thrust of a new education and training system. The latter integrates formal and informal learning programmes with the aim of facilitating mobility and progression between education, training and career paths. This means that it should be possible for a worker who has achieved a qualification in one field (for example, a

bricklayer qualification at a FET college), to upgrade those qualifications (for example, at a higher education institution).

- **Learner-centredness**

Curriculum development, especially the development of learning programmes and materials, should put learners first, recognizing and building on their knowledge and experience, and responding to their needs. Curriculum development processes and delivery of learning content (knowledge, skills, attitudes, and values), should take account of the general characteristics, developmental and otherwise, of different groups of learners. Different learning styles and the pace of learning amongst learners need to be acknowledged and accommodated, both in the learning situation and in the attainment of qualifications. The ways in which different cultural values and lifestyles affect the construction of knowledge should also be acknowledged and incorporated in the development and implementation of learning programmes.

This principle could play a major role in motivating all, but with particular— focus on black learners at multicultural FET schools in the Northern Cape, by providing them with positive learning experiences, by affirming their worth and demonstrating respect for their various languages, cultures, and personal circumstances, which is a prerequisite for all forms of learning and development. This could be augmented by combining the latter with the regular acknowledgement of learners' achievements at all levels of education and training, and the development of their ability and will to work both co-operatively and independently.

- **Relevance**

Curricula should be relevant and appropriate to current and anticipated future needs of the individual, society, commerce, and industry. Ever-increasing evidence suggests that an economic system depends fundamentally on a generally well-educated population equipped with the relevant competencies and skills required in the economy at any point

in time but also with the capacity to continue learning and developing new skills, and acquiring new competencies.

These imperatives imply not only that education and training policy, as well as strategy, should be linked to economic policy and strategy, but also that learning programmes should enable learners to become technologically literate (especially with respect to information technology), as well as environmentally aware and responsible. Furthermore, the boundaries of knowledge to which those learners are accustomed, need to be expanded to include areas with which they are unfamiliar.

The principle of relevance could be brought into relation with the scholastic situation at multicultural FET schools in the Northern Cape as well. Ignoring the latter and choosing to teach a non-neutral curriculum, may result in black learners experiencing a dislocation between home and school teaching. It is therefore vital that, cognisance should be taken of cultures, languages, and religious beliefs during the development, design, and delivery of learning programmes. These schools should make a concerted effort to reflect culturally sensitive issues when selecting topics for learning and teaching, as well as teaching approaches and methods. It is important that all, but particularly black learners should be able to recognise the uniqueness of their multi-cultural situation. This development may enhance the scholastic experience of black learners at multicultural FET schools in the Northern Cape.

▪ **Integration**

Successful modern economies and societies require the elimination of artificial hierarchies in social organisation, in the apportionment and management of work, and in the way in which learning is organised and certified. The issue of integration is particularly important in the South African schooling system, as schooling in the apartheid era was mainly organised along strict racial lines. An integrated approach to education and training therefore implies a view of learning that rejects a rigid division between academic and applied knowledge, between theory and practice, between knowledge and skills, and between head and hand. Such divisions have characterised

the organisation of curricula and the distribution of educational opportunities in many countries of the world, including South Africa. Adopting an integrated approach to education and training is one way of responding to these changes. Although it will not, in itself, create a successful economy and society in South Africa, such an approach is a prerequisite for successful human resource development. It would, consequently, be capable of making a significant contribution to the reconstruction and development of our society and economy.

Sometimes separateness consumes so much time and energy that certain distinctive necessities may actually block progress towards learning outcomes. Integration as a curriculum strategy could facilitate the achievement of particular aims in more effective and less time-consuming ways. One way of effecting integration is to combine two or more traditional subjects or areas of learning into one. Another is to combine various subject perspectives into a particular topic. Separate points of view and processes are then combined to effect the achievement of a particular goal. It is also a practical way of addressing curriculum delivery in multicultural classrooms, particularly in Northern Cape FET multicultural schools.

- **Differentiation, redress and learner support**

This principle moves from the premise that learning programmes should facilitate the creation of opportunities for all learners, including those who have barriers to learning in some or other way, to strive towards the attainment of similar learning outcomes. Such an approach does not deny that there are educationally relevant differences among individuals. Neither does it rule out approaches that would recognise different levels of mastery. The principle further implies that learners should be given the opportunity of coping with demanding performance standards at their own pace rather than at the pace of the majority of the learners in a class. In addition, certain learning areas such, as mathematics, technology, science and home languages, may have either not been equally available to black learners in the past, or have been grossly neglected. Learning programmes need to acknowledge these possible deficits and include special measures for redressing this neglect. This suggests further   that this principle of differentiation,

redress and learner support could also be equated with the scholastic situation of black learners at multicultural FET schools in the Northern Cape.

- **Nation-building and non-discrimination**

This principle suggests that education and training should promote the development of a national identity, and an awareness of South Africa's role and responsibility with regard to Africa and the rest of the world. Learning programmes should, therefore, encourage the development of:

- a mutual respect for diverse religious and value systems, cultural and language traditions;
- multi-lingualism and informed choices regarding the language(s) of learning;
- co-operation, civic responsibility, and the ability to participate in all aspects of society; and
- an understanding of national, provincial, local and regional developmental needs.

The above-mentioned could also be emphasised at FET multicultural schools in the Northern Cape, by including aspects that may protect and advance basic human rights, irrespective of gender, race, class, creed, or age. It may also be important that these schools make a concerted effort to try and address the learners' hierarchy of need (physiological, safety, love and self-esteem), as described by Maslow. Addressing the latter, may in turn contribute to the black learners` enhancement of self-worth and would fill their need for acceptance, which again could result in improving their scholastic experience at these schools.

- **Critical and creative thinking**

In 1998, South Africa started the process of modernising and equalising the curriculum in all schools. The curriculum is based on the "Outcomes-Based education" approach. The approach shifts the focus of learning and teaching away from content and rote learning, towards an emphasis on outcomes, based on the development of creative, critical thinking abilities (Department of Education, 2000:64).

Similarly, this principle suggests that learning programmes should promote the learners' ability to think logically and analytically, as well as holistically and laterally. This includes the acknowledgement of the provisional, contested, and changing nature of knowledge and of the need to balance independent, individualised thinking with social responsibility and the ability to function as part of a group, community, or society. This principle may be of particular importance in multicultural FET schools in the Northern Cape, as it may seem as if many Northern Cape learners have not yet acquired the ability to function as part of a group and might still be experiencing challenges as far as critical and creative thinking are concerned. In an attempt to address these deficiencies, the school could also create a school climate that is based on individualised thinking, social responsibility, individual acceptance, tolerance, co-operative relationships, *ubuntu,* participatory decision-making, and provision for the needs of learners with learning barriers and special needs. This could pave the way for the enhancement of positive scholastic experiences of all learners in multicultural schools.

- **Flexibility**

Although learning programmes for education and training should adhere to a coherent framework of principles (Curriculum Framework), and lead to the attainment of national standards and qualifications (National Qualifications Framework), the means for reaching these ends should be determined by educators in accordance with the needs of their learners.

Learning Programmes should be flexible. This means that they should provide an increasing range of learning possibilities, offering learners flexibility in choosing what, where, when, how, and at what pace they want to learn. This is especially important for learners in Adult Education and Training, and in the Further Education and Training Band, since they are often not able to enrol for full-time courses. It also means that learning programmes should not be so overloaded that it becomes difficult for providers to meet the needs of particular learners.

Provincial, regional, and local variation and innovation in curriculum development could be encouraged if a percentage of learning and teaching time in school were to be left free from prescription at national level. This would offer institutions of learning access to the needs or interests of their learners or communities. It needs to be noted, though, that more radical departures from traditional approaches than the mere provision of additional free time would need to be considered to address the particular problems of multi-grade classrooms, for example.

- **Progression**

An integrated approach to education and training, linked to the development of a National Qualifications Framework, will be based on a system of credits for attaining learning outcomes, irrespective of where and when they have been attained. Learners should be able to move ahead on the basis of learning outcomes rather than through age or course cohorts. Learning programmes should facilitate progression from one class, phase or learning outcome to another from any starting point in the education and training system. According the South African Qualifications Authority (SAQA) RPL policy document (2004), the system of recognition of prior learning (RPL) is also closely linked to this principle. RPL is a system by means of which skills, competencies and knowledge which has been gained in the workplace, in the community, or in part-time employ, can be assessed and accredited. .

This principle could be of particular relevance to multicultural FET schools in the Northern Cape, as many of the black learners are forced to drop out of school, due to socio-economic or other reasons and could find it difficult to be accommodated at these schools.

- **Credibility**

Credibility involves the assumption that, in order for a country to be internationally competitive, its education and training systems should be comparable to those in the rest of the world. However, there should be a recognition of the realities of comparative

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advantage and disadvantage (in economic terms) with regard to human and natural resources, infrastructural development, uneven development within South Africa, to avoid, for example, a slavish or uncritical emulation of international systems (or parts of such systems), that might not be relevant to our situation or needs.

Learning programmes should have both national and international credibility. With respect to national credibility it is imperative that they should be valued by the nation as being valid, relevant, and of high quality. Acknowledging the need for both national and international credibility implies that the areas of learning described in a Curriculum Framework, as well as the prescribed national standards, should meet indigenous needs without necessarily deviating too markedly from those offered elsewhere in the world. Should they differ too markedly, their credibility might be unfairly questioned, and competitiveness and mobility in the (global) workplace might well be restricted.

The vast ethnic, racial, cultural, religious, and language diversity in South Africa, and therefore also in Northern Cape multicultural FET schools, has forced educators and policymakers to reconsider the principles informing curriculum design. An implication of this is that the design of a multicultural curriculum should be developed around a set of democratic values that balance unity and diversity and protect the rights of diverse learner groupings.

4.5   ELEMENTS INVOLVED IN DEVELOPING AND DESIGNING A MULTICULTURAL CURRICULUM

An indication will be given of the elements involved in the developing and designing of a multicultural curriculum.

The development of a multicultural curriculum is of cardinal importance and may be designed in such a fashion, that it assists learners to reconceptualise and rethink the experience of humans in both South Africa and the world. It may also enable learners to view the human experience from the perspectives of a range of cultural, ethnic, and social-class groups, and to construct their own versions of the past, present, and future.

Brush & Haynes (2004:1 - 3), London, Ismail, Alperstein and Baqwa (2002:27 -29) as well as The National Department of Education (1995:16) suggest a multicultural curriculum that combines teaching learners about world cultures within the talents of the diverse learner population. This concept could also be beneficial in enhancing the scholastic experience of black learners in multicultural FET schools in the Northern Cape. The programme is divided into the following strategies, namely:

- **An "Around the World" curriculum**

This strategy aims to integrate the study of the cultures of the world into the mainstream curriculum of all schools. The multicultural "Around the World" strategy expands the social science curriculum of communities and continents to include world communities and people. It is taught across all learning areas so that the "Around the World" theme extends into language arts, science and mathematics. Expressive arts and crafts are also included. In this manner thinking skills are developed through the comparative study of various cultures. Insight about the various cultures in South Africa may in turn equip learners in FET multicultural schools with essential values, such as acceptance, tolerance and appreciation for fellow learners with cultures differing from their own.

- **Classroom diversity as a starting point**

This strategy is innovative, because it teaches not only the regular social science of the curriculum, but adds the distinctive cultures of the learners who are studying it. The curriculum changes from year to year depending on the cultural and ethnic composition of the class. When themes such as houses, clothing, holidays, folk tales, music, games or dances around the world are developed, the educators can choose different communities to study each year, so that the backgrounds of the learners in their classes will be reflected. All the themes are not covered every year. For example, educators might decide to study games around the world and include a demonstration of games from the cultures of the learners in the class. In another year it may be decided to

capitalise on the skills and interests of the class parents and decide to include a unit on decorative or expressive arts. Issues relating to Afrocentricism and indigenous knowledge systems (IKS) could also be included in this strategy and may be of particular importance as many South Africans had been alienated from their roots under colonial rule and apartheid. This could further be of value to the teaching and learning situation in multicultural FET schools in the Northern Cape, as it might serve as an opportunity to include those cultures which were historically marginalised or depicted as inadequate in the subject content. A classical example in this regard would be the San people of the Northern Cape who were often depicted as lazy or having a predilection for alcohol.

- **Taking advantage of natural resources**

Families with diverse linguistic and cultural backgrounds have personal narratives and experiences that are unique. These experiences are used to help all learners in understanding other cultures. This knowledge of the cultures of fellow classmates assists learners in learning to respect diverse cultures. The educators are thus taking advantage of the natural resources that are in the classroom. Multicultural FET schools in the Northern Cape educate learners from a number of different cultural and ethnic backgrounds, for example Setswana, IsiXhosa, Sesotho, Coloured, Asian, White, Cuban, Central and North African, to name but a few. This natural resource may serve as an opportunity to learn from and about the various cultures represented in the class. This may enhance the fostering of improved ethnic and cultural relations among learners at these schools.

- **Help learners develop pride**

High learner achievement is fostered by this strategy. Learners from diverse backgrounds develop pride in their heritage. When learners realise that their home cultures and languages are being studied in the mainstream classroom, they feel that their culture has been validated. This assists in developing positive self esteem in

culturally and linguistically diverse learners in the multicultural settings of Northern Cape FET schools. These learners may develop pride in their origins and may be encouraged to study and share their knowledge. They may even gain a greater understanding of world cultures and world geography.

- **Benefits for English second language (ESL) learners**

This strategy entails the strategic display of projects on the walls in the school corridors where, particularly ESL learners are bound to see them. The rationale behind this strategy is that ESL learners may experience a sense of acknowledgement whenever they spot a project reflecting aspects of their country or even their continent. These learners may be impressed by the fact that their language and their culture are being studied in a classroom, in a country, far from their own. The walls , decorated with these projects, may serve not only to have an impact on the ESL learners who come to class, but also on any other learner from another cultural background, who passes down the corridor. This may foster a sense of belonging in learners from non-western cultures, as well as enhance their scholastic experience.

- **Easy program replication**

This strategy has the advantage of being easily replicated at any grade level where a link can be made to the social science programme. In instances, for example, where a particular class is not constituted by learners from diverse backgrounds, those learners may study their diverse heritages. Another alternative could be for learners to study the cultures which are represented in the surrounding communities.

Judging from the foregoing discussion, it could be concluded that development and design of a multicultural curriculum involves careful planning. It also becomes evident that the development and design of a multicultural curriculum, and particularly in multicultural FET schools, cannot be revised merely by adding content about ethnic and cultural groups to the existing Eurocentric curriculum. Nor can it be designed on the basis of integrating or infusing ethnic and cultural content into the mainstream

curriculum. Instead, what seems to be clear according to London, et al. (2002: 31), is that curriculum transformation is not just about the learning content. It involves a rethink of citizenship, the identity of the learner and the understanding of the way that knowledge is produced, organised and distributed.

Sleeter (1991: 130) seems to share the same view and warns that, when the curriculum is revised using either an additive or an infusion approach, the basic assumptions, perspectives, paradigms, and values of the dominant curriculum remain unchallenged and substantially unchanged, despite the addition of ethnic content or content about women. It may therefore be advisable, for those charged with the task of developing and designing curricula, for multicultural schools in the Northern Cape, to try and steer clear of the above-mentioned warning. Ignoring this warning, may contribute to further entrench mistrust and resentment amongst learners, as well as staff members. This may also in turn, result in the reinforcement of the perception of black learners of their hostile and unwelcome scholastic experience in Northern Cape multicultural FET institutions.

4.6   THE APPLICATION OF MULTICULTURAL AND GLOBAL EDUCATION IN THE CLASSROOM

South Africa is a diverse and complex country that is undergoing far-reaching changes. As far as education is concerned, all the stakeholders now have the exciting, but daunting task of transforming the entire education system into one that meets the needs of a multicultural society (Van der Horst & Mc Donald, 2003:108- 110).

According to Brown & Kysilka (2002:16-21), multicultural and global education must become part of the educator's core values and belief system. If the belief is not internalised, educators may only bring superficial aspects of multicultural and global education into their classrooms. In keeping with the latter views and to ensure that learners could be equipped with a kind of multicultural and global education that may empower them to participate actively as global citizens, they recommend certain applications. The multicultural situation in the Northern Cape necessitate that some of

these applications be employed in schools as well. The recommended applications are the following, namely:

- **Diversity**

According to this application, diversity of every sort makes up the planet earth, providing infinite variety in so many ways. The richness of that diversity is something to enjoy, treasure, and protect. In a similar way, diversity of humans and human characteristics fills the classroom. The wide variety found in even a small handful of learners offers exciting possibilities to the educator who knows how to take advantage of these differences. In multicultural and global education, the diversity of learners should be regarded as a resource to be enjoyed, treasured, and protected. Similarly, both educators and learners in a multicultural school situation should not regard diversity as a problem. Instead, they should seek ways to positively tap into diversity in a positive way. Northern Cape FET schools which reflect this culturally diverse setting are connected to the global village by way of school exchange and twinning programmes. These programmes and their concomitant interconnectedness and interdependence, need to provide learners with regular and positive experiences within as many ranges of diversity as possible. Such experiences, with the guidance of the educator, may assist black learners to discard their perceived feelings of alienation and inferiority and in turn develop the lifelong skills needed to be proactive citizens in the global society. Carignan, et al. (2005:390) accentuate this point and insist that the most important problem experienced by black learners has to do with feelings of alienation and rejection as well as feelings of not belonging.

- **Human rights**

This application advocates human rights as the core of multicultural and global education. Human rights must be the main emphasis in the classroom. Each learner must feel safe, secure, and valued as a member of the class. All learners need to learn how to work with one another without resorting to bullying, name calling, or any painful tactics. For educators who honour human rights this would entail avoiding any

exploitation of power and position by using sarcasm or any other form of belittling. In practical terms, this application implies that educators could focus on subtler and more positive forms of behaviour such as affirming learners and their diverse cultural heritages and experiences. Allegations of racism and harassment directed towards black learners may cause feelings of estrangement within the targeted group and from the rest of the school population (DFA, 27 July 2001:6; DFA, 11 February 2002:2 and Volksblad, 18 June 2003:4.).

It then becomes the responsibility of educators and the school management team to prevent such behaviour from continuing and to discipline those who persist. Ignoring verbal and physical threats may create tolerance for discrimination, thereby destroying the foundations for any application of multicultural and global education. Multicultural schools and communities could work together to reduce racism and classism in schools. Programmes such as those that stress conflict resolution may assist learners to find alternatives to violence. Other programmes, such as diversity training may increase understanding and appreciation of cultural differences among all school members.

- **Multiple perspectives**

The multiple perspective application propagates the acceptance of the diversity of humans as a resource which also implies the acceptance of different ways of viewing the world, for each human in his or her uniqueness looks at the world from a unique perspective. Educators at multicultural FET schools in the Northern Cape have the huge responsibility of seeking and searching out other perspectives, while attempting to assist learners in enhancing their scholastic learning experiences. It is required of educators to model the openness and flexibility needed for empathising with all learners and the black learners in particular. These educators should be capable of truly understanding how these learners view the world.

- **Interconnectedness and interdependence**

This application states that the internet has brought the world into the classroom and the classroom into the world in a very obvious way. Before the advent of the Internet, however, forces around the world affected the lives of educators and learners daily, either directly or indirectly.

Similarly, in the classroom, educators need to point out the fast-growing international as well as national aspects of the learners` own lives. Using the community's resources, learners can make links to other people and places. Companies with national and international branches, families with relatives in other cities and countries, and social organisations with national and international affiliations are among the possibilities. Having learners establish their own interconnected webs could provide them with wider experiential horizons, and with opportunities to practise skills necessary for their engagement with the global world.

The application of interconnectedness and interdependence could also be applied to the multicultural classroom of FET schools in the Northern Cape. Classes could also explore economic aspects within the concept of interconnectedness. For example, the increase in employment in the agricultural sector in South Africa, whenever a crop shortage is experienced on the European markets. The latter presents an opportunity for all learners whose parents may be involved in the agricultural sector, for example, to contribute to this application. Learners from different cultural and socio-economic backgrounds may engage in the discussion, sharing their common connectedness, which transcends beyond the borders of race or culture. This commonality may overshadow their differences and contribute to a harmonious scholastic experience for all learners.

- **Co-responsibility**

The application of co-responsibility moves from the premise that issues of racism, sexism, and classism, for example, are so complex and so deeply entrenched in

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individuals and institutions that wholesale reform is needed to correct the injustices resulting from these prejudices. In many instances, some white educators profess not to be in need of multicultural training, because they do not have any black learners in their class. Le Roux & Mollër (2002:184) are convinced that this view is usually not in resistance to the approach of multicultural education, but is merely the result of lack of knowledge in this regard. Educators who hold this view have not yet realised that multicultural and global education entails much more than just race, but also include issues of ethnicity, class, gender, sexual orientation, and etcetera. These educators, and others like them from all ethnic and cultural groups, need extensive, in-depth education to overcome their ignorance about these concepts and their reluctance to take responsibility for their application.

A possible point of departure for educators at multicultural FET schools is for these educators to realise that they need to be part of the solution, by first being open to personal and professional growth and change. London, et al., (2002: 27) endorse this view and contend that when the social environment is friendly and supportive, it creates the latitude for the development of dignity and integrity. The application of co-responsibility is based on the belief that with growth and change, educators could become agents of change themselves, helping their learners in turn to become agents of change. Both staff and learners need to work at the personal and school levels to overcome discrimination of any kind. Practice could begin in the classroom where the educators and learners together learn about multicultural and global concepts and take on the responsibility of applying them in their daily lives. This practice may in turn also improve race relationships amongst learners themselves, as well as between staff members and learners from different cultural backgrounds and possibly serve as a catalyst for the improvement of the scholastic experience of black learners at multicultural FET schools in the Northern Cape.

- **Global society**

Global society simply suggests that, just as the world is brought into the classroom, so the learners must go out into the world. Educators therefore have a responsibility to

assist their learners to prepare for the world in as many ways as possible. Part of this responsibility is to assist learners in becoming participants, rather than being mere spectators in their world. Projects that involve change in local conditions, for instance, are ways to provide learners with voices outside the classroom and may be expressed by the adage, "think globally, act locally," with the understanding that action flows from reflective consideration. It would be wise for learners to practice the skills of advocacy in the safe context of the school, in preparation for their using these skills throughout their lives. Other skills that may be needed for a global society include being flexible and willing to accept change. Acceptance of change may not be enough, however, because only empowered global citizens can participate in bringing about change.

The above-mentioned application may be relevant to the South African and therefore also to the Northern Cape situation, since the country has only recently been readmitted to the global world. Both staff and learners of FET multicultural schools need to realise that change-making skills include the ability to think critically and creatively; the ability to work collaboratively on complex, persistent human problems; and the ability to carry out long-term goals through action steps. Educators at these schools could provide learners with the opportunity to practise these skills through classroom activities that require higher-order thinking and affective involvement. These activities could involve experiential learning that aligns curriculum, instruction, and assessment as closely as possible. In effect, the multicultural FET classroom situations in the Northern Cape could be used as a vehicle to foster relations of mutual acceptance and respect amongst all stakeholders. This may in turn result in the improved scholastic experience of most black learners. An additional advantage is that the multicultural classroom may serve as a microcosm of the global world. The lessons learned in the classroom about multicultural and global concepts may constantly be applied there, as well as in the world beyond.

From the above discussion it could be deduced that the application of a multicultural and global dimension in the classroom, is a rather complex task. It requires educators to demonstrate an understanding of multicultural and global concepts, both as professionals and caring human beings, in the form of curriculum, texts, teaching and

learning materials as well as in supplementary resources. It also requires educators to apply these concepts to their teaching strategies, classroom activities, classroom environment, both in a physical and emotional sense, in the evaluation methods as well as in the entire school context. Furthermore educators could apply multicultural and global concepts in all their interactions within their communities at local, national, and international level. Stonier in Carignan, et al., (2005:391) adds another perspective in this regard and advises that the application of multicultural and global education in the classroom should not only refer to a perspective of reorganising diversities, but should also refer to interdependence, interconnections and interrelationships in all aspects of education for all learners.

4.7   SOURCES OF MISUNDERSTANDING IN THE MULTICULTURAL CLASSROOM DUE TO CULTURAL DIFFERENCES

Throughout the country's history, segregation has been a constant feature of South African society and therefore of its education. The policy of segregation or apartheid contributed to the formation of certain perceptions that militated against the establishment of a tolerant society and caused widespread cultural misunderstanding and conflict (Van Zyl, 2002:6, Meier, 2005:170).

It would seem as if this cultural misunderstanding may have also found its way into the multicultural classroom. To this effect, Erasmus and Ferreira (2002:31) contend that communication based on traditional African courtesy, such as loud talk, the undesirability of eye contact, as a sign of respect and the extent of personal space maintained during conversations can cause cultural misunderstanding. These misunderstandings are the result of judgements and perceptions which flow from the learners` own cultural mindset(s), and which may not be understood by educators from different backgrounds.

Following on from the afore-mentioned, it would seem as if cultural misunderstanding is equally prevalent in Northern Cape multicultural FET schools. This may be so because the staff complement in most of these schools does not reflect the concomitant learner

population of these schools. Currently 69% of all learners registered at multicultural FET schools in the Northern Cape are black, while only 9% of the teaching staff is black (Northern Cape Department of Education, EMIS, 2008). Kivedo (2006:2) argues that this may result in cultural misunderstandings and the consequent breakdown in educator-learner relations. It may also result in white educators inadvertently perceiving black learners as inadequate and inferior. Conversely, black learners may again erroneously perceive their white educators as intolerant or even as racist. This may in turn give rise to an unsatisfactory scholastic experience for black learners.

Longstreet in Bennett (2007:59 - 66) and Erasmus & Ferreira (2002:31 – 32), are equally aware and concerned about sources of misunderstanding in the multicultural classroom due to cultural differences. In this regard the author identifies four aspects of cultural difference (verbal communication, nonverbal communication, orientation modes and social values) that may serve as a guideline to educators in pinpointing potential sources of misunderstanding in multicultural classrooms. The identified aspects may also assist educators to accommodate cultural differences in the classroom in the multicultural FET school context of the Northern Cape. The identified aspects of cultural differences are the following:

- **Verbal communication**

This aspect suggests that all learners should be expected to attain proficiency in the standard language of instruction of the school. In terms of this aspect, it is important to examine the cultural conflict many learners experience in schools that may ignore or repress the language which learners have known since birth. Areas of potential conflict related to verbal communication are dialect differences, especially grammar and semantics, as well as discussion modes. Learners who speak any non-standard dialect are often perceived as uneducated or less intelligent. Many white learners and some middle-class black learners, who have grown up in ethnically encapsulated environments find it difficult to understand their black fellow learners. They may even inadvertently assume that they do understand them. Many other forms of verbal communication could also lead to misunderstandings between educators and learners

from varying cultural backgrounds in a multicultural classroom. The following are examples which may also be prevalent in multicultural FET schools in the Northern Cape:

➢ Learners constantly create new slang words as a way of maintaining an in-group relationship and of excluding outsiders. These outsiders may include the educator and classmates belonging to a different cultural group.

➢ The use of passive and indirect language by many white educators. For example, based upon their view of politeness and showing respect, many white educators often speak in soft tones, offer choices, and use questions rather than commands. The following is a point in case, they may say *"Thumi, don't you want to sit down?"* or, *"Pieter, what did I ask you to do?"* rather than telling the learners to behave or get to work. Some black learners may misinterpret this style as an indication that the educator is incompetent and uncaring.

➢ Differing concentration environments of learners from different cultural backgrounds. Learners from a Euro-centric cultural background may often be comfortable in the classroom role of a passive recipient. Many of them are unable to concentrate in a more active, noisy environment. On the other hand, learners from an Afro-centric cultural background, often display qualities of individual self-assertion and self expression, spiritual well-being, spontaneity and emotional expressiveness, individual distinctiveness, forthrightness, camaraderie, and sense of community.

The varying forms of verbal communication displayed by educators and learners from different cultural backgrounds discussed above, is an indication of the complexity of the multicultural classroom situation. Meier (2005:170) concurs with this and states that, some of the black learners who were accepted into formally white schools found it very difficult to adjust to the new educational environment, because they lacked the language skills and required background knowledge to deal with the curriculum contents and medium of instruction.

Within the multicultural school setup in the Northern Cape, it would therefore seem that it may be incumbent upon education authorities to take cognisance of these complexities and attempt to overcome these by providing specialised training in multicultural education to educators, particularly to those involved in multicultural education. Educators cannot be expected to teach multicultural content successfully and work effectively with ethnically diverse learners without being professionally prepared for this task (Le Roux & Mollër, 2002:185). It would further seem that it is only when educators are trained and fully aware of all the complexities of a multicultural classroom, that they may make a meaningful contribution to the scholastic experience of particularly black learners.

▪ **Nonverbal communication**

Most of the messages sent by humans are manifested through unconscious body movements, such as facial expressions, gestures (kinesics); unconscious use and organisation of personal space (proxemics). Other examples of how humans send messages, include when, where, and how often humans unconsciously physically touch others (haptics). Ignorance of cultural differences often mistakenly creates the impression that most people are operating according to the same verbal and nonverbal speech, patterns and cultural norms. The following are examples which outlined the difference in nonverbal communication between the various cultures:

➢ Public hugging and kissing, customary behaviours during greetings and departures among many Westerners, is often perceived by Africans as disgusting.

➢ Eye aversion is another potential source of inter-- cultural misunderstanding. Within the western culture, direct eye contact signifies that one is listening to the speaker, is honest, and is telling the truth. Conversely, within some African communities, eye aversion is a sign of deference and respect accorded to

another. People from African cultures require less personal space and do more touching.

An example of a possible incident of misunderstanding in this regard may be the perception and possible reaction of an educator from a Euro-centric cultural background, when one of their learners from an Afro-centric cultural background looks away or down when questioned. The latter may be interpreted as a form of disrespect by the educator.

Nonverbal communication, as a source of misunderstanding may also have implications in multicultural FET schools in the Northern Cape. It therefore becomes important for educators, particularly educators from a Euro-centric cultural background, to learn as much as possible about the various forms of nonverbal communication of the learners in their class. Knowledge about these issues may reduce misunderstandings between these learners and their educator, which may in turn lead to the improved scholastic experience of black learners at these schools.

▪ **Orientation modes**

The aspect of orientation modes presupposes t the perception that there is a difference between "black time" and "white time", particularly in South African society. White time is monochromic time, during which things are accomplished one at a time in a linear fashion, familiar to Anglo-Western Europeans. Events occur "on time" according to a clearly stated schedule. Black time, on the other hand, also referred to as polychromic time, is the opposite. In black cultures, time is polychromic, meaning that many activities may take place simultaneously, and that schedules are invisible, for example, events commence when people arrive and end when they leave.

In respect of the monochromic perception of time, black learners could be very confused about the linear, sequential ordering of events at multicultural schools, as school life particularly in these schools operates in accordance with monochromic time. Classes may for example end at a specified time, irrespective of whether an exciting discussion is still in process. Van Heerden in Erasmus & Ferreira (2002:31) reiterates this view by

stating that traditional African cultures tend not to think in terms of a future-orientated time perspective, while industrialised, western cultures do. Attitudes such as, "people who meet deadlines are more successful than those who do not", leads to even more confusion amongst black learners.

Another orientation mode that may warrant some consideration relates to the architectural arrangements in schools and classrooms. In some instances classroom arrangements may be very formal, where learners are arranged in straight rows and the educator is located behind a desk. In other instances classroom arrangements may again be very informal, where learners roam freely or read while lying on carpet strips. The result of this may be that some learners may associate serious learning with a formal environment and be confused or feel discomfited by an open-concept classroom. On the other hand other learners may feel stifled in a formal setting.

Given the differing orientation modes that may exist within a multicultural classroom setting, it becomes vitally important that the educator teaching in a multicultural classroom situation be aware of these different orientation modes. Knowledge of these modes could assist educators in structuring teaching and learning in a manner that could accommodate all learners in the class, so that all learners and particularly black learners have an equal opportunity to experience these schools as accepting of them as human beings.

- **Social values**

Social values are an important aspect of worldview. Values involve beliefs about how one ought or ought not to behave or about some end state of existence which is worth or not worth attaining. Values are abstract ideas, positive or negative, that represent a person's beliefs about ideal modes of conduct and ideal terminal goals. Values are like a yardstick used to judge and compare the attitudes and behaviours of oneself and others.

Other social values that may be a source of misunderstanding, relate to the phenomenon that many learners from a non-Afrocentric cultural background learn best

when working on their own, and in some instances with the assistance of an adult. Many of them learn to expect and accept this competitive structure, and some even need and thrive on it. Conversely, the opposite holds true for learners from an Afrocentric cultural background. The latter may be the case, because most of the transmission of knowledge and customs of street culture take place within peer groups. Consequently learners from an Afrocentric cultural background are prone to seek the aid and assistance of classmates at least as frequently as they do the educator's. Many educators from a Eurocentric cultural background may interpret this behaviour as cheating, copying, or frivolous socialising. What many of these educators fail to understand is that the behaviour displayed by these learners may in fact be their natural inclination to seek assistance from a peer.

Learners in FET multicultural school situations in the Northern Cape, hail from an array of cultural, ethnic and social class backgrounds. Each of these learners` values differs with regards to issues such as: cleanliness, work ethic, material comforts, material wealth, private property, promptness, problem solving and progress. Educators and particularly educators from a non-Afrocentric cultural background should take cognisance of the above-mentioned differences, when interacting with their learners in the teaching and learning situation. These educators should guard against teaching or judging learners on the basis of the assumption of a single, r dominant set of social values.

The above-mentioned sources of misunderstanding between learners and educators of different cultural groupings may also be prevalent in multicultural FET schools in the Northern Cape. Cilliers, in Carignan, et al. (2005:390) contends that educators and non-black learners are largely unaware of the feelings of rejection and estrangement experienced by black learners in open schools.

 It is important that educators and in particular, educators from a Eurocentric cultural background, be equipped with the necessary guidelines and strategies to deal with these misunderstandings. These educators may also use these guidelines and strategies to reflect on their own personal verbal communication, non-verbal

communication, orientation modes and social value system that may not be consistent with that of their learners. Improved learner-educator relationships may be regarded as a direct spin-off from this, which on its own may contribute towards the enhancement of the scholastic experience of black learners at multicultural FET schools in the Northern Cape.

4.8   GUIDELINES FOR EDUCATORS TEACHING LEARNERS WITH DIFFERENT DIALECTS

An exposition of guidelines which may possibly be of assistance to educators, who are charged with the task of teaching learners with different dialects, will be presented.

In an effort to assist educators in addressing the array of misunderstandings that may occur in the multicultural classroom due to cultural differences, Gollnick & Chinn (2002:303) recommend guidelines for educators teaching learners with different dialects. These guidelines may also be applicable to the multicultural situation in Northern Cape FET schools, as learners at these schools present an array of dialects. The following are the recommended guidelines, namely:

- **Become familiar with features of the learners' dialect.**   This will allow educators to better understand learners and to recognise a reading miscue (a non-comprehension feature) and distinguish it from a comprehension error. Learners should not be interrupted during the oral reading process. Correction of comprehension features is best done after the reading segment.

- **Allow learners to listen to a passage or story first.** This can be done in two ways: (1) finish the story and then ask comprehension questions or (2) interrupt the story at key comprehension segments and ask learners to predict the outcome. Use predictable stories, which could be familiar episodes drawn from literature, music or history.   Stories may take the form of original works or experiential readers.

- **Use visual aids to enhance comprehension.** Visual images, whether pictures or words, will aid word recognition and comprehension.

- **Use cloze procedure deletions to focus on vocabulary and meaning.** Cloze procedures are simply selected deletions of words from a passage in order to focus on a specific text feature. The following are examples of cloze procedure deletions, namely:
    1. *The little red hen found an ear of corn. The little red _____ said, "Who will dry the ear of ____?" - (vocabulary focus)*
    2. *There was a (pain) in the pit of his stomach - (semantic focus).*

- **Allow learners to retell the story or passage in various speech styles.** Encourage learners to select different people to whom they would like to retell the story (family member, principal, and friend) and assist them in selecting synonyms most appropriate to each audience. This allows both educator and learners to become language authorities.

- **Use the personal computer (if available) as a time-on-task exercise.** The personal computer can effectively assist in teaching the reading techniques of skimming (general idea), scanning (focused reference), reading for comprehension (master total message), and critical reading (inference and evaluation). Time on task is extremely important to skills development.

4.9 MANAGING CULTURAL DIVERSITY

South African multicultural schools cannot pretend to offer a decent education if diversity regarding race, culture, language, religion, gender, disability groups, non-traditional roles, attitudes, beliefs, values and behaviours are not considered. Additionally, it also becomes important to bear in mind that diversity also implies an understanding of the mechanisms of prejudice, stereotypes, ethnocentricism, discrimination, assimilation, segregation and racism (Carignan, et al., 2005:383)

In seeking possible ways in which to best manage cultural diversity, Mekoa (2006: 272), argues that multicultural education should start "where the learners are". This implies that the education of learners should take into consideration their socio-cultural background and use the experience which learners bring to the classroom as a starting point. The principle behind multicultural education is that learners be allowed to confront their own economic, social, cultural and ethnic background. It is only when learners appreciate their own cultural background that they can relate positively to others.

Mc Cown, et al., 1996 in van der Horst & Mc Donald (2003:108- 110) concur and complement the latter sentiments by focussing on the important role which the educators' values have to play in managing cultural diversity. The values of educators may often be reflected in the ways educators manage teaching and the ways in which they respond to misbehaviour. The values that learners bring to the classroom are at least partially determined by their cultural backgrounds. Conflicts between these value systems can cause problems for both educators and learners. This is especially true when the expectations relating to classroom behaviour are based on cultural norms that are not shared by educator and learners. In an attempt to address these cultural diversities, Woolfolk (1995) in Van der Horst & Mc Donald (2003:108 - 110) suggests certain general guidelines for educators in multicultural-- school situations to understand and build on the cultures of all learners. These guidelines may also be applicable to multicultural FET schools in the Northern Cape and are the following, namely:

- **Know your learners**

This guideline implies that mere reading and studying about cultural differences are not enough. It may therefore be of cardinal importance that educators of multicultural schools get to know their learners' families and communities. They should try to spend time with learners and parents on projects outside the school. Parents may also be asked to assist in class or to address learners about their jobs, their hobbies, or the history and heritage of their ethnic group. These educators may also arrange meetings or a social gathering and discuss problems with parents, e.g. on a Sunday if other times are inconvenient. It may also be helpful to watch and listen to the ways that learners

interact in large and small groups. Spending some non-teaching time with learners, for example watching them doing athletics or playing soccer, may provide educators with a great deal of valuable information about learners. In this regard, Melnick & Zeichner (1998:88) write that most educators are unfamiliar with the backgrounds of learners originating from a cultural background different to their own, as well the respective communities where they live.

- **Respect your learners**

This guideline moves from the premise that once educators have acquired knowledge of their learners, they ought to respect the learners` learning strengths, the struggles they face, as well as the obstacles they have to overcome. Genuine acceptance is a necessary condition for a learner to develop self-esteem. Self-esteem and pride are important accomplishments of the school experience. By presenting the accomplishments of particular members of an ethnic group or by bringing that group's culture into the classroom (in the form of, say literature, art or music), educators can help learners maintain a sense of pride in their culture group. Cultural differences can be utilized to enrich a classroom. This integration of culture must be more than the "tokenism" of sampling ethnic foods or wearing traditional costumes. Learners should learn about the social and intellectual contributions of various groups, such as language, religion, and etcetera. The preceding discussion may also be of significance to learners in multicultural FET schools in the Northern Cape. Educators at these schools could utilise learner diversity as a valuable resource to foster harmonious relations amongst all learners and staff. Harmonious relations between learners and also between learners and staff may contribute to the improved scholastic experience of black learners at these schools.

- **Teach your learners**

 This guideline stresses the fact that educators should teach their learners the courtesies and conventions of the classroom, for example, how to get a turn to speak, how and when to interrupt the educator, how to whisper, how to get help in a small

group, and how to provide an explanation that is helpful. These classroom courtesies and conventions should be taught in addition to the prescribed syllabi. An important aspect to bear in mind when implementing this guideline is that teaching should be done without violating the dignity of any cultural grouping. It may also be helpful if educators are aware of the various sources of misunderstanding that may occur in a multicultural classroom, as discussed previously. Educators taking cognisance of this guideline may diminish the perceived feeling of rejection and estrangement experienced mostly by black learners at Northern Cape FET multicultural schools.

Hover & Collier (in Lemmer and Squelch, 1993: 67), although being mindful of the above-mentioned guidelines prefer a more hands-on approach. In this regard they identify classroom specific strategies for the effective management of cultural diversity in the multicultural classroom. The classroom specific strategies are the following:

- Provide alternative modes of response (oral rather than written; visual or graphic rather than verbal).
- Shorten the assignments by abbreviating the task given or divide more complex tasks into manageable segments.
- Ensure that learners experience success and develop self-confidence by initially assigning them relatively simple tasks and then gradually increasing the level of difficulty as they progress.
- Let learners choose among alternative activities and assignments.
- Negotiate verbal and written contracts with learners to improve motivation and to clarify responsibilities, expectations and rewards.
- Modify the presentation of abstract concepts by using concrete learning activities, teaching vocabulary required for academic cognitive tasks, incorporating visual aids, materials and objects, and drawing on learners' experiences.
- Select written text with an appropriate reading level in terms of the complexity of vocabulary and concepts.
- Establish academic and behavioural expectations and communicate these clearly and concisely to learners.

This classroom-- specific guideline may be of immeasurable value to the didactic situation in multicultural FET schools in the Northern Cape as well. These strategies may serve as indispensable tools for educators, as they may address didactic challenges such as poor language skills and socio-cultural adaptation, experienced by many black learners at these schools. The latter may pave the way for the enhancement of the scholastic experiences of black learners at the above-mentioned schools.

From the above discussion it becomes clear that managing cultural diversity in a multicultural school situation, involves a process of mutual enrichment and social interdependence. This is underlined by Mekoa (2006:273) when he expresses the opinion that managing cultural diversity in multicultural schools is not about the replacement of European values with indigenous values. Instead, it should be viewed as a means of promoting cross-cultural learning, bridging and cooperation, particularly in the context of multicultural FET schools in the Northern Cape, where incidents of racial and cultural conflict still occur. There is also evidence that suggests that the effectiveness of multicultural education is largely dependant on the competence and effectiveness of educators. Many educationists agree that the educator is the single most important factor in translating multicultural education into practice. Le Roux & Mollër (2002:185) highlight this, by stressing that educators are largely responsible for what and how learners learn. Therefore, the degree to which education for culturally diverse school populations is to be realised in South Africa, and therefore also in Northern Cape FET schools, depends largely upon the attitude, values, knowledge, behaviour and commitment of the classroom educator.

4.10   CONCLUSION

The aspects relating to the scholastic experience of learners in multicultural education are complicated, to which there is no simple solution. Being knowledgeable about other cultures may only solve the problem in part, and the result may be only a higher level of tolerance. In relation to this, Erasmus & Ferreira (2002:31) argue that tolerance in itself is insufficient, as it indicates a mere endurance of and not necessarily respect for other cultures. It would seem that the solution involves a change of attitude towards, rather

than only the acquisition of knowledge about other cultures. Furthermore, multicultural education should not only be treated as a series of isolated experiences. Instead it should form part of the curriculum, whilst educator training should incorporate multicultural awareness, knowledge and skills as part of the educator's course.

It could further be deduced that learners from diverse multicultural groups may continue to present challenges to multicultural schools and those providing educational and support services. The development of educational curricula that enhance awareness, knowledge, and skills for learners is vital if these schools are to provide culturally relevant, respectful, and affirming teaching environments. To that end, the development of culturally sensitive teaching, learning and intervention strategies, as well as professional training needs to take place. It is important that the latter actions should be structured along the lines of awareness, knowledge, skills development and an awareness of diversity. This may again lead to the enhancement of the scholastic experience of black learners at multicultural schools. The same may hold true for these learners at multicultural FET schools in the Northern Cape.

In chapter five, the various role-players and their respective functions with regard to the improvement of the scholastic experience of black learners in multicultural schools, will be analysed.

CHAPTER 5

MULTICULTURAL EDUCATION: THE VARIOUS ROLE-PLAYERS AND THEIR RESPECTIVE FUNCTIONS WITH REGARD TO THE IMPROVEMENT OF THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL SCHOOLS

5.1   INTRODUCTION

In this chapter, attention will be devoted to the different role-players and their respective functions with regards to the improvement of the scholastic experience of black learners in multicultural schools. A concentrated effort will be made to clearly explain the role and function of the following role-players, namely, the learners, educators, parents, school-management teams and school governing bodies.

5.2   EXPLANATION OF CONCEPTS IN RELATION TO THE ROLE-PLAYERS

The researcher will attempt to provide an explanation of concepts relating to the various role-players and their respective functions, with regards to the improvement of the scholastic experience of black learners in multicultural schools.

5.2.1 PARENTS

Van Wyk (1996:8) and the South African Schools Act, Act no. 84 of 1996, refer to a parent or guardian as a person who has care, custody, concern for and control over the child. The terms "parents" and "guardians" are usually used to refer to adult males and females who care for children attending school. For the purposes of this study the definition will be extended to include those parents or guardians who are the biological or social caregiver of the child as well. In this study, only the term "parent" will be used, and subsequent references to "parent" may include the guardian as well.

5.2.2 SCHOOL MANAGEMENT TEAM (SMT)

For the purpose of this study, the school management team refers to a group of senior staff members at a school, comprising the principal, deputy principal(s) and heads of department. This team is responsible for dealing with the professional day-to-day operation of the school, according to the South African Schools Act of 1996, and the National Education Policy Act of 1996.

5.2.3 SCHOOL-GOVERNING BODY (SGB)

The South African Schools Act, Act no. 84 of 1996 states that all stakeholders in education must accept responsibility for the organisation of schools, and points out that parents and members of local communities are often in the best position to know what a school really needs and what its problems are. This is emphasised by van Wyk (2004:49), who believes that one of the most effective ways to ensure school improvement, is to offer those who are closest to the learners, namely the parents, the authority to make decisions. For this reason, it is necessary for every public school to have a governing body.

Each school governing body governs the management of its school. The elected members of the school-governing body must comprise a member or members of the following categories:

Parents of learners at the school who are not educators, members, non-teaching staff members at the school and learners in grade eight or higher. Subsection 23 of the South African Schools Act of 1996 further stipulates that a parent who is employed at the school may not represent parents on the school governing body in terms of sub-section (2)(a).

The school governing body may co-opt a member or members to assist it in discharging its duties or functions but such co-opted members do not have voting rights on the school governing body (www.standards.dfes.gov.uk/federations/software/SchoolGoverningBodiesBIS).

5.3 ROLE PLAYERS WITHIN A MULTICULTURAL SCHOOL SITUATION

5.3.1 LEARNERS

The opening of schools to all races does not automatically establish a climate of mutual understanding and acceptance between educators and learners, and amongst learners. Therefore desegregation per se does not lead to predictable and meaningful changes in the attitudes of groups to one another, and may, in actual fact, lead to a heightening of tension and prejudices (Du Toit, 1995:6).

Meier (2005:170) argues that most attempts at providing equitable, quality education for learners with diverse backgrounds, interests and abilities have not necessarily succeeded. The reason for this might be located in the fact that most multicultural schools are of the opinion that, embracing diversity simply implies desegregating schools to include various cultures, or the addition of optional extras to the school curriculum.

This state of affairs may result in black learners finding it difficult to identify with the school, as no traces of their home education or cultural heritage are reflected in the formal operations of the school. This, according to Ntuli (1998:107) results in black learners at historically white schools being compelled to lead a life of double standards. In turn this may be because of the norms acquired in the home environment may often conflict with those of the school and the peer group. Living a life of which is characterised by a double standard could be extremely stressful and demanding, and may have severe repercussions on the conscience and affective life of such learners.

Nieto (1992: 80-82) states that the learners' situation is further exacerbated by the fact that schools are not usually organised to encourage learner involvement. Although learners are normally represented in the governance structure by the Learner Representative Council (LRC) of many South African schools, this representation is often nothing more than window dressing, which may have little to do with the actual running of the school. Instead of the school system being designed to prepare learners

for democratic life; most schools may operate more like dictatorships in which all decisions are made on the learners' behalf.

The above-mentioned sentiment is exemplified by Freire (in Nieto 1992:80 -82) who contrasts the expected role of the educator with that of the learner in terms of the following observations:

- ➢ the educator teaches and the learners are taught;
- ➢ the educator knows everything and the learners know nothing;
- ➢ the educator thinks and the learners are thought about;
- ➢ the educator talks and the learners listen – meekly;
- ➢ the educator disciplines and the learners are disciplined;
- ➢ the educator chooses and enforces his choice, and the learners comply;
- ➢ the educator acts and the learner has the illusion of acting through the agency of the educator;
- ➢ the educator chooses the program content, and the learners (who are not consulted) adapt to it;
- ➢ the educator confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the learners; and
- ➢ the educator is the subject of the learning process, while the learners are mere objects.

This may also be the case in multicultural schools, particularly in cases where educators have not been provided with adequate training for a multicultural classroom situation. Since educators may lack the necessary skills and techniques to deal with a multicultural classroom setup, educators tend to revert to tried and tested methods of teaching, as if they were teaching a culturally homogeneous class. The consequences of the latter may result in the alienation and exclusion of those learners who belong to a different cultural group from that of the educator. This may be the situation in Northern Cape FET multicultural schools as well, because 69% of all learners registered at historically white schools in the province are black, while only 9% of the teaching staff is black (Northern Cape Department of Education, EMIS, 2008). Such inequitable

situations which exist at these schools have the potential to contribute to, or indeed cause unsatisfactory scholastic experiences for black learners.

5.3.1.1 POSSIBLE FACTORS RESPONSIBLE FOR ACADEMIC FAILURE OF BLACK LEARNERS

In South Africa, most multicultural schools responded to the desegregation of schools by adopting an assimilationist approach. This approach often produced results which were detrimental to black learners, as they were expected to adapt to the existing ethos of the school and curriculum, both of which had initially been developed for a different learner population (Meier, 2005:171). This approach may lead to poor academic performance, which in turn may erroneously be perceived as an indication of ignorance and incompetence by educators and fellow learners.

In this regard, Nieto (2000:236) asserts that at the heart of multicultural education is a longstanding concern with the academic failure of minority learners. Sabry & Bruna (2007:45) are convinced that the academic failure of black learners is not as a result of genetic or cultural inferiority, but rather as a result of a gap, created by the differences between home and school cultures. The authors identify three factors, within the school context, that may be responsible for the academic failure of many black learners at multicultural schools. These are schematically represented by Figure 5.1.

FIGURE 5.1: The interrelationship of curricular, instructional and home-school relational elements and African identity formation
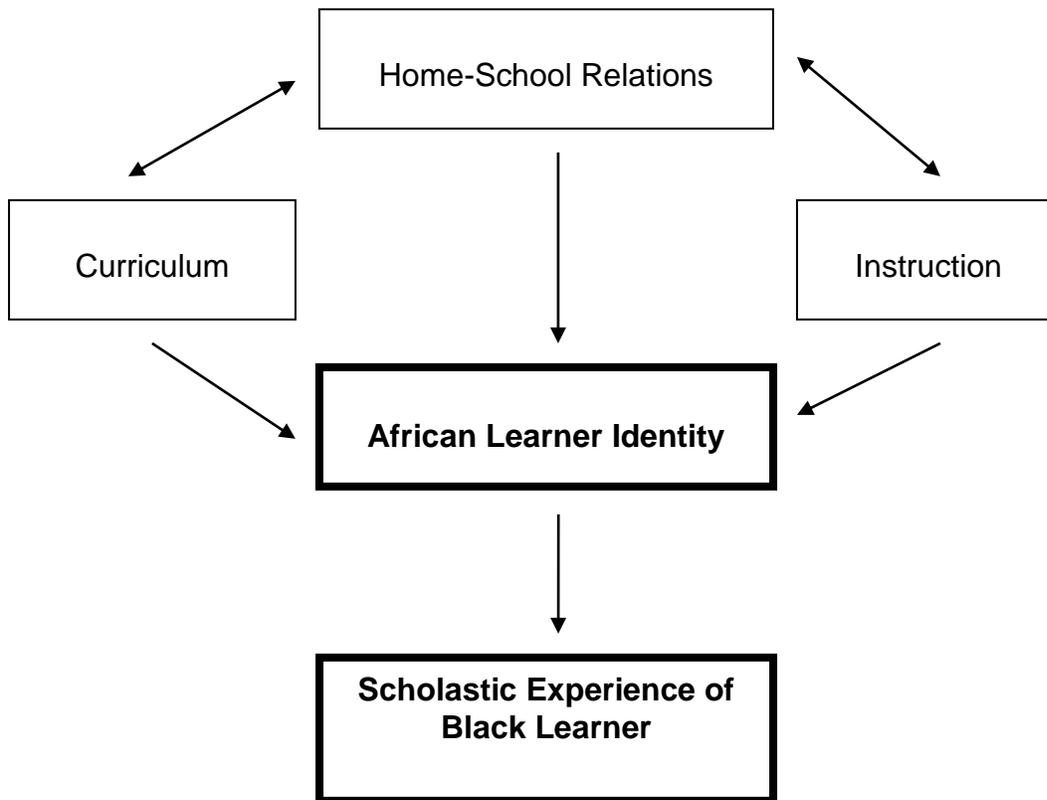
Adapted from Sabry & Bruna (2007:47).

The following is a discussion on each of the above-identified factors by the authors, namely:

- **Curriculum**

Some learners identify curriculum as an important contributor to the negative scholastic experiences of black learners, because the traditional curriculum might not adequately represent their history. Nieto (2000:97) supports this concern, believing that a curriculum's content should include minority groups' contributions to a country's history. Learners who do not belong to the dominant group have difficulty identifying themselves and their communities in the curriculum. In the event where learners see themselves, it may be through the distorting lens of the dominant group. This distorting lens may

include the myths, stereotypes, and false images which may be socialized into the minds of black learners' peers, and which also need to be un-taught. It is for this reason that black parents are often concerned about how, and to what degree their culture and beliefs are represented, reflected and included in the curriculum.

- **Home-school relations**

It is possible that many black learners may encounter a cultural mismatch in home-school relations. These learners may be pressurised by their parents and communities to conduct themselves as good and proud Africans, for example, while simultaneously being pressurized by the educators and schools to conform to the school's Eurocentric culture.

Fulfilling cultural obligations such as initiation, religious rituals, and adhering to special dietary requirements, dress codes, and religious values in general, requires a great deal of understanding from educators. In the absence of such understanding, the exercise of these practices has a potentially divisive capacity, creating barriers and conflict between multicultural schools and non-western homes. Consequently, the establishment of effective communication and information-disseminating mechanisms in the school and home environment may assist in counteracting or reducing this divide.

- **Instruction**

Another factor that may be responsible for the academic failure of black learners is the manner in which instruction is offered in multicultural schools. The collective orientation of black learners is often at odds with the more individualistic orientation of the Euro-centric classroom instruction. Educators may need to adjust their instructional techniques to an orientation which tends to lean to a more collective dynamic. Educators may also need to create classroom participation structures that support collectivity, in order to work more effectively with black learners.

Deeply held prejudices about blacks being inherently inferior, may unconsciously limit the amount of time, attention, and feedback which educators provide to black learners.

These negative influences and assumptions may promote disequilibrium in terms of the learners' self-esteem.

The foregoing discussion, supported by the schematic representation in Figure 5.1, seems to suggest that there may be an important interrelationship between the curricular, instructional, and home-school relational elements. It also appears that this interrelationship is not only limited to the school context, but extends to the identity and scholastic experience of black learners too. These factors, as well as their interrelationship, may be worth considering when dealing with possible reasons for the academic failure of black learners in a multicultural school setup. They may also relate to Northern Cape FET multicultural schools and may serve as a point of reference when addressing similar issues.

5.3.1.2 CO-OPERATIVE LEARNING AS AN INSTRUCTIONAL STRATEGY TO ASSIST THE ADJUSTMENT OF BLACK LEARNERS IN MULTICULTURAL SCHOOLS

The learner population is constantly changing and educators deal with learners from a wide cross-section of cultural backgrounds. There is always the concern that multicultural schools in South Africa may not be adjusting rapidly enough to the fact that learners from different cultures may need an alternative style of teaching and learning, in order to realise their optimal potential.

However, a study conducted by the Human Sciences Research Council and the University of Pretoria in 2008 provides an indication that change is indeed unfolding in multicultural classrooms in South Africa's metropolitan areas. Some of the encouraging findings which have filtered through are as follows:

- Over 80% of the learners expressed the opinion that schools offered equal opportunities to all race groups;
- Almost 80% of the learners indicated that multicultural seating arrangements were encouraged in classrooms;
- 75% stated that all race groups played happily together between classes;

- Almost 90% of parents were happy with racial integration at their children's schools; and
- 63% said that educators used specialised educational material to help instil cultural diversity (Sunday Times, 2008:5).

The progress regarding integration in these schools is indeed remarkable, as demonstrated by the findings, and seems to suggest that similar victories are also possible in multicultural FET schools in the Northern Cape.

The above- mentioned changes, as indicated by the Human Sciences Research Council and the University of Pretoria, could be further potentiated in other multicultural school setups in the country, if sufficient opportunity is created for black learners to adjust to multicultural schools. Slavin (1990:127), Johnson & Johnson (1991:169-178), Moore, Madison-Colmore & Collins (2005:67 - 72) concur with this view and recommend co-operative learning as well as hands-on practical activities as an instructional strategy, to assist black learners to adjust to multicultural schools. A discussion on co-operative learning, as well as hands-on practical activities as instructional strategies will now be presented.

The co-operative learning strategy is an effective teaching strategy aimed at accommodating learners from diverse cultural backgrounds. The strategy also has the added advantage of offering academic, social, affective and cognitive benefits, as well. According to Van Wyk (2007: 153), co-operative learning is a teaching strategy, whereby learners work together, in order for   the group members to gain joint benefit from the group activity. Johnson and Johnson (1992:218) appropriately emphasise the importance of co-operative learning in the following manner: "Without the cooperation among individuals, no group, no family, no organisation and no school would be able to exist".

According to Van Wyk (2007:167), there are distinct differences between the traditional teaching-learning strategy and the cooperative teaching-learning strategy, as illustrated in Table 5.1.

TABLE 5.1: Differences between a traditional learning strategy and a cooperative learning strategy

TRADITIONAL	COOPERATIVE
My personal goals are important.	Both common and personal goals are important.
I work and learn alone.	I work and learn in group context.
I work and live for my own benefit.	I work and live for my own and others' benefit.
I find my own information and ideas.	Trust and sharing are important.
I first consider my own needs.	I consider my own needs and those of others.
I feel good when I achieve success and beat others.	I feel good when everyone achieves success together
Supporting myself is a positive value; are unimportant until I need them.	Supporting myself and others, and helping myself and others and others, are positive values.
I am responsible only for myself.	I am responsible for myself and other group members.

As the study is based on the emancipatory theoretical framework, co-operative learning, as an instructional strategy may be best suited for teaching black learners, as most black learners primarily learn by way of discovery and the construction of knowledge. Control of the learning process is therefore placed in the hands of the learner and not the educator (Rose, 2008:72).

Learners are also provided with the opportunity to develop new talents and skills, and teaching-learning interactions amongst learners and between learners and educators are thus optimised in this way. The strategy may play a significant role in enhancing the scholastic experience of black learners at multicultural FET schools in the Northern

Cape, as it encourages the attainment of mutual goals, trust, support and the enjoyment of shared benefits, between and amongst learners.

Regarding co-operative learning as an instructional strategy, Johnson, Johnson & Holubec (1994:32) identified four basic elements that should be present before small groups can effectively function co-operatively. These elements may also be employed to assist black learners to adjust in the multicultural FET classroom setup, in the Northern Cape. The identified elements may be listed as follows:

▪ **Positive interdependency**

Acceptance by the peer group is of utmost importance, and cooperative learning conditions virtually compel learners to accept one another, since they are mutually dependent on one another.

FIGURE 5.2:   The benefits of positive interdependency

Adapted from Roger & Johnson (1994:6).

Figure 5.2 attempts to illustrate the possible benefits which positive interdependence may hold for learners. Roger & Johnson (1994:6) substantiate this point by stating that the more learners care about each other, the harder they will work to achieve mutual learning goals. Long-term and persistent efforts to achieve success do not come from the head; they come from the heart (Johnson & Johnson, 1991:30). Individuals may seek out opportunities to work with those they care about. As caring increases, so may the learners' personal commitment to fulfil their responsibilities in doing their share of the work. In conjunction with augmented commitment levels, there may be a healthy increase in the willingness to pursue difficult tasks and to persist in working toward goal achievement, as well as the willingness to endure pain and frustration on behalf of the group.

According to Johnson & Johnson (1991:31), the joint success experienced by learners in working together, in order to get the job done, may enhance social competencies, self-esteem, and general psychological health. The more psychologically healthy individuals are, the better able they may be to work with others to achieve mutual goals.

Finally, a state of positive interdependence among learners may serve as the catalyst for the establishment of healthy, caring and committed scholastic and social relationships across the cultural spectrum.

- **Group interaction**

Van Wyk (2007:156) highlights three modes through which the interaction process amongst learners may occur. *Firstly*, learners may compete with one another to determine who the best learner is (competitive goal structure). *Secondly,* learners may choose to work independently, to achieve a goal (individualistic goal structure), or *thirdly*, they may work together to achieve a common goal (cooperative goal structure), after which the entire group is rewarded. Direct communication or interaction plays a vital role in the process of cooperative learning. Slavin (1987:31) emphasises the point that peer group interaction is an important element of the

cooperative learning process. Johnson, Johnson & Holubec (1994:15), moreover, insist that interaction, during the cooperative learning process, simultaneously promotes the discovery and development of higher quality strategies, as well. This type of group interaction may yield some positive results, as it may address perceptions of mistrust and prejudice that may exist among learners of various cultures in Northern Cape multicultural FET schools.

- **Individual learning performance**

The purpose of any learning activity is to pursue maximum individual learning performance. Feedback mechanisms are necessary to determine each learner's level of mastery, if the expectation is for learners to support and assist one another. Slavin (1987:32) tends to agree with this sentiment and mentions that the individual responsibility of each group member contributes to the eventual success of the entire group. Individual responsibility is thus regarded as an essential prerequisite for effective cooperative learning. The effective application of this element may lead to the ultimate removal of the perceived barriers which separate learners in multicultural schools along cultural lines.

- **Interpersonal and small-group skills**

Educators can hardly expect learners to work together effectively as a group, if learners lack the necessary social skills. The fact that the educator purposefully structures a co-operative learning situation, does not necessarily guarantee that the co-operative learning process will take place effectively. Van Wyk (2007:157) is convinced that high-level cooperation amongst learners is necessary for the learners to work together, to plan the interaction process and to decide on how projects might be assigned to each group member. Group formation is not necessarily a once-off occurrence, but may be a continual process that encapsulates a number of separate and consecutive phases. These phases in the group development process are known as "forming, storming, norming and performing" (Borich, 1996:463-470). Since this element requires a high level of co-operation amongst learners, perceptions of

alienation and exclusion, as experienced by many black learners in multicultural schools, may be effectively addressed.

In relation to the mentioned elements associated with co-operative learning, Moore, Madison-Colmore & Collins (2005:67 - 72) advise that learners could become acclimatised to content on diversity through early exploration of issues of diversity and self-reflective activities. They are convinced that the following exercises and activities may be effective in increasing the learners` knowledge and understanding of diverse populations:

- **Retreat.** In an informal non-classroom setting, a retreat may assist learners in accomplishing the goal of beginning to dialogue and developing an open mind to issues of human diversity and to begin the process of introspection about various issues relative to the topic. The entire class should be encouraged to participate in the retreat.

- **Field trips.** This may serve as a valuable tool for familiarizing learners with the services that are provided by individual human service agencies. Learners are afforded the opportunity to become knowledgeable about the resources that they provide, the population they serve, and the issues and concerns of those whom they serve. It is not uncommon for learners to have pre-conceived ideas about certain groups of people. The goal of this exercise is to expand the learner' worldviews as they meet and interact with people whose culture, economic class, gender preferences, and other areas are unlike their own and whose life issues and problems are dissimilar to theirs.

- **Class presentations**. Prior to the class lecture or discussion, each learner may be required to make a fifteen-minute presentation on the topic of the day, such as hate crimes on school grounds, for example. Learners may support their presentation by using at least two journal articles, one of which must be from a journal in their field of study. Learners will be requested to submit a two- to three-page, typed report with literature references attached immediately after the

presentation.   The goal of this activity is twofold: to increase the learners' understanding of hate crimes and to discuss what the school management team and staff could do to alleviate this problem.

The learners' reports should comprise the following:

✓ Learners should describe the research and discuss the findings.
✓ Learners should discuss how the topic is relevant to their field of study.
✓ Learners should relate how the topic can be applied to working with diverse groups.
✓ Learners should describe how research can harm diverse groups.

- *Field observation*. Learners are to provide a description of the part of the city or town in which they reside and then discuss the following:

✓ The uniqueness of their part of the city or town;
✓ The differences and similarities between the learner's community and another community;
✓ The populations that may be at risk within these communities and why; and
✓ The interventions that have been put in place to address the needs of the identified populations at risk.

The goal of the field observation is to enable learners to make comparisons between their own community and communities that are different from theirs, with the intention of assisting their understanding of how socio-economic and political influences impact the lives of others.

- *Community assessment*. Learners may be requested to gather descriptive data about a community during a field assignment, which they may then use as an exploratory research project.   The instructor may wish to designate the communities to be researched.   Instructors will assign learners to small groups and each group has to select a community to study.   Learners should present the community assessment in a final paper that addresses the following issues:

✓ The name of the community, where it is located and its geographic boundaries.

✓ A brief history of the significant social, political and economic events occurring within that community.

✓ What resources (i.e., schools, medical facilities, religious organizations, etc.) are available in the community?

✓ Describe the community's economic conditions and its economic resources;

✓ What current issues are facing the community?

✓ Give three recommendations for community improvement.

The four exercises may prove to be effective with a variety of heterogeneous or homogeneous groups. However, the class composition may serve as a catalyst for the richness of discussions. The activities are of a practical nature, and easily adaptable in the classroom situation, and may allow for flexibility with regard to modification, should the need arise.

- ***Grocery store visit.*** This activity enables learners to empathise with and be more sensitive to cultural language barriers. The purpose of the activity is for learners to become aware of feelings of frustration and helplessness when individuals struggle to understand and be understood as they adapt to a new environment or country.

The educator may request that learners bring an assortment of empty food containers to the classroom. Covered in colourful construction paper, the labelled containers are in a language that is different from the learners' language. The next step may involve the learners arranging the various containers on a shelf or table. The educator provides a grocery list to each learner and asks each person to find the item on his or her grocery list. Learners usually become frustrated and fail to complete the activity or try to guess the item on the basis of its size.

Following completion of the grocery store visit, the instructor facilitates a discussion with the class about their thoughts, feelings, and the value of the experience. The activity may assist to powerfully demonstrate the unease and

frustration experienced by immigrants and resident minorities who speak a different language.

- *A look through different lenses.* The wars in Afghanistan and Iraq, the establishment of a colour-coded "terror alert" system, hate crimes, and discriminatory racial disparities, have changed the context of how people view cultural diversity in a global society. "*A look through different lenses"* is a role-play exercise that induces strong opinions and emotions regarding controversial or publicised events among different ethnic and racial groups.

- *Show and tell.* This exercise highlights the importance of developing cultural pride regardless of a learner's ethnicity or cultural heritage. It may especially enhance cross-cultural understanding with learners from diverse cultural and socioeconomic backgrounds. *Show and tell* may assist in dispelling common stereotypes about traditions or cultural expressions that may seem peculiar to individuals of a different ethnic group. It also allows learners an opportunity to reflect on how people are excluded or treated differently by others based on their dress, ceremonies, rituals, or other unfamiliar customs. The two-fold goal is to help learners to appreciate and learn about the customs and traditions of other cultures and appreciate the richness of their culture and ethnicity.

- *Cultural awareness*. Learners are frequently exposed to different cultural groups through various forms of media and may have limited knowledge about groups whose culture differs from their own. Guest speaker presentations may capitalise on the learners' formative experiences and assist them in conceptualising and continuing to reflect on multiculturalism. As the learners` view of the world broadens from a mono-cultural perspective to a multicultural perspective, it may be important for them to understand individuals from different cultural backgrounds.

These exercises and activities may serve as effective instructional strategies that may assist black learners in adjusting to multicultural schools. The strategies may further

serve to bridge the cultural divide between educators and black learners, as well as between learners from different cultural backgrounds.

The application of these or similar exercises may prove fruitful in bridging the perceived cultural divide that exists between learners in multicultural FET schools in the Northern Cape. If these exercises and activities are implemented effectively, sincerely and vigorously, they may indeed contribute to the enhancement of the scholastic experience of black learners in multicultural FET schools in the Northern Cape.

5.3.2 EDUCATORS

Educators in a highly globalised world in the twenty-first century need to be able to reflect on diversity in a variety of ways. This includes issues such as learning styles, special needs, cultural differences, racial differences, developmentally appropriate differences, teaching styles and personality differences of learners, educators, parents, community members and administrators. This seems to imply that there is a need to review the manner in which educators are trained and how their perceptions about multiculturalism are molded.

5.3.2.1 THE ROLE OF TEACHER EDUCATION IN MOULDING PERCEPTIONS IN A MULTICULTURAL CLASSROOM

Meier (2005: 172) states that prior to the first democratic elections in 1994, the South African education system – which included teacher training colleges and state schools - was racially segregated. In 1994, an open admission policy was introduced throughout the education system, which set the process of the desegregation of educational institutions in motion.

The desegregation process in schools accentuated the need for all educators to develop the knowledge, skills and attitudes that would equip them to work effectively with all learners (regardless of their life experiences, gender, language background, race

or socio-economic status) through appropriate pre-service and in-service teacher-training programmes.

In spite of this process, many educational institutions, particularly teacher training institutions, in South Africa remained largely mono-racial. With regard to this, Squelch (1993:53), warns that multicultural approaches in teacher education curricula should not be limited to institutions that cater exclusively for a multiracial student body. Equal educational opportunities and a culture of tolerance might not be achieved unless such opportunities are accompanied by comprehensive reforms throughout the entire system of teacher education.

Additionally, a suspicion has emerged from literature consulted, that educators' perceptions of and attitudes towards culturally diverse groups in multicultural schools may have an effect on the learners. Meier (2005: 172) and Rios (1996: 10) seem to be in agreement with this view and contend that educator perceptions of learner diversity do indeed influence classroom teaching. Educators tend to differentiate between learners from majority groups, and learners belonging to minority groups in their treatment and expectations of learners, and the cultural background of learners is often a reason for this differential treatment. Pohan (1996: 62) points out that pre-service educators' beliefs about teaching and learning, often serve as a filter through which all that is encountered during their educational programmes is interpreted. It may be for this reason that white educators may have unconsciously resisted the post - 1994 training that was specifically designed to prepare them to react in culturally responsive ways.

The discussion tends to highlight the fact that, as a result of the educators' perceptions, attitudes and personal experience, the educators' experience may be fundamentally at odds with that of learners who come from different cultural backgrounds. A similar situation may be prevalent in multicultural FET schools in the Northern Cape. The above-mentioned perceptions, attitudes and personal experiences of educators belonging to a different cultural group, may further contribute to the unsatisfactory scholastic experiences of black learners at these schools.

5.3.2.2 THE NEED TO INCLUDE CULTURAL DIVERSITY IN EDUCATOR-TRAINING PROGRAMMES

James, Ralfe, van Laren & Ngcobo (2006:683 – 684) argue that many educators view teaching as an extended form of parenting and tend to rely more on instinct, personal experience, informal conversation with colleagues, and trial- and-error than on formal procedures. By the same token, Le Roux (1998:56 - 58) asserts that educators cannot be expected to teach what they do not know. Hence, when educators are confronted with a multicultural class, they usually tend to avail themselves of either of the following two coping approaches:

- The *first* possibility is that the educator simply proceeds as always. This may be as a result of ignorance and a sketchy knowledge of multiculturalism. If the educator had been trained in accordance with a mono-cultural model, the educator may resort to tried and tested "recipes" as well as prior experience in teaching. Most educators in multicultural teaching situations still attempt to simply transmit their former school teaching practice to the new multicultural class. This is usually not a form of resistance to the approach of multicultural education, but merely as a result of a lack of knowledge in this regard. Learners from minority cultures are simply assimilated into the framework of the educator's dominant culture.

- A *second* possibility is a radical and total reconsideration of the global education setting in all its facets. This may require a drastic change in attitude, an unprejudiced form of empathy, and a critical review of the educators` own classroom practice. Educators in the multicultural situation may also have to display an explicit preparedness to change, to adapt and to learn anew. The educator, as a facilitator of the multicultural class, needs to take deliberate and active steps to enhance intercultural interaction, intercultural understanding and cross-cultural appreciation.

It therefore becomes necessary that all educators be provided with adequate, appropriate and effective training and guidance in aspects of multicultural education. In

South Africa, this lack of multicultural teaching skills, together with the Africanisation of learning content has led to widespread discontent among white educators in South African schools (Beeld, 2004:11). Educator discontent may again have an adverse effect on the manner in which these educators interact with their black learners in the classroom situation, resulting in possible (black) learner dissatisfaction.

Melnick & Zeichner (1998:88), who also address the problem of the lack of multicultural teaching skills among educators, attempt to relate this shortcoming to student-teacher training programmes. The following problems, relating to the preparation of student teachers for the instruction of learners from culturally different and deprived backgrounds were identified as follows:

- Many educators may be unfamiliar with the backgrounds of deprived learners and the respective communities where they live.
- Most teacher education programmes usually contribute minimally, if at all, to sensitise educators with regard to their own existing prejudices and values.
- Many educators have not, for one or other reason, cultivated the skills necessary for effective performance in the culturally diverse classroom.
- Most teacher-education programmes may be in need of major adjustments in so far as diversity and equity issues are concerned.

These problems, relating to student teacher preparedness, may perpetuate teaching practices that have historically benefited white learners, and may thus fail to address the learning needs of those from who originate from cultures which are different from mainstream culture. It is therefore clear that teacher-education programmes which fail to address the issue of cultural diversity cannot adequately prepare aspirant educators for operating in a professional environment which involves learner diversity.

Higher education institutions that serve as training institutions for aspirant educators of Northern Cape multicultural FET schools may also experience these shortcomings in their programmes. It is possible that these very shortcomings may serve as a

contributing factor to the unsatisfactory scholastic experience of black learners in these schools.

Judging from the discussion above, it becomes abundantly evident that educators are in part responsible for the quality of the scholastic experience of learners. It is therefore important that the degree to which true multi-cultural education in multicultural schools is to be realised or achieved, depends largely upon the provision of appropriate educator training. Additionally, the attitude and commitment of the educator towards black learners, as well as their knowledge about the origins and backgrounds of these learners may prove to be equally important factors ensuring that the scholastic experiences of these learners at multicultural schools be positive and constructive in character.

5.3.2.3   SUGGESTED CHANGES TO THE TEACHER- EDUCATION CURRICULA

In response to the need to include cultural diversity in teacher-training programmes, Le Roux & Möller (2002:186) in concurrence with Meier (2005:176), recommend changes to the curricula, designed to equip student teachers during professional training, to deal with the classroom realities of diversity in schools more effectively. These curricula changes may also be of relevance in multicultural FET schools in the Northern Cape for both pre- and in-service educators, and comprise the following:

- Modules and courses on multicultural education should be made compulsory within educator-training programmes. The initial focus should be on persuading student teachers to actively assess their perceptions of learners from diverse socio-cultural backgrounds, followed by their assisting student teachers in developing attitudes, knowledge and skills that will equip them to teach effectively in culturally diverse classrooms. These interventions will be supported by a theoretical component, for verification purposes.
- Prospective educators need to be exposed to learner diversity as early as possible during their training, preferably from their first year. The placement of prospective educators during their practical teaching should play an important role and should be based on certain criteria relating to where teaching practice

can be implemented, in order to facilitate exposure to learner diversity. The site-rotation for the purpose of practical teaching is also an important factor.

- The duration of the exposure to learner diversity may also contribute to a better understanding of different cultures and the subsequent dismantling of stereotypes.

- Establishment of a classroom climate where the optimal realisation of all students' potential is assured. Lecturers therefore have to demonstrate a sincere and genuine belief that all students, despite their socio-cultural differences, can succeed. These positive expectations, which enhance the student's self-concept, should be communicated to all students on a continuous basis.

- Prospective educators need to acquaint themselves with the philosophy underlying multicultural education and must acquire the skills to accommodate a diversity of world-views as well as (often conflicting) perspectives and backgrounds in a common classroom.

- Lesson-planning strategies, the formulation of learning objectives and anticipated outcomes as well as lesson exposition should be reconcilable with the broad objectives of multicultural education.

- Teaching materials, language used, written comments, work cards, assignments, educational aids, classroom decorations, prescribed textbooks, teaching methodology, assessment strategies - in fact, the whole gamut of educational approaches practised by the lecturer, should be of an entirely unprejudiced and "*culture-friendly*" nature.

- Furthermore, pre-service educators must be trained to pursue a different approach, and should adopt modalities that accommodate the distinctive learning styles of learners from different cultural and ethnic groups.

- Novice educators have to acquire the skills of modifying traditional teaching methods into movement-orientated, participatory and exploratory activities for learners in order to promote a spirit of co-operation in the classroom.

- Expertise in educational assessment is critically important for educators, since teaching skills can be significantly enhanced when educators know how to monitor the learner's progress, and diagnose the learner's strengths and

weaknesses. The educator's personal expectations of a minority-culture learner should not interfere with the educators' academic evaluation of these individuals.

- Prospective educators should develop sensitivity to the vitally crucial relationship that exists between educational assessment and educator perceptions.

- Skills such as those involved in motivating learners, constructing learning activities in interesting and stimulating ways and reinforcing learner success, deserve more specific attention during pre-service teacher training courses. Similarly, prospective educators need to learn how to handle situations where learners are not motivated and do not succeed in their pursuits.

- Prospective educators should be speedily assigned and exposed to a variety of learners and schools in teaching-practice situations, in order to confront actual practical situations involving cultural and ethnic diversity. This "*reality test*" may assist them in adjusting, planning, and rearranging their teaching styles and approaches accordingly.

- Prospective educators need to learn to take the context of the school and the diversity of learners into consideration when planning, organising and implementing appropriate pedagogical techniques in different classroom settings.

- A holistic approach to educator training which accommodates the strengths and contributions of different cultural groups, must be developed as a more viable alternative to the typical "*deficiency model*" approach which merely aims to evaluate all learners in terms of majority-culture criteria.

The above-recommended changes to the curricula may play a vital role in remedying and correcting the gaps and imbalances that may exist amongst educators in multicultural schools. The changes suggested above may also serve to minimise the negative perceptions that may exist among both black and white educators, with regard to other cultural groups. They appear further as a viable intervention strategy that could probably address the challenges of educator discontent and the issue of the unsatisfactory scholastic experiences and performance of black learners at multicultural FET schools in the Northern Cape.

Learner diversity will always be a characteristic of education, regardless of particular approaches to education, or the specific model on which education is based. The

ultimate purpose is to try and change entrenched perceptions, stereotypes, and their associated behaviours. Further toward the accomplishment of this aim, Meier (2005:175) suggests that student teachers be placed in a teaching situation which involves a diverse learner population for as long as possible. In addition, this practical experience should be supported by a comprehensive theoretical component.

It could therefore be deduced that the acceptance of multicultural education as an integral component of the teaching profession is vital for educators. Hence it has become necessary for educators to adapt to a new style of teaching that embraces and accommodates learners from all cultural backgrounds. Educators should also come to realise that diverse learners have different needs and that this may probably only be addressed successfully if they are prepared to allow for attitudinal and perceptual shifts to occur within themselves as well.

5.3.3 PARENTS

Most children are born into a home with a family and this is also the space where children receive their first education, with the parents as the primary educators. School education, according to Quan-Baffour (2006:3) is supposed to build on the foundation laid by the home through partnership with parents. Building on the foundation of home education has, however become rather challenging, since schools are no longer constituted by a mono-cultural learner population. The complexities of a multicultural modern society compel parents to join forces with the school to offer the child a suitable education that will benefit all, namely, the child, parents and society. The schools may therefore not act in isolation, in trying to overcome obstacles posed by the multicultural character of the school. Decker, Gregg & Decker (1994:18) endorse this and explain that the school, the parent and the community all share responsibility for the development of the child.

Squelch (1991:153), Khosa (2001:8), Dockett & Perry (2005:272), along with Panayiotopoulos & Nicolaidou (2007:6) also regard parental involvement as decisive in the reinforcement of multicultural education in multicultural schools. The authors have

further established that there is a positive correlation between parental involvement and learner achievement.

Since multicultural schools reflect a heterogeneous learner population, parental involvement in the education of their children in a multicultural setting would thus make sound educational sense. This implies that schools should create structures and opportunities for parents from various cultural backgrounds to become involved in the school. Brandt (1990:86), Pumfrey & Verma (1990:72 – 74), Van Schalkwyk (1990:26) and Atkinson & Juntunen (1994:108) echo these sentiments and advise that effective communication channels should be established so that information relating to the quality of education, the curriculum, and learner progression, be transmitted to the parents on a regular basis. In this manner parents could be empowered and could make valuable inputs towards the education of their children and the work of the educator.

While the provision of structures and opportunities for parental involvement at these schools is essential, the capacity of the parent to connect with the school seems to be an aspect that needs careful consideration as well. However, Dockett & Perry (2005:273) warn that the forging of these connections may be difficult if parents have no real understanding of the character, ethos and function of the school. The situation may be further complicated in instances where the parents' understanding of the school is based on their own experience. This may particularly be the case if the parents' own education occurred in a different cultural context. Tensions between the school and the parents may result if the expectations of the school differ markedly from those of the parents. The issue of language could be another factor that may cause tension between the school and the parents. Tensions may also arise when parents who are not conversant in English, cannot access information about the school, or fully grasp school expectations in their home language. This may result in parental frustration as they may believe that they are unable to assist their children in preparing for and participating in the school experience.

The above-mentioned tensions and frustrations may be particularly relevant to the South African school situation in general, and therefore also the Northern Cape multicultural

school situation in particular. This may very well be the case with large numbers of black parents, who opted to enrol their children at multicultural schools after the demise of apartheid. Many of these parents, who were schooled in a divided, inferior apartheid educational context, may find difficulty in understanding and connecting with multicultural schools, given their own schooling background.

5.3.3.1 FACTORS INFLUENCING PARENT-SCHOOL RELATIONS

Dockett & Perry (2005:273) are convinced that parental involvement in schools is a critical factor in promoting the learner's success at school. While Sabry & Bruna (2007:46 – 47) tend to agree, they however warn that there are indeed factors that might have an influence on parent-school relations. In this regard, the authors identified the following three factors, namely:

➢ **An inaccurate and biased curriculum**

A major factor relating to curriculum and the schooling of black learners is *inaccuracy and bias*. Many black parents are subjected to stories told to them by their children about the misinformation transmitted about afro-centrism to learners through the curriculum. An example of this is where credit is given to Europeans for introducing blacks to religion and Western civilisation.

➢ **Insensitive and unaware instruction**

This factor relates to the discontent experienced by parents towards educators who find it difficult to conceal their biases about different issues. It may often be the case that the educators' own opinions in many cases affect what they teach the learners. A case in point could be where an educator, while dealing with issues in the Middle East in Social Studies refers to this region as "the region of peace haters." This would greatly embarrass the Muslim learners and may cause Muslim learners to begin fearing that their non-Muslim peers would have the same "peace-hating"

impression of them. This may even further strain relations between parents and the school.

➢ Uncooperative, passive home-school relations

Another major element related to home-school relations and the schooling of black learners is uncooperative, passive relationships between parents and schools. Both the black parents as well as white educators seem to be not entirely satisfied with the present state of relations between the two parties. It might be that many black parents themselves do not fully understand the ethos and culture of historically white schools. Many of these parents may not be fully conversant with English and may even lack a satisfactory education. The latter may result in these parents feeling inadequate, resulting in a general reluctance to become involved with school affairs, and preferring to play a passive role in school affairs.

From the above discussion it could be concluded that an effective and functional parent-school relationship is absolutely vital in a multicultural school setup. Morefield (1996:37) encapsulates the importance of parental involvement as follows: "Parental involvement in a child's education is not a luxury, not just a nice idea. It is not a frill or set of activities engaged in only when time allows. Parental involvement is essential to ensuring all children's success".

What also seems to be clear is the importance for multicultural schools to re-assess the manner in which information about the school is rendered available and communicated to parents from culturally and linguistically diverse backgrounds.

Also emanating from this discussion are the black parents' perceptions of themselves and their ability to assist their children and how this may affect the manner in which they connect with multicultural schools. It further becomes clear that poor or strained parent-school relations may as a result also influence the children's perceptions of the school, in a way that does not foster an amicable scholastic experience. The possibility does exist that this phenomenon may also be prevalent in multicultural FET schools in the

Northern Cape. It may therefore be incumbent upon school governing bodies and school management teams within the multicultural FET schools in the Northern Cape, to take note of these factors when dealing with issues of diversity and the establishment of harmonious relations for all learners.

5.3.3.2 STRATEGIES SUPPORTING MULTICULTURAL LEARNING WITHIN THE CONTEXT OF PARENTAL INVOLVEMENT

Swick (1995:1-2) expresses the opinion that the intimate involvement of parents and educators with children provides natural opportunities for modeling, guiding, and nurturing positive racial, ethnic, and cultural attitudes and perspectives. The author is further convinced that children's multicultural understanding can be accomplished naturally through parental involvement by employing the following three strategies:

- **PARENT EDUCATION AND SUPPORT**

The first strategy would involve enlisting the help of parents in identifying appropriate and meaningful goals and activities for parent involvement in multicultural education. Educators may involve parents by holding orientation meetings for parents in which the importance of the multicultural focus of the curriculum is explained. Educators may share multicultural information with parents through a lending library which comprises books, articles, and videos; bulletin boards of events, ideas, and suggestions; parenting programs; and newsletters. Other steps include supporting parents in their efforts to find resources and activities by fostering the need for having pride in their parents and their ethnic and racial heritage.

Parent-involvement strategies should focus on supporting parents in their gaining of confidence and competence in their modelling and teaching roles. Children look to their parents or guardians for examples of how to relate to people who are different from themselves. Parents need positive support for their efforts if they are to function as willing multicultural role models.

- **SCHOOL-PARENT CURRICULUM**

The diversity of cultures in the classroom is a natural starting point for increasing children's multicultural awareness. Activities that may increase both parents' and children's multicultural awareness include, study and discussion groups on racial or cultural issues; events in which parents as well as educators and learners celebrate their cultural diversity; and parental participation in specific classroom curriculum activities . Concrete activities in which parents and other family members may take part, such as field trips and classroom presentations, could include a time for discussion in which children may ask questions and explore their concerns and ideas. Assisting children in having positive interactions with people from other cultures is critical to their sensitisation to others, as well as the formation of supportive perceptions of others.

Educators could request parents to share cultural items like magazine pictures, family recipes, dramatic play props, family experiences, stories, and artifacts. It may be important that educators focus on integrating the learning to be derived from these materials with parental literacy and cultural growth.

- **MULTICULTURAL RESOURCES**

There are many types of activities and resources that may enhance children's multicultural learning. Family stories, written by children and parents about themselves as families and shared in the classroom, can stimulate tremendous growth and develop sensitivity. Such stories might include historical anecdotes about ancestors, accounts of family struggles, and humorous incidents. Good children's literature that is set in various geographical locations, and describes a variety of situations may even further support the development of multicultural perspectives.

Music and drama, either recorded or produced by the learners may also be effective for supporting and enhancing the learners' multicultural development. In addition, parents and educators may also use activities such as excursions to enrich the ethnic, racial,

and cultural understanding of the learners. Visits to local restaurants, museums, workplaces, churches, and government facilities may serve as excellent venues to learn about cultural diversity.

These strategies which may also be applied within the ambit of the scholastic situation in Northern Cape FET schools, reiterate the fact that preparing learners to be sensitive members of a multicultural community is a great challenge. Parents and educators could assist by preparing the foundation for this sensitising process by creating parent-school learning experiences in the formative years of the learner. This may enable learners to understand and appreciate the value of cultural diversity.

Judging from the discussion, it could be concluded that the role of the parent is inevitable, continuous and an imperative component of the learner's school life. It could further be concluded that the parents of black learners in multicultural FET schools in the Northern Cape, may in all likelihood be in need of assistance in order to help their children succeed at these schools. The discussion also seems to imply the opposite, namely that these schools are equally in need of assistance from the parents. It therefore becomes evident that not only new, but also mutually beneficial bridges need to be built between the school and parents. These bridges need to be rooted in the cultural diversity that characterises these schools.

5.3.4 SCHOOL MANAGEMENT TEAM (SMT)

Historically, the principal of the school was a senior colleague with expert teaching skills who led a team of educators. According to Blanchard (1997:57), since the restructuring of the education system after 1994, this concept has ceased to exist and this function is now shared with members of the senior management team that comprise the deputy principal (s) and heads of departments.

This newly acquired function of the school management team has brought with it a number of additional responsibilities. Part of this responsibility not only includes

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managing the school, but also bringing about equality and cultural cohesion within the multicultural South African school environment. In order to be sufficiently prepared for this arduous task, Vedoy & Mollër (2007: 29) assert that school management teams of multicultural schools should possess a clear foundation in values and a broad understanding of culture. These are fundamental for establishing a school community where diversity is acknowledged and respected. An environment reflecting diversity may even set the scene for cooperation, dialogue and negotiations.

Billot, Goddard & Cranston (2007:16 - 17) and Panayiotopoulos & Nicolaidou (2007:74 - 75), agree that there are inherent challenges for school management teams working in culturally diverse schools. In relation to this, the authors propose the following principles that may assist the school management team in executing the task successfully. The principles are the following, namely:

- A strong commitment to principles of social justice, which should be embedded in school practices and culture.
- An acceptance of difference and the capacity to work across various cultures, accommodating differences and using these as strengths.
- The setting of high learning expectations for all learners and avoiding an 'excuse culture'.
- The celebration of the diverse ethno-cultural nature of schools, with cultural and sporting activities that respect and highlight individual and group differences.
- Education for the development of an empathic attitude towards differences. The primary aim of the educational system is to encourage the majority group members to be interested in the difficulties and differences that characterise others.
- Education for the development of solidarity so as to empower people to cultivate a notion that goes beyond race and nation or state, thereby creating a universal family.
- Education for the development of intercultural respect through mutual learning among indigenous and non-indigenous citizens.

These principles may have the potential to address the professional needs of both incumbent, as well as aspirant school management teams. Incorporating some of these principles in the professional development training programmes of school management teams may also assist in transforming the Euro-centric ethos and culture that may still be operative in most Northern Cape FET multicultural schools. Transforming the existing ethos and cultures at these schools would constitute an effort to make the scholastic experiences of black learners less confrontational and threatening.

5.3.4.1 GUIDING STRATEGIES FOR SCHOOL MANAGEMENT TEAMS AT MULTICULTURAL SCHOOLS

Like elsewhere in the world, multicultural schools are characterised by their great diversity, but this diversity would be rendered meaningless unless it also informed the manner in which these schools were managed. Equipping the school management teams in multicultural schools with the necessary strategies to celebrate this diversity has become an indispensable necessity. In keeping with this view, Adalbjarnardottir and Runarsdottir (2006:181), propose the following guiding strategies for school management teams at multicultural schools:

- ***Promoting mutual respect***: This strategy emphasises the importance of mutual respect between all members of the school community, namely, learners, educators, school management team, as well as non-teaching staff members. The strategy attempts to develop teaching methods that might bring about more positive attitudes among the learners toward each other. The focus is to encourage the learners to respect each other. Simultaneously, the pedagogical approach may change from a *we – they* approach to a situation where the focus is on learning from each other, rather than just about each other. The school management team can play an important role by encouraging staff members in their respective subject or grade groupings to impress upon the similarities of learners, rather than on their differences.

- *Learning*: The strategy focuses on the learning of staff members. The aim is to provide the school management team, educators, as well as other non- teaching staff members, with opportunities for continuous education, to improve the school's policy on promoting learners' intercultural awareness. The school management team may opt to conduct a workplace analysis, in collaboration with outside human resource professionals, educators and non-teaching staff members, brainstorming together on how the school may be improved. In this way, the staff may feel part of the decision-making process and display a greater sense of ownership. During this exercise the educators may be required to reflect intensely on their own prejudices. The possibility exists that these prejudices may range from those found in textbooks, or society at large, to personally held prejudices or stereotypes.

- *Collaboration*: It is incumbent on the school management team, which should represent and embody the ethos, values and spirit of the school institution, to promote collaboration among staff members, as well as the delegation of work activities. Collaboration with all staff members of the school is an imperative, and is encouraged wherever the possibility may arise. This may occur among educators, among learners, between learners and educators, across the entire staff, and with parents. This strategy aims at delegating the work, based on an assumption of trust about the commitment of others to drive and lead projects.

- *Individual strengths.* With this strategy, the school management team seeks to locate each educator's strengths and to support the educator's growth which, in turn, may strengthen the school. The aim is to please not only the learners, but also the educators. This may also relate to the manner in which the school management team recruits educators. In order to strengthen the school, this strategy stresses the importance of recruiting educators who best match both the policy and the envisaged cultural ethos of the school. This implies that educator recruitment might give preference to educators who display an interest in working in a multicultural education environment and who enjoy collaborating with colleagues, rather than restricting the focus to their teaching experiences only.

- ***Joy and playfulness.*** In line with the emphasis on a positive school atmosphere, this strategy is concerned with creating a spirit of joy among staff members and learners. The strategy functions on the principle of *"If the educator is joyful, the learners are, too".* The strategy further recommends a daily early-morning meeting between the management team and a group of educators for a moment of friendly interaction, involving a chat, joy, and humour. It is hoped that the joyful, humorous spirit of this friendly interaction will be carried into the educators' classrooms.

These guiding strategies are of a rather practical and uncomplicated nature, and could assist school management teams to manage the process of transformation in South African multicultural schools. School management teams of FET multicultural schools in the Northern Cape could also apply these strategies as a way of encouraging educators to be more open to other viewpoints, and to be more tolerant and accepting of black colleagues and learners.

The discussion clearly indicates that school management teams in multicultural schools in South Africa are still faced with many challenges, as far as transformation is concerned. School management teams are required to work with more culturally complex school communities, because of the general flux of population movement on a global scale. The situation is even further compounded by the recent transformation of the education system in South Africa, which in turn has resulted in an increasingly diverse learner population. This state of affairs indeed proposes an even greater challenge for school management teams operating in a multicultural setup, particularly those teams operating in multicultural FET schools in the Northern Cape. James, et al. (2006:688 – 687) aptly observe that transformation involves a great developmental challenge for all role-players at these schools and that it should be borne in mind that the attitudes of people do not change overnight. This is a gradual process that requires support and constant interaction, facilitated by the school management team. The enormity of the role of the school management team further implies that they too should be guided and supported by the local education department.

5.3.5 SCHOOL GOVERNING BODY (SGB)

Quan-Baffour (2006:1) observes that while education is regarded by many across the globe as a tool to secure national cohesion and unity in contemporary multicultural societies, the opposite was the case in South Africa. Soudien & Baxen (1997:449) expound on this by appropriately stating: "During apartheid, education was used not only to achieve social separation but insofar as it was guilty around a social philosophy, it was also the legitimating arena for white supremacy and for the complex ordering that evolved around it",

Since the demise of apartheid, many policy changes have occurred within the context of education to try and address educational inequalities. Ocampo (2004:2) argues that despite policy efforts to equalise education among all cultures, schools still seem to be under *de facto* segregation, due to a kind of residual apartheid. This *de facto* segregation may particularly be present in multicultural schools, as most black parents are still not on par with their white counterparts with regard to economic, social and educational status. This may result in black parents experiencing feelings of inferiority and inadequacy, which in turn may prevent them from actively participating in school matters.

In addressing the issue of the non-participation of black parents in school activities, Heystek (2003:328) contends that parents and schools are partners in the education of children, because schools are a formalised extension of the family. This partnership is also emphasised by recent legislation, such as the South African Schools Act, Act no 84 of 1996. This partnership is also in line with the mission of parents to educate their children or assist in the education of their children. In spite of this demand for greater parental involvement in schools, the persistent perception of many multicultural schools is remains that the involvement of black parents in the school activities of their children is rather limited. Negative attitudes toward these schools and feelings of inferiority may prevent these parents from being effective partners of schools. The only official form of partnership between schools and parents is represented by the school governing bodies in which the parents are supposed to play an important role. The limited involvement of

these parents and, specifically, the reasons for their lack of involvement, has a specific impact on the expected functions of parents as governors in the school governing body.

Given this state of affairs, it would then make sense to concur with, Loock, Campher, du Preez, Grobeler & Shaba (2003:40) who insist that the main aim of the South African Schools Act was to introduce a system that would, *inter alia,* promote democratic change in the community, by integrating various and diverse school models into a single, comprehensive model that should be inclusive of, and acceptable to all, and grant equal opportunities to all.

While Morefield (1996:43) seems to agree with these sentiments, he is also of the opinion that quality schools require quality governance. In addition to inspired, entrepreneurial governance, schools need a form of governance that is shared among staff, parents and learners. In order for the school governing body in multicultural schools to achieve this, a process of honest and sincere transformation needs to be embarked upon, both as a prerequisite and an urgent priority.

Evidently, there are multiple challenges facing parents of black learners in multicultural schools. These challenges may relate to the level of education among black parents, as well as their economic situation, and lingering feelings of inferiority and inadequacy. It may therefore be necessary for the school governing bodies of multicultural schools to come up with creative and innovative strategies and suggestions to deal with these challenges so that black parental involvement in these schools could be encouraged. In addition to this, school governing bodies may also need to facilitate and manage the entire process of educational transformation in multicultural schools.

5.3.5.1   MANAGING THE PROCESS OF TRANSFORMATION IN MULTICULTURAL SCHOOLS

Currently, learners from various cultural backgrounds are educated in a schooling environment which is characterised by multiculturalism. If the objective of multicultural education is to educate all learners in harmonious conditions, then school governing bodies should manage the transformation process as efficiently as possible. One possible way of achieving this is by educating educators, parents and learners to deconstruct the reasons behind the various forms and degrees of cultural antipathy and negative stereotyping that seem to pervade multicultural schools. In relation to this, Hopkins, Ainscow & West (1994:15 -16), McLaughlin (1990:12), Hargreaves (1994:62), Alexander (2004:148 -149) and Davis (2007:209) provide suggestions for the manner in which change could be managed in schools. These suggestions seem to be equally valid and applicable to the management of change at FET multicultural schools in the Northern Cape. The suggestions are the following:

▪ **Accepting transformation as a dynamic process**

A provincial policy, making provision for institutional professional evaluation should be developed in relation to external support, the allocation of resources and parental involvement. A school-based strategy framework should be established in which adaptations could be accommodated on a regular basis. A time period is required to foster a climate of cooperation, communication, mutual trust and interaction.

▪ **Cultivation of a culture of teaching and learning**

Successful and sustainable classroom support is fundamental for the professional development of educators. Opportunity must be created for educators to discuss certain aspects of their work, to exchange ideas, to plan together, to evaluate each other's practices and to provide feedback in relation to new teaching approaches. The school teaching staff's practices should be subjected to a critical and objective

evaluation process. The establishment of an effective teaching practice is a critical prerequisite for educational transformation.

- **Change in organisational and internal conditions of the school**

Transformation must address the organisational conditions as well as those of the curriculum. A concerted effort should be made to promote a curriculum-directed school leadership team during the consolidation of the organisational structure. A supportive climate, a constructive emphasis on teaching and learning, the establishment of clear objectives and high learner expectations, are factors that may contribute to the realisation of ideal workplace conditions. It is imperative that, in juxtaposition with the ideal factors, a structure be created through which staff development; external support and systemic monitoring could take place.

- **Undertaking of small-scale projects**

Participation in relatively small projects could be initiated in the early transformational stages by the educator. Participation in project discussions, project material development and regular project meetings may promote an underlying spirit of cooperation among the teaching staff.

- **Group work as catalyst for constructive participation**

The creation of opportunities for educator interaction, collective inputs and decision-making could be facilitated through group work. Repeated interaction with other group members may result in individual educators internalising the group's convictions and values. Success may then be experienced as a collective experience, while failure may be regarded as an area for improvement.

- **Striving towards a collaborative atmosphere**

  The promotion of a positive, constructive and congenial school atmosphere is dependent upon the following factors: adaptable and flexible structures; utilisation of educator talents; clear and acceptable objectives; transparent standards; interdependence; individual autonomy; intrinsic rewards; trust; cooperation and shared decision making.

- **Promoting policy**

  Policy formulation determines the direction and framework of goal-directed implementation strategies. Creating a user-friendly policy normally determines both the process and the content of transformation. A thorough understanding of the dynamics and internal conditions of the school may raise the awareness of the individual educator. The acceptable facilitation of transformation depends on the incorporation of transformational processes within the organisational structure, the resources of the school and a corps of school-based facilitators.

These suggestions serve to further accentuate the enormous responsibility with which school- governing bodies of multicultural schools are charged, for the purpose of governing these schools in a manner that will ensure equality for all learners. This responsibility, which is mandatory, is explicitly spelled out by the South African Schools Act of 1996, Section 19 A, which states that the governing body of a public school must promote the best interests of the school and strive to ensure its development through the provision of quality education for all learners at the school. This therefore implies that school governing bodies, in their role and function as governors, must create the necessary climate to manage transformation effectively in multicultural schools. It is essential that school-governing-body members equip themselves with the necessary knowledge and techniques for the purpose of motivating the school community positively.

It could be concluded that the manner in which transformation is handled in multicultural schools, needs to go hand in hand with the execution of correct decision making. It further seems as if is also incumbent upon school governing bodies to ensure that school management teams and educators are equipped with knowledge and skills that may enable them to effectively understand the process of transformation.

The roles and responsibilities of school governing bodies at FET multicultural schools in the Northern Cape may not differ significantly from the responsibilities which were outlined and examined earlier. If these Northern Cape schools strive towards electing culturally- sensitive and representative school-governing bodies, along with an educator corps that is skilled in issues of transformation, then black parental involvement in school activities may increase. This may in turn translate into schools that offer a friendlier, warmer and more accepting scholastic experience to black learners, who, like their white counterparts, may then also be in a position to develop their optimal potential in a non- hostile and tension-free environment.

5.4   CONCLUSION

It seems that the active and sincere participation of all role-players, namely, the learners, educators, parents, school management teams and school governing bodies, are central to the establishment of an educationally stimulating and fully functional multicultural school environment. This point is appropriately emphasised by Antrop-Gonzalez (2006:276) in the following way: "School becomes a sanctuary when it begins to consider the importance of learners' psychological, social and moral safety because these are vital to the learning process. These schools provide a sense of intimacy and community that allows for the establishment of high-quality, interpersonal relationships between learners and educators, particularly female educators".

In the next chapter, attention will be focussed on empirical research design in relation to the scholastic experience of black learners in Northern Cape multicultural schools.

CHAPTER 6

EMPIRICAL RESEARCH DESIGN OF THE STUDY

6.1   INTRODUCTION

This chapter outlines the empirical methods that were employed to collect data that is relevant to the research questions stated. The aim of this chapter is to describe the empirical research design, methods of data-collection, sampling of participants, method of data-analysis and the demarcation of the study. The description of these components of research methodology was directed at ascertaining what the characteristics of multicultural education are, as well as the issues and challenges learners and educators are confronted with, in Northern Cape multicultural FET schools. The investigation also sought to investigate black learners` scholastic experiences in multicultural FET schools in the Northern Cape.

6.1.1 PURPOSE OF EMPIRICAL RESEARCH

Gray (2004:200) mentions that empirical research involves the gathering of first-hand information. According to Leedy & Ormrod (2001:202-204) and De Vos, Strydom, Fouché & Delport (2005:167), empirical research is the most beneficial method of gathering knowledge in the field of education. The main objective of the empirical investigation was to collect data to ascertain what the characteristics of multicultural education are, as well as the issues and challenges learners and educators are confronted with, in Northern Cape multicultural FET schools. The investigation also sought to investigate the black learners` scholastic experiences in multicultural FET schools in the Northern Cape.

6.1.2   PREPARING FOR THE EMPIRICAL STUDY

Prior to conducting the empirical study, the researcher analysed the literature study and designed questionnaires to test aspects occurring in the literature, empirically.

6.1.3   PERMISSION

A letter, seeking consent from the Northern Cape Education Department, to conduct research in multicultural FET schools in the Northern Cape, was written to the Head of the Education Department (Northern Cape). Permission was granted to conduct research in Northern Cape multicultural FET schools (Refer to Annexure A).

6.1.4   SAMPLING AND SELECTION OF RESPONDENTS

According to Struwig & Stead (2001: 109), sampling implies taking any portion of a population or universe as representatives of that population or universe. For the purpose of the study, the sample taken is considered to be representative. The primary goal with sampling is to get a representative sample or a small collection of units from a much larger collection or population such that the researcher can study the smaller group and produce accurate generalisations about the larger group, (Neuman 2006: 219). Massey (1995: 71) insists that sampling is used by researchers because it is an economical and efficient means of collecting data and because collecting data from the entire population is not necessary or feasible.

The author further distinguishes between two major types of sampling, namely: the probability (random) and the non-probability sampling. In the case of the probability sampling, the selection of elements from the population using random procedures in which each element has an equal and independent chance of being chosen. Struwig & Stead (2001:113) believe that in the case of the non-probability sampling, the sampling involves the selection of elements from a population using non-random procedures. This research is based on the probability sampling method, in which the researcher used stratified random sampling. Stratified probability sampling differs from a simple probability sampling in that with simple probability sampling the sample items or

respondents are chosen form the entire universe, while with stratified probability sampling, a predetermined number of items are chosen from each stratum or section, Struwig & Stead (2001: 113).

With regards to the sample of this research, the researcher identified a total sample of 457 white educators and 1037 black learners from historically white FET schools in the Northern Cape, as tabulated in tables 6.1 and 6.2 below. Twenty educators and 40 learners were randomly selected from these schools, where possible (Refer to Annexure E).

Permission to conduct this empirical study was sought from the Northern Cape Education Department, as well as from principals from these specific schools. (Refer to Annexure B).

TABLE 6.1: Responses from *white educators* in multicultural FET schools per district

Education district in the Northern Cape province	Number of schools	Distributed questionnaires	Completed questionnaires returned	Return rate per district
Frances Baard	10	185	123	66.5 %
Siyanda	6	105	61	58.1 %
J.T. Gaetswe	2	40	29	72.5 %
Namaqua	5	85	37	43.5 %
Pixley Ka Seme	4	42	19	45.2 %
	27	457	269	58.9 %

TABLE 6.2: Responses from *black learners* in multicultural FET schools per district

Education district in the Northern Cape province	Number of schools	Distributed questionnaires	Completed questionnaires returned	Return rate per district
Frances Baard	10	410	322	78.5 %
Siyanda	6	215	170	79.1 %
J. T. Gaetswe	2	80	60	75 %
Namaqua	5	175	141	80.6 %
Pixley Ka Seme	4	157	139	88.5 %
	27	1037	832	80.2 %

In relation to the sample size, Van den Berg (1989: 25) states that respondents used in a study need to be representative of the universe/ study population. This implies that the researcher can, with confidence, deduce relevant assumptions with regard to the universe. In conjunction with Van den Berg & Sekaran in Kivedo (2006: 105), the researcher is of the opinion that a sample for a universe/population representing 200 learners needs to be 132 and for a population representing 100 educators needs to be 80. Additionally, a total sample of 300 (N=300) needs to be represented by 169 respondents. Table 6.3 provides an overview of the representative sample sizes.

TABLE 6.3:   Sample size (s) for a given population/universe (n)

N	S	N	S	N	S	N	S
10	10	140	103	420	201	1800	317
15	14	150	108	440	205	1900	320
20	19	160	113	460	210	2000	322
25	24	170	118	480	214	2200	327
30	28	180	123	500	217	2400	331
35	32	190	127	550	226	2600	335
40	36	200	132	600	234	2800	338
45	40	210	136	650	242	3000	341
50	44	220	140	700	248	3500	346
55	48	230	144	750	254	4000	351
60	52	240	148	800	260	4500	354
65	56	250	152	850	265	5000	357
70	59	260	155	900	269	6000	361
75	63	270	159	950	274	7000	364
80	66	280	162	1000	278	8000	367
85	70	290	165	1100	285	9000	368
90	73	300	169	1200	291	10000	370
95	76	320	175	1300	297	15000	375
100	80	340	181	1400	302	20000	377
110	86	360	186	1500	306	30000	379
120	92	380	191	1600	310	40000	380
130	97	400	196	1700	313	50000	381

Adapted from Sekaran in Kivido (2006: 105)

Considering the representative sample sizes of research populations above, the researcher conclude that the total of 1101 respondents was representative of the population of this study. This total number consisted of 269 educators and 832 learners who completed and returned the questionnaires. This implies that a total of 1101 questionnaires were completed and collected from respondents, giving a 73.7 percent response rate. In this case, a very high degree of validity was ensured.

6.2   THE QUANTITATIVE RESEARCH INSTRUMENTS

The researcher embarked on an empirical investigation employing a quantitative method of study. In the quantitative phase of this research study, the researcher employed

structured questionnaires to determine the characteristics, issues and challenges, both learners and educators are confronted with, as well as the scholastic experiences of black learners in multicultural FET schools in the Northern Cape.

6.2.1 ADVANTAGES AND DISADVANTAGES OF THE QUESTIONNAIRE

The researcher will now provide an exposition of the advantages and disadvantages associated with the questionnaire as research instrument.

6.2.1.1 ADVANTAGES OF A QUESTIONNAIRE

- As the most widely used primary data-gathering techniques Mahlangu & Hurter (in Kotzé, 1992:257-260), Leedy & Ormrod (2001:202-2-3) and Gray (2004:206-208), highlight the following advantages of mailed questionnaires:, considerable space will be devoted to the design and construction of item format.
- The structured item format response questionnaires fit the objective of the research.
- Suitable for a relatively large audience in a structured standardised question response.
- Ideal for an analytical approach exploring relationships between variables;
- Low cost in terms of both time and money.
- The inflow of data is rapid and from many respondents.
- Respondents can complete the questionnaire at a time and place that suits them.
- Data analysis of structured closed questions is relatively simple, and questions can be coded quickly.
- Respondents' anonymity can be assured.
- Respondents enjoy a high degree of freedom in completing the questionnaire.

6.2.1.2 DISADVANTAGES OF A QUESTIONNAIRE

Gray (2004:206-208) and De Vos *et al.* (2005:167) highlight the following disadvantages of questionnaires:

- There might be a high rate of non-response, and the timely distribution of the questionnaires can be difficult;

- Complex questionnaires requiring in-depth thought will also show a low response rate;

- Sometimes not all posted or e-mailed questionnaires are returned or else they are returned late;

- Respondents sometimes complete the questionnaire with a laissez-faire attitude, which influences the validity and reliability of responses;

- Items and instructions in some sections of the questionnaire can be unclear and inaccurate;

- Respondents may refuse to respond to items in the questionnaire that they consider to be of a sensitive nature; and

- Lack of mail delivery and high rates of illiteracy on the part of the respondents can create problems.

Niemann (2000:123) is convinced that in quantitative research, a researcher may be immersed in an overwhelming amount of data by looking for patterns in lives, actions and the words of people. In this case, the researcher is able to accumulate and manipulate the large amount of data which can be collected from a large sample. In the case of this research, there are two sets of data, namely: data from the educator questionnaire, as well as data from questionnaires of the learners.

In contrast to the above, Kruger (2003: 18-19) warns that quantitative methods collect a much narrower information and superficial dataset. Results are limited as they provide numerical descriptions in statistical form rather than detailed narratives and generally provide less elaborate accounts of human perception. Moreover, the author indicates that these statistics can be humanely insignificant, therefore yielding insignificant results. However the researcher believes that despite the mentioned disadvantages, quantitative research methods seem appropriate in addressing the research objectives at hand. The next section describes the methods of data-collection employed in this study.

6.3   METHODS OF DATA-COLLECTION

 Massey (1995: 79) and Struwig & Stead (2001: 80) postulate that data collection is the process by which the researcher acquires subjects and collects the information needed to answer the research question. The researcher is at liberty to use various data collection methods to gather information, such as questionnaires, scales, interviews, observation and/or projective techniques. In the case of quantitative research, methods that may be used include questionnaires, scales and projective techniques. For the purpose of this study, a questionnaire method will be used to determine the characteristics of multicultural education, as well as the issues and challenges learners and educators are confronted with, in Northern Cape multicultural FET schools. The study will also seek to investigate the black learners` scholastic experiences in multicultural FET schools in the Northern Cape.

6.3.1   THE QUESTIONNAIRE

The reason for using a questionnaire in this particular study is because the issue of race and culture are still sensitive issues to talk about, in multicultural schools. The use of the questionnaire ensures the learners' anonymity and provides them with a high degree of freedom when completing it. Another reason for using the questionnaire is that the study covers a relatively large audience over a vast geographical area and can be administered without the presence of the researcher.

According to Plug, Meyer, Louw & Gouws (cited in Kotze, 1999), the questionnaire may be seen as a range of specific questions on a particular topic to be answered by a respondent. Questionnaires are research instruments by means of which respondents are asked to respond to the same set of questions in a predetermined order. In the following paragraphs the researcher outlines the design of a questionnaire, the guidelines for writing effective questions, the advantages of the questionnaire and the disadvantages of the questionnaire.

6.3.2 DESIGN OF THE QUESTIONNAIRE

A questionnaire is an instrument with open-ended or closed-ended questions or statements to which a respondent must respond. Different kinds of questionnaires can be distinguished, such as mailed or posted questionnaires, telephonic questionnaires, or group questionnaires. The questionnaire is a quantitative data collection tool and is normally distributed to large numbers of respondents (De Vos *et al.*, 2005:167; Gray, 2004:206-208; Leedy & Ormrod, 2001:202-204).

6.3.3 GUIDELINES FOR WRITING EFFECTIVE QUESTIONS

Cohen, Manion & Morrison (2000:105), Leedy & Ormrod (2001:202-204) Gray (2004:206-208) and De Vos *et al.* (2005:167), suggests the following guidelines for writing effective questions or statements:

- **Construct the instrument in such a way that it reflects quality**

A questionnaire that appears to have been put together haphazardly will not elicit high returns. During the process of constructing the questionnaire, revisions may be necessary in order to eliminate ambiguous or unnecessary items.

- **Make items clear**

An item achieves clarity when all respondents interpret it in the same way. It often happens that perspectives, words or phrases that make perfect sense to the researcher are unclear to the respondents. Vague and ambiguous words such as "few", "sometimes" and "usually" should be avoided.

- **Avoid double-barrelled questions**

A question should be limited to a single concept. Double-barred questions contain two or more ideas, and frequently the word "and" is used in the item. Example: "Do you have a good relationship with your students and learning facilitator?" It is

possible that the respondent will agree with one part of the statement but disagree with the other part.

- **Respondents must be competent to answer**

It is important that the respondents are able to provide reliable information, especially with questions that ask respondents to recall specific incidents.

- **Questions should be relevant**

If respondents are asked to respond to questions that are unimportant to them or which deal with things about which the respondent has insufficient information, the respondent will respond carelessly and such information will be misleading.

- **Phrase question items so that they can be understood by every respondent**

The vocabulary of the items or statements used should be non-technical and should be geared to the least-educated respondent. Construct sentences that are short and simple:

- Avoid negative items;
- Avoid biased items;
- Keep items short;
- A questionnaire is not a test;
- Pilot study the questionnaire;
- Phrase questionnaire items so as to avoid bias or prejudice that might predetermine a respondent's answer.

6.4   CRITERIA RELEVANT TO THE QUESTIONNAIRE

In a study, the researcher may rely on an existing instrument or may develop a new one to fit the study's needs. To determine whether the instrument will yield the accurate and valid data, its reliability and validity need to be considered. Neuman (2006:188)

contends that reliability and validity are central issues in all measurement because they both connect measures to constructs.

6.4.1 RELIABILITY

For Cohen, Manion & Morrison, (2003:118) and Gray (2004:207-208), reliability indicates the accuracy with which the sample represents the accuracy of the broader universe of responses. In this respect, Kumar (2005: 156) further mentions that if a research tool is consistent and stable, and hence, predictable and accurate, it is said to be reliable. This implies, the greater the degree of consistency and stability in an instrument, the greater is its reliability. De Vos, *et al.* (2005:167-172), reiterates the fact that reliability depends on the accuracy and precision with which the measuring instrument measures. The reliability of a data-gathering instrument or test refers, in general terms, to the degree of consistency the instrument displays in measuring that which it is supposed to measure (Gray, 2004:206-210). The opposite of reliability is a measurement process that yields erratic, unstable or inconsistent results (Neuman, 2006: 188). Since the questionnaires were also tested in a pilot study, it may be considered reliable.

6.4.2 VALIDITY

A measuring instrument is valid if it measures what it is supposed to measure (Cohen, Manion & Morrison, 2003:128-129; De Vos *et al.*, 2005:167-172; Gray, 2004:206-210). The measuring instrument must also do what it is supposed to do. Validity therefore means the supposition that the measuring instrument must measure the concept under investigation and that this measurement must be accurate (De Vos *et al.*, 2005:177-178). If this is applied to the questionnaires used in this survey, it would then mean that the contents covered by these questionnaires reflect the characteristics, issues and challenges, both learners and educators are confronted with, as well as the scholastic experiences of black learners in multicultural FET schools in the Northern Cape.

If the contents of the questionnaire are related to the different aspects of the scholastic experience of black learners in multicultural schools, as discussed in chapters 2, 3, 4 and 5, it shows that the contents of the questionnaire are indeed representative of the existing body of knowledge on the scholastic experience of black learners in multicultural FET schools in the Northern Cape. Moreover, to ensure accurate measurement, the questionnaires used in this survey were presented during the pilot study. The usable response rate of 73,7% of the total schools presenting multicultural FET schools in the Northern Cape is regarded as sufficient for purposes of this study.

According to the guidelines on sample size, as stipulated by Krejcie & Morgan (1970:607-610) and Alexander (2004:285), at least 986 (66%) of the 1494 distributed questionnaires (for both educators and learners) would have had to be returned to meet the validity requirement for the investigation. Accordingly to the results, the survey can be regarded as valid.

6.4.3 TRIANGULATION

In an attempt to ensure the internal validity of a research study, researchers are often compelled to take whatever precautions possible, to eliminate other possible explanations for the results observed. In order to execute the latter, researchers need to use a number of research strategies, of which triangulation forms part. Triangulation is a research strategy, used by researchers to increase the probability that the explanations provided by them are the most likely ones for the observations made. It is normally used in data analysis to support the strength of interpretations and conclusions (Leedy & Ormrod (2005:98).

For the purpose of this study, the researcher will make use of triangulation, by using the data collected from both educators and learners in multicultural FET schools in the Northern Cape, to evaluate whether the collected data assist in answering the research questions of the study.

6.5   DESIGN OF THE QUESTIONNAIRE FOR THIS STUDY

The researcher decided to use and design a 4-point Likert scale closed-ended questionnaire aimed at determining the scholastic experience of black learners at multicultural FET schools in the Northern Cape. The rationale for close-ended structured questionnaires for educators and learners (Annexure C and D respectively) were based on an extensive study of the relevant literature. The researcher sent 457 and 1037 questionnaires to white educators and black learners, at multicultural FET schools in the Northern Cape, respectively. To ensure that the 457 white educators and 1037 black learners was representative of the Northern Cape, the researcher drew a random sample of respondents in accordance with the EMIS database.

According to Nielsen & Buchana (1991:278) the structured questionnaire is an effective measuring instrument to determine the attitudes and opinions of respondents. The 4-point Likert scale questionnaire that was designed for educators and learners respectively. The *educator questionnaire* consisted of the following sections:

- Section A :   Biographical information
- Section B: The characteristics, issues and challenges educators are confronted with.

The *learner questionnaire* consisted of the following sections:
- Biographical information
- The characteristics, issues and challenges black learners are confronted with, as well as their scholastic experiences in multicultural FET schools in the Northern Cape.

6.5.1 Sampling size: Validity of the sample

According to Cohen, Manion & Morrison (2000:105), De Vos *et al.* (2005:160) and Gray (2004:407) validity is an important key to effective research measurement, which is a requirement for both quantitative and qualitative research in this study. The degree to

which data in a research study is accurate and credible determines the size of the random sample.

Foddy (1993:193) points out that the validity of question construction must be borne in mind. The information required and the encoding of items in the questionnaire needs to cover the research issues that have been specified in the questionnaire. The researcher ensured validity of the sample by employing questionnaires, because the researcher intended to measure the scholastic experience of black learners attending FET multicultural schools. According to the guidelines on sample size, as stipulated by Alexander (2004:285) and Krejcie & Morgan (1970:607-610), at least 301 (66%) of the 457 (educators) and 684 (66%) of the 1037 (learners) distributed questionnaires would have had to be returned to meet the validity requirement for the investigation.

The researcher purposefully distributed 457 educator and 1037 learner questionnaires to Northern Cape multicultural FET schools. This was a purposeful sampling selection of schools. The researcher received 269 and 832 completed questionnaires from the educator and learner respondents respectively – a return rate validity of 56.7% for educators and 80.2% for learners. After receiving the completed questionnaires, all questionnaires were encoded for statistical analysis at the Statistical Support Services Section of the University of the Free State. The outcome of the descriptive and inferential statistical analysis of the data was produced through the Statistical Package for the Social Sciences (SPSS) program.

6.6   THE PILOT STUDY

According to Gray (2004:205) a questionnaire must be accurate, simple and unambiguous as it is a "one-shot" attempt to gather data. The researcher decided to conduct a pilot study of the questionnaire in order to minimise the possibility of non-response to the questionnaire. The researcher therefore decided to pilot a draft questionnaire for educators and learners respectively. Gillham (2000:234) and Gray (2004:205) are both of the opinion that it is best to pilot at least 50% more questions

than needed so as to eliminate confusing or unreliable questions. In relation to this, the authors identify the following aspects in piloting the draft questionnaire:

- Instructions given to respondents.
- Style and wording of any accompanying letter.
- Content of face-sheet data.
- Formality or informality of the questionnaire in terms of tone and presentation.
- Length of the questionnaire.
- Sequence of questions.
- Quality of respondents in terms of whether they understood the questions and answered them in the way intended.
- Scales and question format used.

The structured questionnaire was designed on a 4-point Likert scale with closed-ended questions. The questionnaire was aimed at determining the characteristics, the issues and challenges both learners and educators are confronted with, in Northern Cape multicultural FET schools. Additionally, the questionnaire was also aimed at determining the scholastic experience of black learners at these schools.

A pilot study in the form of structured closed questionnaires was also conducted to determine the current state of black learners` scholastic experience in two historically white FET schools in the Northern Cape. The results of this pre-test were analysed in an attempt to identify, eliminate and rectify ambiguities, confusion and uncertainties. In isolated instances, it was necessary to alter the formulation of certain questions, both in the case of the questionnaires for educators, as well as that for the learners. Questionnaires were finalised and distributed to the identified study population, after rectification, further deliberation and final approval of the study promoters.

6.7   DEMARCATION OF THE STUDY

The demarcation of this study was confided to twenty seven schools, comprising of historically white FET schools in the five education districts of the Northern Cape,

namely *Frances Baard (10 schools), Siyanda (6 schools), Pixley Ka Seme (4 schools), Namaqua (5 schools) and J.T.Gaetsewe (2 schools).*

6.8   DATA ANALYSIS

According to Massey (1995: 92) data analysis involves various techniques to summarize and examine the collected information to assist determining trends and relationships among the variables. The primary purpose thereof is to organise voluminous data so that conclusions could be drawn and communicated. Struwig & Stead (2001: 150) is convinced that quantitative data analysis involves the use of statistical computations to summarise the collected data, compare and contrast the data, test theoretical relationships, generalise about the population based on sample findings and evaluate cause-and-effect relationships.

In other instances researchers rely on information technology for computations. Information technology have the added advantage in that it can also assist the researcher to detect data coding and entry errors, merge data from two or more sources into one data file, store the data for retrieval and display the data in table or graph form. In this study, the program on statistical packages for the social sciences (SPSS) was used to analyse data. To address the research objectives, the descriptive statistics used included measurement and analysis in forms of distributions, frequencies and correlations. For the purpose of this study, data is presented by way of tables, graphs, pie-charts and histograms.

6.9   LIMITATIONS OF THE STUDY

Some problems were, however experienced with the questionnaires and are listed as follows:

- All questionnaires were not completely filled out or returned.
- In most cases the researcher personally dispatched the questionnaires to the identified schools, in an attempt to ensure reliability of the result. This placed a

huge financial burden on the researcher, given the geographic distribution of schools in the Northern Cape.

- Some principals refused to allow researcher permission to conduct research in their schools.

- Principals and educators were reluctant to include grade 12 in the study, as these learners were preparing for - and in some instance already busy with the final examinations.

- Some educators were averse to participate in the study, given the sensitivity of the topic.

- The awkwardness of using race in the schools, as the criteria to select both educators and learners to complete the questionnaires. It seemed as if the researcher was creating a racial divide amongst staff and learners.

- The vast geographical expanse of the Northern Cape Province imposed an enormous financial and time strain on the researcher.

6.10   ERRADICATION OF SOME OF THE DISAVANTAGES ASSOSIATED WITH QUESTIONNAIRES

The following is a summary of how some of the disadvantages associated with questionnaires could be eradicated:

- The researcher personally took the questionnaires to the schools in order to explain the instructions and objective of the study to respondents.

- The researcher ensured that respondents were at ease and assured them about the anonymity of the study.

- The University of the Free State's Statistical Services provided information regarding the processing of questionnaires.

6.11   CONCLUSION

This chapter discussed the research design in preparation of an empirical investigation employing a quantitative method of study. In the quantitative phase of the investigation, the researcher employed the reasons for applying a structured questionnaire to establish the characteristics of multicultural education are, as well as the issues and challenges learners and educators are confronted with. The study further sought to determine the scholastic experience of black learners in multicultural FET schools in the Northern Cape.

In the research design the researcher focused on preparing for the empirical investigation by seeking permission to conduct research within the geographical area, selecting respondents, using the questionnaire as research instrument for the collection of data, recording and analysing data. The information gathered during the study is statistically presented and analysed in chapter 7.

CHAPTER 7

PRESENTATION, ANALYSIS AND INTEPRETATION OF THE RESEARCH RESULTS

7.1   INTRODUCTION

The overall purpose of the study is to evaluate the scholastic experience of black learners in multicultural FET schools in the Northern Cape and to develop guidelines and strategies in dealing with underlying pedagogical challenges, relating to the current scholastic experiences of black learners in multicultural school settings. In the preceding chapters, a literature study described the following aspects in relation to multicultural education in FET schools in the Northern Cape, namely: the contextualisation of multicultural education; influences impacting on the scholastic experience of black learners at multicultural schools, curriculum development and the different role-players and their functions. In chapter 6, the empirical design was outlined. Therefore, in this chapter, the empirical results are presented and interpreted in accordance with the aim of the study.

 In order to realise the aim of the study, an empirical investigation was conducted to gather information on these specific research questions. The research questions were the following, namely:

> ➢ What are the characteristics of multicultural education, as well as the issues and challenges confronting both learners and educators in multicultural FET schools in the Northern Cape?
> ➢ What is the scholastic experience of black learners in multicultural FET schools in the Northern Cape?
> ➢ Are staff members in multicultural FET schools adequately skilled to fully comprehend their role in understanding the underlying pedagogical challenges relating to black learners` scholastic experiences?

The analysis and interpretation of the research results was done by means of the measurement frequencies for respondents in the five different educational districts of the Northern Cape, with data being presented in pie charts, bar graphs, histograms and frequency tables, in accordance with the educator questionnaire sections and the above-stated research questions. The specific statistical method of factor analysis was also employed for the analysis and interpretation of research results Furthermore; cross-tabulations were used to determine the frequency of the following issues across biographical factors for educators:

- o   The elements of multicultural education.

- o   The characteristics of multicultural education.

- o   The extent to which provision is made in the school culture and ethos to accommodate learners from all cultural backgrounds.

- o   Classroom practices promoting solidarity at schools.

- o   A multicultural school curriculum.

- o   Parental involvement.

- o   The extent to which staff development priorities will enhance the scholastic experience of black learners in multicultural schools.

7.2   THE EDUCATOR QUESTIONNAIRE

7.2.1 BIOGRAPHICAL INFORMATION

The first section of the educator questionnaire comprised of personal particulars, such as gender, age, race, teaching experience, rank, academic qualifications, professional qualifications, educational district, phase of school, historical type of school and the language in which educator is most comfortable to teach in.

In this section, the following biographical information is presented.

QUESTION 1: GENDER OF EDUCATORS
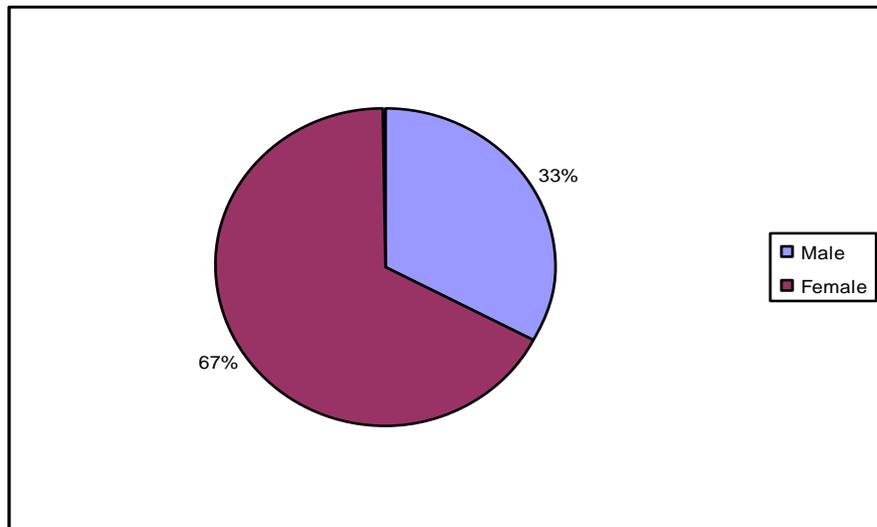
FIGURE 7.1: DISTRIBUTIONS OF EDUCATORS ACCORDING TO GENDER.

Figure 7.1 indicates that the majority (67%) of the educators in multicultural FET schools in the Northern Cape are female. Only 33% of the educators are males in these schools.

QUESTION 2: AGE OF EDUCATORS
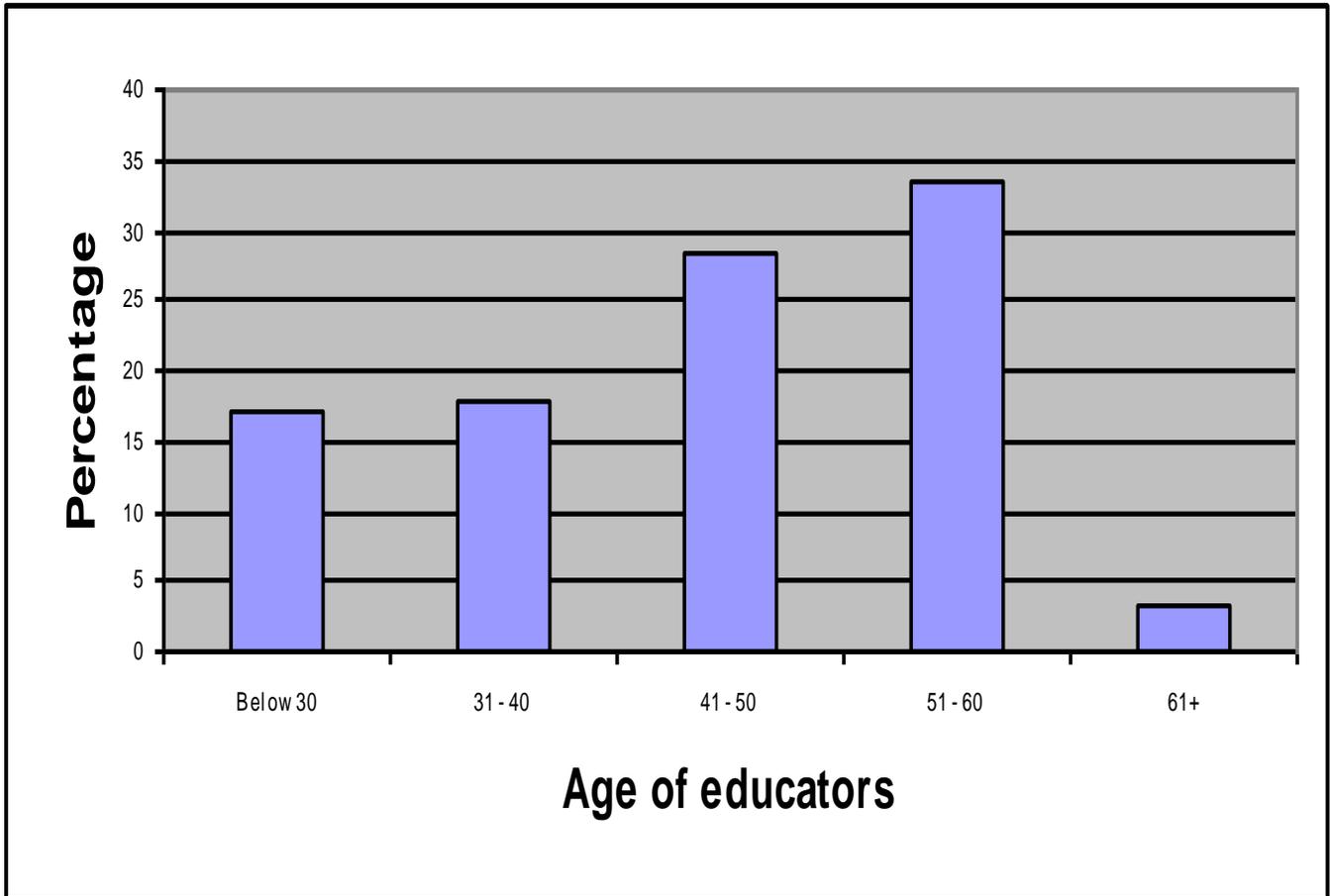
FIGURE 7.2: DISTRIBUTION OF EDUCATORS ACCORDING TO AGE.

According to Figure 7.2 most of the educators 33.5% are in the age group that ranged between 51 to 60 years. Educators that are in the age group of 41 to 50 represented 28.3% of the sample. The youngest educators with ages ranging between 31 to 40 and 30 and below are represented by 17.8% and 17.1% respectively. A mere 3.3% represent educators in the age group 61 and above.

QUESTION 3: RACE OF EDUCATORS
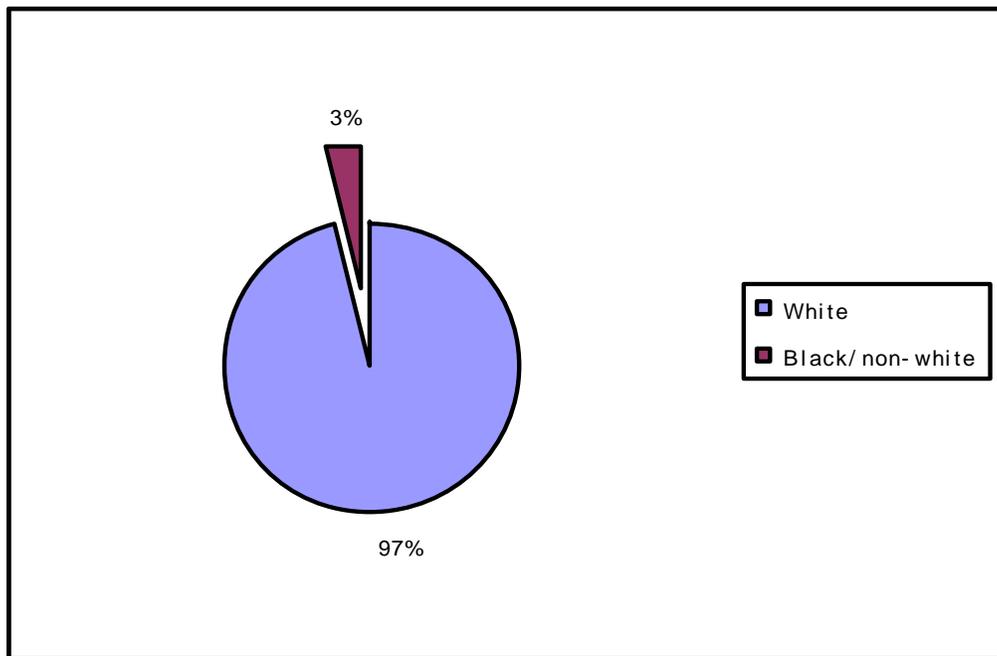
FIGURE 7.3: DISTRIBUTION OF EDUCATORS ACCORDING TO RACE.

Figure 7.3 indicates that the majority (97%) of the educators are white, while only 3% are black / non- white.

QUESTION 4: TEACHING EXPERIENCE OF EDUCATORS
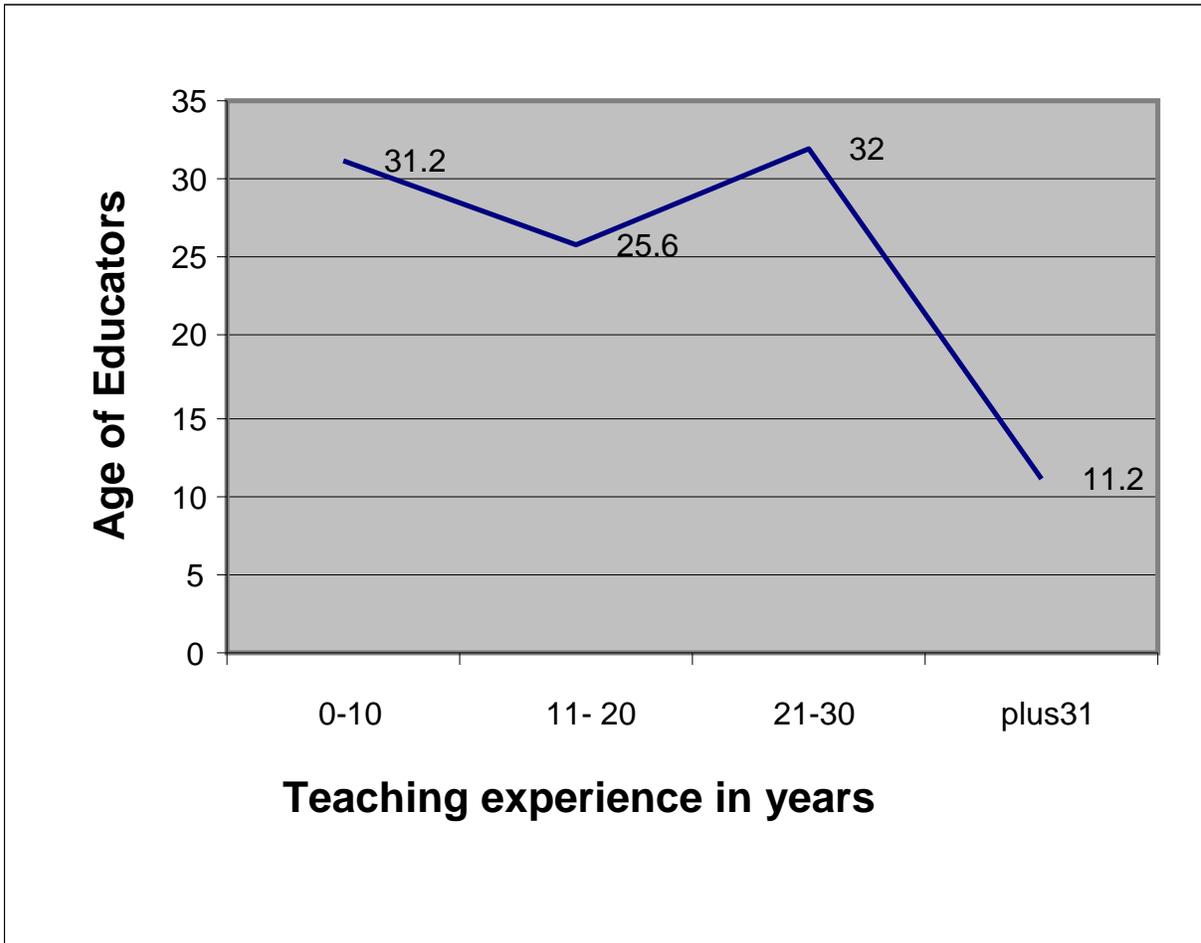
FIGURE 7.4:   DISTRIBUTION OF EDUCATORS ACCORDING TO TEACHING EXPERIENCE.

As depicted in Figure 7.4 most of the educators (32%) have teaching experience that ranged between 21 and 30 years. Educators that have teaching experience in the range of 0 to 10 and 11 and 20 years represent 31.2% and 25.6% respectively of the sample. Educators with the most years of teaching experience are represented by a mere 11.2% of the sample.

QUESTION 5: RANK OF EDUCATORS

Legend:
- Teacher (81%)
- Head of Department (11%)
- Deputy Principal (5%)
- Principal (3%)
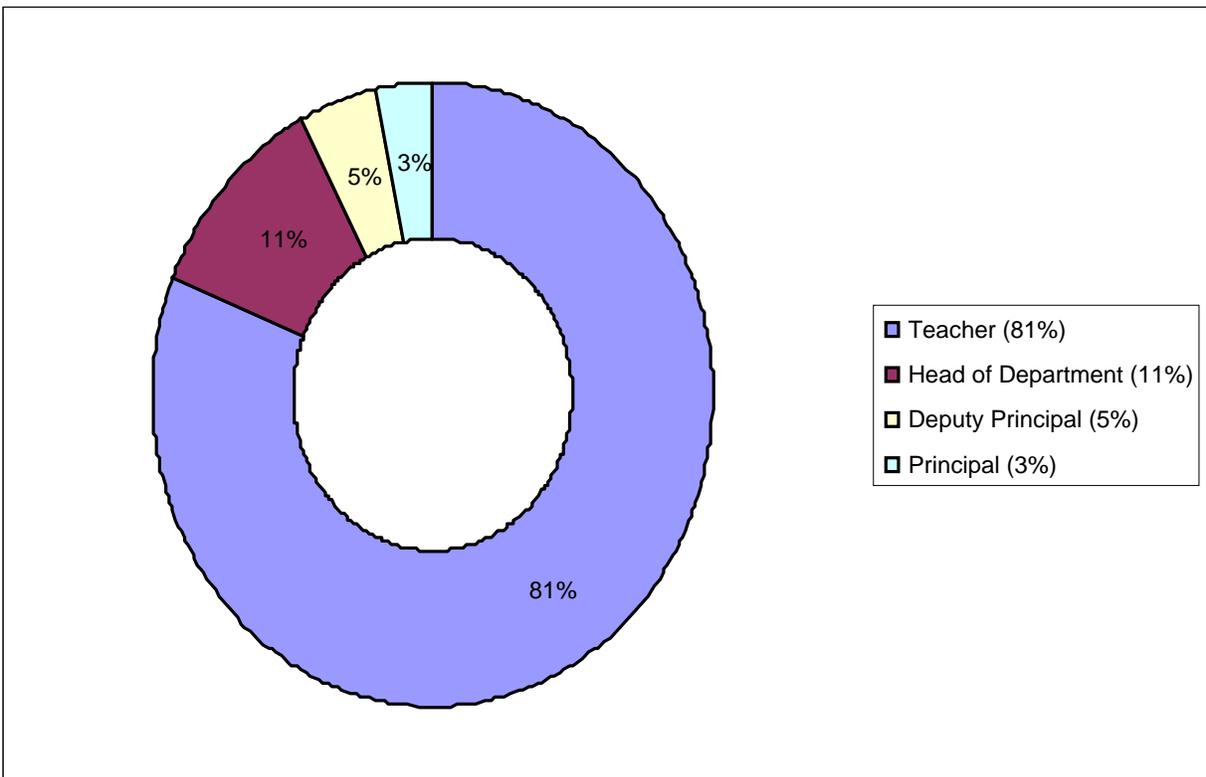
FIGURE 7.5: DISTRIBUTION OF EDUCATORS ACCORDING TO RANK.

Figure 7.5 reveals that the majority of respondents (81%) are on the rank of educator, while heads of department and deputy principals are represented by 11% and 5% respectively. Only 3% of the sample comprise of principals.

QUESTION 6: ACADEMIC QUALIFICATION OF EDUCATORS
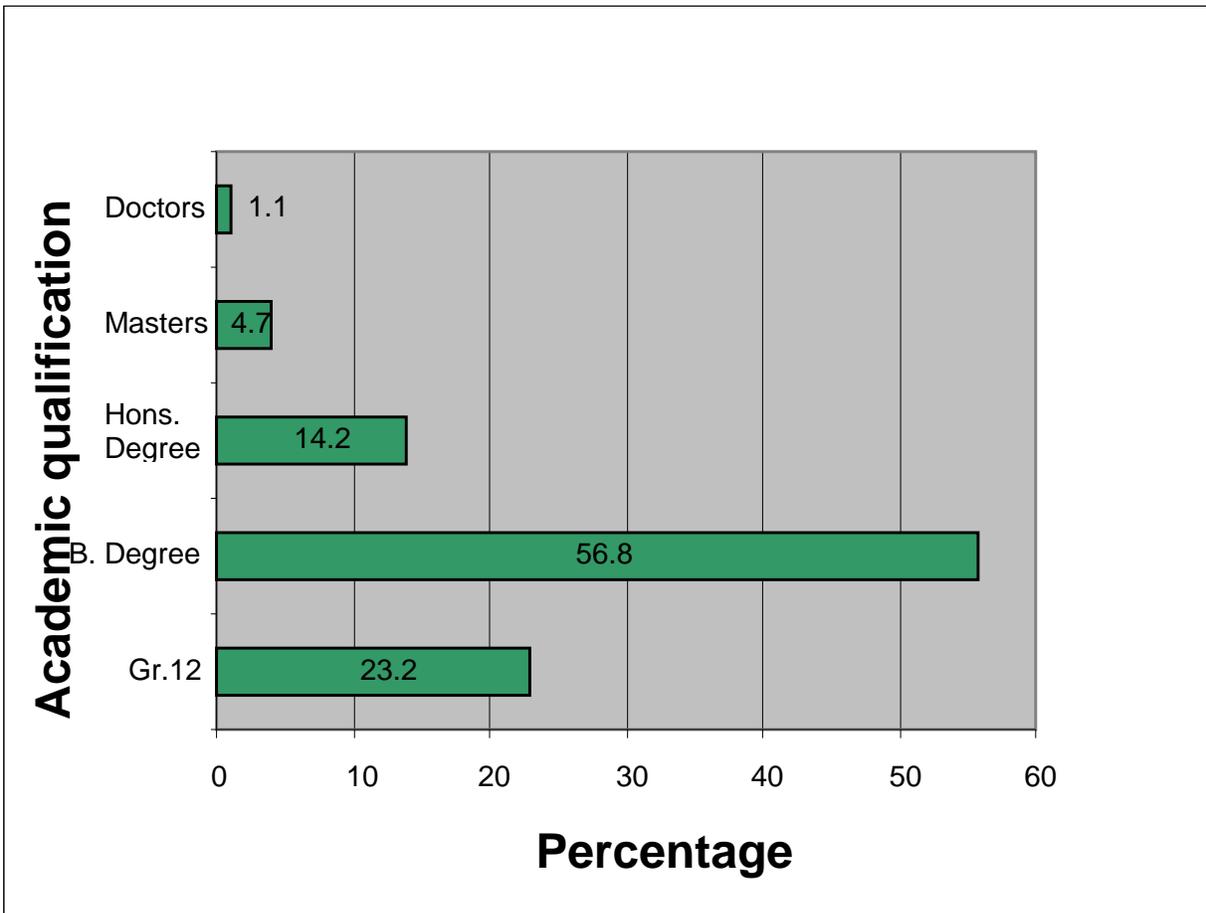
FIGURE 7.6:   DISTRIBUTION OF EDUCATORS ACCORDING TO ACADEMIC QUALIFICATION.

In accordance with Figure 7.6 most educators (56.8%) declared that they are in possession of a B-degree. Again 23.2% held a grade 12 certificate, while 14.2% possess an honours degree. Only 1.1% of the educators are in possession of a doctor's degree.

QUESTION 7: PROFESSIONAL QUALIFICATION OF EDUCATORS
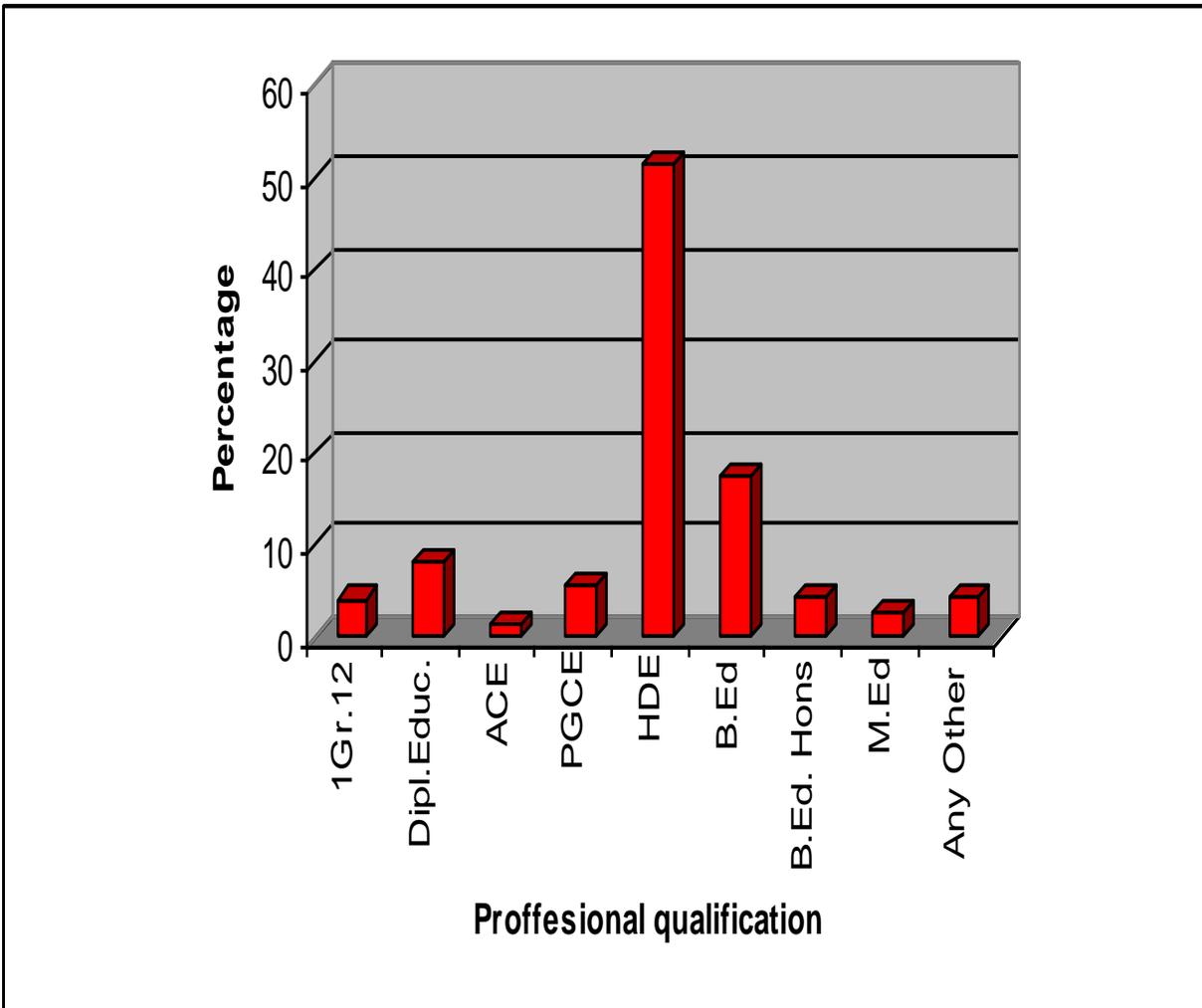
FIGURE 7.7: DISTRIBUTION OF EDUCATORS ACCORDING TO PROFESSIONAL QUALIFICATION.

Figure 7.7 demonstrates that most educators (51.3%) declared that they are in possession of a HDE. Again 17.5% hold a B.Ed degree, while 7.5% possess a Diploma in Education. Other professional qualifications are represented by PGCE (5.6%), B.Ed. Hons. (4.5%), M.Ed. (2.6%) and ACE (2.4%). Only 4.1% of the educators only have a Grade 12 certificate and 4.5% indicated as to having no other qualification.

QUESTION 8: EDUCATION DISTRICT WHERE SCHOOL IS SITUATED
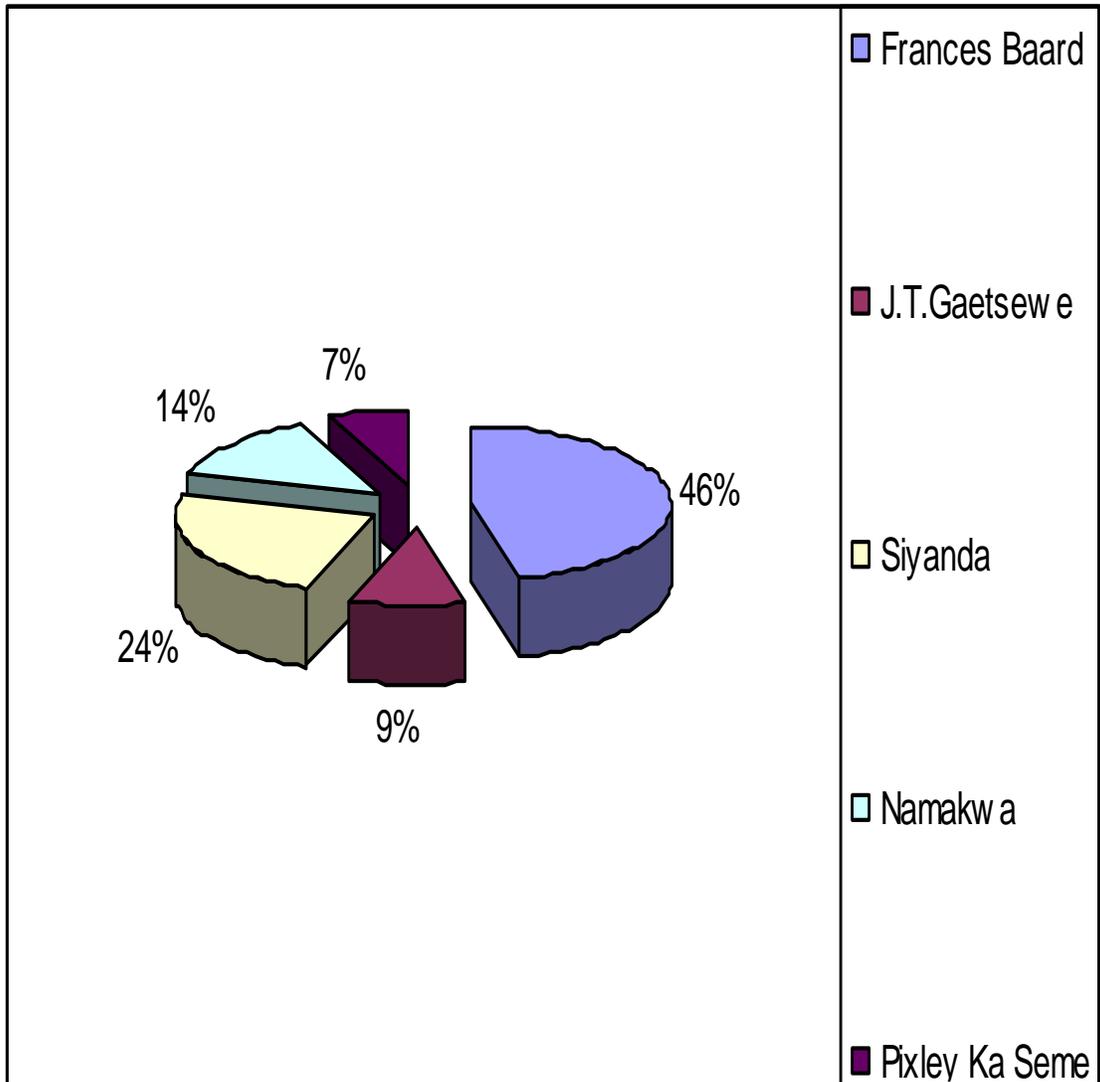
FIGURE 7.8: DISTRIBUTION OF EDUCATORS ACCORDING TO EDUCATION DISTRICT IN WHICH THEIR SCHOOL WAS SITUATED.

According to Figure 7.8, the vast majority (46%) of the educators are teaching in schools in the Frances Baard district, while Siyanda and Namaqua represent 24% and 14% respectively. The least educators are teaching in both Pixley Ka Seme (9%) and J.T. Gaetsewe (7%).

QUESTION 9: SCHOOL WHERE EDUCATOR IS TEACHING
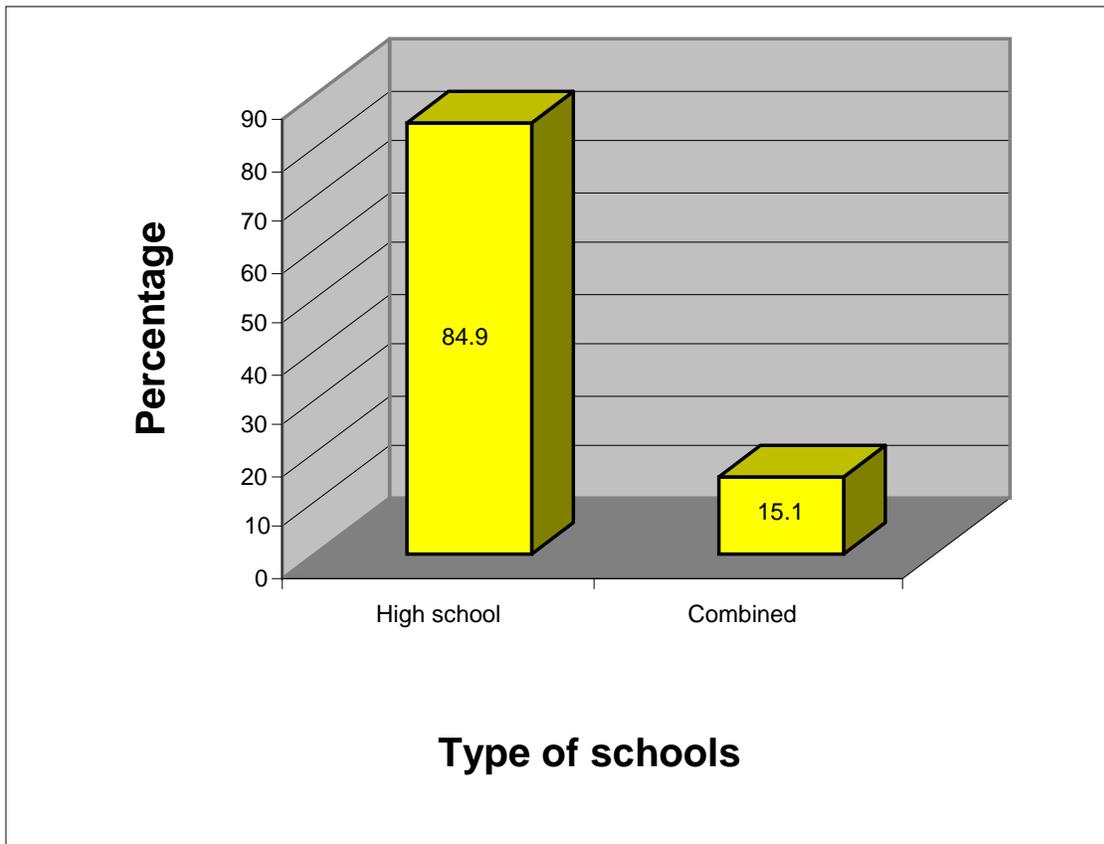
FIGURE 7.9: DISTRIBUTION OF EDUCATORS ACCORDING TO SCHOOL WHERE EDUCATORS WERE TEACHING.

Figure 7.9 indicates that the majority (84.9%) of educators are teaching in high schools, as opposed to combined schools (15.1%). This revelation corresponds with the findings of the literature study that states that most educators in multicultural FET schools in the Northern Cape were white (cf.3.6.2).

QUESTION 10: TYPE OF SCHOOL WHERE EDUCATOR IS TEACHING
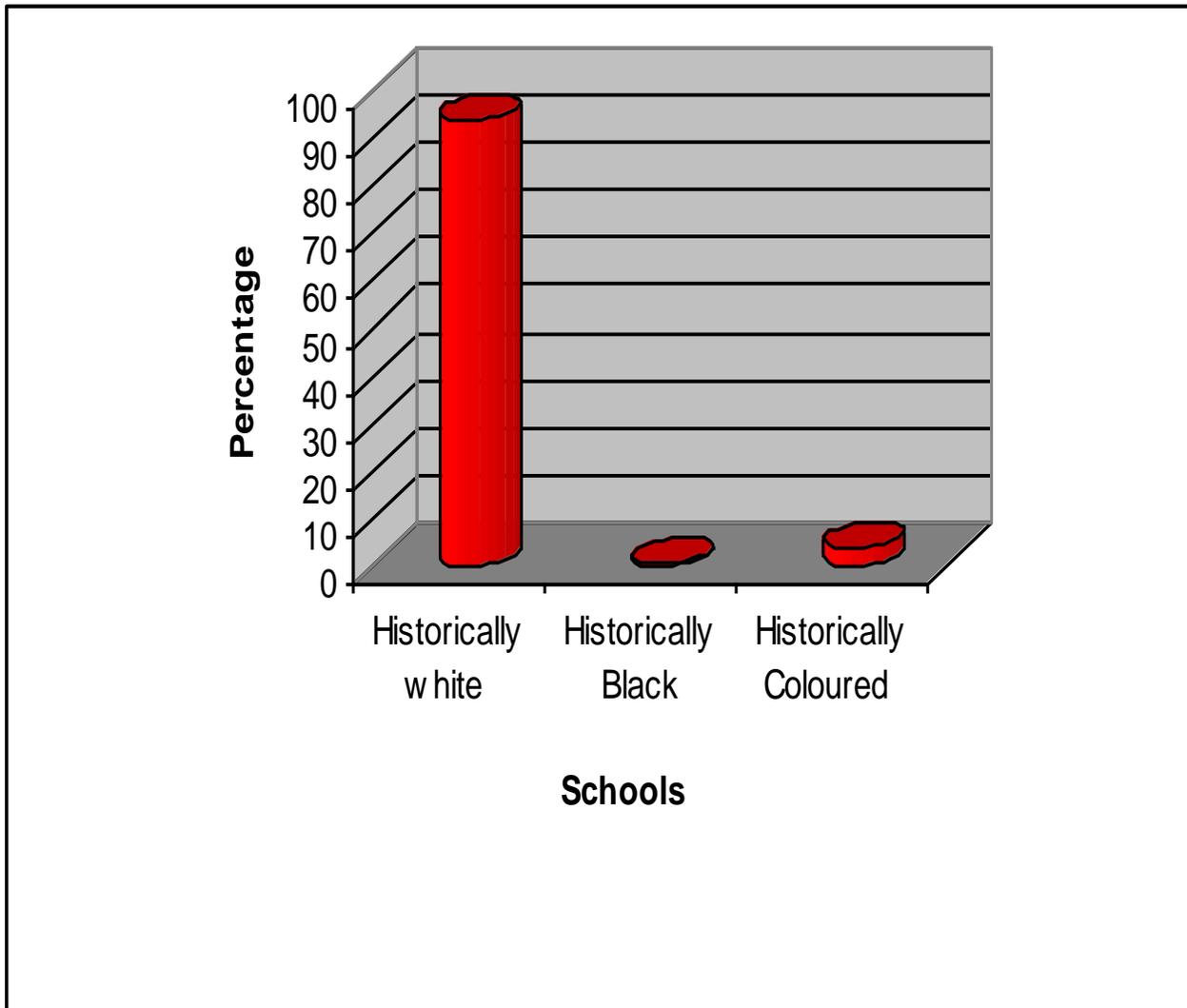
FIGURE 7.10: DISTRIBUTION OF EDUCATORS ACCORDING TO TYPE OF SCHOOL WHERE EDUCATORS WERE TEACHING.

As displayed by Figure 7.10, most educators (94.1%) are teaching in historically white schools, while 5.2% are teaching in historically coloured schools. A mere 0.7% of educators are teaching in historically black schools. These findings again are congruent with that of the literature study that found that the majority of black learners migrated to historically white schools after the desegregation of schools (2.3.2.2).

QUESTION 11: LANGUAGE IN WHICH EDUCATOR IS MOST COMFORTABLE TO TEACH IN
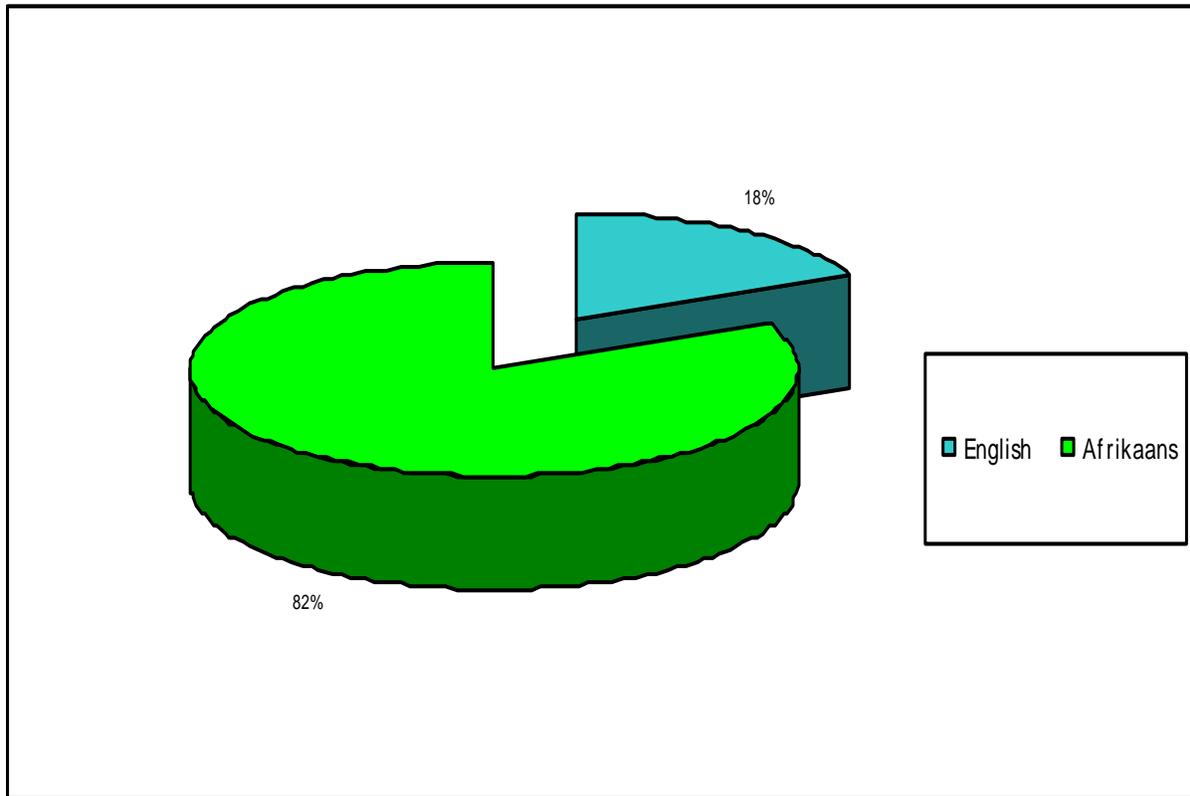
FIGURE 7.11:   DISTRIBUTION OF EDUCATORS ACCORDING TO THE LANGUAGE IN WHICH EDUCATORS WERE MOST COMFORTABLE TO TEACH IN.

Figure 7.11 reveals that most educators (82%) are most comfortable to teach in Afrikaans and only 18% of them are most comfortable to teach in English. This relevation is in contrast with that of the literature study, that state that most educators in multicultural education schools in the Northern Cape are more comfortable communicating in Afrikaans. The latter may therefore seriously impact on the successful implementation of multicultural education in the Northern Cape, as most black learners are taught through the medium of English (cf. 3.6.2, 4.7 & Figure 3.2).

QUESTION 12: IN YOUR OPINION, HOW WELL DO YOU RELATE TO THE FOLLOWING ELEMENTS OF MULTICULTURAL EDUCATION?

Sub questions 12.1 to 12.4 were posed to elicit a response from educators on the elements of multicultural education.

- Tables 7.1 to 7.4 indicate the responses of educators in relation to the following question: **"In your opinion, how well do you relate to the following elements of multicultural education?"**

SUB QUESTION 12.1: I AM TOTALLY AWARE OF THE MOTHER TONGUE OF ALL THE DIFFERENT LEARNERS THAT I TEACH.

TABLE 7.1: AWARENESS OF LEARNERS' MOTHER TONGUE

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	108	**40.1**	40.3	40.3
Agree	114	**42.4**	42.5	82.8
Disagree	39	**14.5**	14.6	97.4
Strongly Disagree	7	**2.6**	2.6	100
Missing system	1	**0.4**	0	
Total	269	**100**	100	100

Table 7.1 reveals that most of the educators (42.4%) agree and 40.1% strongly agree that they are totally aware of the mother tongue of all the different learners that they teach. This finding bodes well with that of the literature study that stresses the importance of the educator's awareness of the mother tongue of all learners (cf. 3.6.2, 4.7 & Figure 3.2).

SUB QUESTION 12.2:   I AM AWARE OF THE CULTURAL AND TRADITIONAL BACKGROUNDS OF ALL MY LEARNERS.

TABLE 7.2:   AWARENESS OF LEARNERS' CULTURAL AND TRADITIONAL BACKGROUNDS

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	59	**21.9**	22.0	22.0
Agree	137	**50.9**	51.1	73.1
Disagree	65	**24.2**	24.3	97.4
Strongly Disagree	7	**2.6**	2.6	100
Missing system	1	**0.4**	0	
Total	269	**100**	**100**	**100**

An overwhelming majority (50.9%) of educators agree that they are aware of the cultural and traditional backgrounds of all their learners, while 24.2% disagree. Another 21.9% strongly agree and only 2.6% strongly disagree with the statement, as illustrated by Table 7.2. The finding concur with that of the literature study that warns that if educators are not aware of the cultural and traditional backgrounds of their learners, the situation might result in a dislocation between home and school education (cf. 2.7.2, 4.2.4 & 5.3.3).

SUB QUESTION 12.3:   I AM AWARE OF THE SOCIO-ECONOMIC BACKGROUND AND COMMUNITIES FROM WHICH ALL MY LEARNERS COME FROM.

TABLE 7.3: AWARENESS OF LEARNERS' SOCIO-ECONOMIC BACKGROUNDS AND COMMUNITIES

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	66	**24.5**	24.6	24.6
Agree	146	**54.3**	54.5	79.1
Disagree	51	**19**	19	98.1
Strongly Disagree	5	**1.9**	1.9	100
Missing system	1	**0.4**	0	
Total	269	**100**	**100**	**100**

Table 7.3 displays that, surprisingly, the highest percentage (54.3%) of educators agree that they are aware of the socio-economic background and communities from which all their learners come from. A further 24.5% strongly agree, with another 19% disagreeing. The least (1.9%) of the educators strongly disagree with the above. Again the finding corresponds with that of the literature study that stresses the significance of this issue. The literature study states that ignorance to the socio-economic backgrounds and communities may result in educators inadvertently forgetting that most black learners are still curtailed by the inequalities of the previous dispensation (cf. 2.6.1, 2.6.2, 3.7 & 4.2.4).

**SUB QUESTION 12.4:   AS AN EDUCATOR, I AM FULLY FAMILIAR WITH THE
CONTENTS OF THE SOUTH AFRICAN SCHOOL'S ACT.**

**TABLE 7.4: FAMILIARITY WITH CONTENT OF THE SOUTH AFRICAN SCHOOLS'
ACT**

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	56	**20.8**	20.9	20.9
Agree	137	**50.9**	51.1	72.0
Disagree	66	**24.5**	24.6	96.6
Strongly Disagree	9	**3.3**	3.4	100
Missing system	1	**0.4**	0	
Total	269	**100**	**100**	**100**

According to Table 7.4, most educators (50.9%) agree that they are fully familiar with the contents of the South African School's Act. Conversely, 24.5% disagree with this, while another 20.9% strongly agree and a minority of 3.3% of educators strongly disagree. The finding of the empirical study relating to question 12.4 seem to correspond with that of the literature study, that emphasise the importance of knowledge of the contents of the South African School's Act in a multicultural school environment (cf. 2.2.8, 2.3.2.2 & 5.3.5.1).

QUESTION 13: HOW IMPORTANT ARE THE FOLLOWING CHARACTERISTICS OF MULTICULTURAL EDUCATION?

Questions 13.1 to 13.7 were asked to gather information regarding the characteristics of multicultural education. Presented in Table 7.5 is a summary of the responses of educators in this regard.

TABLE 7.5: SUMMARY OF CHARACTERISTICS OF MULTICULTURAL EDUCATION

	χ^2 Value	p-value	Very important		Important		Of little importance		Unimportant	
			f	%	f	%	f	%	f	%
13.1 Developing a positive attitude towards other cultural groups.	1	0.638	177	**65.8**	86	32	5	1.9	0	0
13.2 Understanding and appreciating the valuable contribution made to society by other cultural groups	1	0.67	147	**54.6**	108	40.1	13	4.8	0	0
13.3 Reducing cultural prejudice and stereotyping	1	0.669	156	**58**	100	37.2	11	4.1	1	0.4
13.4 Helping learners to explore ways to expand their contact with other cultural groups.	1	0.741	116	43.1	133	49.4	17	6.3	2	0.7
13.5 Strengthening social skills that will enable learners to become effective agents of change	1	0.651	123	45.7	127	47.2	16	5.9	2	0.7

| 13.6 Eradicating underlying fear and suspicion. | 1 | 0.656 | 162 | **60.2** | 94 | 34.9 | 12 | 4.5 | 0 | 0 |
| 13.7 Increasing the ability to interpret customs and non-verbal behaviour in differing cultural styles | 1 | 0.635 | 94 | 34.9 | 142 | 52.8 | 31 | 11.5 | 0 | 0 |

The difference is statistically significant if P < 0.05

In order to assess the factorability of the data, the researcher used the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity, that states that for the difference to be statistically significant, the P-value must be < than 0.05. Basically this means that there is a 95% chance that the results are due to influence of an independent variable, or a combination of independent variables, and not to chance (De Vos, Strydom, Fouche & Delport 2002:245).

Table 7.5 demonstrates that the significance of the p-values for the importance of the characteristics of multicultural education is all greater than 0.05 and are therefore not statistically significant.

In question 13, respondents conceded that they consider at least four characteristics to be very important. Respondents indicated these characteristics to be developing a positive attitude towards other cultural groups (65.8%); eradicating underlying fear and suspicion (60.2%); reducing cultural prejudice and stereotyping (58%) and understanding and appreciating the valuable contribution made to society by other cultural groups (54.6%).

These findings are reiterated by the findings of the literature study that stipulate the characteristics that may possibly serve to improve the scholastic experience of black learners (cf.2.4).

QUESTION 14: TO WHAT EXTENT IS PROVISION MADE IN YOUR SCHOOL CULTURE AND ETHOS TO ACCOMMODATE LEARNERS FROM ALL CULTURAL BACKGROUNDS?

Questions 14.1 to 14.8 were asked to collect information with respect to the extent to which provision was made in the school culture and ethos to accommodate learners from all cultural backgrounds.

The data presentation in Table 7.6 and Figures 7.12 to 7.14 illustrate the selected responses of educators in relation to the question concerning the extent to which provision is made in the school culture and ethos to accommodate learners from all cultural backgrounds.

TABLE 7.6: SUMMARY OF ACCOMMODATION OF LEARNERS' DIFFERENT CULTURES AND ETHOS

	X^2 Value	p-value	Strong Agree		Agree		Disagree/		Strongly Disagree/	
			f	%	f	%	f	%	f	%
14.1 Norms and values as included in your school's code of conduct are aimed at the creation of a democratic education system.	1	0.655	155	**57.6**	106	39.4	7	2.6	0	0
14.2 Equal opportunities exist for learners from different social, cultural and economic groups to attend your school.	1	0.644	190	**70.6**	68	25.3	8	3	0	0
14.3 In our school all learner racial groups are served by a multicultural teaching staff	1	0.523	94	34.9	109	40.5	54	20.1	11	4.1
14.4 Multilingualism is practically promoted at our school.	1	0.587	58	21.6	119	44.2	80	29.7	10	3.7

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14.5 The school's extra-mural activities changed very little over the past five years.	1	0.499	44	16.4	87	32.3	87	32.3	43	16
14.6 The prevention of racial prejudice amongst learners is regularly addressed.	1	0.613	67	24.9	153	56.9	38	14.1	6	2.2
14.7 The school policy addresses transformational principle of equality	1	0.620	101	37.5	142	52.8	20	7.4	4	1.5
14.8 Respect for different religious traditions is encouraged in our school.	1	0.520	102	37.9	133	49.4	28	10.4	5	1.9

The difference is statistically significant if P < 0.05

In an attempt to assess the factorability of the data, the researcher used the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity, that states that for the difference to be statistically significant, the P-value must be < than 0.05. Basically this means that there is a 95% chance that the results are due to influence of an independent variable, or a combination of independent variables, and not to chance (De Vos, et al. 2002:245).

As displayed by Table 7.6 the significance of the p-values for the extent to which provision is made in the school culture and ethos to accommodate learners from all cultural backgrounds are all greater than 0.05 and are therefore not statistically significant.

In question 14, respondents reveal that they strongly agree that at least two provisions are made in the school culture and ethos to accommodate learners from all cultural backgrounds. Respondents indicated that provision for equal opportunities exist for learners from different social, cultural and economic groups (70.6%) as well as norms and values as included in their school's code of conduct that are aimed at the creation of a democratic education system (65.4%). These findings of the empirical study seem to be in agreement with that of the literature study, because it maintains that if the status

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quo of historically white schools is maintained, it is then that black learners perceive their scholastic experience in a negative way (cf. 3.6.1, 3.6.2, 4.2.4 & 5.3.1.1).

SUB QUESTION 14.2: EQUAL OPPORTUNITIES EXISTED FOR LEARNERS FROM DIFFERENT SOCIAL, CULTURAL AND ECONOMIC GROUPS WHO WERE ATTENDING THESE SCHOOLS
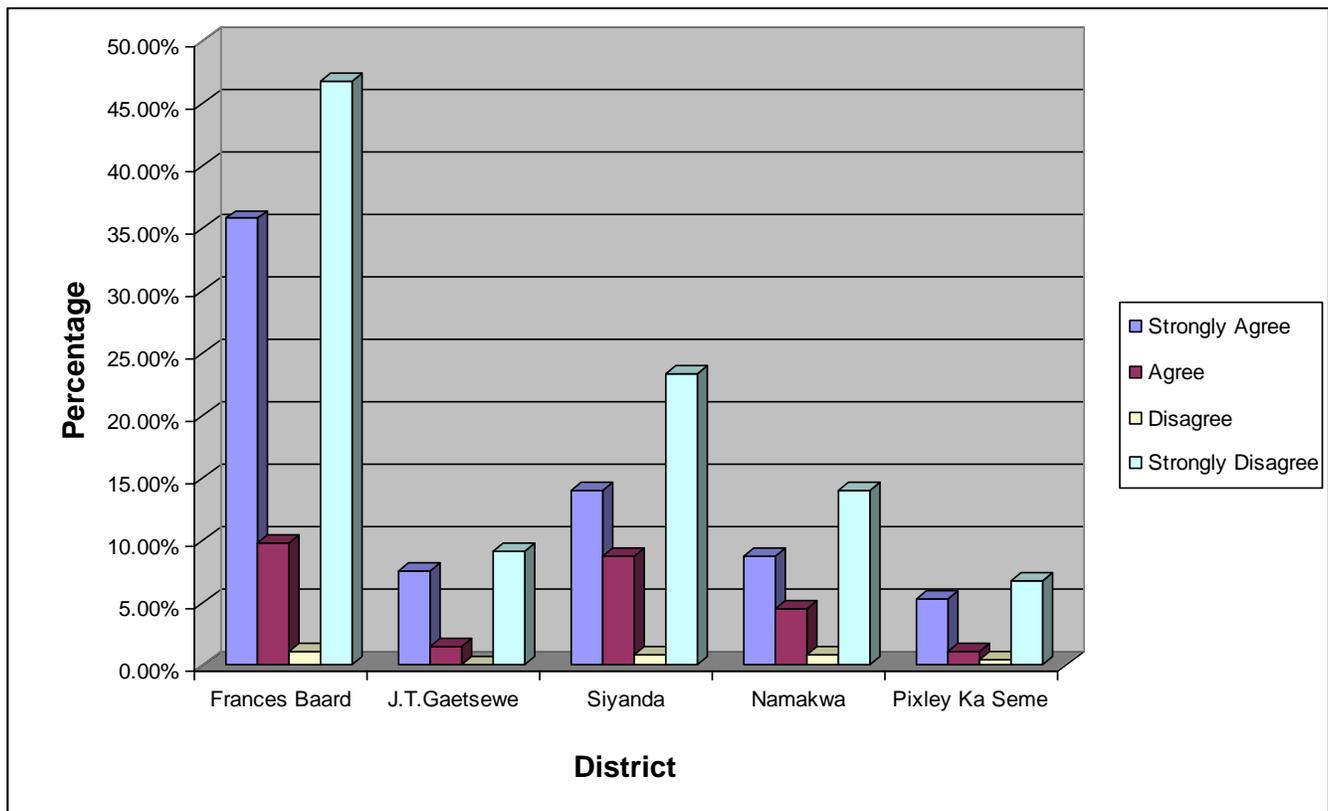
FIGURE 7.12: DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER EQUAL OPPORTUNITIES EXISTED FOR LEARNERS FROM DIFFERENT SOCIAL, CULTURAL AND ECONOMIC GROUPS WHO WERE ATTENDING THESE SCHOOLS BY DISTRICT.

Response to question on whether equal opportunities did indeed exist for learners from different social, cultural and economic groups attending these schools, elicited the following responses:

Strongly disagree is represented by, Frances Baard 46.0%, Siyanda 23.0%, J.T.Gaetsewe 8.0%, Namaqua 13.0% and Pixley Ka Seme 6.5%.

Strongly agree is represented by Frances Baard 35.2%, Siyanda 13.0%, Namaqua 7.5%, Pixley Ka Seme 5.0% and J.T.Gaetsewe 7.0%.

Educators who agree are represented by Frances Baard 9.0%, Siyanda 7.5%, J.T.Gaetsewe 2.5%, Namaqua 4.0% and Pixley Ka Seme 2.0%.

Educators who disagree are represented by Frances Baard 2.0%, Siyanda 1.0%, J.T.Gaetsewe 0.0%, Namaqua 1.0% and Pixley Ka Seme 0.5%, as depicted by Figure 7.12. These findings seem to clash with that of the literature study that insist that many schools opted to respond to multicultural education by adopting either , the *business as usual, assimilation, pluralistic co-existence* or the *integrated pluralism* approach (cf. 2.6.1).

SUB QUESTION 14.4: IN OUR SCHOOL ALL LEARNER RACIAL GROUPS ARE SERVED BY A MULTICULTURAL TEACHING STAFF
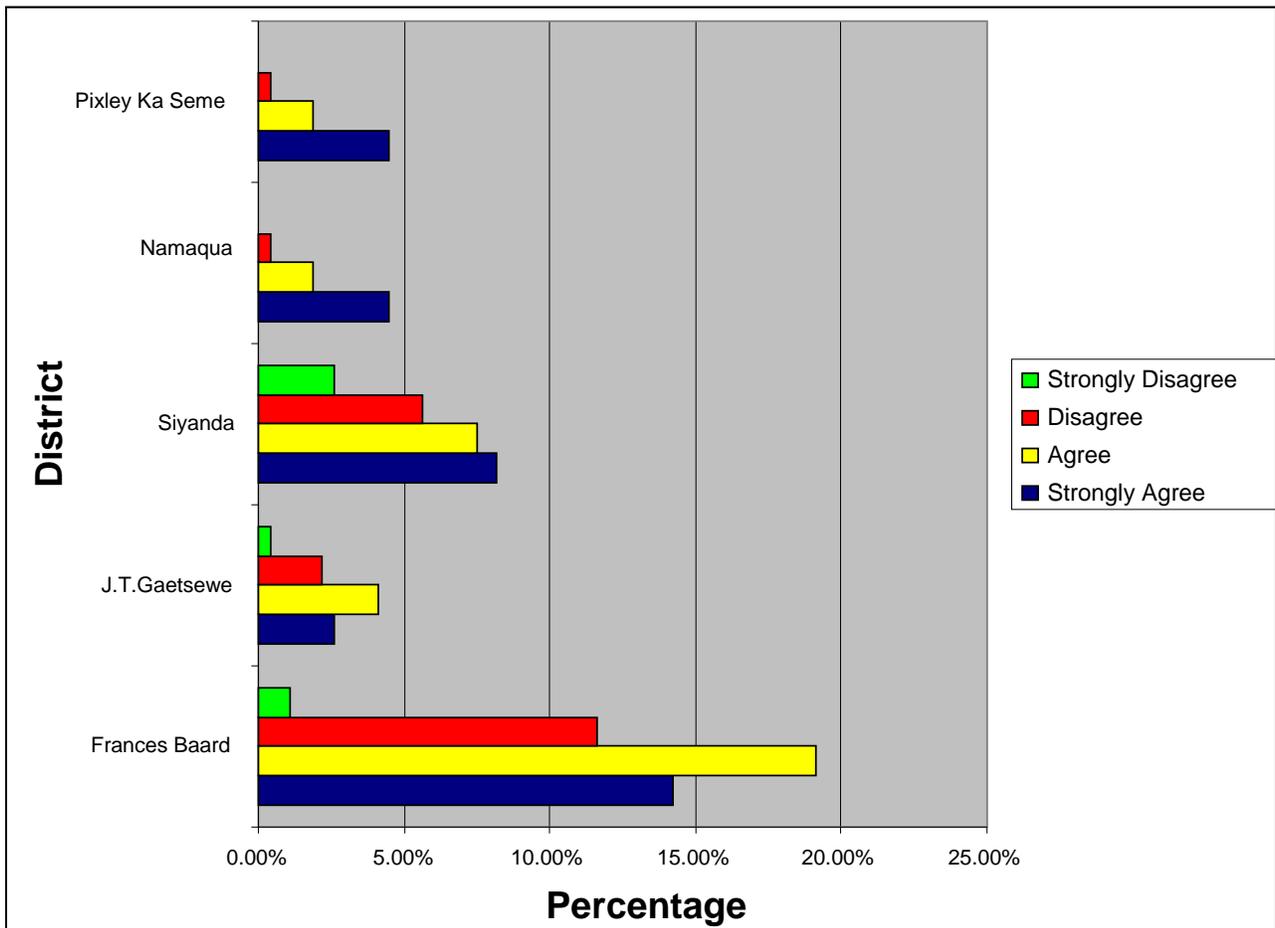
FIGURE 7.13: DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER ALL LEARNER RACIAL GROUPS WERE SERVED BY A MULTICULTURAL TEACHING STAFF AS PER DISTRICT.

According to Figure 7.13, in the *Frances Baard* district most of the educators (19.1%) agree and 14.2% strongly agree that all learner racial groups in their schools are served by a multicultural teaching staff. Furthermore, a total of 11.6% disagree, while 1.1% strongly disagrees.

In *J.T.Gaetsewe*, 4.1% agree; 2.6% strongly agree, 2.2% disagree and only 0.4% strongly disagrees.

In *Siyanda* 7.5% agree; 8.2% strongly agree, 5.6% disagree and only 2.6% strongly disagree.

The *Namaqua* district in turn, displays that 2.2% agree; 4.7% strongly agree, 0.5% disagree and only 0.0% strongly disagree.

In *Pixley Ka Seme*, only 2.1% agree; 4.6% strongly agree, 0.5% disagrees and only 0.0% strongly disagrees with the statement. The findings concur with the findings of the literature study that black educators may well be employed at these schools, but white educators are still in the majority (cf. 4.2.4).

SUB QUESTION 14.6: THE SCHOOL'S EXTRA-MURAL ACTIVITIES CHANGED VERY LITTLE OVER THE PAST FIVE YEARS
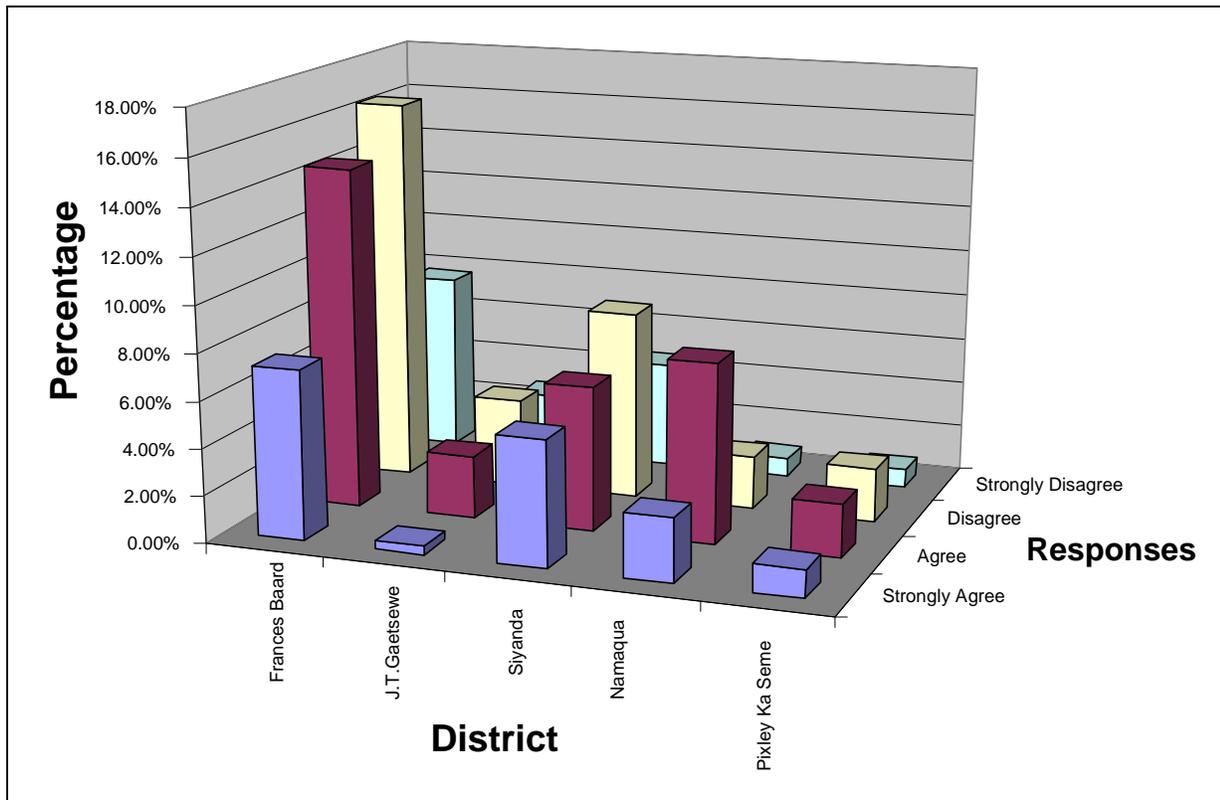
FIGURE 7.14: DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER THE SCHOOL'S EXTRA-MURAL ACTIVITIES HAD CHANGED VERY LITTLE OVER THE PAST FIVE YEARS BY DISTRICT.

Figure 7.14 illustrates educators who disagree that the school's extra-mural activities have changed very little over the past five years, in all five districts [*Frances Baard 16.0%*, *Siyanda* 6.1%, *J.T.Gaetsewe* 1.9%, *Namaqua* 1.5% and *Pixley Ka Seme* 1.5%].

Those educators who strongly agree are as follows, namely:
 Frances Baard 6.3% and Pixley Ka Seme 1.5%, *J.T.Gaetsewe* 0.2%, *Siyanda* 5.0%, and *Namaqua* 2.5%.

Those educators who agree are as follows, namely:

Frances Baard 14.0% and Pixley Ka Seme 2.0%, *J.T.Gaetsewe* 2.5%, *Siyanda* 5.5%, and *Namaqua* 6.5%.

Those educators who strongly disagree are as follows, namely:
Frances Baard 7.8% and Pixley Ka Seme 0.4%, *J.T.Gaetsewe* 2.2%, *Siyanda* 4.0%, and *Namaqua* 0.4%.

The results of the findings positively correlates with that of the literature study that found that extra mural activities caters mainly for white learners at most of these schools. It may be the case that black learners may not interested in extramural activities traditionally preferred by white learners such as rugby, swimming or water polo (cf.3.6.1).

QUESTION 15:   IN YOUR OPINION, INDICATE TO WHICH EXTENT YOU DO AGREE WITH THE FOLLOWING STATEMENTS, REGARDING THE CLASSROOM PRACTICES AT YOUR SCHOOL TO PROMOTE SOLIDARITY AMONGST ALL LEARNERS?

Questions 15.1 to 15.6, which are subsections to question 15, were asked to collect information about the classroom practices of educators and whether it promoted solidarity at their schools. The data presentation in Figures 7.15 to 7.20 were compiled from the responses of educators in respect of their classroom practices promoting solidarity at their schools.

SUB QUESTION 15.1: EDUCATORS FIND IT MORE COMFORTABLE TO TEACH LEARNERS FROM THEIR OWN CULTURE
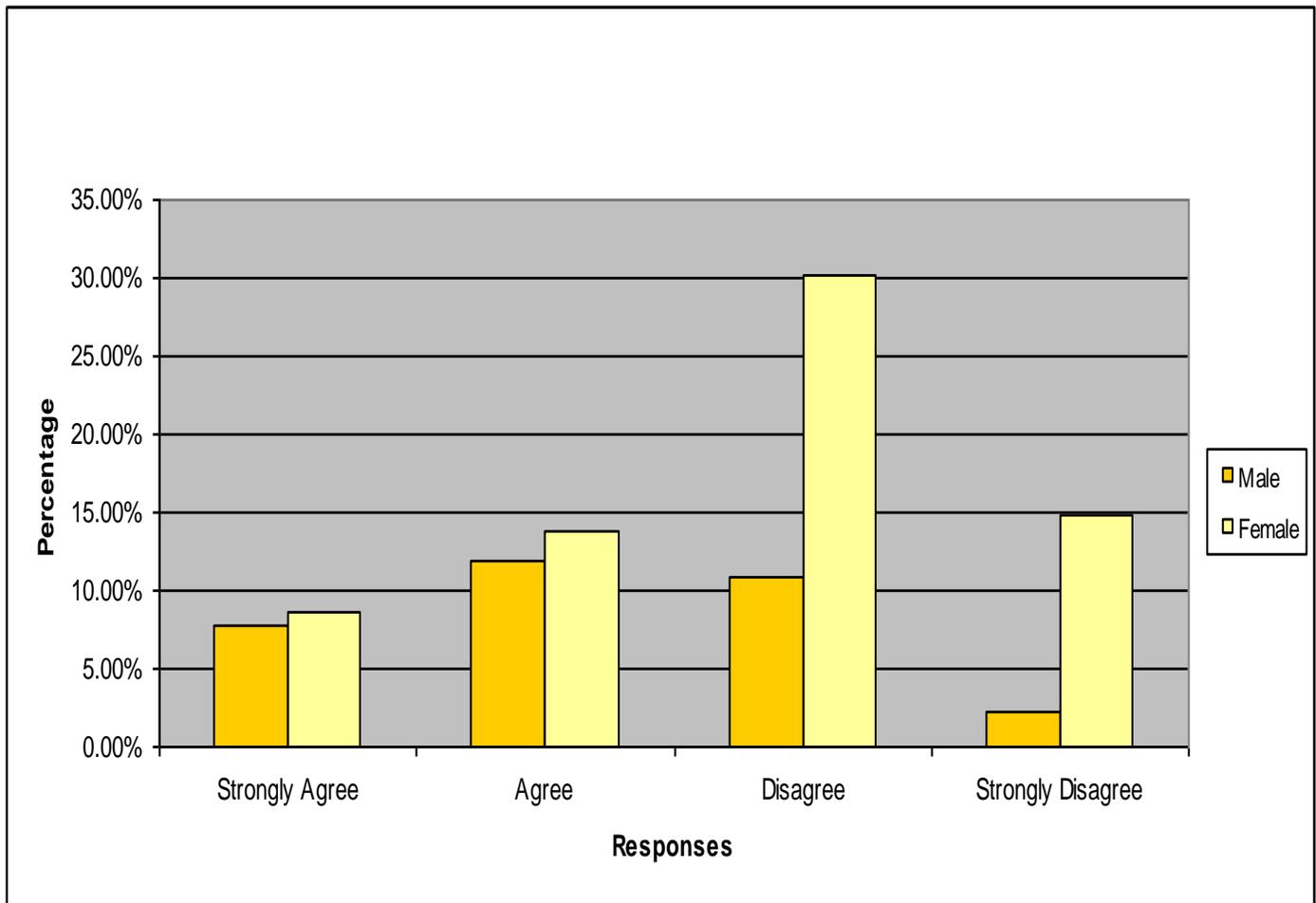
FIGURE 7.15: DISTRIBUTION OF EDUCATORS' RESPONSE AS TO WHETHER EDUCATORS FOUND IT MORE COMFORTABLE TO TEACH LEARNERS FROM THEIR OWN CULTURE BY GENDER.

Most educators (female 45% and male 13%) disagree and strongly disagree that they find it more comfortable to teach learners from their own culture, while a lesser percentage (female 13.8% and male 11.9%) agrees. Significantly, of those who strongly disagree are represented by more female (14.9%) than male educators (2.2%). Only 8.8% females and 7.8% males strongly disagree, according to Figure 7.15. This seems to be congruent to the findings of the literature study that proposes applications such as

diversity, human rights, multi perspectives and others to assist educators in the multicultural classroom (cf.4.6).

SUB QUESTION 15.1: EDUCATORS FIND IT MORE COMFORTABLE TO TEACH LEARNERS FROM THEIR OWN CULTURE
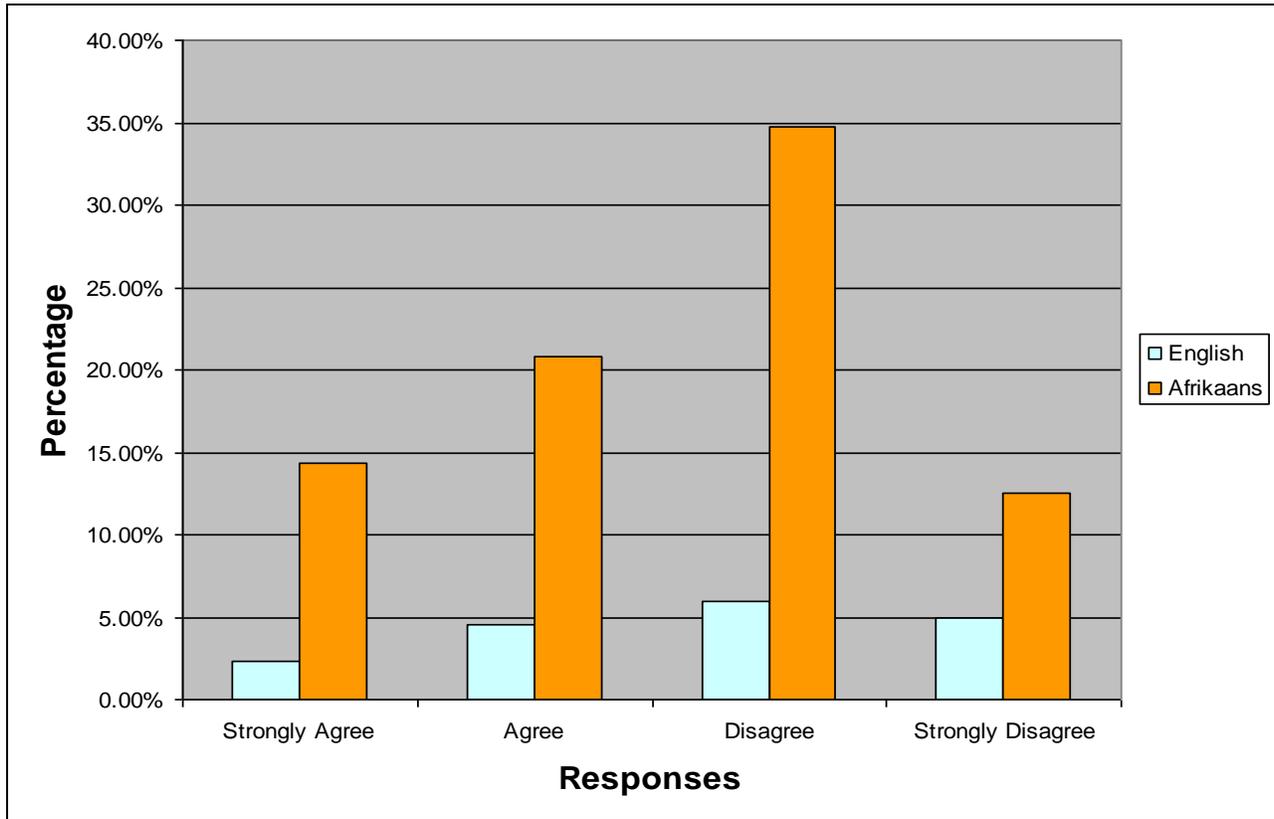
FIGURE 7.16: **DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER EDUCATORS FOUND IT MORE COMFORTABLE TO TEACH LEARNERS FROM THEIR OWN CULTURE BY LANGUAGE.**

As illustrated by Figure 7.16, in the case of the educators who are most comfortable to teach in Afrikaans, (34.7%) disagree that they find it more comfortable to teach learners from their own culture, while 20.8% agree, 14.3% strongly agree and only 12.5% strongly disagree with the statement. Similarly, the majority (6%) of educators who are

most comfortable to teach in English disagrees with the statement and 4.5% agrees. On the other hand 4.9% strongly disagree, while a mere 2.3% strongly agrees.

SUB QUESTION 15.2:   LEARNERS ARE TAUGHT IN THE SAME MANNER IN WHICH THEY WERE TAUGHT BEFORE THE SCHOOL WAS INTEGRATED
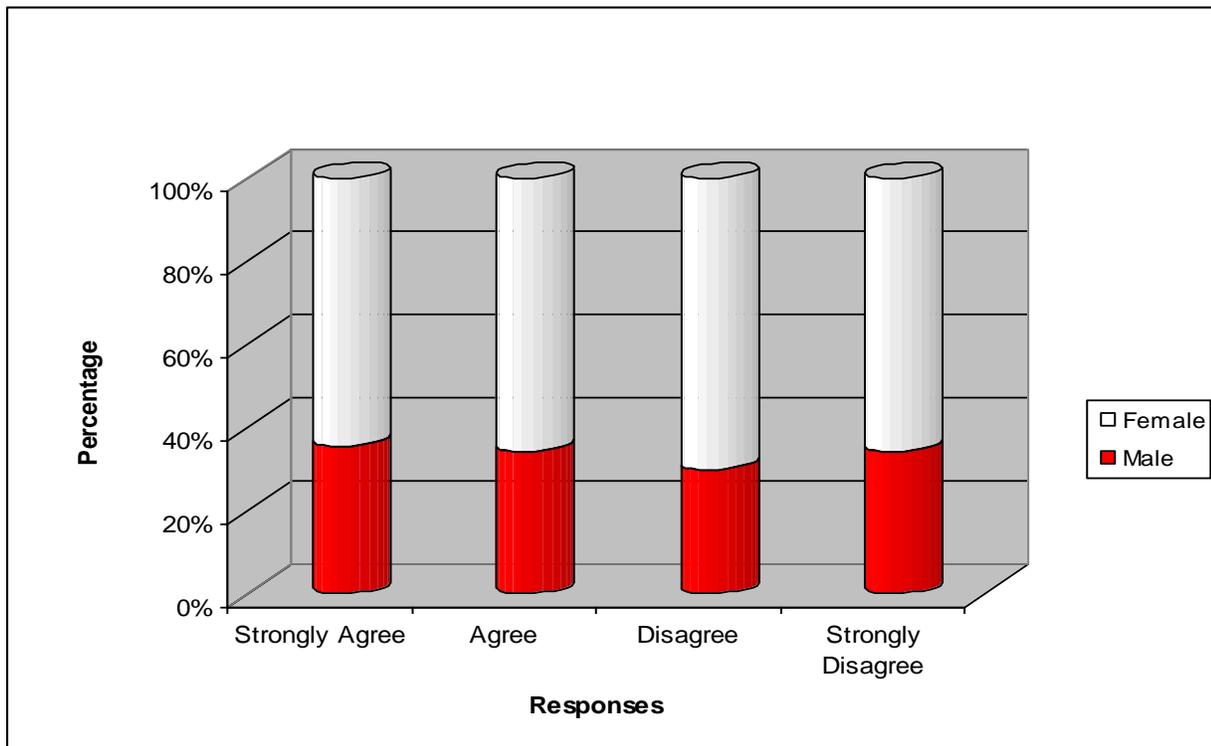
FIGURE 7.17:   DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER LEARNERS WERE TAUGHT IN THE SAME MANNER IN WHICH THEY WERE TAUGHT BEFORE THE SCHOOL WAS INTEGRATED BY GENDER.

Figure 7.17 depicts that the majority of both male (30.0%) and female (70.0%) educators agree that in their schools, learners from various cultural backgrounds are taught in the same manner in which they were taught before the school was integrated. Those educators who disagree with the statement constituted the minority, namely female (75%) and male (25%). The dominant trend is that female (68.0%) educators responded more positively to the question than their male (32.0%) counterparts. Those who strongly disagree are represented by male (30.0%) and female (70%). The finding is in

agreement with that of the literature study that believes that most of these schools responded to multicultural education by adopting the assimilation approach (cf. 2.6.1).

SUB QUESTION 15.3: EDUCATOR HAVE HIGHER EXPECTATIONS FROM WHITE LEARNERS THAN FROM NON-WHITE LEARNERS
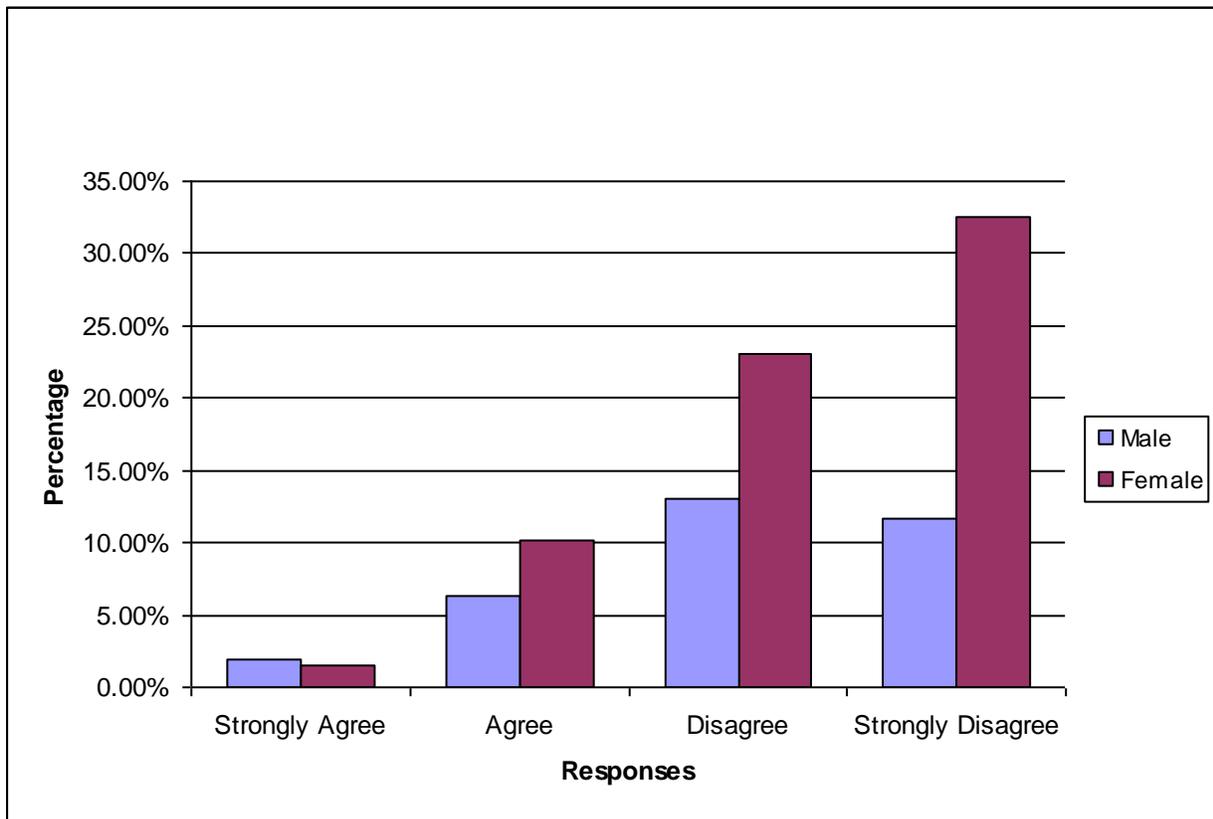
FIGURE 7.18: DISTRIBUTION OF EDUCATORS' RESPONSE AS TO WHETHER EDUCATOR HAD HIGHER EXPECTATIONS FROM WHITE LEARNERS THAN FROM NON-WHITE LEARNERS BY GENDER.

As revealed by Figure 7.18, there is an overwhelmingly strong disagreement (32.5% female and 11.6% male) in relation to educators having higher expectations from white learners than from non-white learners. Those in strong agreement are in the minority

(1.5% female and 1.9% male), with those disagreeing (23.1% female and 13.1% male) and agreeing (10.1% female and 6.3% male) interspersed between the two extremes. The dominant pattern for the responses to this question indicates that female (55.6%) educators responded more negatively than male (24.7%) educators. This revelation contradicts the findings of the literature study that is of the opinion that most educators had higher expectations from their white learners than non-white learners (cf.2.6.2).

SUB QUESTION 15.4: EXPERIENCES OF LEARNERS FROM DIFFERENT CULTURES ARE USED AS EXAMPLES DURING LESSON PRESENTATIONS BY GENDER.
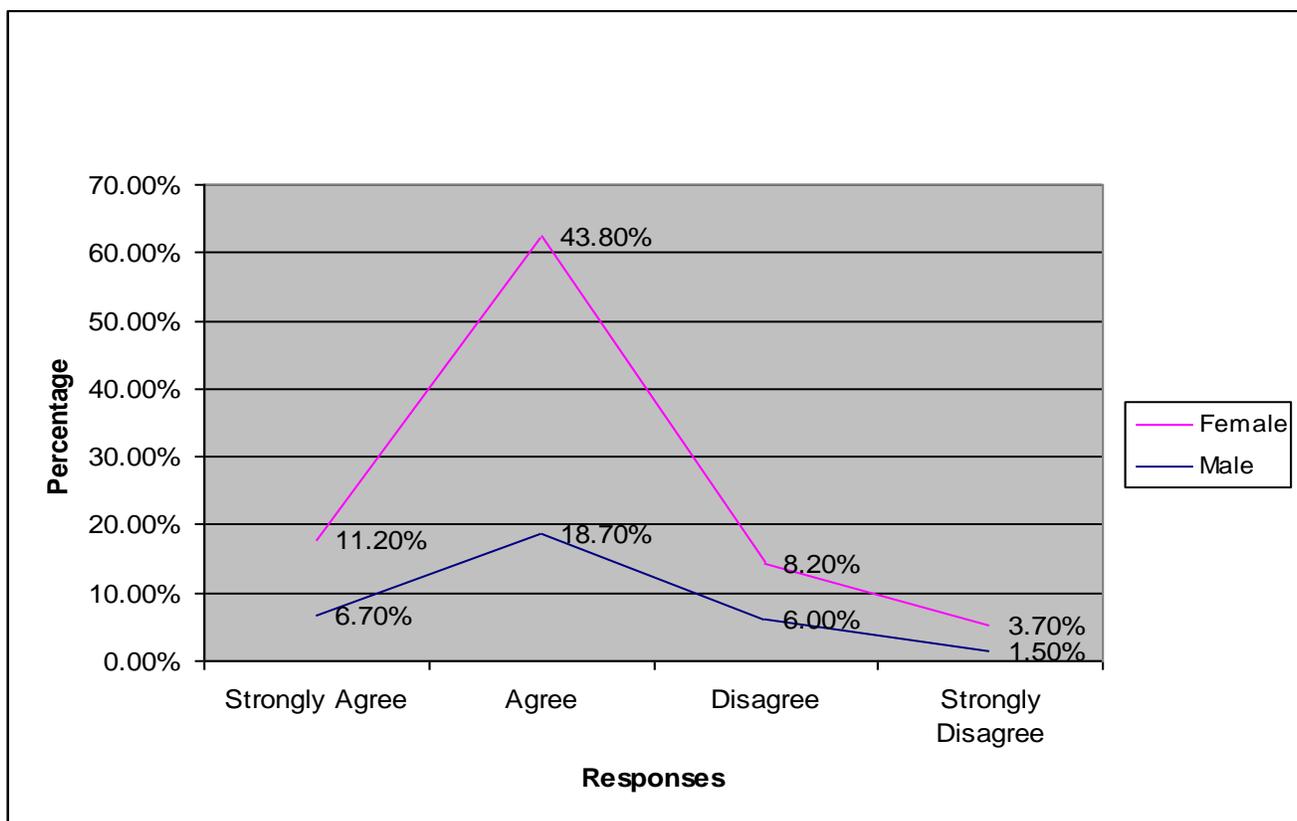
FIGURE 7.19: DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER THE EXPERIENCES OF LEARNERS FROM DIFFERENT CULTURES WERE USED AS EXAMPLES DURING LESSON PRESENTATIONS BY GENDER.

Figure 7.19 reveals that a preponderance of male and female educators (80.4%) is in agreement that the experiences of learners from different cultures are used as examples

during lesson presentations. Those educators, who disagree with this, are represented by a small minority (19.4%).

The dominant patterned displayed is that more female (55%) than male (25.4%) educators responded affirmatively to the question. Those who responded negatively are in the minority (male 7.5% and female11.9%). This finding contrasts with that of the literature study that suggests that most multicultural schools prefer to continue with business as usual (cf. 2.6.1).

SUB QUESTION15.6:   ENROLLING NON-WHITE LEARNERS IN HISTORICALLY WHITE SCHOOLS HAS LED TO A DROP IN STANDARDS
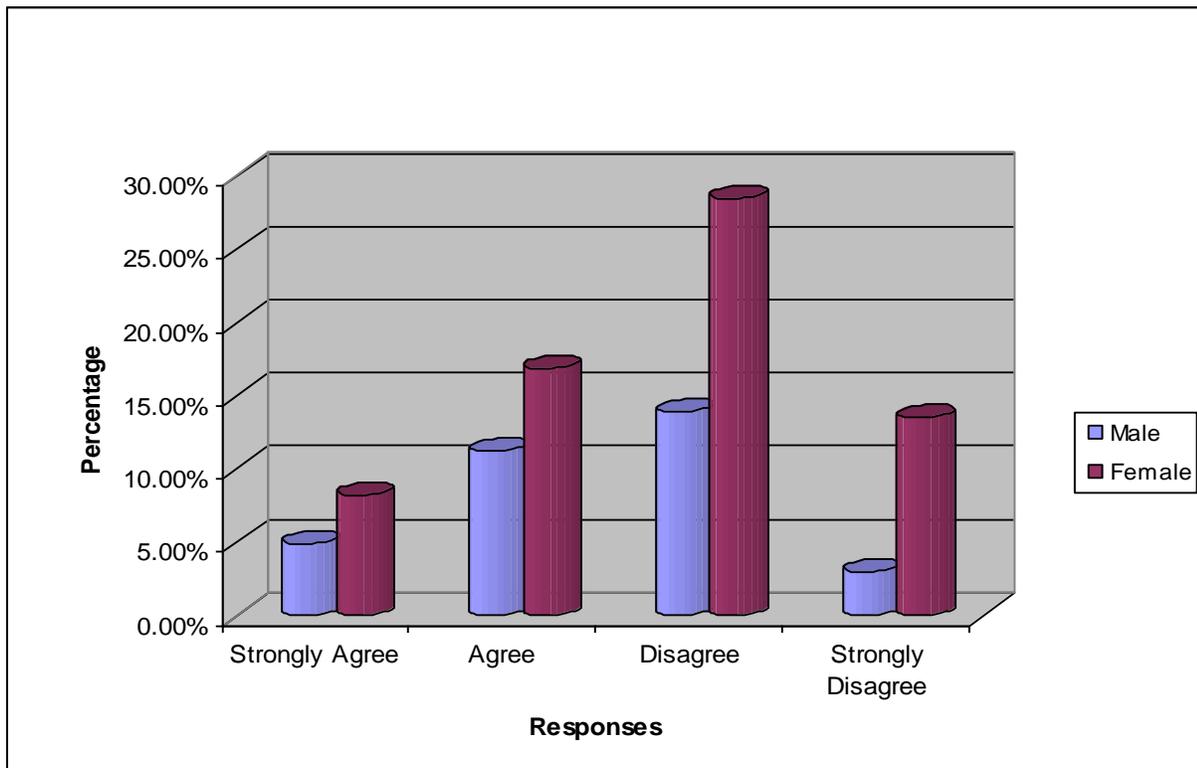
FIGURE 7.20:   DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER ENROLLING NON-WHITE LEARNERS IN HISTORICALLY WHITE SCHOOLS HAVE LED TO A DROP IN STANDARDS BY GENDER.

Figure 7.20 provides an exposition of the responses to the statement that the enrolling of non-white learners in historically white schools has led to a drop in standards, elicited varied responses. The greater majority (29.5% females and 13.8% males) of educators disagrees, while less (16.2% female and 11.4% male) agrees with the perception. A lesser percentage (13.6% female and 3.0% male) strongly disagrees, with the least of the educators (8.3% female and 4.2% male) strongly disagreeing with the above. These findings correspond with that of the literature study (cf. 3.6.2 & 4.2.4).

The general trend reveals that female educators (24.4%) are in the majority who responded positively to the question. This finding opposes that of the literature study that reveal that many educators have the general perception that the integration of schools had resulted in a decline in the standard of education (cf.2.6.2, 3.4 & 3.6.2).

QUESTION 16:   INDICATE THE EXTENT TO WHICH YOU VALUE THE IMPORTANCE OF THE FOLLOWING STATEMENTS RELATING TO A MULTICULTURAL SCHOOL CURRICULUM.

In the educator questionnaire, questions 16.1 to 16.5 were asked to gather information regarding a multicultural school curriculum.

Tables 7.16 to 7.20 tabulate the responses of educators in relation to a multicultural school curriculum.

SUB QUESTION 16.1: THE SCHOOL CURRICULUM SHOULD MAKE PROVISION FOR LEARNERS FROM DIFFERENT CULTURES.

TABLE 7.7: SCHOOL CURRICULUM MAKING PROVISION FOR DIFFERENT CULTURES

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Very Important	87	**32.3**	32.5	32.5
Important	125	**46.5**	46.6	79.1
Of little Importance	46	**17.1**	17.2	96.3
Unimportant	10	**3.7**	3.7	100
Missing system	1	**0.4**	0	
Total		**100**	**100**	**100**

Table 7.7 reveals that most of the educators (46.5%) regard the fact that the school curriculum should make provision for learners from different cultures as important and 32.3% as very important. Only 17.1% and 3.7% are of the opinion that the matter is of little importance and unimportance respectively. The finding is in keeping with that of the literature study that regard a multicultural curriculum as an integral part of the multicultural school situation. The latter is important especially since most educators are still predominantly white in these schools (cf. 1.3, 2.6.4 &3.6.2).

SUB QUESTION 16.2: THE SCHOOL CURRICULUM SHOULD INCLUDE TEXTBOOKS THAT MENTION THE CONTRIBUTION OF ALL CULTURAL GROUPS IN A BALANCED MANNER.

TABLE 7.8: SCHOOL CURRICULUM INCLUDING TEXTBOOKS PORTRAYING DIFFERENTCULTURAL GROUPS

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Very Important	95	**35.3**	35.4	35.4
Important	129	**48**	48.1	83.6
Of little Importance	39	**14.5**	14.6	98.1
Unimportant	5	**1.9**	1.9	100
Missing system	1	**0.4**	0	
Total		**100**	**100**	**100**

On the issues of whether the school curriculum should include textbooks that mention the contribution of all cultural groups in a balanced manner, the majority of educators (48%) think that it is important, 35.3% indicated that it is very important, while 14.5% regard it as of little importance and a mere 1.9% as unimportant. The finding corresponds with that of the literature study that imply that the curriculum should also include the contributions of other cultures (cf.2.6.4, 4.4, 4.6 & 4.9)

SUB QUESTION 16.3: A CURRICULUM THAT IS LARGELY EUROCENTRIC NEEDS TO BE   REFORMED TO REPRESENT THE CULTURAL DIVERSITY OF THE SOUTH AFRICAN SOCIETY.

TABLE 7.9: REFORMED CURRICULUM TO REPRESENT CULTURAL DIVERSITY

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Very Important	40	**14.9**	15.2	15.2
Important	134	**49.8**	51	66.2
Of little Importance	78	**29**	29.7	95.8
Unimportant	11	**4.1**	4.2	100
Missing system	6	**2.2**	0	
Total		**100**	**100**	**100**

According to Table 7.9, the largest percentage (49.8%) reserve the opinion that a curriculum that is largely Eurocentric need to be reformed to represent the cultural diversity of the South African society. An additional 29% of educators feel that the matter is of little importance, while only 14.9% feel that is very important. Those educators, who revealed that the matter was of unimportance, are represented by 4.1%. Respondents concur with the literature study that insists that the curriculum is too Euro-centric. The literature study further suggests that the curriculum should be reformed to represent the cultural diversity of the South African society (cf. 2.6.4 & 4.2.4).

SUB QUESTION 16.4: THE CURRICULUM MUST PRESENT SUBJECT MATTER TO LEARNERS IN SUCH A MANNER THAT LEARNERS MAY APPROACH IT FROM A NUMBER OF PERSPECTIVES.

TABLE 7.10: CURRICULUM TO PRESENT SUBJECT MATTER FROM DIFFERENT PERSPECTIVES

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Very Important	76	**28.3**	28.5	28.5
Important	163	**60.6**	61.0	89.5
Of little Importance	26	**9.7**	9.7	99.3
Unimportant	2	**0.7**	0.7	100
Missing system	2	**0.7**	0	
Total		**100**	**100**	**100**

As tabulated in Table 7.10, a preponderance (60.6%) of educators cites the fact that the curriculum should present subject matter to learners in such a manner that those learners may approach it from a number of perspectives, as important. A further 28,3% and 9.7% view the issue as very important and of little importance, respectively, while an insignificant percentage (.07%) regard it as unimportant. Again respondents agree with the finding of the literature study, suggesting that the curriculum should reflect elements of Africanisation (cf. 2.6.4, 4.3, & 5.3.2.2).

**SUB QUESTION 16.5: THE CURRICULUM MUST BE BASED ON THE LEARNERS'
ENVIRONMENT AND FOCUS ON WHAT THEY WITNESS IN
THEIR DAILY LIVES**

**TABLE 7.11: CURRICULUM BASED ON THE LEARNERS' ENVIRONMENT AND
DAILY LIVES**

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Very Important	65	**24.2**	24.3	24.3
Important	130	**48.3**	48.5	72.8
Of little Importance	60	**22.3**	22.4	95.1
Unimportant	13	**4.8**	4.9	100
Missing system	1	**0.4**	0	
Total		**100**	**100**	**100**

The bulk of the educators (48.3%) feel that it is important that the curriculum should be based on the learners' environment and focus on what they witness in their daily lives. Another 24.2% feel that it is very important and an additional 22.3% and 4.8% value the matter as of little importance and of unimportance, as depicted by Table 7.11.

The results gathered from the empirical study in relation to a multicultural school curriculum concur with the findings of the literature study (cf.2.6.4). The finding is in keeping with that of the literature study that regards learner centredness and building on the knowledge, as well as the environment of the learner, as a prerequisite for a multicultural curriculum (cf. 24.2.4, 4.4, 4.6 & 5.1).

QUESTION 17: INDICATE TO WHAT EXTENT YOU AGREE WITH THE FOLLOWING STATEMENTS, REGARDING YOUR KNOWLEDGE OF THE LEARNERS AND LEARNER INTERACTION.

In the educator questionnaire, question 17.1; 17.3; 17.4; 17.5 and 17.6 were asked to acquire information from educators on their knowledge of learners and learner interaction. Figures 7.21 to 7.25 illustrate how educators responded in this question.

SUB QUESTION: 17.1: I THINK THAT MOST LEARNERS ADAPT WELL TO THE PRESENT SCHOOL PRACTICES.
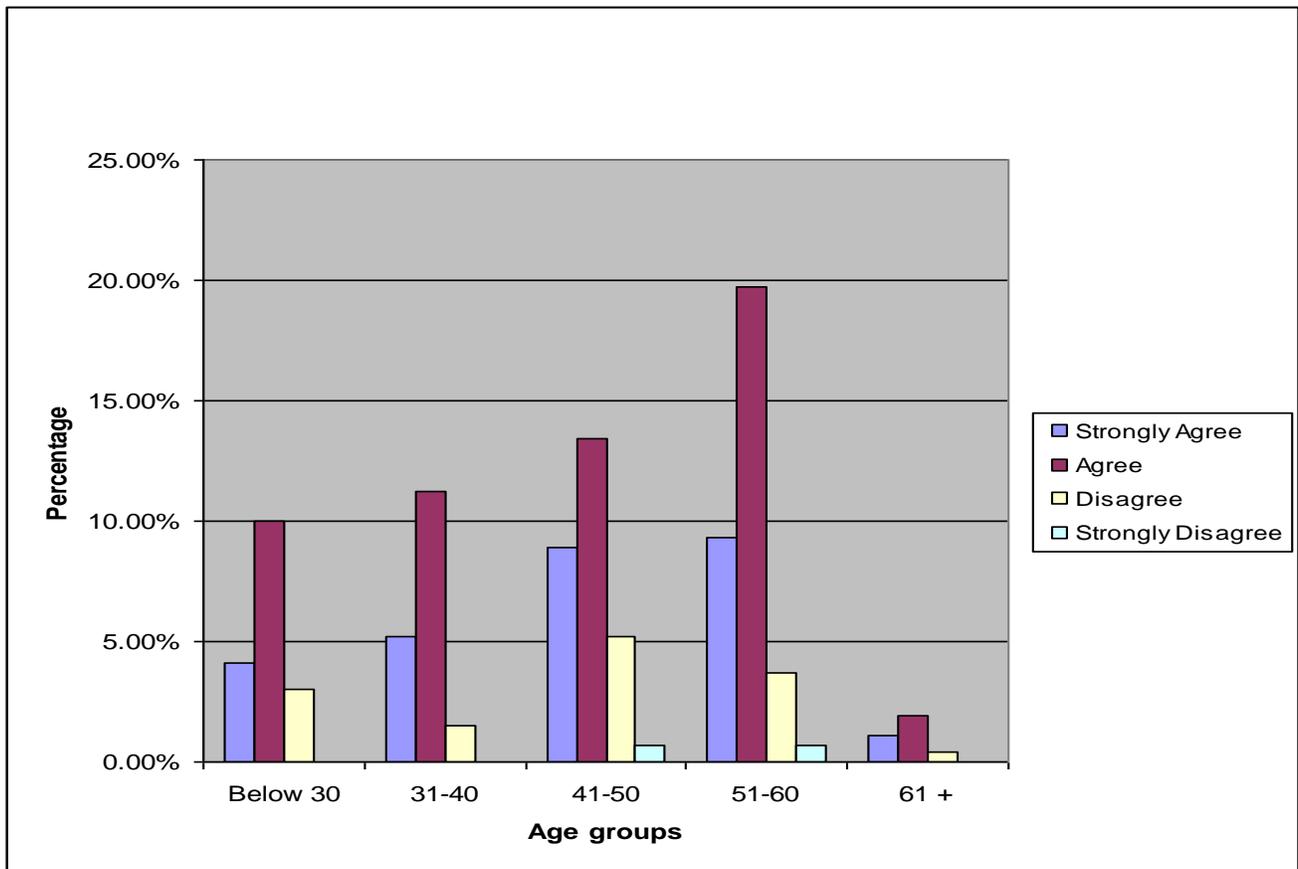
FIGURE 7.21: DISTRIBUTION OF EDUCATORS' RESPONSE TO WHETHER THEY THOUGHT THAT MOST LEARNERS ADAPT WELL TO THE PRESENT SCHOOL PRACTICES.

Figure 7.21 demonstrates that most educators of all the age groups [*Below 30* (14%), *31 – 40 (16.4%), 41 – 50 (22.3%)*, 51 – 60 (29%) and 61+ (3%)] are in agreement that

most learners adapted well to the present practices of the school. A slightly smaller percentage [*Below 30* (3%), *31 – 40 (1.5%)*, *41 – 50 (6.7%)*, 51 – 60 (4.4%) and 61+ (0.4%)] disagree with the observation. These findings are contradicted by the findings of the literature study that is of the opinion that most of the learners did not adapt well to the present practices of the school. In spite of this finding more emphasis need to be placed on the principles of altruism and *"ubuntu"* (cf.2.3, 2.2, 3.5.1 & 3.7).

In general the age groups *41 – 50* and 51 – 60 (51.3%) responded the most positively of all the age groups to the question. The age groups *below 30* (3%), *31 – 40 (1.5%)*, and 61+ (0.4%) are the most negative in their response.

SUB QUESTION: 17.3:   INTERACTION BETWEEN LEARNERS FROM VARIOUS CULTURES IN THE CLASSROOM IS GOOD.
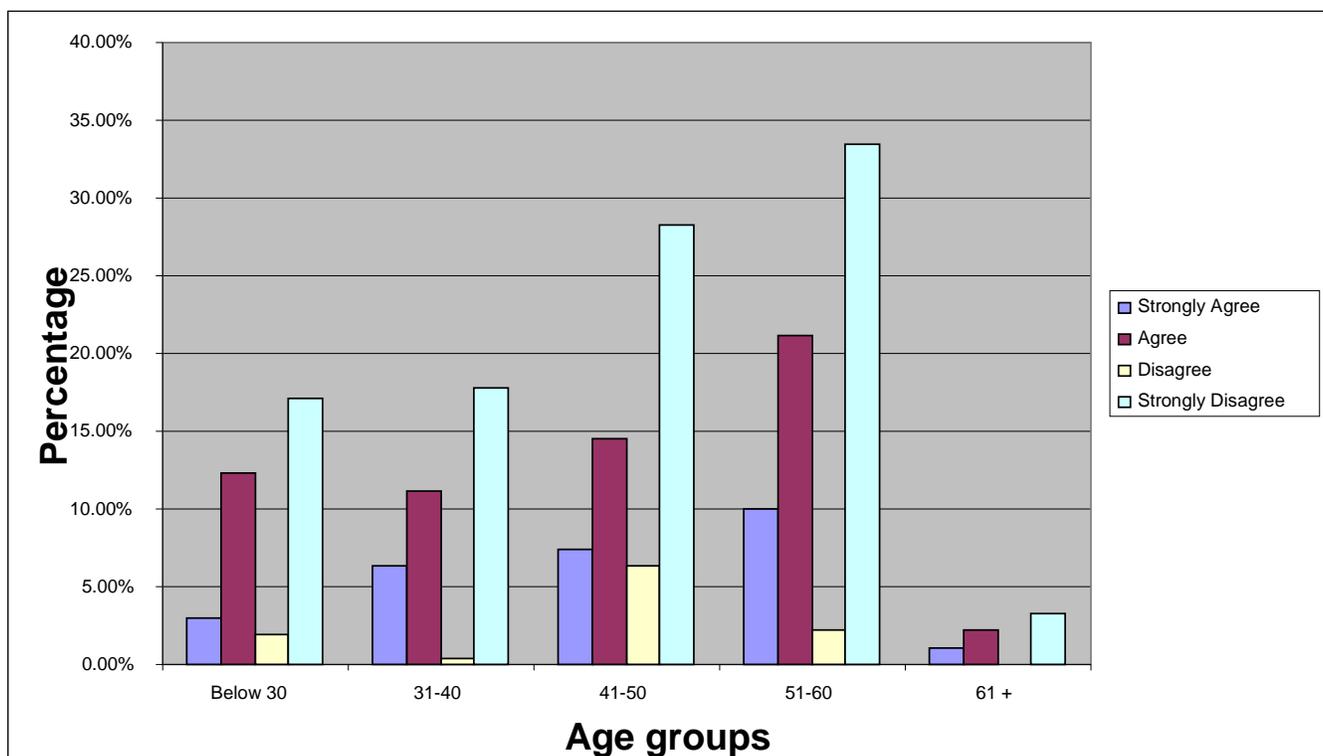
FIGURE 7.22:   DISTRIBUTION OF EDUCATORS' RESPONSE IN ACCORDANCE WITH THEIR AGE GROUP, TO WHETHER INTERACTION BETWEEN LEARNERS FROM VARIOUS CULTURES IN THE CLASSROOM WAS GOOD.

As expected, the majority of educators across all the age groups [*Below 30* (17.1%), *31 – 40 (17.8%)*, *41 – 50 (28.3%)*, 51 – 60 (33.5%) and 61+ (3.3%)] strongly disagrees that interaction between learners from various cultures in the classroom is good. This is followed by those who agree and strongly agree [*Below 30* (15.3%), *31 – 40 (17.5%)*, *41 – 50 (21.9%)*, 51 – 60 (31.2%) and 61+ (3.3%)], as displayed by Figure 7.22.

The dominating pattern for this question, suggests that those educators who responded negatively, are concentrated in the age groups *41 – 50 (28.3%)* and 51 – 60 (33.5%). This tendency is supported by the findings of the literature study, namely that interaction between learners from various cultures in the classroom is poor (c.f.3.7).

SUB QUESTION: 17.4: AS FAR AS OBSERVED, INTERACTION BETWEEN LEARNERS FROM DIFFERENT CULTURAL BACKGROUNDS, DURING SCHOOL BREAKS, IS FAIRLY GOOD.
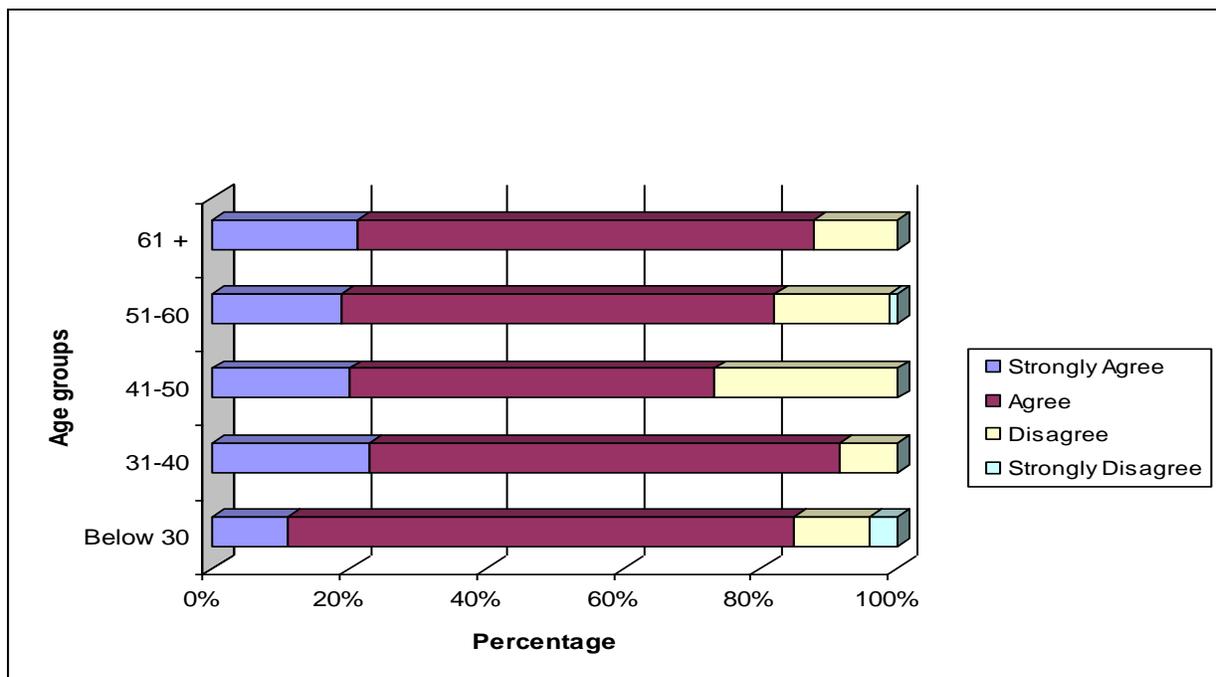
FIGURE 7.23: DISTRIBUTION OF EDUCATORS' RESPONSE IN ACCORDANCE WITH THEIR AGE GROUP, TO WHETHER AS FAR AS THEY HAVE OBSERVED, INTERACTION BETWEEN LEARNERS FROM DIFFERENT CULTURAL BACKGROUNDS, DURING SCHOOL BREAKS, WAS FAIRLY GOOD.

In the age group *below 30* the responses are as follows, agree (75.0%), strongly agree (10.0%), strongly disagree (5.0%) and disagree (10.0%).

In the age group 31-40 the responses are as follows, agree (83.0%), strongly agree (20.0%), strongly disagree (0.0%) and disagree (7.0%).

In the age group *41-50 the* responses are as follows, agree (56.0%), strongly agree (19.0%), strongly disagree (0.0%) and disagree (25.0%)

The age group *51-60* the responses are as follows, agree (62.0%), strongly agree (18.0%), strongly disagree (2.0%) and disagree (18.0%).

In the age group *60+ the* responses are as follows, agree (72.5%), strongly agree (19.5%), strongly disagree (0.0%) and disagree (8.0%)

The dominant trend displayed for all the represented age groups are that those educators who responded positively to this question, outnumbers those educators who responded negatively. These findings are contrary to the findings of the literature study that suggest that interaction between learners from different cultural backgrounds during school breaks is fairly poor (cf. 3.3).

**FIGURE 7.24:   DISTRIBUTION OF EDUCATORS' RESPONSE IN ACCORDANCE WITH THEIR AGE
GROUP, TO WHETHER NON-WHITE LEARNERS TENDED TO BE MORE
WITHDRAWN THAN THEIR WHITE COUNTERPARTS DURING GROUP WORK AND
OTHER CLASS ACTIVITIES.**

The response to the statement that non-white learners tend to be more withdrawn than their white counterparts during group work and other class activities, are as follows, as per age group:

Below 30 -   40.0% disagree and 40.0% strongly disagree, while 18.0% agree and a mere 2.0% strongly agrees.

In the age group 31-40 the responses are as follows, agree (11.0%), strongly agree (11.0%), strongly disagree (40.0%) and disagree (38.0%).

In the age group *41-50 the* responses are as follows, agree (13.0%), strongly agree (6.0%), strongly disagree (37.0%) and disagree (44.0%)

The age group *51-60* the responses are as follows, agree (34.0%), strongly agree (5.0%), strongly disagree (28.0%) and disagree (33.0%).

In the age group *60+ the* responses are as follows, agree (42.0%), strongly agree (9.0%), strongly disagree (16.0%) and disagree (33.0%)

The general trend displayed by these findings is that black learners seem not to be more withdrawn than their white counterparts. This finding contradicts the findings of the literature study that insists on the contrary (cf.3.6.2 & 3.7).

Interestingly, most of the educators who agree with this statement are in the more mature age groups, namely *51 – 60* and *61+*. Those who disagree with the statement are in the age groups preceding the latter age groups.

SUB QUESTION: 17.6: THE FAILURE AND DROP-OUT RATE TENDED TO BE HIGHER AMONG NON-WHITE LEARNERS THAN AMONG WHITE LEARNERS.
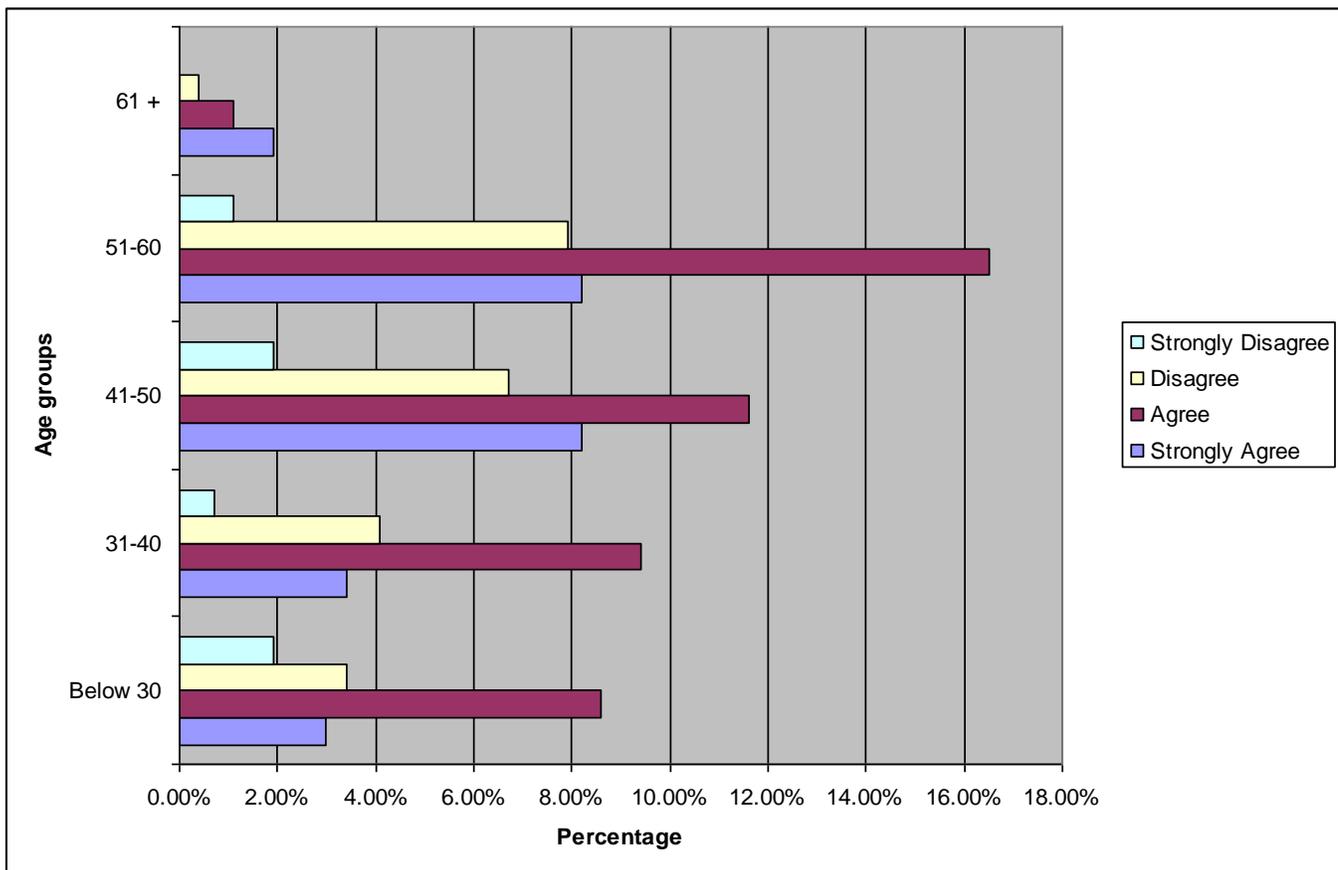
FIGURE 7.25 DISTRIBUTION OF EDUCATORS' RESPONSE IN ACCORDANCE WITH THEIR AGE GROUP, TO WHETHER THE FAILURE AND DROP-OUT RATE TENDED TO BE HIGHER AMONG NON-WHITE LEARNERS THAN AMONG WHITE LEARNERS.

The majority of the educators of the age groups, *below 30* (8.6%), *31 – 40 (*9.4%), *41 – 50 (*11.6%), *51 – 60* (16.5%), except that of the *61+* age group (1.1%), are in agreement that the failure and drop-out rate tend to be higher among non-white learners than among white learners. Those who strongly agree [*below 30* (3%), *31 – 40 (*3.4%), *41 – 50 (*8.2%), *51 – 60* (8.2%) and *61+* (1.9%).], and disagree [*below 30* (3.4%), *31 – 40 (*4.1%), *41 – 50 (*6.7%), *51 – 60* (7.9%) and *61+* (0.4%).], occupy an intermediate position between the two extremes, namely strongly agree and strongly disagree. On

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the other extreme, the lowest percentage [*below 30* (3.4%), *31 – 40 (4.1%), 41 – 50 (6.7%)*, 51 – 60 (7.9%)] of educators disagree with this statement.

The educators who responded positively to the question seem to be concentrated in the age groups *41 – 50 (*11.6%) and *51 – 60* (16.5%) in general.

These findings of the empirical study seem to agree with that of the literature study stating that the failure and drop-out rate tended to be higher among non-white learners that among white learners (cf. 3.7 & 5.3.1.1).

QUESTION 18: INDICATE TO WHAT EXTENT THE FOLLOWING ISSUES OF PARENTAL INVOLVEMENT MAY HAVE ON THE SCHOLASTIC EXPERIENCE OF NON-WHITE LEARNERS.

SUB QUESTION 18.1: THE REASON FOR THE LIMITED INVOLVEMENT OF PARENTS OF NON-WHITE LEARNERS IS BECAUSE THEY FEEL UNWELCOME
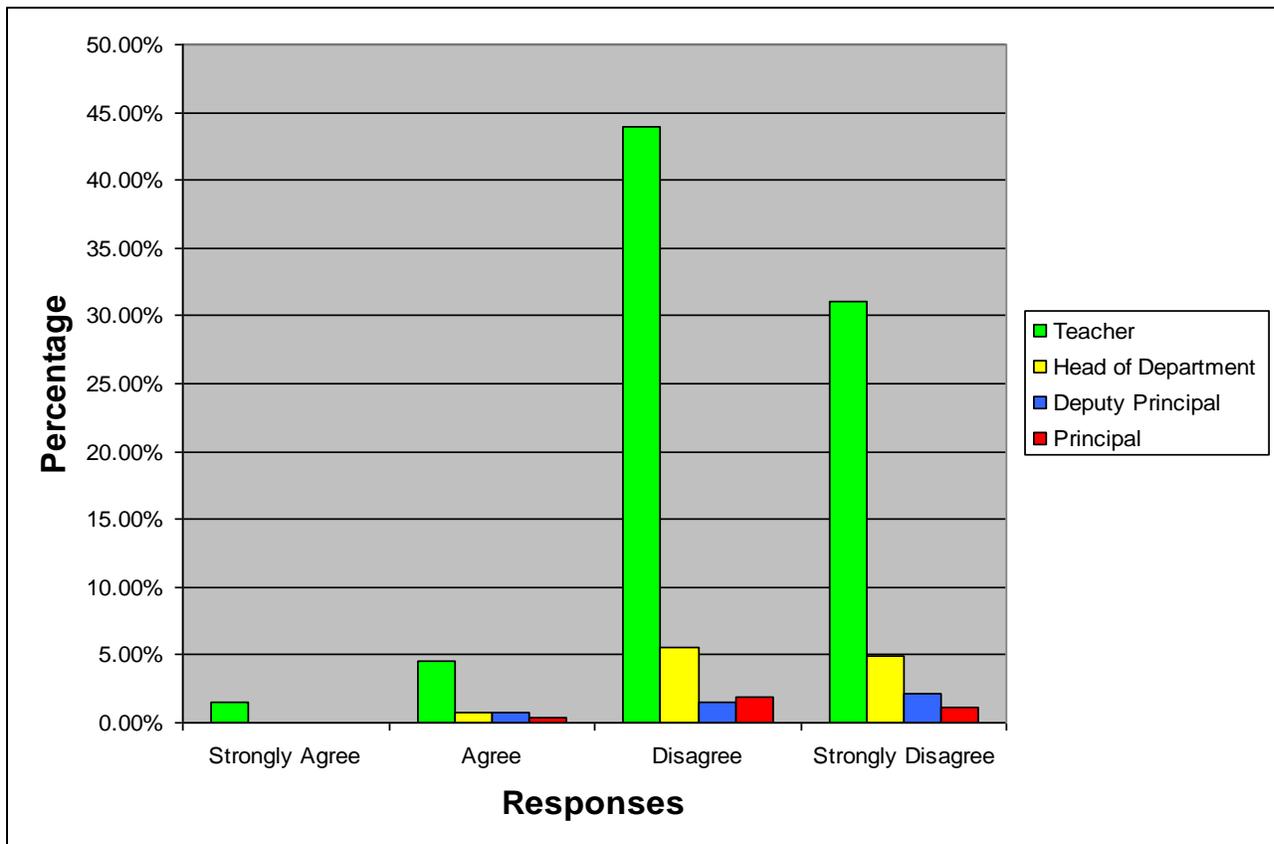
FIGURE 7.26: DISTRIBUTION OF EDUCATORS' RESPONSE ACCORDING TO THEIR RANK, TO WHETHER THE REASON FOR THE LIMITED INVOLVEMENT OF PARENTS OF NON-WHITE LEARNERS WAS BECAUSE THEY FELT UNWELCOME.

Deduced from Figure 7.26, the vast majority of educators of all four ranks, teacher (44%), head of department (5.6%), deputy principal (1.5%) and principal (1.9%) disagree with the statement that the reason for the limited involvement of parents of non-white learners is because they feel unwelcome at these schools. Those who strongly disagree [teacher (31%), head of department (4.9%), deputy principal (2.2%), and principal (1.1%)], and those who agree [teacher (4.5%), head of department (0.7%), deputy principal (0.7%), and principal (0.4%)] represent a smaller majority. Those who strongly agree with this statement represent the least educators for all four ranks, namely teacher (1.5%), head of department (0%), deputy principal (0%) and principal (0%).

The dominant pattern of educator responses in relation to this question indicates that those educators who responded negatively are in the majority [teacher (75%), head of department (10.5%), deputy principal (3.7%), and principal (3%). These findings seem to be in agreement with that of the literature study. The finding of the latter is convinced that the limited involvement of non-white parents is not because they feel unwelcome at these schools (cf.5.3.1.1 & 5.3.3.2).

QUESTION 19: TO WHAT EXTENT WILL THE FOLLOWING STAFF DEVELOPMENT PRIORITIES ENHANCE THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL SCHOOLS?

The data presentation in Table 7.12 and Figure 7.27 illustrates the responses of educators in relation to the question concerning staff development priorities at multicultural FET schools in the Northern Cape. Questions 19.1 to 19.12 were asked to collect information with respect to staff development priorities at these schools.

TABLE 7.12: SUMMARY OF STAFF DEVELOPMENT PRIORITIES

	X^2 Value	p-value	Strong Agree		Agree		Disagree		Strongly Disagree	
			f	%	f	%	f	%	f	%
19.1 All educators ought to receive some form of training to teach learners from different cultural backgrounds.	1	0.796	46	17.3	134	**50.0**	68	25.4	20	7.3
19.2 A need for staff development exists, because of a lack of knowledge regarding the teaching of learners from different cultural backgrounds.	1	0.707	30	11.2	100	**37.2**	112	41.6	27	10.0
19.3 Cultural diversity should be included in educator training programmes.	1	0.749	56	20.8	156	**58.0**	46	17.1	11	4.1
19.4 Reducing cultural prejudice and stereotyping.	1	0.540	69	25.8	175	65.5	22	8.3	1	0.4
19.5 Helping learners to explore ways to expand their contact with other cultural groups.	1	0.687	54	20.2	181	67.8	31	11.6	1	0.4

19.6 Strengthening social action skills that will enable learners to become effective agents of change.	1	0.743	62	23.3	173	**65.0**	29	10.9	2	0.8
19.7 Eradicating underlying fear and suspicion.	1	0.733	84	31.7	162	**61.1**	17	6.4	2	0.8
19.8 Increasing the ability to interpret customs and non-verbal behaviour in differing cultural styles.	1	0.656	61	22.8	181	67.8	23	8.7	2	0.8
19.9 Courses on multicultural education should be made compulsory within teacher training programmes.	1	0.671	48	18.0	119	44.6	85	31.8	15	5.6
19.10 Student teachers need to be exposed to learner diversity as early as possible during their training	1	0.649	76	28.4	170	63.4	18	6.7	4	1.5
19.11 The duration of the exposure to learner diversity may also contribute to a better understanding of different cultures and the dismantling of stereotypes.	1	0.632	66	24.7	166	62.2	30	11.2	5	1.9
19.12 Student teachers have to be trained to pursue a different teaching approach that accommodates the distinctive learning styles of learners from different cultural groups.	1	0.562	68	25.4	160	59.7	34	12.7	6	2.2

The difference is statistically significant if P < 0.05

In this case again, the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity was used to assess the factorability of the data. The latter implies for the difference to be statistically significant, the P-value must be < than 0.05. De Vos, et al. (2002:245) explain that this basically means that there is a 95% chance

that the results are due to the influence of an independent variable, or a combination of independent variables, and not to chance.

According to Table 7.12, the significance of the p-values for the extent to which staff development priorities will enhance the scholastic experience of black learners in multicultural schools are all greater than 0.05 and are therefore not statistically significant.

Respondents indicated that they agree that at least five of the above staff development priorities will enhance the scholastic experience of black learners in multicultural schools. The staff development priorities agreed upon by educators is the following:

- All educators ought to receive some form of training to teach learners from different cultural backgrounds.

- Cultural diversity should be included in educator training programmes.

- Strengthening social action skills that will enable learners to become effective agents of change.

- Eradicating underlying fear and suspicion.

- A need for staff development exists, because of a lack of knowledge regarding the teaching of learners from different cultural backgrounds.

The results of the empirical study seem to correlate positively with that of the literature study that identifies staff development as a key priority in multicultural schools (cf.4.4 & 4.9).
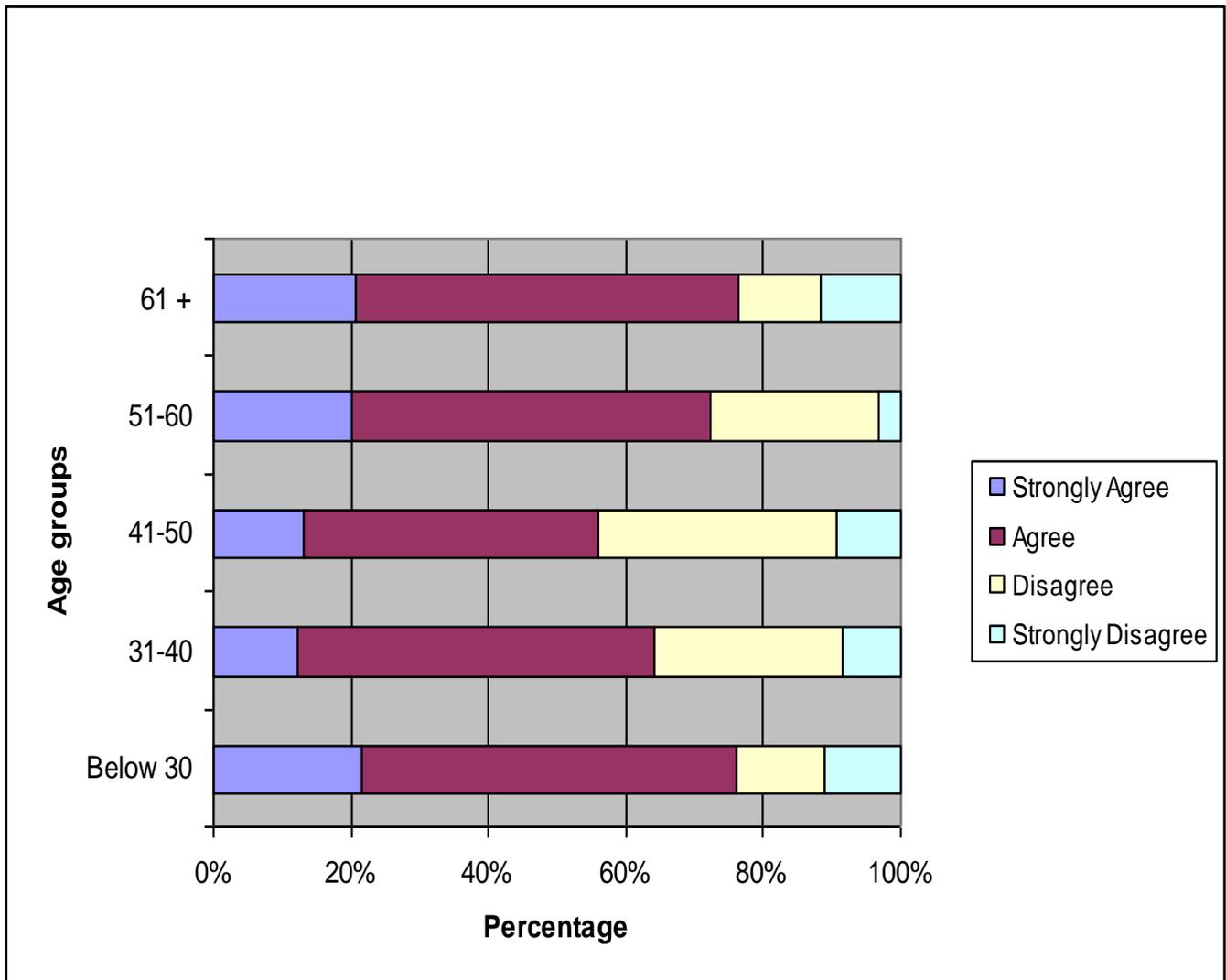
FIGURE 7.27: DISTRIBUTION OF EDUCATORS' RESPONSE ACCORDING TO THEIR YEARS OF
              EXPERIENCE, TO WHETHER ALL EDUCATORS OUGHT TO RECEIVE SOME FORM
              OF TRAINING TO TEACH LEARNERS FROM DIFFERENT CULTURAL
              BACKGROUNDS.

Below 30 -   11.0% disagree and 11.0% strongly disagree, while 56.0% agree and a
mere 22.0% strongly agree.

In the age group 31-40 the responses are as follows, agree (54.0%), strongly agree (11.0%), strongly disagree (9.0%) and disagree (26.0%).

In the age group *41-50 the* responses are as follows, agree (42.0%), strongly agree (11.0%), strongly disagree (9.0%) and disagree (38.0%)

The age group *51-60* the responses are as follows, agree (50.0%), strongly agree (20.0%), strongly disagree (4.0%) and disagree (26.0%).

In the age group *60+ the* responses are as follows, agree (51.0%), strongly agree (20.5%), strongly disagree (11.0%) and disagree (17.5.0%).

The educators, who generally responded affirmatively in relation to this question, seem to be mostly located in the youngest and oldest age groups, namely *below 30* and 61+. These findings concur with that of the literature study that contend that multicultural education is a complex issue and should be regarded as a continuous process (cf. 2.6, 2.6.1, 2.7.2 & 4.7).

7.3   THE LEARNER QUESTIONNAIRE

7.3.1 BIOGRAPHICAL INFORMATION

The first section of the learner questionnaire comprised of personal particulars, such as gender, race and home language, language in which learners received lessons, residential area and previous school attended educational and the district, the reason for attending historically white schools.

As in the case of the educator questionnaire, the analysis and interpretation of the research results also had to be done by means of the measurement frequencies for respondents in the five different educational districts of the Northern Cape. Likewise, the data was also presented in pie charts, bar graphs, histograms and frequency tables, in accordance with the learner questionnaire sections.

Additionally, cross-tabulations were also used to determine the frequency of the following issues across biographical factors for learners:

- School culture;

- The experiences of learners at multicultural FET schools in the Northern Cape;

- School curriculum and lesson presentation;

- Learner interaction;

- Relationship with educators and

- Parental involvement of black parents at multicultural schools.

In this section, the following biographical information is presented.

QUESTION 1: GENDER OF LEARNERS
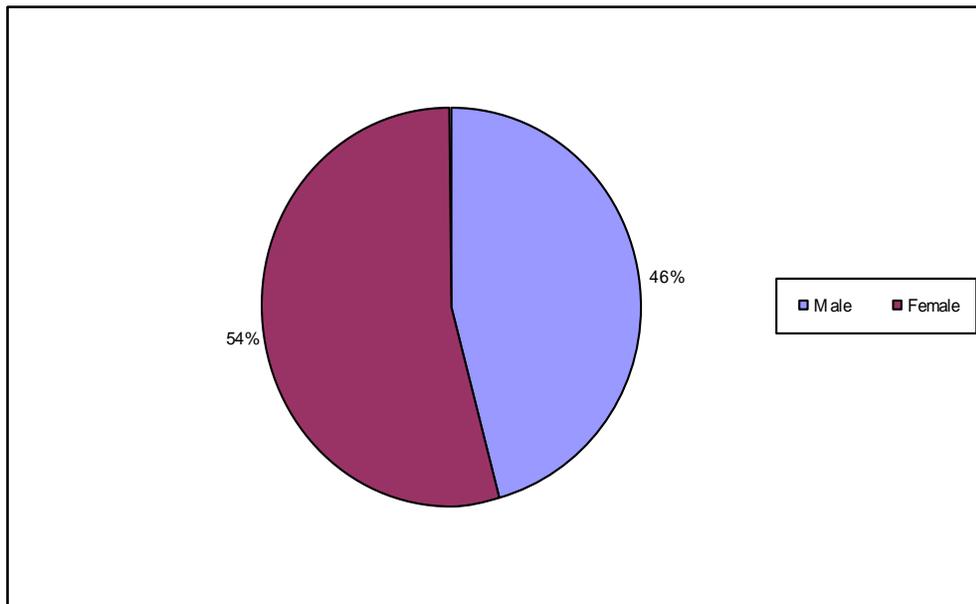
FIGURE 7.28: DISTRIBUTION OF LEARNERS ACCORDING TO GENDER.

Figure 7.28 indicates that the majority (54%) of learners in multicultural FET schools in the Northern Cape are female. Only 45.9% of the learners are males in these schools.

QUESTION 2: RACE OF LEARNERS
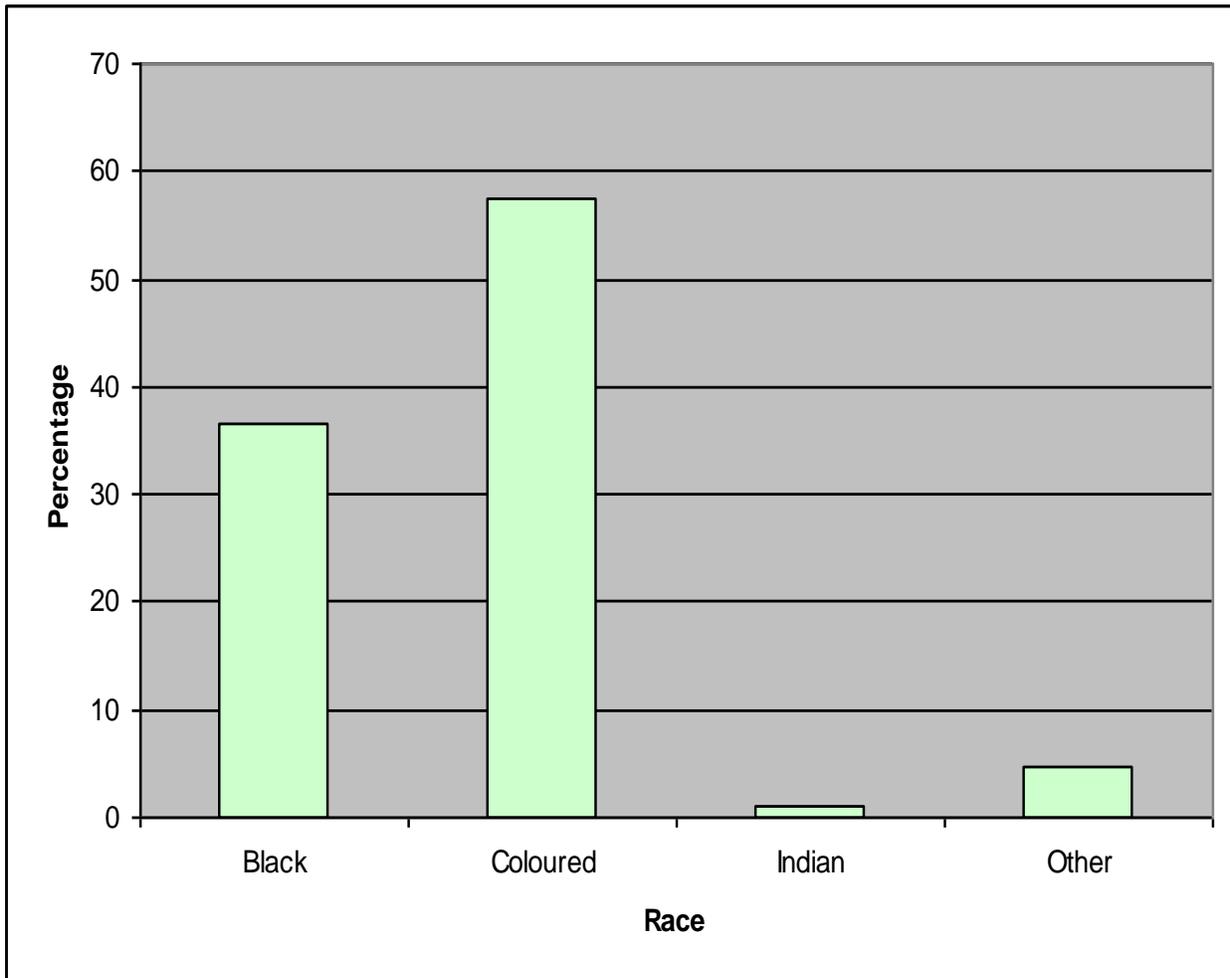
FIGURE 7.29: DISTRIBUTION OF LEARNERS ACCORDING TO RACE.

Figure 7.29 indicates that most (57.5%) of the learners are coloured, 36.5% are black and only 4.8% and 1.2% are other and Indian respectively. The finding is in agreement with that of the literature study that contend that white educators still constitute the majority of the staff component at multicultural schools in the Northern Cape, in spite of the majority of the learners being black (cf.3.6.2).

QUESTION 3: HOME LANGUAGE OF LEARNERS
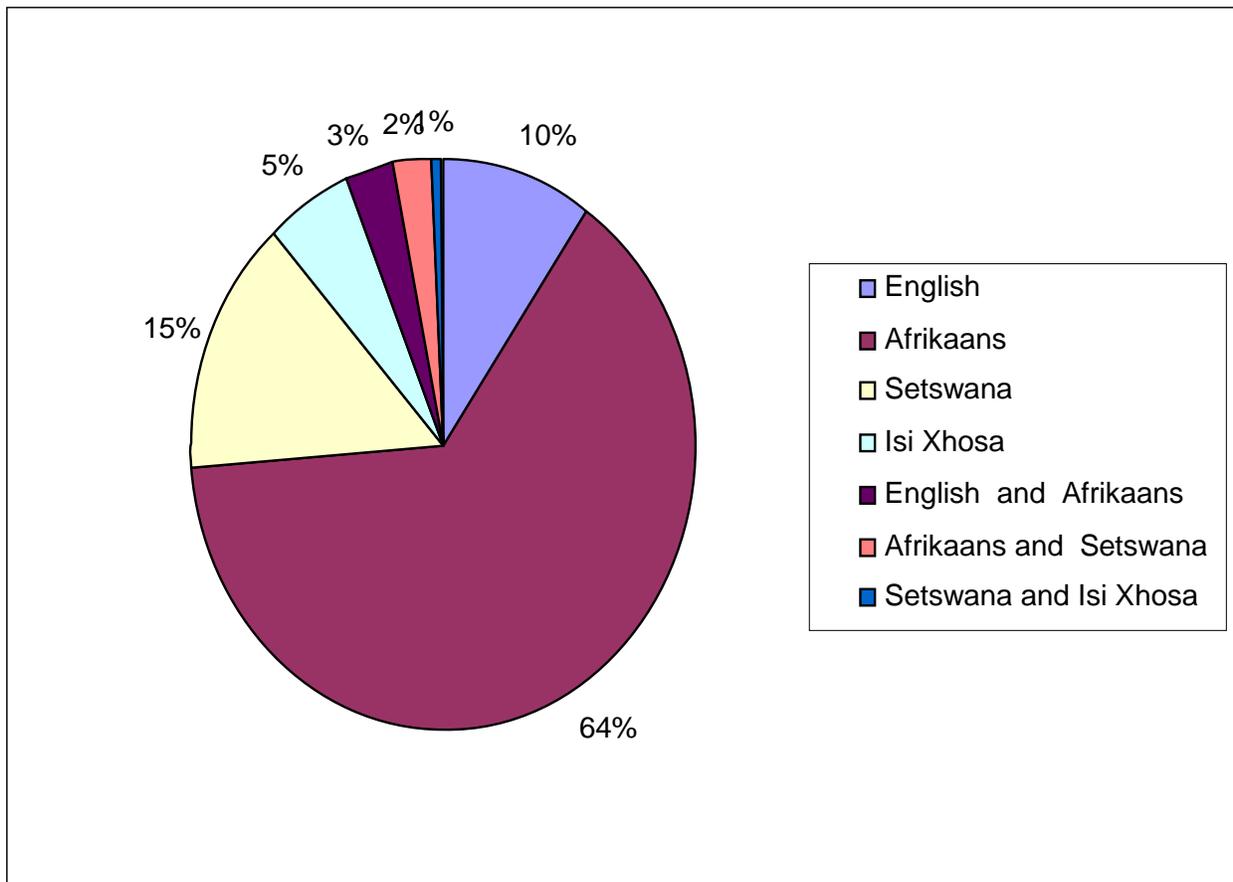
FIGURE 7.30: DISTRIBUTION OF LEARNERS ACCORDING TO HOME LANGUAGE.

As depicted in Figure 7.30 the majority of the learners' (64.0%) home language is Afrikaans, followed by English (10.0%). Learners who have Setswana and Isi Xhosa as home language represent 15.0% and 5.0% respectively, with those having both English and Afrikaans representing 3.0%. Only 2.0% of the learners indicated Afrikaans and Setswana as being their home language, while a mere 1% cites Setswana and Isi Xhosa as being theirs. This finding reveals that the home language of most black learners at these schools is a language other than English. The latter, together with the literature study, therefore suggests that most black learners only make the transition, from mother tongue to English in the intermediate phase (cf. Figure 3.2, & 3.6.2).

QUESTION 4: LANGUAGE IN WHICH LEARNERS RECEIVE LESSONS
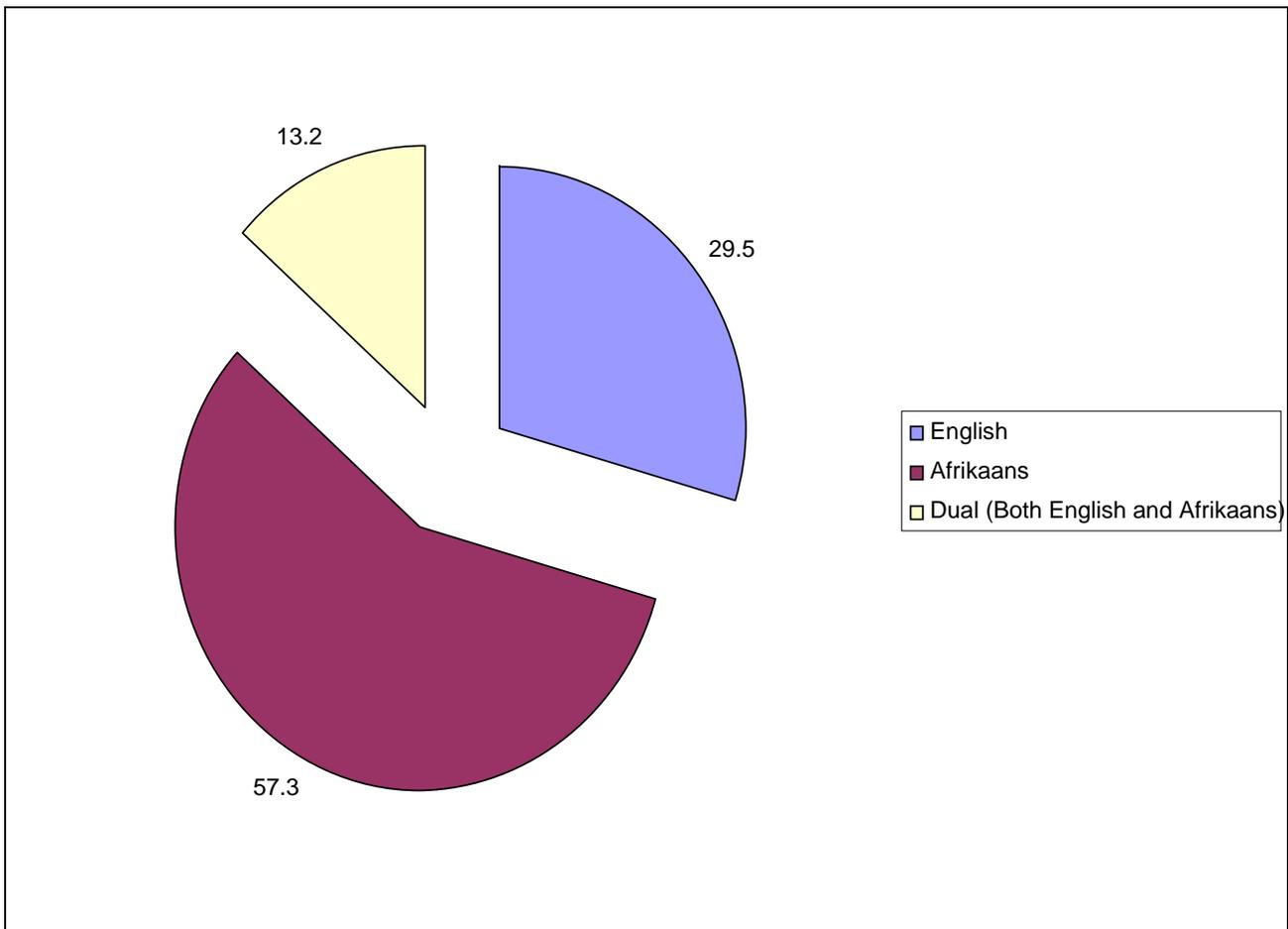
FIGURE 7.31: DISTRIBUTION OF LEARNERS ACCORDING TO LANGUAGE IN WHICH THEY RECEIVE LESSONS.

According to Figure 7.31, the majority (57.3%) of the learners receive their lessons in Afrikaans, with 29.5% and 13.2% of them indicating that they receive their lessons in English and by dual instruction, respectively. This finding concurs with that of the literature study, suggesting that the home language of most black learners at these schools is not English. The latter is in spite of the fact that these learners are taught through the medium of English (cf. Figure 3.2 & 3.6.2).

QUESTION 5: RESIDENTIAL AREA WHERE LEARNERS LIVE
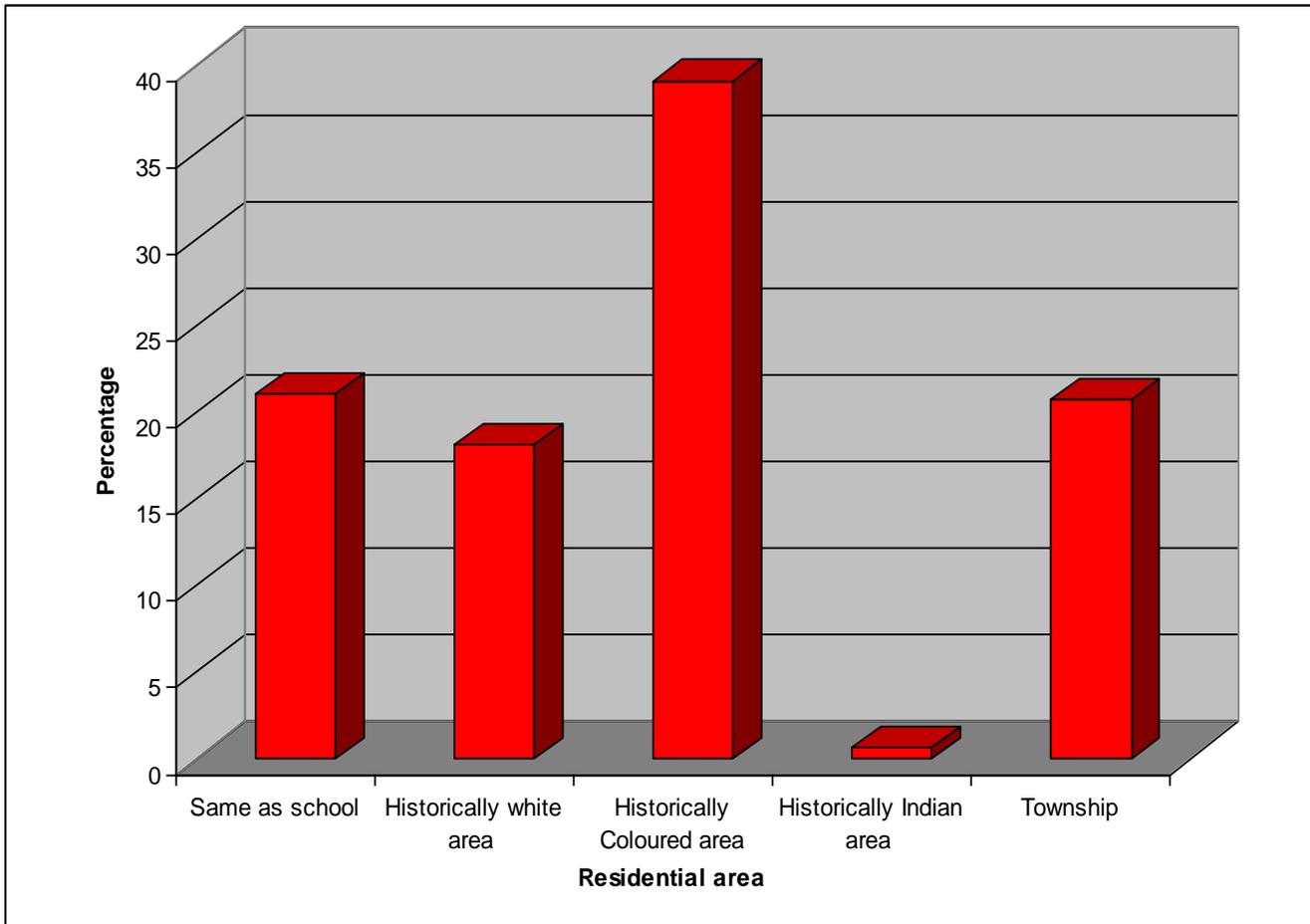
FIGURE 7.32:   DISTRIBUTION OF LEARNERS ACCORDING TO THE RESIDENTIAL AREA WHERE THEY LIVE.

In accordance with Figure 7.32, most of the learners (39.1%) are living in historically Coloured areas, with 21.2% in the same area as their school. A further 20.8% of the learners reside in townships; 18.3% live in historically white areas and merely 0.6% in historically Indian areas. There seem to be consensus between the findings of the empirical study and that of the literature study that contends that most of the non-white learners still reside in historically non-white areas (cf. 3.2.1, 3.6.1 & 3.6.2).

QUESTION 6: TYPE OF SCHOOL
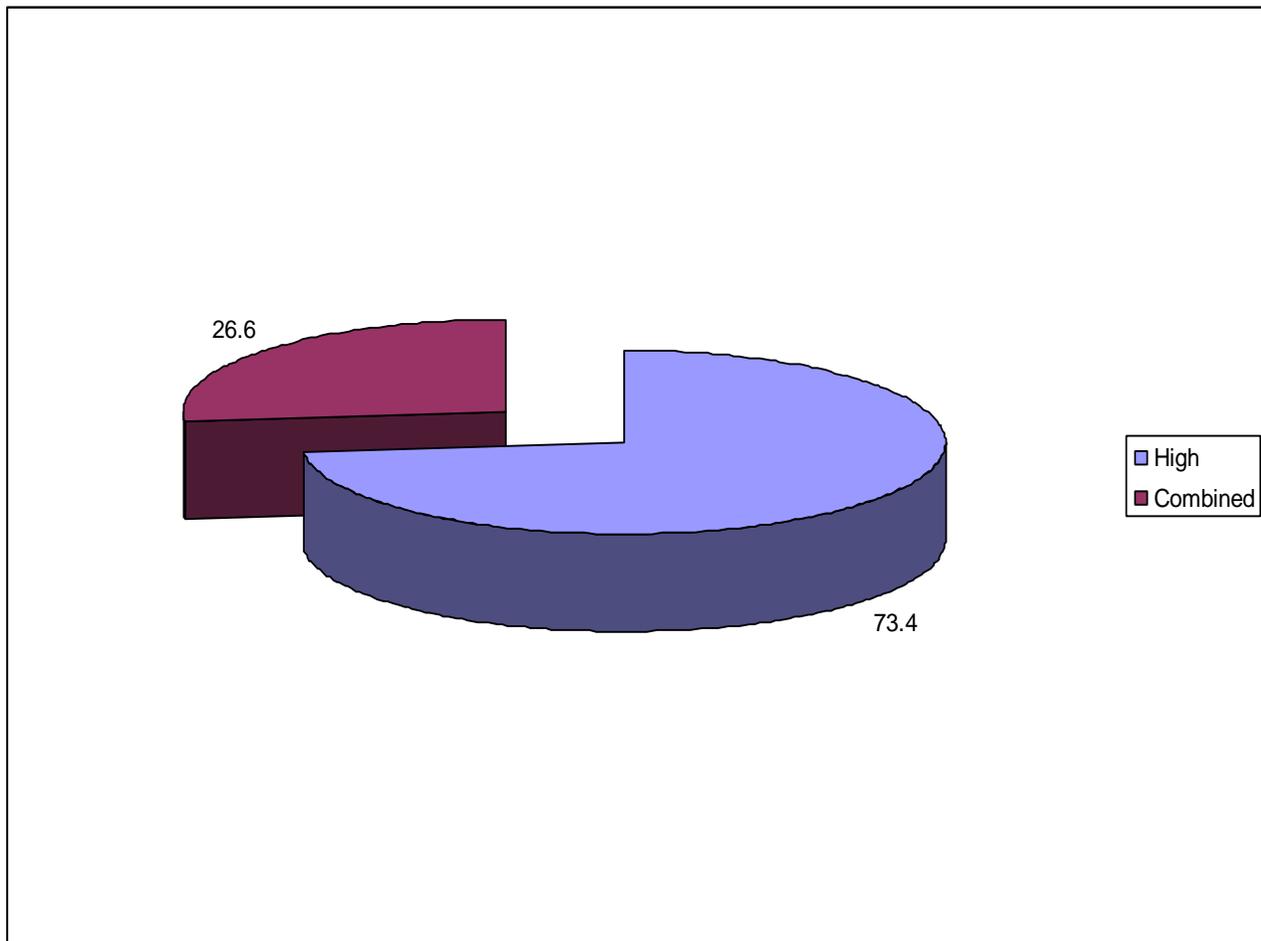
FIGURE 7.33: DISTRIBUTION OF LEARNERS ACCORDING TO TYPE OF SCHOOL.

As displayed by Figure 7.33, most of the learners (73.4%) are attending high schools, while 26.6 % are attending combined school. The finding reiterates that of the literature study, implying that most FET multicultural education takes place in FET, instead of combined schools in the Northern Cape (cf. Annexure E).

QUESTION 7: TYPE OF SCHOOL LEARNERS PREVIOUSLY ATTENDED
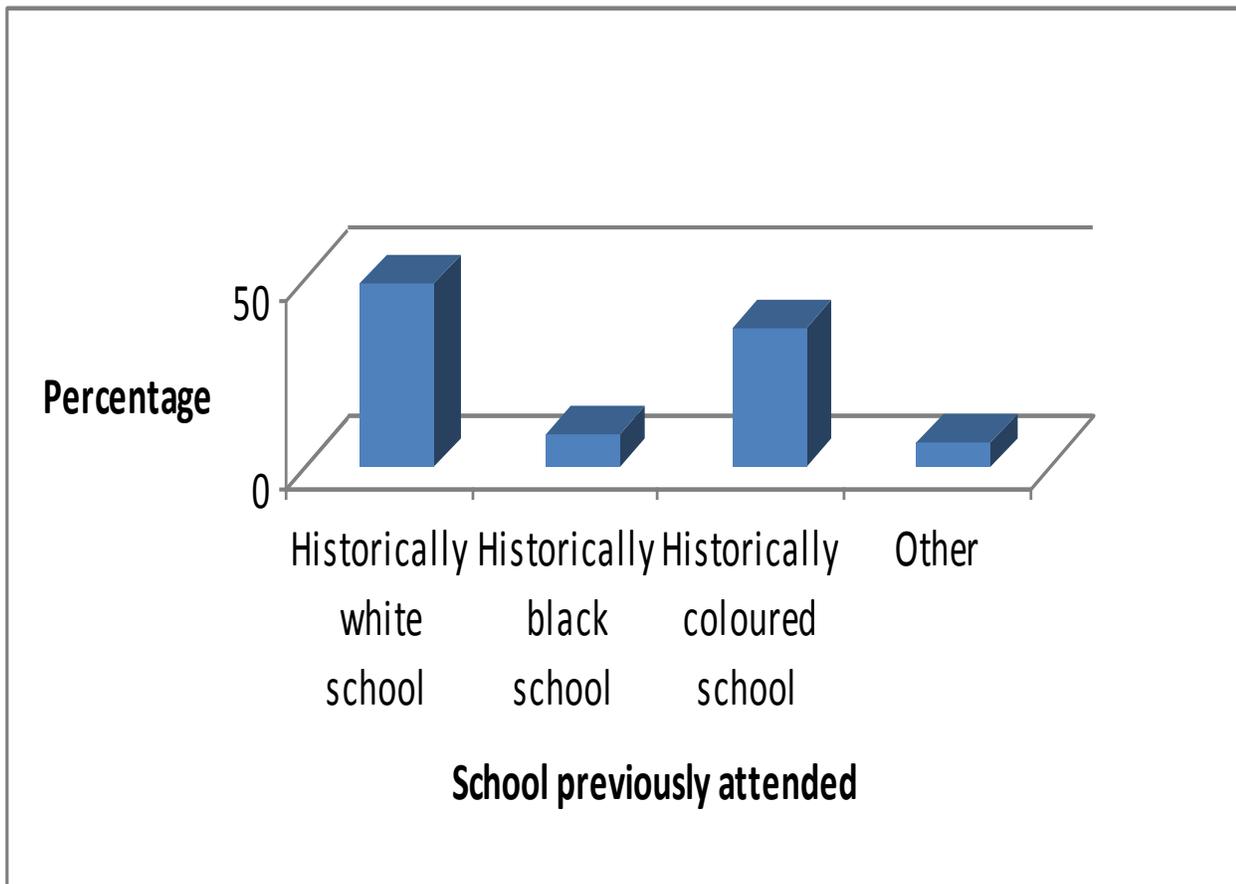
FIGURE 7.34:   DISTRIBUTION OF LEARNERS ACCORDING TO THE TYPE OF SCHOOL THEY PREVIOUSLY ATTENDED.

Figure 7.34 indicates that the majority (48.8%) of the learners previously attended historically white schools. Those who previously attended historically coloured and black schools are represented by 37.3% and 7.8% respectively, while only 6.1% indicated that they attended other schools. This revelation accentuates the finding of the literature study, which states that many black learners opted to attend historically white schools after the demise of the apartheid school system (cf.2.3.2.2, 2.6.1 & 5.3.1.1).

QUESTION 8: EDUCATION DISTRICT WHERE SCHOOL IS SITUATED
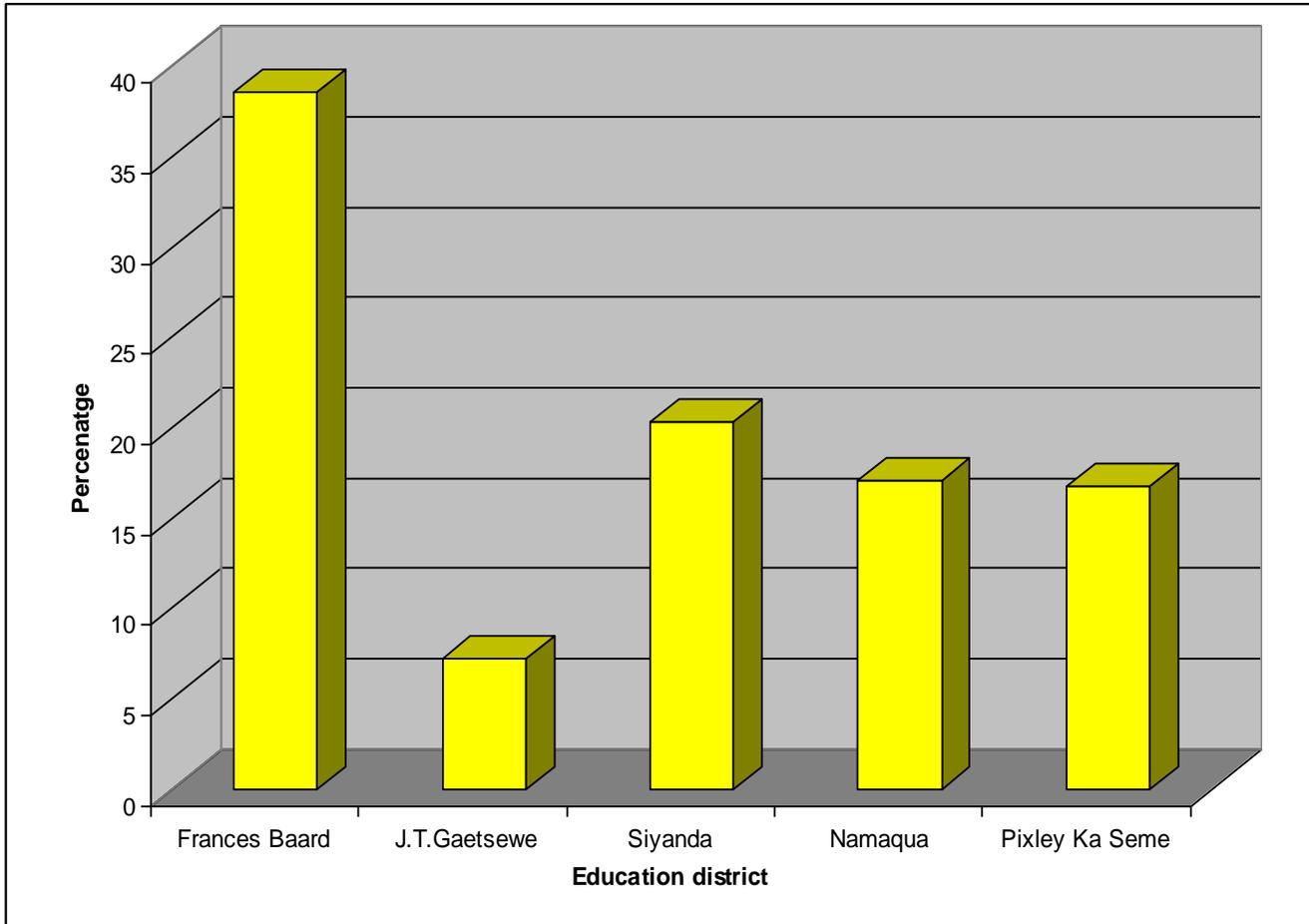
FIGURE 7.35: DISTRIBUTION OF LEARNERS ACCORDING TO THE EDUCATION DISTRICT WHERE THEIR SCHOOL IS SITUATED.

According to Figure 7.35, the vast majority (38.6%) of the schools are situated in the Frances Baard district, while Siyanda and Namaqua represented 20.4% and 17.1% respectively. The least schools are situated in both Pixley Ka Seme (16.7%) and J.T. Gaetsewe (7.2%). Both the empirical and literature study reveal that most of the multicultural education in the Northern Cape, transpires in the Frances Baard educational district (cf. Table 6.2 & 6.1.4).

QUESTION 9: THE REASON WHY LEARNERS ARE ATTENDING HISTORICALLY WHITE SCHOOLS
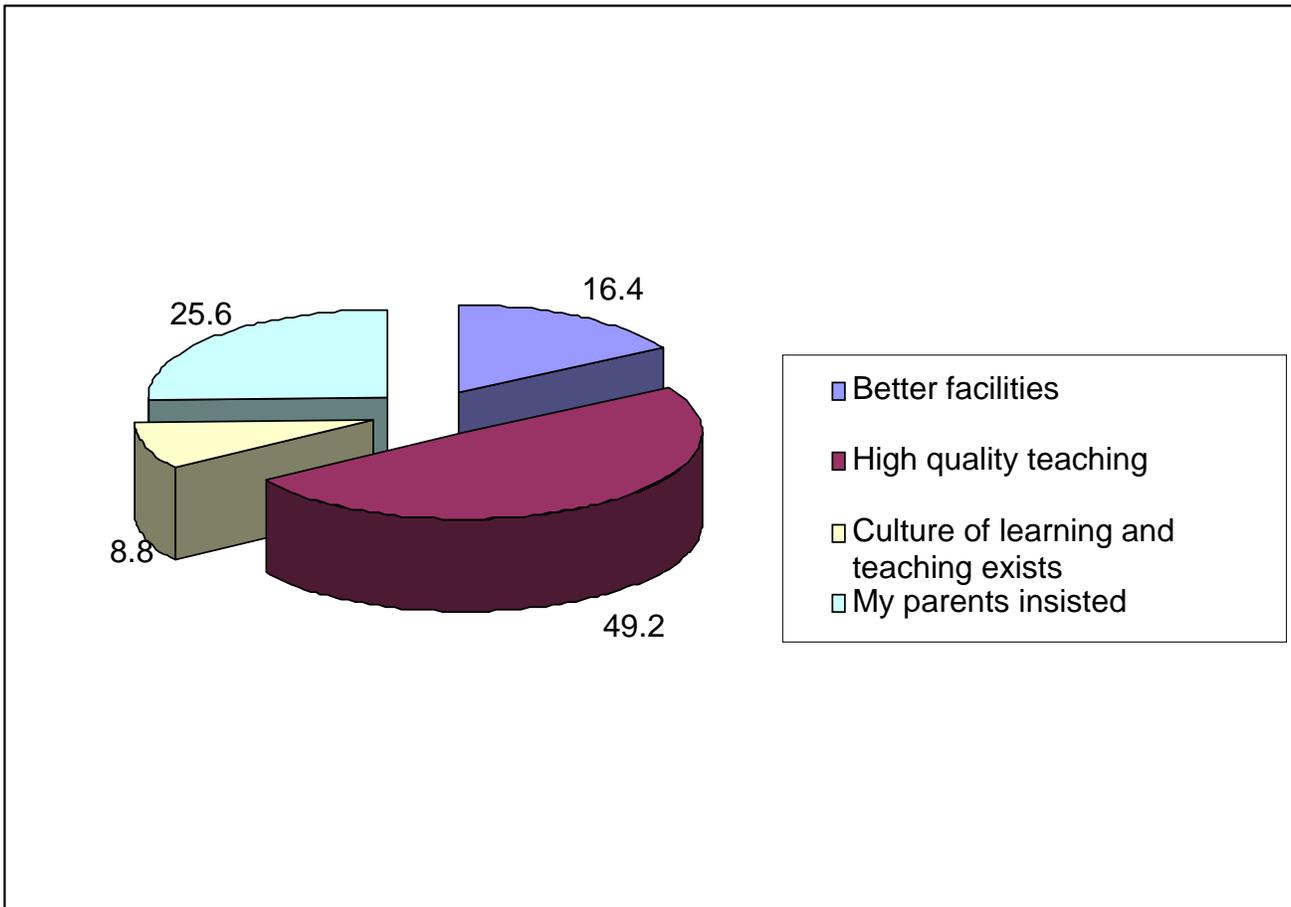
FIGURE 7.36:   DISTRIBUTION OF LEARNERS ACCORDING TO THE REASON WHY THEY ATTEND HISTORICALLY WHITE SCHOOLS.

Figure 7.36 depicts that most learners (49.2%) are attending multicultural schools, because they are of the opinion that they receive high quality teaching. At least 25.6% state that their parents insisted that they attend these schools, while 16.4% cite better school facilities as a reason. Only 8.8% state the existence of a culture of learning and teaching as a reason. The finding corresponds with that of the literature study that opines that black learners are lured to historically white schools by the seemingly conducive educational conditions of these schools (cf.3.4 & Figure 7.36).

QUESTION 10: SCHOOL CULTURE

Questions 10.1 to 10.10 were asked to gather information with respect to this school culture.

The data presentation in Table 7.13 and Figures 7.37 to 7.43 was compiled from the responses of learners in relation to the question about the school culture that existed at multicultural FET schools in the Northern Cape.

TABLE 7.13: SUMMARY OF LEARNERS' PERCEPTIONS OF THE CULTURE OF THE SCHOOL

	X^2 Value	p-value	Strong Agree		Agree		Disagree		Strongly Disagree	
			f	%	f	%	f	%	f	%
10.1. Norms and values, as included in my school's code of conduct, are aimed at the creation of a democratic education system.	1	0.434	226	27.6	461	**56.4**	91	11.1	40	4.9
10.2. Equal opportunities exist for learners from different cultural groups attending our school	1	0.440	303	36.7	310	**37.5**	157	19.0	56	6.8
10.3. In our school, learners of all racial groups are taught by both white and non-white educators.	1	0.345	387	46.8	216	26.1	120	14.5	104	12.6

10.4 The use of other languages is practically promoted at our school.	1	0.431	68	8.2	263	31.9	279	33.8	215	26.1
10.5 Our school's sport and cultural programme caters for learners from various cultural backgrounds	1	0.41411	262	31.6	352	**42.5**	155	18.7	59	7.2
10.6 Our school encourages mutual interaction and co-operation among all learners	1	0.487	289	34.9	420	**50.8**	91	11.0	27	3.3
10.7 Respect for different religious traditions is encouraged in our school	1	0.455	336	40.6	301	36.4	140	16.9	50	6.1
10.8 Our school has structures in place to reduce cultural prejudice and stereotyping	1	0.9505	101	12.3	376	**45.9**	266	32.5	76	9.3
10.9 The prevention of racial prejudice amongst learners is regularly addressed	1	0.514	136	16.6	313	**38.2**	256	31.3	114	13.9
10.10 At my school, important announcements and letters are always communicated in both English and Afrikaans	1	0.626	272	33.0	164	19.9	217	26.3	171	20.8

The difference is statistically significant if P < 0.0.5

The researcher assessed the factorability of the data by using the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity, that states that for the difference to be statistically significant, the P-value must be < than 0.05. Basically this means that there is a 95% chance that the results are due to influence of an independent variable, or a combination of independent variables, and not to chance (De Vos, et al. 2002:245).

In Table 7.13, the significance of the p-values for the school culture that existed at multicultural FET schools in the Northern Cape are all greater than 0.05, thus rendering the responses of learners statistically insignificant. Respondents indicate that they agree that norms and values, as included in their school's code of conduct, are aimed at the creation of a democratic education system (56.4%); their school encouraged mutual interaction and co-operation among all learners (50.8%); their school have structures in place to reduce cultural prejudice and stereotyping (45.9%); their school's sport and cultural programme caters for learners from various cultural backgrounds (42.5); the prevention of racial prejudice amongst learners is regularly addressed (38.2%) and equal opportunities exist for learners from different cultural groups attending the school (37.5%). The above findings are in direct contrast with that of the literature study, as far as school culture is concerned. This contrast emanate from the fact that the literature study is repleted with instances where the school culture at multicultural schools is depicted as being challenging to black learners attending these schools (cf.3.5.5, 4.2.4, 4.2.5, 4.4, 5.3.1.1 & Figure 5.1).

SUB QUESTION 10.2: EQUAL OPPORTUNITIES EXIST FOR LEARNERS FROM DIFFERENT CULTURAL GROUPS ATTENDING SCHOOLS.
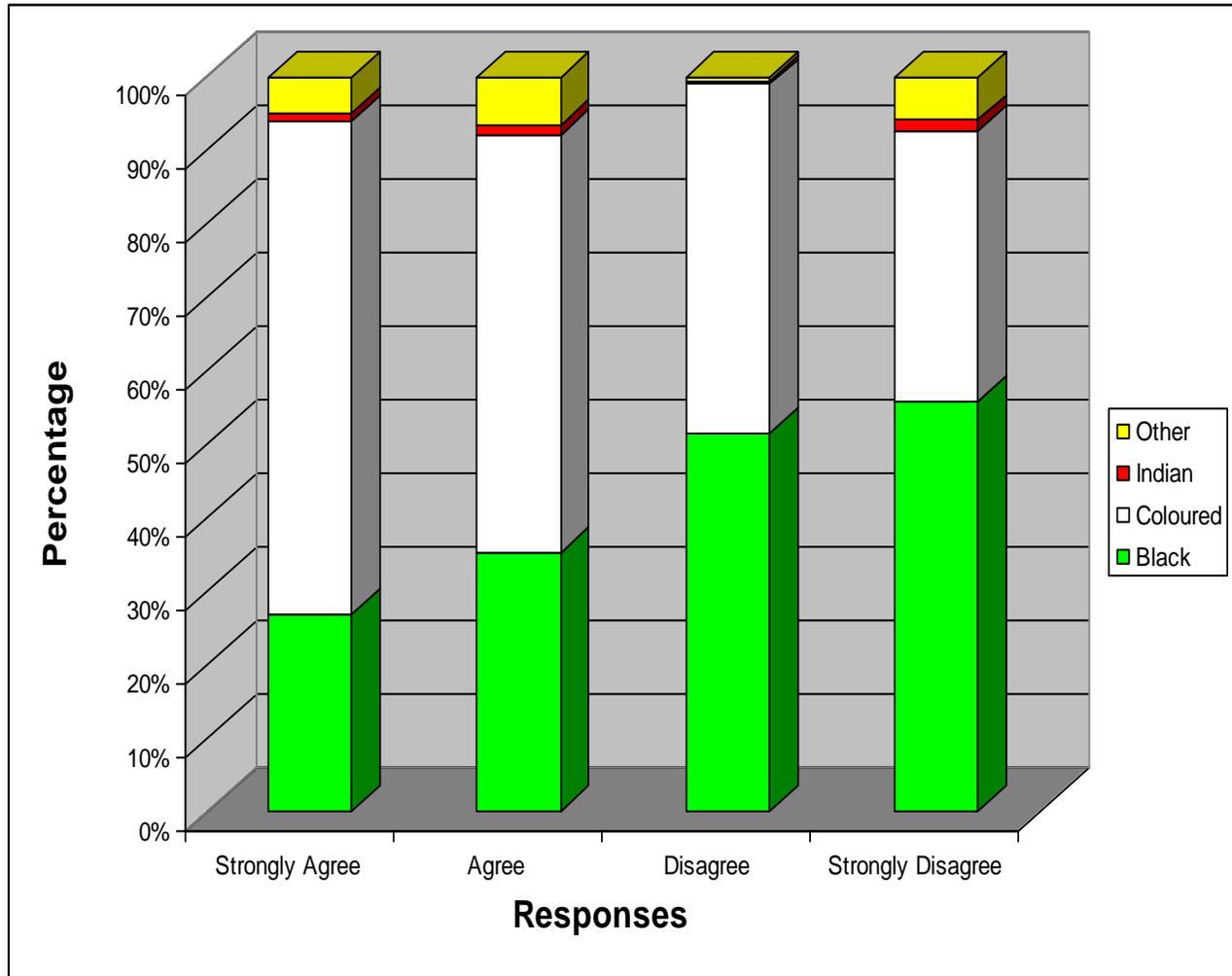
FIGURE 7.37: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER EQUAL OPPORTUNITIES EXIST FOR LEARNERS FROM DIFFERENT CULTURAL GROUPS WHO ATTENDED THESE SCHOOLS.

In response to the question on, whether equal opportunities exist at these schools for learners from different cultural groups, the majority of the learners from all races [black (32.0%), coloured (58.0%), Indian (2.0%) and other 8.0%)] agree.

Those who strongly agree represented black (24.0%), coloured (68.0%), Indian (1.5%) and other (6.5%).

Those who disagree represented black (49.0%), coloured (49.0%), Indian (0.7%) and other (1.3%).

Those who strongly disagree, represented black (53.0%), coloured (37.0%), Indian (2.5%) and other (7.5%), as illustrated by figure 7.37. These findings contrast with those of the literature study (cf.3.5.5 & 4.4).

The dominant pattern displayed by the findings of the study is that most (68.9%) of the black and coloured learners responds negatively to this question. Those learners who respond positively, constitutes the minority. The findings are congruent with that of the literature study that state that equal opportunities do not exist for learners from different cultural groups at these schools (cf.3.7, 4.4, 5.3.1.1, Figures 3.2 & 3.3).

SUB QUESTION 10.2: IN OUR SCHOOL, LEARNERS OF ALL RACIAL GROUPS ARE TAUGHT BY BOTH WHITE AND NON-WHITE EDUCATORS.
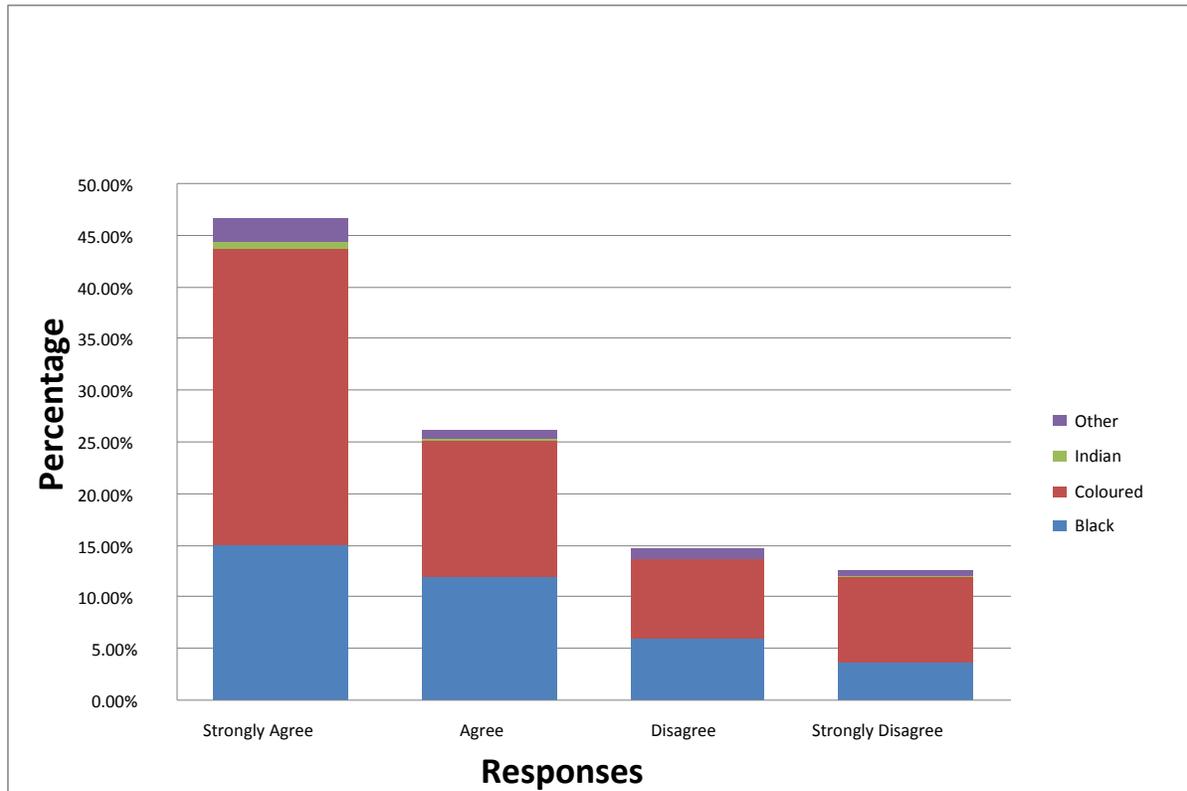
FIGURE 7.38: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER LEARNERS OF ALL RACIAL GROUPS ARE TAUGHT BY BOTH WHITE AND NON-WHITE EDUCATORS.

Figure 7.38 displays a preponderance of learners from black (27%), coloured (41.8%), Indian (0.9%) and other races (3.1%) who responded positively to the statement that learners of all racial groups are taught by both white and non-white educators in their schools. Fewer learners [blacks (9.9%), coloured (15.6%), Indian (0.1%) and other races (1.6%) responded negatively to the statement. These findings are in agreement with that of the literature study that maintain that although learners of all racial groups are taught by both white and non-white educators, the former still constitute the majority of the staff (cf. 3.6.2).

Most (41.8%) of the coloured learners seem to agree with the statement, followed by black learners (27%).

SUB QUESTION 10.5: OUR SCHOOL'S SPORT AND CULTURAL PROGRAMME CATERED FOR LEARNERS FROM VARIOUS CULTURAL BACKGROUNDS.
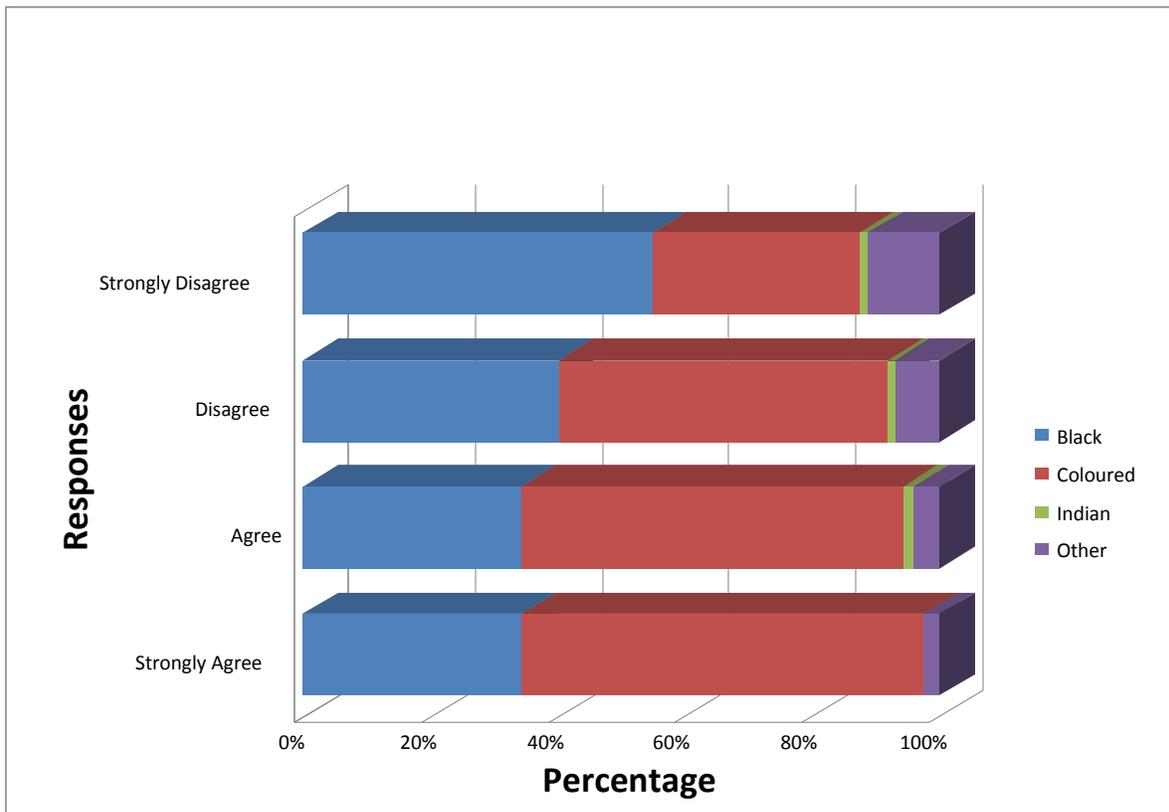
FIGURE 7.39: **DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER THEIR SCHOOL'S SPORT AND CULTURAL PROGRAMME CATER FOR LEARNERS FROM VARIOUS CULTURAL BACKGROUNDS.**

Again, as depicted by Figure 7.39 the majority [black (25.3%), coloured (45.5%), Indian (0.9%) and other races (2.5%)] of learners are in agreement with the statement. A lesser percentage of black (11.4%), coloured (12.0%), Indian (0.3%) and other races (2.1%) disagree with the statement. This is contrary to the findings of the literature study

that found that white cultural activities and sporting codes remained largely unchanged and black learners are expected to adapt to the status quo (cf.3.6.2).

The dominant pattern indicates that most (70.9%) black and coloured learners responded positively to this statement, as opposed to the Indian and other races (3.2%).

SUB QUESTION 10.6: OUR SCHOOL ENCOURAGES MUTUAL INTERACTION AND CO-OPERATION AMONG ALL LEARNERS.
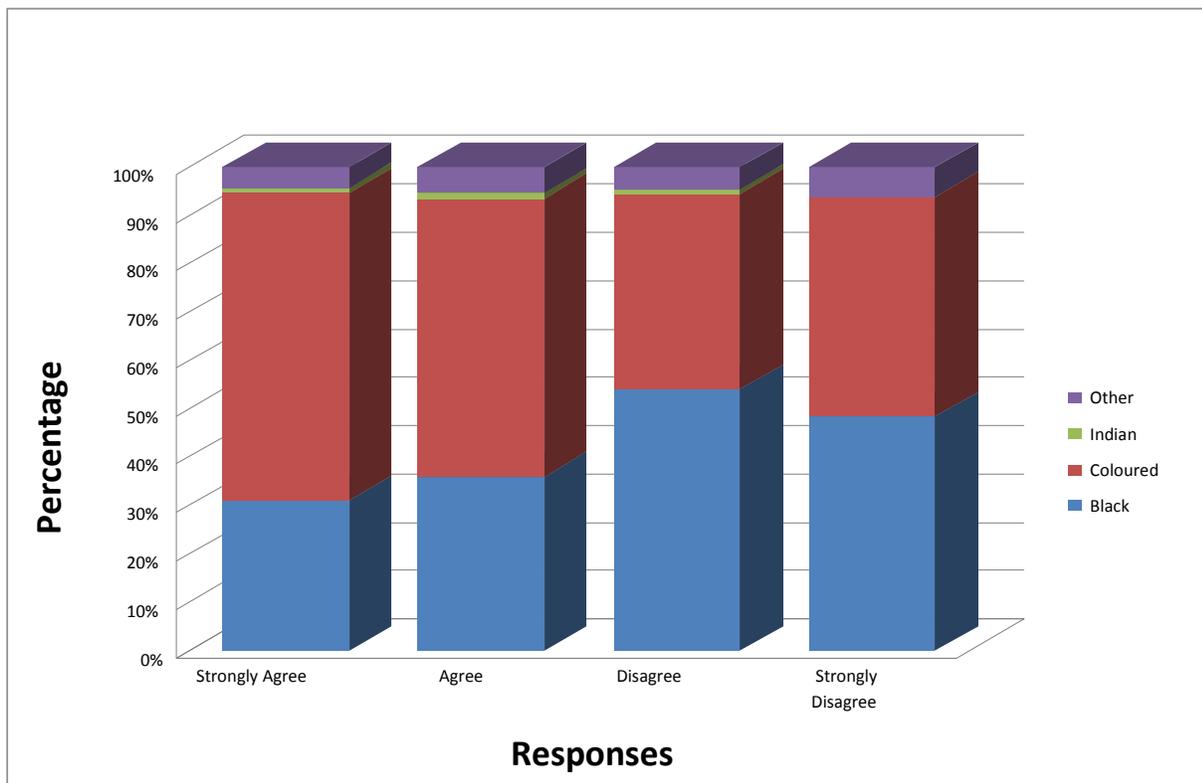
FIGURE 7.40:   DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER THEIR SCHOOL ENCOURAGES MUTUAL INTERACTION AND CO-OPERATION AMONG ALL LEARNERS.

In response to the question on, whether their school encourages mutual interaction and co-operation among all learners from different cultural groups, the majority of the learners from all races [black (32.0%), coloured (60.0%), Indian (1.0%) and other 7.0%)] agree.

Those who strongly agree represented black (30.0%), coloured (63.0%), Indian (0.6%) and other (6.4%).

Those who disagree represented black (52.0%), coloured (40.0%), Indian (1.0%) and other (7.0%).

Those who strongly disagree, represented black (47.0%), coloured (44.0%), Indian (0.0%) and other (9.0%), as illustrated by figure 7.40.

The findings concur with that of the literature study that state that multicultural schools encourages mutual interaction and co-operation among all learners (cf.4.5 & 5.35.1).

SUB QUESTION 10.8: OUR SCHOOL HAS STRUCTURES IN PLACE TO REDUCE CULTURAL PREJUDICE AND STEREOTYPING.
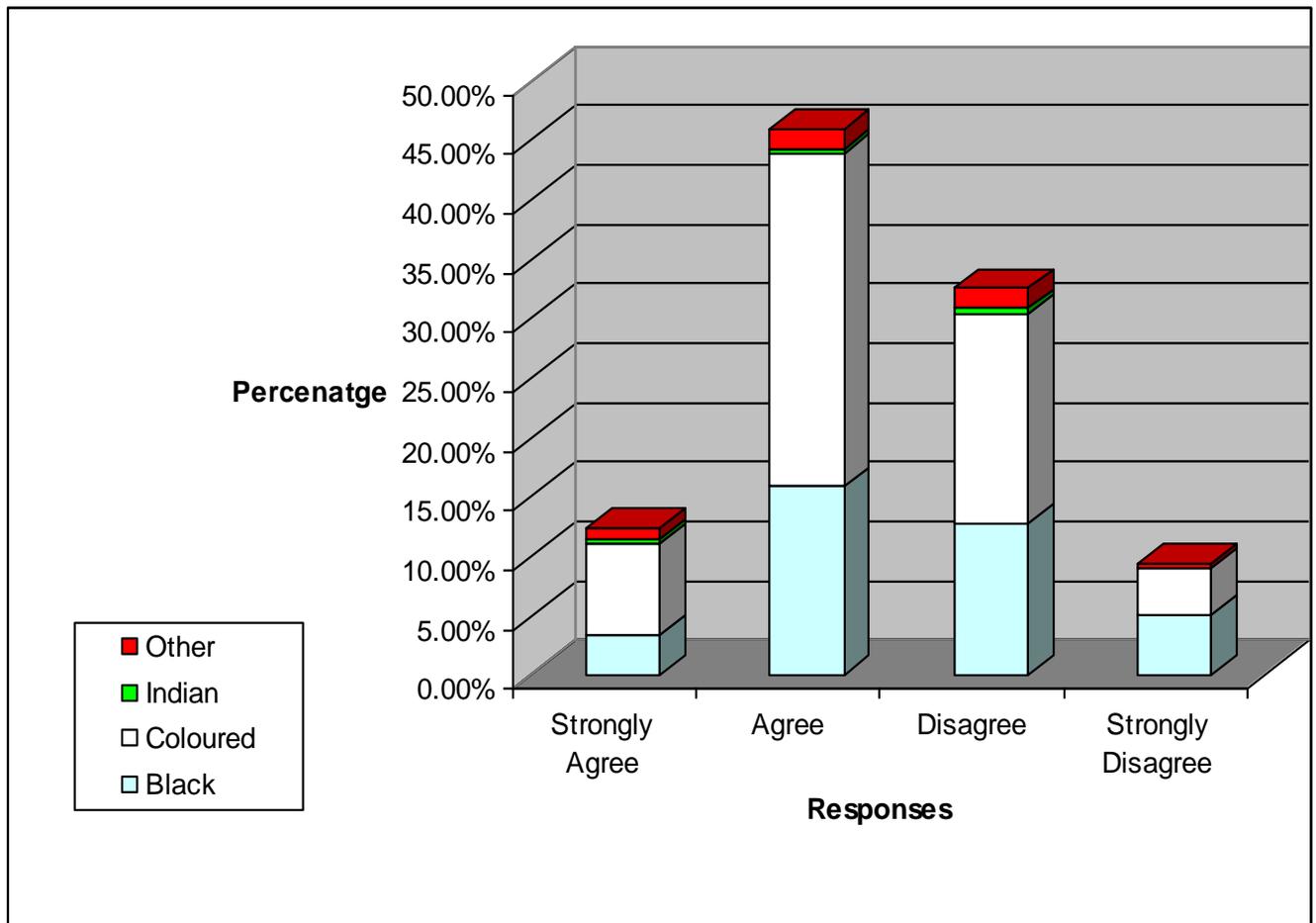
FIGURE 7.41: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER THEIR SCHOOL HAS STRUCTURES IN PLACE TO REDUCE CULTURAL PREJUDICE AND STEREOTYPING.

Responses to the statement that these schools have structures in place to reduce cultural prejudice and stereotyping, represented those learners who responded affirmatively, as the greatest percentage, with black (19.1%), coloured (35.7%), Indian (0.8%) and other races (2.6%). Those learners, who responded negatively to the statement, are the least represented [black (17.7%), coloured (21.6%), Indian (0.4%) and other races (2.1%)]. The results of the finding is the direct opposite of that of the

literature study, which is convinced that prejudice and racism still exists in many multicultural schools (cf.3.6.2).

SUB QUESTION 10.9: THE PREVENTION OF RACIAL PREJUDICE AMONGST LEARNERS IS REGULARLY ADDRESSED.
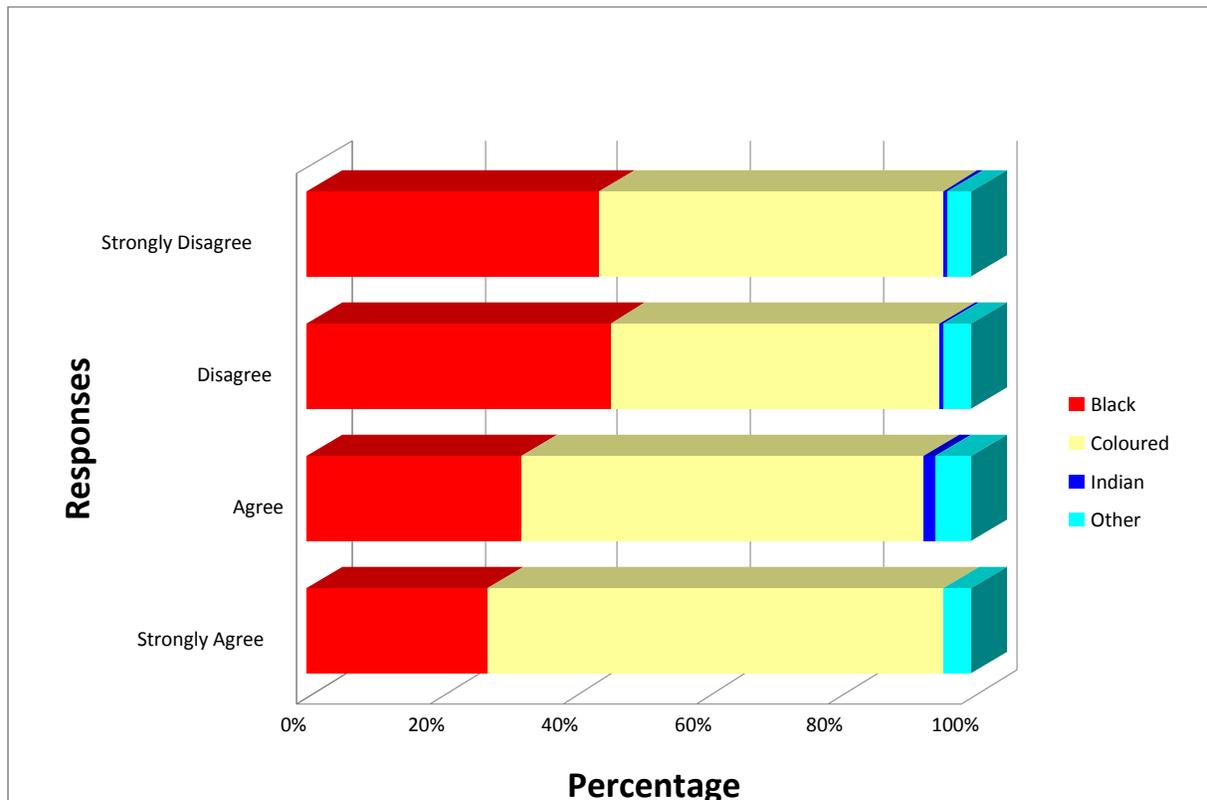
FIGURE 7.42   DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER THE PREVENTION OF RACIAL PREJUDICE AMONGST LEARNERS IS REGULARLY ADDRESSED.

In response to the question on, whether the prevention of racial prejudice amongst learners is regularly addressed, the responses of the learners are as follows:

Those who agree are represented by: black (30.0%), coloured (60.0%), Indian (2.0%) and other 8.0%).

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Those who strongly agree are made up by, black (25.0%), coloured (70.0%), Indian (0.0%) and other (5.0%).

Those who disagree are represented by: black (44.0%), coloured (50.0%), Indian (1.0%) and other (5.0%).

Those who strongly disagree are constituted by, black (42.0%), coloured (53.0%), Indian (1.0%) and other (4.0%), as illustrated by Figure 7.42.

The dominant pattern of the learners' responses reveal that more coloureds than blacks, Indian or other races are in agreement with the fact that the prevention of racial prejudice is regularly addressed among learners (cf.4.6, 5.3.4.1 & 5.3.5.1).

AT MY SCHOOL IMPORTANT ANNOUNCEMENTS AND LETTERS AT SCHOOL ARE ALWAYS COMMUNICATED IN BOTH ENGLISH AND AFRIKAANS.
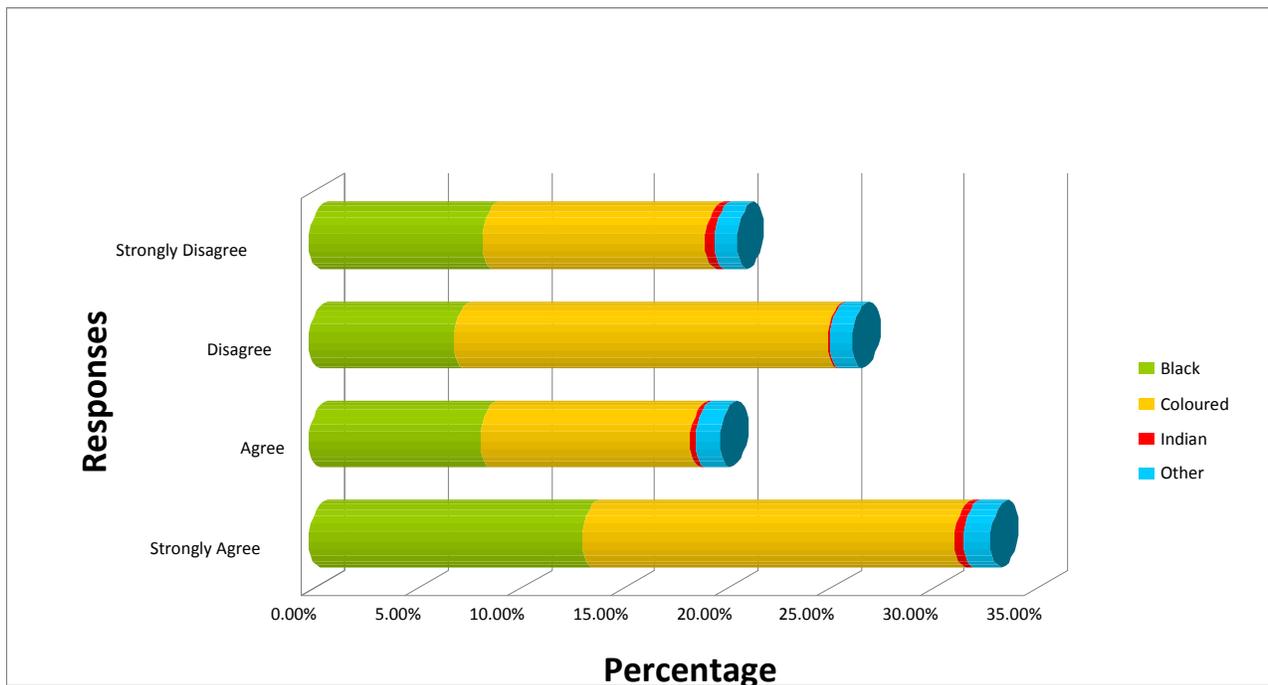
FIGURE 7.43: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER IMPORTANT ANNOUNCEMENTS AND LETTERS AT SCHOOL ARE ALWAYS COMMUNICATED IN BOTH ENGLISH AND AFRIKAANS.

Judging from Figure 7.43 an overwhelming majority of learners belonging to the black (21.5%), coloured (28.3%), Indian (0.6%) and other race groups (2.5%) agree that important announcements and letters are always communicated in both English and Afrikaans. This tendency was followed by those learners [black (15.4%), coloured (28.9%), Indian (0.5%) and other races (2.3%)] who responded conversely to the above statement.

The finding is congruent with the finding of the literary study that accentuates the importance of how information is communicated to parents from culturally and linguistically diverse backgrounds (cf. 5.3.3.1).

The results of the findings for this question, interestingly revealed that there was almost an equal percentage of coloured learners who responded both positively (28.3%) and negatively (28.9%) with the latter surpassing the former. In the case of the responses for black learners, the opposite held true, with those responding positively (21.5%) being more than those responding negatively (15.4%).

QUESTION 11: THE EXPERIENCES OF LEARNERS AT MULTICULTURAL FET SCHOOLS IN THE NORTHERN CAPE

TABLE 7.14: SUMMARY OF LEARNERS' EXPERIENCES AT MULTICULTURAL FET SCHOOLS IN THE NORTHERN CAPE

	X² Value	p-value	Strong Agree		Agree		Disagree		Strongly Disagree	
			f	%	f	%	f	%	f	%
11.1. I experienced no difficulty in adapting to my school.	1	0.486	346	41.8	333	40.3	111	13.5	36	4.4
11.2. Racial incidents often happen at our school.	1	0.583	165	20.1	302	**36.7**	231	28.1	124	15.1
11.3. In our school, all learners, irrespective of their cultural background are treated the same.	1	0.565	227	27.5	315	**38.2**	213	25.8	69	8.5
11.4. Enrolling non-white learners in former white schools has led to a drop in standards.	1	0.477	124	15.1	277	**33.7**	270	32.8	151	18.4
11.5. Non-white learners tend to be more withdrawn than white learners during group work and other class activities.	1	0.524	165	20.0	251	30.5	271	32.9	137	16.6
11.6 The failure and drop-out rate tend to be higher among non-white learners than white learners.	1	0.539	229	27.8	300	**36.4**	189	22.9	107	12.9
11.7 My friends who are not attending historically white schools still accepts me as a friend and has not	1	0.623	475	57.8	260	31.6	59	7.2	28	3.4

changed their attitude towards me										
11.8 I find difficulty in going to school when there are strikes and stay-aways in townships and non-white areas	1	0.567	111	13.5	169	20.6	307	37.4	234	28.5
11.9 I find living in a non-white area / township has a direct effect on my academic performance, because of lack of facilities such as computer centres and libraries in these	1	0.443	186	22.8	196	24.0	224	27.5	210	25.7
11.10 If I could choose, I would prefer to attend historically black/ coloured/ Indian school	1	0.518	147	18.0	135	16.5	238	29.1	298	36.4

The difference is statistically significant if P < 0.05

In order to assess the factorability of the data, the researcher used the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity, that states that for the difference to be statistically significant, the P-value must be < than 0.05. Basically this means that there is a 95% chance that the results are due to influence of an independent variable, or a combination of independent variables and not to chance (De Vos, et al. 2002:245).

In the learner questionnaire, question 11.1 to 11.11 was asked to gather information on the experiences of the learner at multicultural FET schools in the Northern Cape. Table 7.14 presents a summary of how learners responded in this regard.

Tabulated in Table 7.14, are the significance of the p-values for the experiences of learner at multicultural FET schools in the Northern Cape. Again, all are greater than 0.05 and are therefore not statistically significant.

In question 11, respondents indicate that, irrespective of their cultural background all learners are treated the same (38.2%); racial incidents often happened at their school (36.7%); the failure and drop-out rate tend to be higher among non-white learners than white learners (36.4%) and enrolling non-white learners in former white schools has led to a drop in standards (33.7%).

These findings of the empirical study concur with that of the literature study that impresses upon the learners the need for affection and belonging (cf.3.5.3).

QUESTION 12: SCHOOL CURRICULUM AND LESSON PRESENTATION

Question 12.3 and 12.5 were asked to gather information on the school curriculum and lesson presentation at these schools. Figures 7.44 and 7.45 illustrate how learners responded to this question.

SUB QUESTION 12.3: I AM MORE COMFORTABLE TO BE TAUGHT BY EDUCATORS BELONGING TO MY OWN CULTURE.
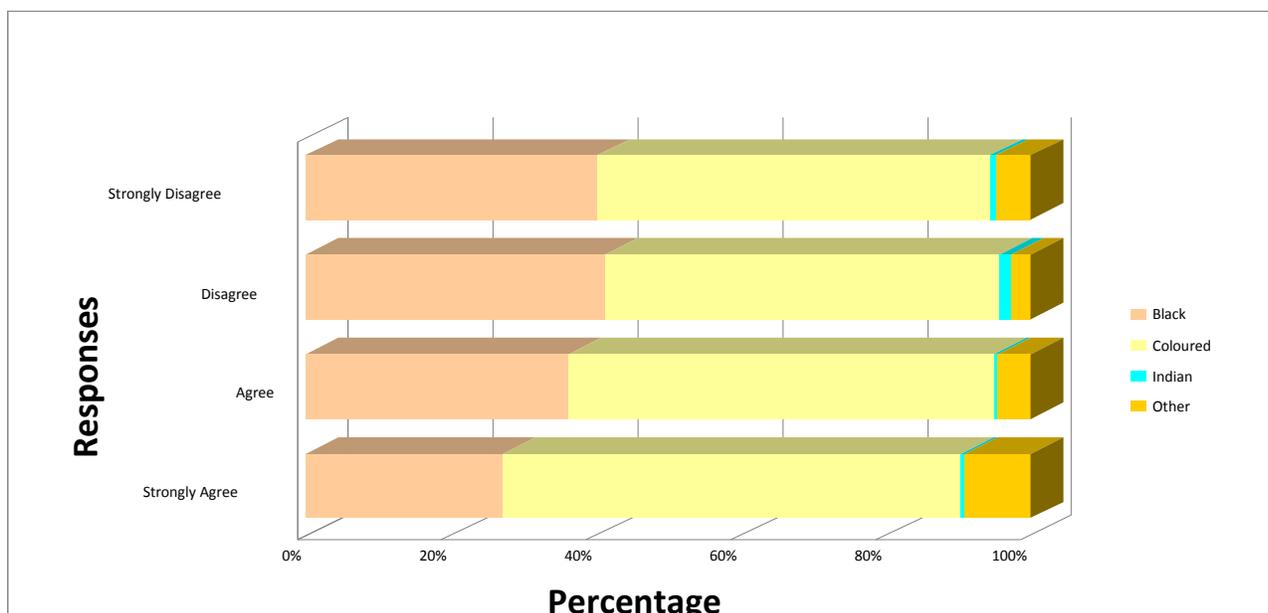
FIGURE 7.44: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER THEY ARE MORE COMFORTABLE TO BE TAUGHT BY EDUCATORS BELONGING TO THEIR OWN CULTURE.

In response to the question on, whether learners are more comfortable to be taught by educators belonging to their own culture, the responses are as follows:

Those who agree are represented by: black (33.0%), coloured (60.0%), Indian (1.0%) and other 6.0%).

Those who strongly agree are made up by, black (24.0%), coloured (65.0%), Indian (1.0%) and other (16.0%).

Those who disagree are represented by: black (40.0%), coloured (52.0%), Indian (3.0%) and other (5.0%).

Those who strongly disagree are constituted by, black (39.0%), coloured (53.0%), Indian (2.0%) and other (6.0%), as illustrated by figure 7.44. The finding concurs with that of the literature study, refuting the fact that learners find it more comfortable to be taught by educators of their own culture (cf. 4.5).

The dominant pattern of this finding indicated that the majority of learners for all race groups responded positively to statement.

SUB QUESTION 12.5: I SOMETIMES EXPERIENCE CONFLICT BETWEEN WHAT I AM TAUGHT AT SCHOOL AND WHAT I'M BEING TAUGHT AT HOME
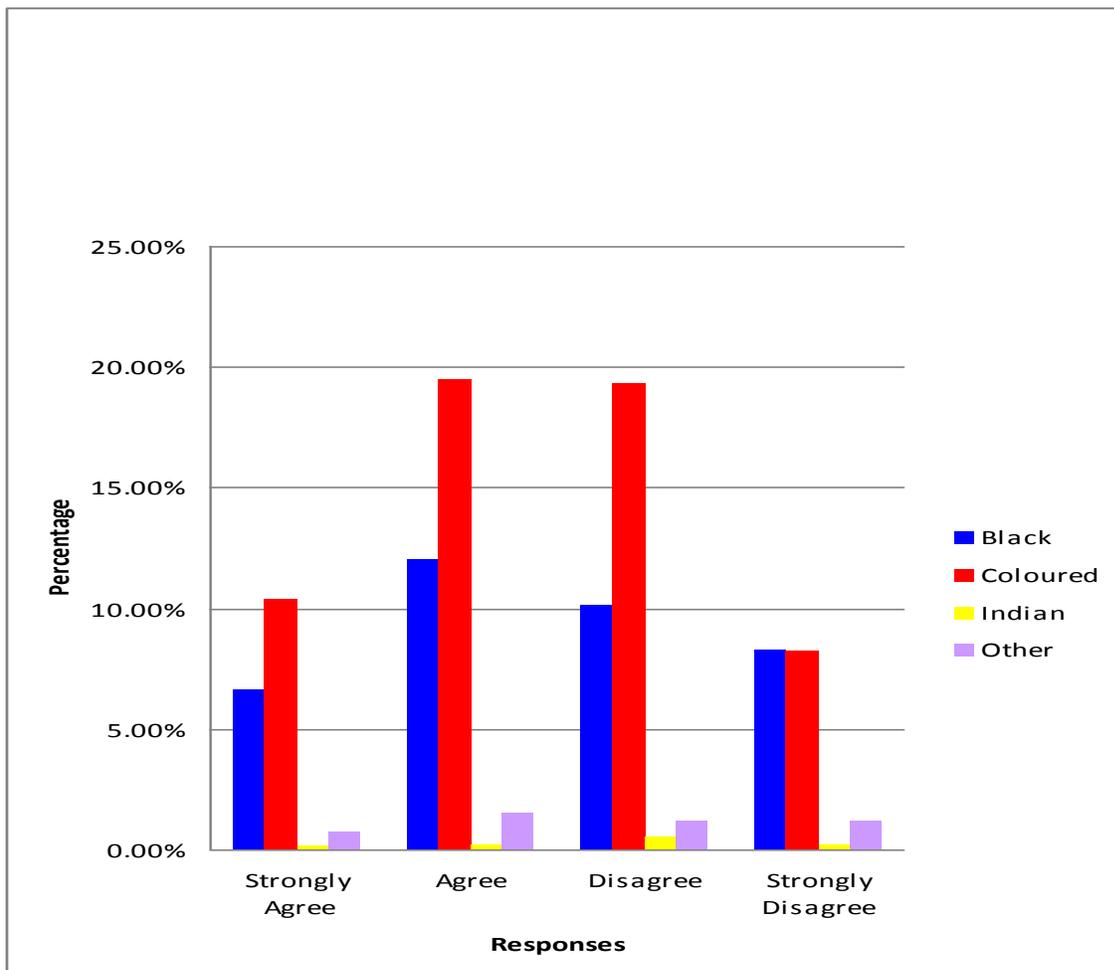
FIGURE 7.45: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE GROUP, TO WHETHER THEY SOMETIMES EXPERIENCE CONFLICT BETWEEN WHAT THEY ARE TAUGHT AT SCHOOL AND WHAT THEY ARE BEING TAUGHT AT HOME .

Deduced from Figure 7.45, most learners from all races, namely black (18.6%), coloured (29.9%), Indian (0.3%) and other race groups (2.2%) responds positively to the statement that they sometimes experience conflict between what they are taught at school and what they are being taught at home. Those learners who responded negatively black (18.4%), coloured (27.5%), Indian (0.7%) and other race groups (2.4%)] to this statement are less that those who responded positively. This finding echoes that

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of the literature study that emphasises the fact that the socio-cultural background of the black learner should be taken into account during lessons (cf.4.9).

Again, the general pattern being displayed is that the coloured group surpassed all other racial groups in both the positive (29.9%), and negative (27.5%) responses.

QUESTION 13: LEARNER INTERACTION

Questions 13.1 and 13.2 were asked to elicit responses from learners concerning their perception of learner interaction at multicultural FET schools in the Northern Cape. Figures 7.46 and 7.47 provide an exposition of the learner's responses with regards to their perception of learner interaction at these schools.

SUB QUESTION 13.1: MOST LEARNERS FROM DIFFERENT CULTURES HAVE A FEELING OF UNITY AMONGST EACH OTHER.
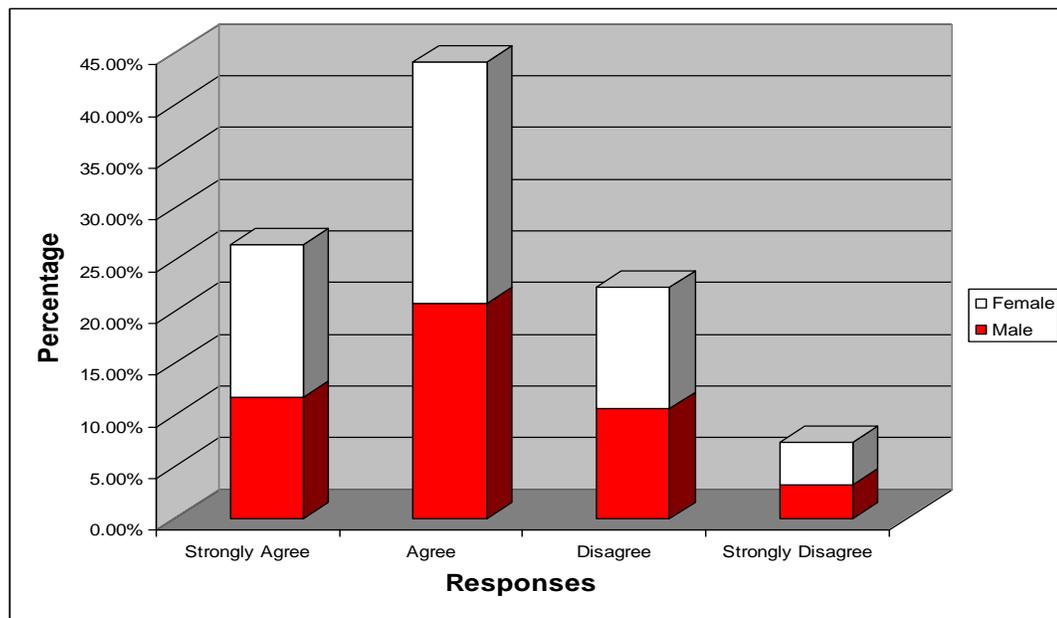
FIGURE 7.46: DISTRIBUTION OF LEARNERS' RESPONSE BY GENDER TO WHETHER MOST LEARNERS FROM DIFFERENT CULTURES, HAVE A FEELING OF UNITY AMONGST EACH OTHER.

According to Figure 7.46 the majority of males (32.4%) and females (38.1%) learners at multicultural FET schools in the Northern Cape, agree that most learners from different cultures have a feeling of unity amongst each other. The least for both male (13.8%) and female (15.7%) disagrees with this statement. The responses of female learners surpasses that of male learners in both instances, where learners agree and disagree with the statement. The findings disputes those of the literature study that propagate that most learners from different cultures have a feeling of unity amongst each other (cf. 3.6.1 & 3.6.2).

SUB QUESTION 13.2: INTERACTION BETWEEN LEARNERS IN THE CLASSROOM IS GOOD BY GENDER.
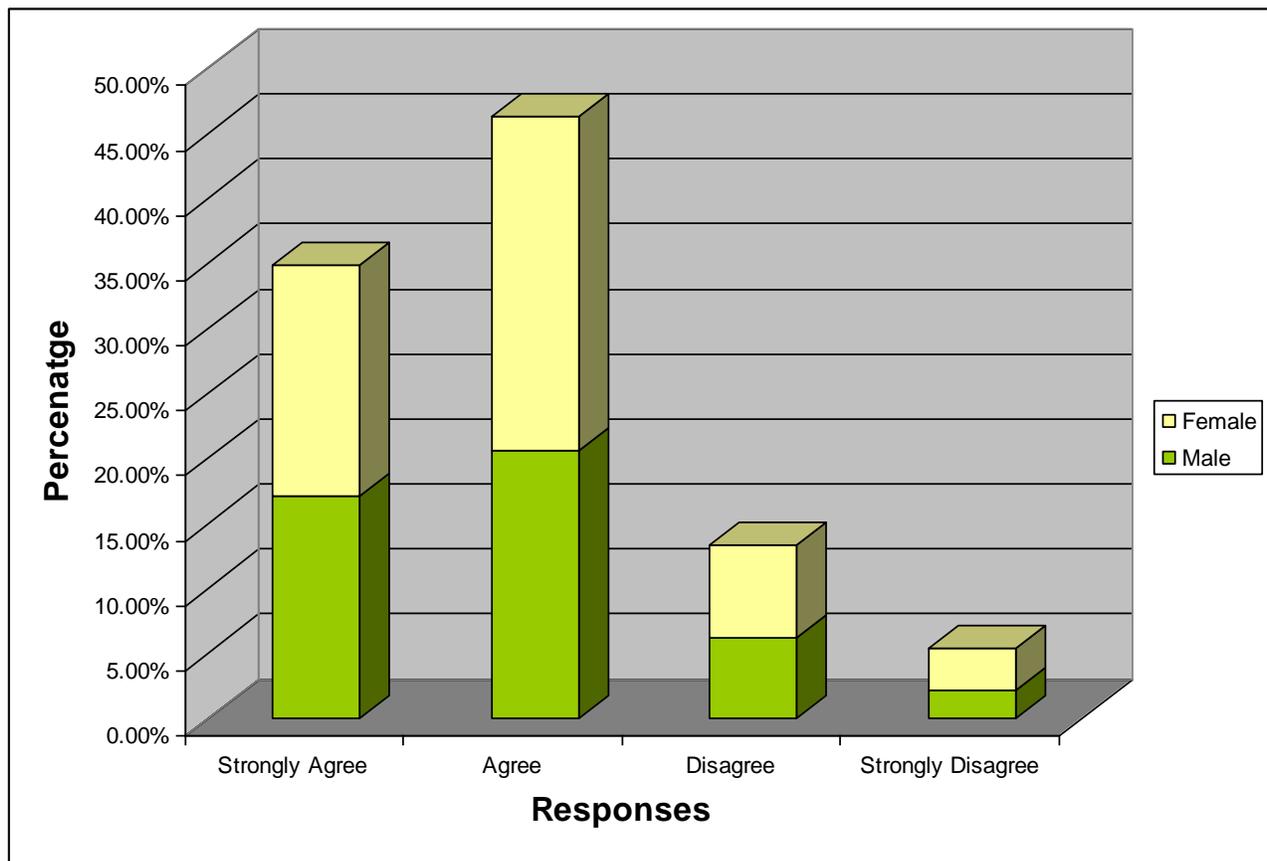
FIGURE 7.47: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR GENDER, TO WHETHER INTERACTION BETWEEN LEARNERS IN THE CLASSROOM IS GOOD.

Judging from Figure 7.47, the response to the question on whether interaction between different learners in the classroom are good, most of both the male (37.7%) and female (43.5%) learners agree, while the least of the learners disagree for both genders, 8.4% of male and 10.4% of female learners. This finding refutes that of the literature study, which postulates that learners tend to cluster together in their racially defined groups (cf. 2.3.2.2, 2.7.2, 3.6.1 & 3.6.2).

QUESTION 14: RELATIONSHIP WITH YOUR EDUCATORS

Questions 14.2 to 14.4 were asked to collect information relating to the relationship learners had with their educators at these schools. Figures 7.48 to 7.50 display the responses of learners in relation to the relationship they had with their educators at these schools.

SUB QUESTION 14.2: EDUCATORS HAVE HIGHER EXPECTATIONS FROM WHITE LEARNERS THAN FROM NON-WHITE LEARNERS.
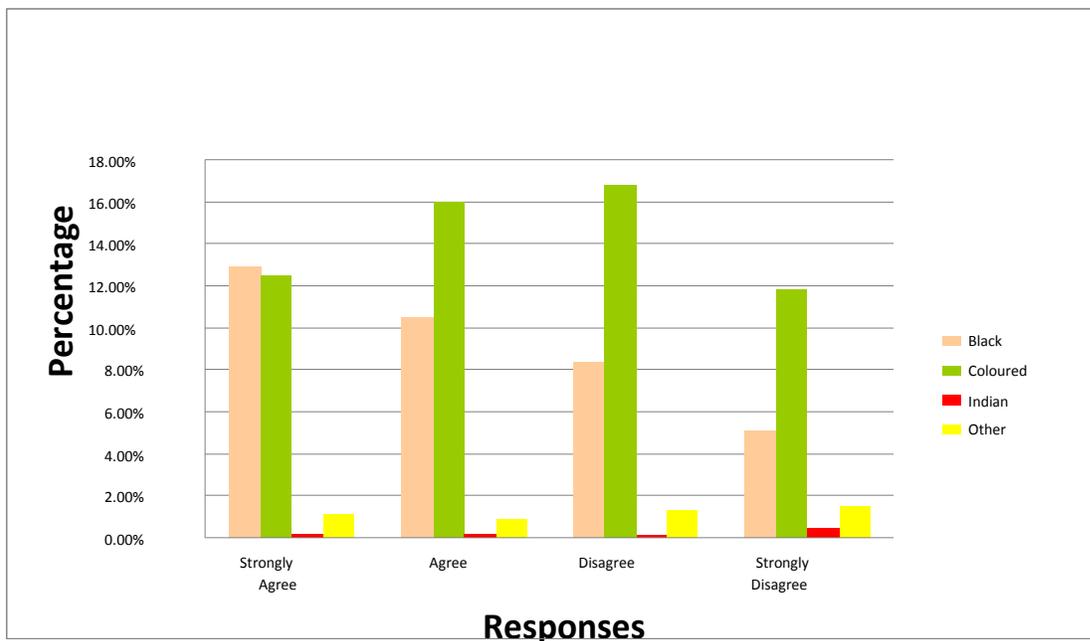
FIGURE 7.48: DISTRIBUTION OF LEARNERS' RESPONSE BY RACE, TO WHETHER EDUCATORS HAVE HIGHER EXPECTATIONS FROM WHITE LEARNERS THAN FROM NON-WHITE LEARNERS.

According to Figure 7.48, the vast majority of learners from all races, namely black (23.4%), coloured (28.7%), Indian (0.4%) and other race groups (2.0%) responded affirmatively to the fact that educators have higher expectations from white learners than from non-white learners. Those of the learners who have an opposing view are the least for all racial groups, namely black (13.5%); coloured (28.6%), Indian (0.6%) and other race groups (2.8%). In this regard, there seems to be consensus between the findings of the literature and empirical studies regarding the fact that educators have higher expectations from white learners than from non-white learners (cf. 2.6.2, 3.5.4, 3.5.5 & 3.7).

SUB QUESTION 14.3: OUR EDUCATORS ARE ABLE TO INTERPRET CUSTOMS AND NON-VERBAL BEHAVIOUR (ACTIONS) OF LEARNERS FROM DIFFERENT CULTURES.
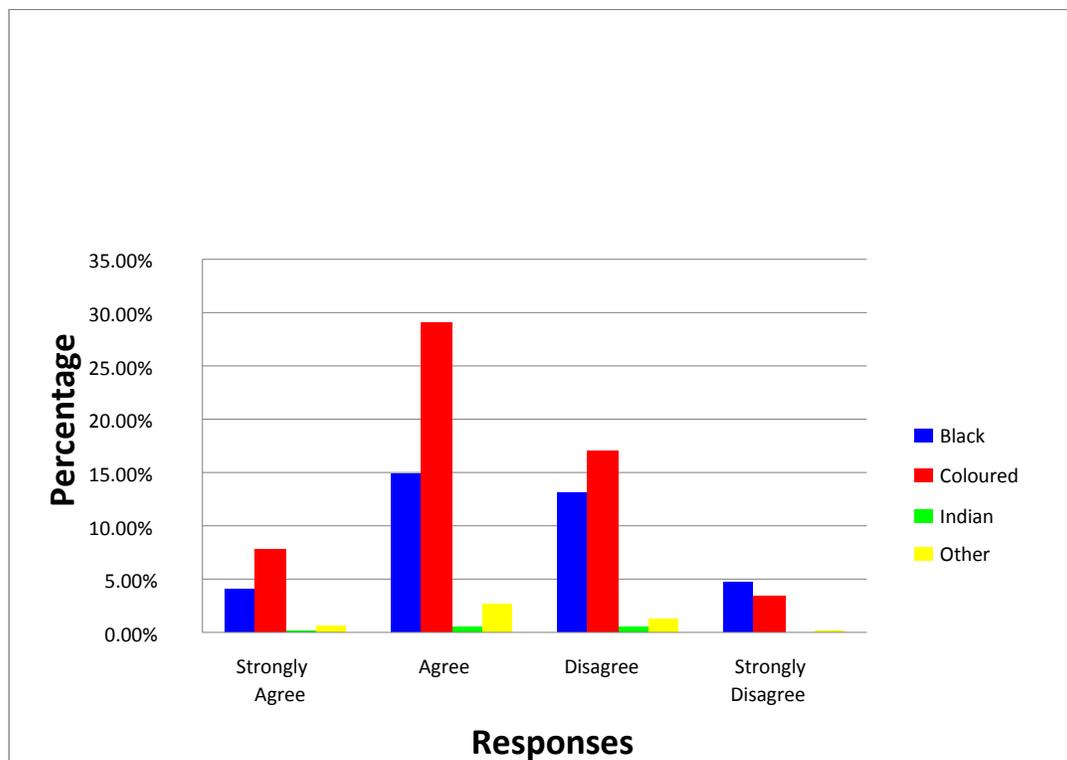
FIGURE 7.49: DISTRIBUTION OF LEARNERS' RESPONSE BY RACE TO WHETHER EDUCATORS ARE ABLE TO INTERPRET CUSTOMS AND NON-VERBAL BEHAVIOUR (ACTIONS) OF LEARNERS FROM DIFFERENT CULTURES.

Most of the learners, across the represented racial groupings, namely black (19.4%), coloured (36.8%), Indian (0.6%) and other race groups (3.3%), responded positively to the above statement. A smaller percentage [black (17.6%), coloured (20.5%), Indian (0.5%) and other race groups (1.3%)] of learners responded negatively to the above, as illustrated by Figure 7.49. The finding of the literature study tends to suggest that educators are not able to interpret customs and non-verbal behaviour of learners from different cultures. The reason for the latter might be because the policy of apartheid kept the different races in South African apart preventing them from learning the customs and actions of other cultures (cf. 2.6.3, 3.7, 4.5 & 4.7).

SUB QUESTION 14.4: LEARNERS' RESPONSE TO WHETHER THEY HAD ANY UNDERLYING FEAR FOR THEIR WHITE EDUCATORS AND FELLOW WHITE LEARNERS.
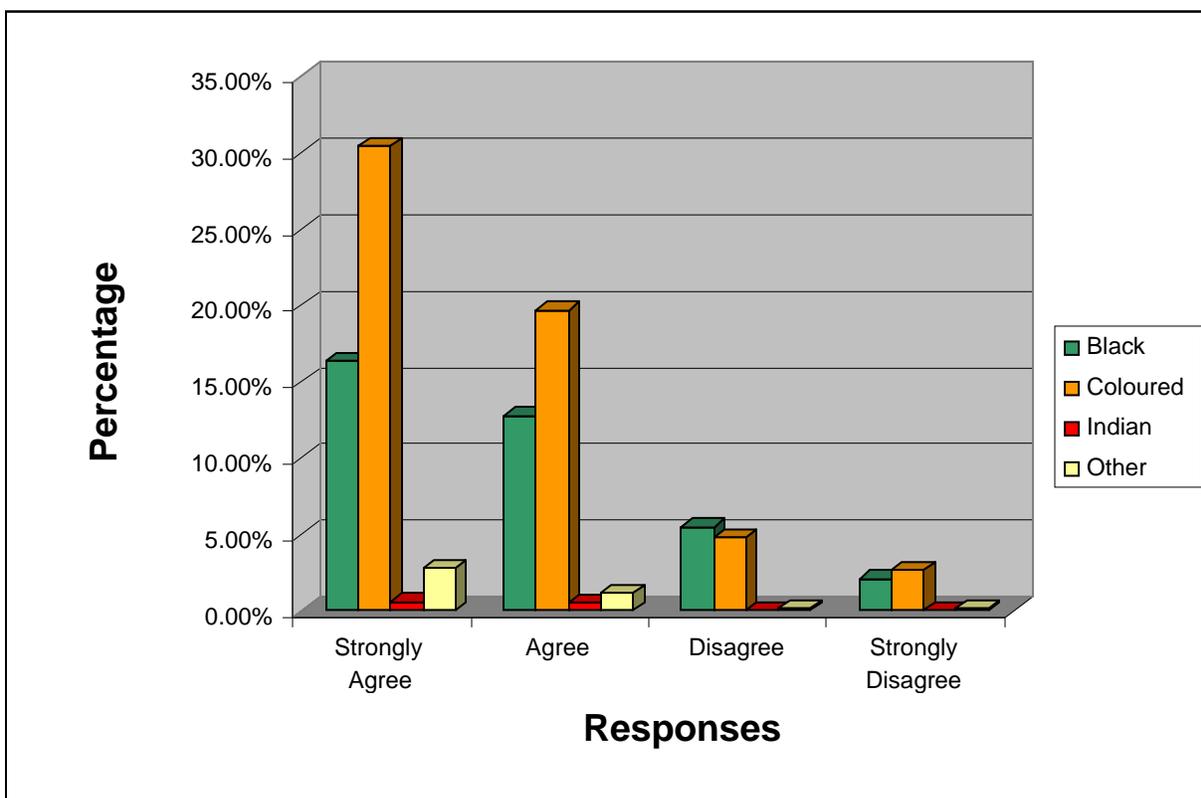
FIGURE 7.50: DISTRIBUTION OF LEARNERS' RESPONSE ACCORDING TO THEIR RACE, AS TO WHETHER THEY HAVE ANY UNDERLYING FEAR FOR THEIR WHITE EDUCATORS AND FELLOW WHITE LEARNERS.

Figure 7.50 reveals that the greatest percentage of learners from the following race groupings, namely black (29.2%), coloured (50.1%), Indian (1.2%) and other race groups (4.0%), are positive that they have no underlying fear for their white educators and fellow white learners. Predictably, the smallest percentage of learners [black (7.6%), coloured (7.5%), Indian (0.0%) and other race groups (0.4%)] responded negatively in relation to this statement. The finding is contradicted by that of the literature study in that the latter tend to suggest that black learners at multicultural schools are inclined to form gangs in an attempt to protect themselves against white fellow learners (cf. 3.7).

QUESTION 15: PARENTAL INVOLVEMENT

In the learner questionnaire, questions 15.1 to 15.5 were asked to gather information regarding parental involvement at these schools.

Tables 7.15 to 7.19 tabulate the responses of learners in relation to the parental involvement.

SUB QUESTION 15.1: MY SCHOOL SOMETIMES ARRANGES FOR AN INTERPRETER FOR PARENTS WHO DO NOT UNDERSTAND EITHER ENGLISH OR AFRIKAANS

TABLE 7.15: ARRANGEMENT FOR INTERPRETER FOR PARENTS

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	81	**9.7**	10	10
Agree	138	**16.6**	17	27
Disagree	254	**30.5**	31.3	58.3
Strongly Disagree	339	**40.8**	41.7	100
Missing system	20	**2.4**	0	
Total	832	**100**	100	100

Predictably, the majority (40.7%) of learners strongly disagree that their school sometimes arrange for an interpreter for parents who do understand neither English nor Afrikaans. A further 30.5% disagreed, while 16.6% agreed and only 9.7% strongly agreed with the statement, as shown in Table 7.15. This finding is in keeping with that of the literature study that postulates that most multicultural schools do not arrange for an interpreter for parents who do not understand English or Afrikaans (cf. 5.3.5).

SUB QUESTION 15.2: MY PARENTS ARE LESS INVOLVED IN THE ACTIVITIES THAN WHITE PARENTS.

TABLE 7.16: PARENTS LESS INVOLVED IN THE ACTIVITIES OF THE SCHOOL THAN WHITE PARENTS.

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	191	**23.0**	23.6	23.6
Agree	300	**36.1**	37.2	60.8
Disagree	185	**22.1**	22.9	83.7
Strongly Disagree	132	**15.9**	16.3	100
Missing system	24	**2.9**		
Total	832	**100**	**100**	**100**

Judging from Table 7.16, most learners (36.1%) agree and 23.0% strongly agree that their parents are less involved in the activities of the school than white parents. On the other hand 22.2% and 15.9% disagree and strongly disagree with the above statement respectively. Again the finding concurs with that of the literature study that bemoans the limited involvement of black parents in school activities, in comparison to their white counterparts (cf. 3.7, 5.3.5 & Figure 3.3).

SUB QUESTION 15.3: THE REASON WHY MY PARENTS ARE LESS INVOLVED IN MY SCHOOL IS BECAUSE THEY ARE LESS INTERESTED IN MY ACADEMIC PROGRESS.

TABLE 7.17: REASON FOR LESS INVOLVEMENT BY PARENTS

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	52	**6.2**	6.4	6.4
Agree	62	**7.5**	7.6	14
Disagree	235	**28.2**	28.9	42.9
Strongly Disagree	465	**55.9**	57.1	100
Missing system	18	**2.2**	0	
Total	832	**100**	**100**	**100**

Table 7.17 shows that a preponderance of learners (55.9%) strongly disagree, with another 28.2% disagreeing with the perception that the reason why their parents are less involved in their schools, was because they are less interested in their academic progress (cf. 3.7, 5.3.3 & 5.3.3.1). Merely 7.5% and 6.2% are in agreement and strong agreement with this perception.

SUB QUESTION 15.4: THE REASON FOR THE LIMITED INVOLVEMENT OF MY PARENTS IS BECAUSE THEY FEEL UNWELCOME OR INADEQUATE

TABLE 7.18: REASON FOR LIMITED PARENTAL INVOLVEMENT

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	105	**12.6**	12.9	12.9
Agree	148	**17.8**	18.2	31.1
Disagree	283	**34.0**	34.8	65.9
Strongly Disagree	277	**33.3**	34.1	100
Missing system	19	**2.3**	0	
Total	832	**100**	**100**	**100**

The bulk of the learners (34.0%) are in disagreement with the reason for the limited involvement of their parents is that they feel unwelcome or inadequate. An additional 33,3% are in strong disagreement, while 17.8% agree and only 12.6% strongly disagrees with this statement, as presented in Table 7.18. The finding of the empirical study contradicts that of the literature study that holds an opposing view (cf.3.7, 5.3.3, 5.3.3.1 & 5.3.3.2).

SUB QUESTION 15.5: NON-WHITE PARENTS ALSO SERVE ON OUR SCHOOL GOVERNING BODY

TABLE 7.19: SERVING OF NON-WHITE PARENTS WHO ALSO SERVE ON SCHOOL GOVERNING BODY

Item	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	292	**35.1**	36	36
Agree	252	**30.3**	31.1	67.1
Disagree	108	**13.0**	13.3	80.4
Strongly Disagree	159	**19.1**	19.6	100
Missing system	21	**2.5**		
Total	832	**100**	**100**	**100**

Table 7.19 displays that a substantial percentage (35.1%) of learners strongly agrees and a further 30.3% agree that non-white parents also serve on the school governing body. Those learners who strongly disagree and disagree constituted 19.1% and 13.0% of the sample respectively. The response to this of question corresponds with that of the literature study, namely that non-white parents also serve on the school governing bodies of multicultural FET schools (cf. 2.3.2.2, 5.2.3 & 5.3.5).

7.4 EDUCATOR AND LEARNER RESPONSES RELATING TO THE COMMON QUESTIONS IN THEIR RESPECTIVE QUESTIONNAIRES

The data presented in Table 7.20 illustrates the responses of white educators and black learners, in relation to some of the common questions contained in their respective questionnaires.

TABLE 7.20: SUMMARY OF EDUCATOR AND LEARNER RESPONSES RELATING TO THE COMMON QUESTIONS IN THEIR RESPECTIVE QUESTIONNAIRES

| | | EDUCATORS | | | | LEARNERS | | | |
| | | Agree | | Disagree | | Agree | | Disagree | |
	Response	f	%	f	%	f	%	f	%
Learners experienced **no** difficulty in adapting to the multicultural school environment	Agree	236	88.4	31	11.6	679	82.2	147	17.8
Equal opportunities exist for learners from different social, cultural and economic groups to attend your school.	Agree	258	97.0	8	3.0	613	74.2	213	25.6
All learner racial groups are served by a multicultural teaching staff	Agree	65	24.3	203	75.7	603	72.9	224	27.1
Educators have higher expectations for white learners than for non-white learners	Disagree	53	19.8	215	80.2	445	54.3	374	45.7
Enrolling non-white learners in former white schools has led to a drop in standards	Agree	110	41.2	157	58.8	401	48.8	421	51.2

The failure and drop-out rate tend to be higher among **non-**white learners than white learners	**Agree**	**192**	**71.9**	**75**	**28.1**	529	**64.1**	296	**35.9**
Educators are able to interpret customs and non-verbal behaviour of learners from different cultures	**Agree**	**236**	**88.4**	**31**	**11.6**	485	**59.8**	326	**40.2**
The reason for the limited involvement of black parents is because they feel unwelcome or inadequate	**Agree**	**21**	**7.8**	**247**	**92.2**	253	**31.1**	560	**68.9**

Judging from the responses of both educators and learners, as displayed by table 7.20, it appears as if educators and learners agree about all of the questions, except one. Educators and learners were divided in their response to the question on whether educators have higher expectations for white learners than for non-white learners. An overwhelming majority educators (80.2%) responded negatively, while most (54.3%) of learners responded positively to the question (cf.2.6.2).

7.5   CONCLUSION

In this chapter, the results of the responses of the structured questionnaire, for both educators and learners which dealt with the scholastic experience of black learners in multicultural FET schools in the Northern Cape, were presented.

The results of the empirical study generally reveal that the overall scholastic experience of black learners at multicultural schools in the Northern Cape seems to be relatively satisfactory. It, however, seems as if there are still issues that need to be addressed, in order to enhance the scholastic experience of these learners. These issues include the racial imbalance of the educator-learner ratio; and the higher expectations educators have for white learners in comparison to non-white learners.

In the following chapter, the researcher will draw conclusions and make interpretations, based on information acquired from the results of both these questionnaires. Moreover, the researcher will also draw conclusions and make recommendations, based on the empirical data, together with the theoretical findings of the literature study.

CHAPTER 8

DISCUSSIONS OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

8.1   INTRODUCTION

The main aim of the study was to determine the scholastic experience of black learners at multicultural FET schools in the Northern Cape. The study was undertaken by way of a literature study, as well as an empirical investigation, from which certain findings and recommendations can be made based on the data that was collected. The findings are discussed in respect of research questions by taking both the literature study and the empirical results into account. In an attempt to improve the scholastic experience of black learners at multicultural FET schools in the Northern Cape, certain recommendations and conclusions are drawn from these findings.

8.1.1   FINDINGS AND CONCLUSIONS OF THE QUESTIONNAIRES

In this section, the most important findings and conclusions of the questionnaires for both educators and learners are discussed. An analysis of the findings – Section A (biographical information of respondents) and Section B (responses relating to the scholastic experience of black learners at multicultural FET schools in the Northern Cape) of the questionnaires, is presented. The presentation is in accordance with the order and content required to address the research questions of this study.

8.2 EDUCATOR QUESTIONNAIRE

8.2.1 Biographical information of educators

QUESTION 1: GENDER OF EDUCATORS

The majority (67%) of the educators in multicultural FET schools in the Northern Cape were females. Only 33% of the educators were males in these schools. This is an interesting finding, as it demonstrated that female educators play a dominant role in these schools (cf. 5.3.5.1 & Figure 7.1).

QUESTION 2: AGE OF EDUCATORS

A clear majority of the educators (82.9%) were in the age group that ranged between 31 and 60+ years, while the respondents below the age of 30 constituted the minority. This tendency might retard the progression of multicultural education, as these individuals were educated and trained during the apartheid era, which was totally opposed to mixing across racial lines (cf. 2.3.2.1 & Figure 2.2).

QUESTION 3: RACE OF EDUCATORS

Although the study only targeted white educators, which indicated that the majority (97%) of the educators were white, 3% indicated their race as black / non- white (cf. Figure 7). Irrespective of the above, white educators represented the most of the educator compliment in the Northern Cape FET schools (cf. 2.6.1; 3.6.2 & 4.2.4).

QUESTION 4: TEACHING EXPERIENCE OF EDUCATORS

The majority (68%) of the respondents' teaching experience ranged between 11 and 31+. Those having teaching experience between 0 and 10 years were in the minority,

namely 31.2%. This tendency was a definite indication that most of the educators were trained in racially segregated training institutions during the apartheid period and were therefore not fully trained for a multicultural teaching setup (cf. 2.3.2.1 & Figure 2.2). Additionally these educators might find it extremely difficult to change there fixed and ingrained ways (cf. 2.7.2).

QUESTION 5: RANK OF EDUCATORS

Most of the respondents (81%) were on the rank of educator and only 19% formed part of the school management team. The role of both educators and the school management team plays a pivotal role in establishing multicultural education. Therefore, it has become necessary to review the manner in which educators and school management teams are trained and how their perceptions about multiculturalism are moulded (cf.5.3.2).

QUESTION 6: ACADEMIC QUALIFICATION OF EDUCATORS

Although most educators (55.8%) declared that they were in possession of a B-degree, a concerted effort should still be made to augment their training, as most of this training may have taken place in a monocultural school environment and therefore training in multicultural education is essential for most educators (cf.4.7).

QUESTION 7: PROFESSIONAL QUALIFICATION OF EDUCATORS

While the vast majority of respondents were professionally qualified (95.7%), it was, however, disconcerting that 4.1% of the respondents were still unqualified and only in possession of a Grade 12 certificate. This state of affairs clearly indicated that there is a need for further training of educators, in relation to classroom skills, teaching methods and pedagogical approaches to multicultural education. The latter may lead to the enhancement of the scholastic experience of black learners (cf. 4.7 & 5.3.1).

QUESTION 8: EDUCATION DISTRICT WHERE SCHOOL IS SITUATED

The vast majority (46%) of the respondents were teaching in schools in the Frances Baard district. With this education district being the largest, it could be expected that most of the multicultural FET schools in the province would also be in this district (cf. Table 6.1 & 6.1.4).

QUESTION 9: SCHOOL WHERE EDUCATOR IS TEACHING

The overwhelming majority (84.8%) of the respondents were teaching in high schools, as opposed to combined schools (14.9%). In the Northern Cape, the teaching of the majority of grades 10, 11 and 12 took place at FET, instead of combined or multicultural schools (cf. Annexure E).

QUESTION 10: TYPE OF SCHOOL WHERE EDUCATOR IS TEACHING

Most respondents (94.1%) were teaching in historically white schools. Despite the fact that historically white schools had many black learners, the staff compliment has generally remained predominantly white. This might imply that the education of black learners was grounded on the experiences of white educators who, in the first instance, were never prepared to deal or exposed to opportunities dealing with diversity (cf. 2.3.2.2 & 4.2.4).

QUESTION 11: LANGUAGE IN WHICH EDUCATOR IS MOST COMFORTABLE TO TEACH IN

The majority (82%) of respondents was most comfortable to teach in Afrikaans and only 18% of them were most comfortable to teach in English. This situation was worrisome, as black learners constituted the majority at multicultural schools and received their lessons in English. This situation invariably placed black learners at a disadvantage, as

educators would seldom display the same amount of confidence and flexibility when teaching in English, as when teaching in Afrikaans. The latter state of affairs may result black learners under achieving, which may in turn cause these learners not to actualise their optimum potential in multicultural schools (cf. 3.6.2, 4.7 & Figure 3.2).

QUESTION 12: IN YOUR OPINION, HOW WELL DO YOU RELATE TO THE FOLLOWING ELEMENTS OF MULTICULTURAL EDUCATION?

Most of the respondents (82.5%) were of the opinion that they were totally aware of the mother tongue of all the different learners that they taught, while the opposite was true for only 17.1% of the respondents (cf. Table 7.1). Underestimating the importance of mother tongue of all the learners might seriously impede any effort of successful implementing multicultural education in South Africa, as it is a multilingual country with eleven official languages (cf. 3.6.2, 4.5, 4.7, 4.8 & Figure 3.2).

An overwhelming majority (72.8%) of respondents were aware of the cultural and traditional backgrounds of all their learners and less than half (46.1%) were not aware of the above. (cf. Table 7.2). If no real effort is made in this regard, learners at these schools might experience a dislocation between home and school education. This may in turn result in feelings and perceptions of alienation and non-acceptance (cf. 2.7.2, 4.2.4, 4.2.5, 4.7, 5.3.3, 5.3.4.1).

The highest percentage (78.8%) of respondents was aware of the socio-economic background and communities from which all their learners came. The remaining 20.9% indicated the opposite (cf. Table 7.3). Ignorance of this element might result in black learners lagging behind technologically, because of poorly resourced schools and community amenities during the previous dispensation (cf. 2.6.1, 2.6.2, 3.7, 4.2.4 & Figure 2.1).

Encouragingly, most respondents (71.7%) were fully familiar with the contents of the South African School's Act. The fact that at least 27.8% of the respondents were not fully familiar with the South African School's Act, Act no.84 was rather disturbing. This

implied that educators were still ignorant as regards important educational transformational issues diversity and social justice, as stipulated in the Act. Ignorance on matters of transformation in multicultural schools, as the latter, may further impact on the perceived strained scholastic experience of black learners at these schools (cf. 2.2.8, 2.3.2.2, 5.3.5.1 & Table 7.4).

QUESTION 13: HOW IMPORTANT ARE THE FOLLOWING CHARACTERISTICS OF MULTICULTURAL EDUCATION?

From the empirical investigation, respondents regarded at least four characteristics of multicultural education as being very important. Respondents indicated that developing a positive attitude towards other cultural groups (65.8%); eradicating underlying fear and suspicion (60.2%); reducing cultural prejudice and stereotyping (58%) and understanding and appreciating the valuable contribution made to society by other cultural groups (54.6%) were very important characteristics of multicultural education (cf. 2.4, 2.5, 2.6.1, 2.6.4, 3.5.5, Tables 2.3 & 7.5). These findings therefore imply that it is essential that multicultural education should play a meaningful role in the multicultural FET school context in the Northern Cape. The latter was particularly necessary as black people in South Africa were regarded and treated as both intellectually and racially inferior during the apartheid years. This might have created a poor self concept in a number of generations of blacks (cf. 3.3, 3.5.5, 3.6 & 3.6.1).

QUESTION 14:   TO WHAT EXTENT IS PROVISION MADE IN YOUR SCHOOL, CULTURE AND ETHOS TO ACCOMMODATE LEARNERS FROM ALL CULTURAL BACKGROUNDS?

The vast majority of respondents asserted that at least three provisions were made in the school culture and ethos to accommodate learners from all cultural backgrounds. Respondents indicated that provision for equal opportunities existed for learners from different social, cultural and economic groups (70.6%); norms and values as included in their school's code of conduct was aimed at the creation of a democratic education

system (65.4%) and norms and values as included in their school's code of conduct was aimed at the creation of a democratic education system (57.6%), as provided for (cf. Table 7.6 & Figure 7.12). It was normally when the status quo of historically whites schools were maintained, that black learners perceived their scholastic experience in a negative way (cf. 2.6.1, 3.6.1, 3.6.2, 4.2.4, 4.4 & 5.3.1.1).

Most respondents in all five educational districts were of the opinion that all learner racial groups were served by a multicultural teaching staff (cf. Figure 7.13). While the results of this finding was commendable, much still needs to be done in this regard, as only 9% of the teaching staff in the Northern Cape FET schools were black, with the rest being white, teaching a learner population that comprised 69% black learners (cf. 1.3).

The majority of respondents in all five districts were of the view that the school's extra-mural activities had changed very little over the past five years. (cf. Figure 7.14). This tendency is reprehensible, because this might result in most black learners not participating in any sporting activities at school, as most of them might mostly be interested in either soccer or netball, but these were often not offered (cf. 2.6.1; 2.6.4; 3.6.1 & 3.6.2). This state of affairs might lead to black learners not experiencing these schools as equally fulfilling as their white counterparts.

QUESTION 15: IN YOUR OPINION, INDICATE TO WHICH EXTENT DO YOU AGREE WITH THE FOLLOWING STATEMENTS, REGARDING THE CLASSROOM PRACTICES AT YOUR SCHOOL TO PROMOTE SOLIDARITY AMONGST ALL LEARNERS?

The majority of respondents (67.1% females and 33% males) were not more comfortable teaching learners from their own culture (cf. Figure 7.15). While this finding was positive, educators still need to be trained to teach learners of different cultures (cf. 3.7, 4.2.4, 4.4, 4.7; 5.3.1 & 5.3.1.1).

The majority of both male (33.5%) and female (66.6%) respondents were of the opinion that learners from various cultural backgrounds were taught in the same manner in

which they were taught before the schools were integrated (cf. Figure 7.17). This tendency of " business as usual" did not bode well for the characteristic of multicultural education. This suggested that these schools did not adjust their traditional practices in order to handle the new learner component. Instead, black learners were expected to adjust to the existing ethos and character of the school. Reasons such as these, amongst others, may have an adverse affect on the scholastic experience of black learners attending multicultural schools (cf. 2.4 & 2.6.1).

Most respondents (55.6% female and 24.7% male) denied that educators had higher expectations from white learners than from non-white learners (cf. Figure 7.18). Educator expectations could indeed affect learner achievement, because educators who have low expectations of learners tend to be less supportive of them (cf. 2.6.2, 4.2.4, 4.7, 5.3.2.1 & 5.3.3.1).

A preponderance of male (25.4%) and female (55%) respondents were satisfied that the experiences of learners from different cultures were used as examples during lesson presentations. For effective learning to take place in a multicultural classroom, it would be imperative for educators to use the learner's framework of reference. This is so, because the learner's primarily thoughts are formed through their early contacts with family, neighbours, friends, educators and others in their immediate environment (cf. Figure 4.2, 2.6.2, 4.2.3, 4.2.4, 4.4, 4.5, 4. 4.7 & 5.3.3.2).

With regards to whether the enrolling of non-white learners in historically white schools had led to a drop in standards, elicited interesting responses. A slightly greater majority 58.9% of both males and females respondents denied that the situation had led to a drop in standards, while the remaining 41.2% held an opposing view (cf. Figure 7.20, 3.6.2, 3.6.3, 3.7, 4.2.5 & 4.7). Sadly, this implied that there were still too many stakeholders in multicultural quarters that had the general perception that the integration of schools had resulted in a decline in the standards and quality of education in these schools. (cf.2.6.2, 3.4, 3.6.2 & 5.3.2.2).

QUESTION 16: INDICATE THE EXTENT TO WHICH YOU VALUE THE IMPORTANCE OF THE FOLLOWING STATEMENTS RELATING TO A MULTICULTURAL SCHOOL CURRICULUM

The majority of respondents (78.8%) indicated that it was important for the school curriculum to make provision for learners from different cultures (cf. Table 7.7). The findings therefore suggested that this matter could never be sufficiently emphasised in multicultural schools, as assimilation tendencies, that might still exists at many schools might also cause black learners to regard their own language and culture as inferior to those of their white counterparts. A multicultural curriculum is therefore of vital significance, particularly since the majority of educators at multicultural schools in the Northern Cape are still predominantly white and might not necessarily have the knowledge on how to accommodate black learners in the classroom (cf. 1.3, 2.6.4 & 3.6.2).

Again, the vast majority of respondents thought that it was important that the curriculum should include textbooks that mentioned the contribution of all cultural groups in a balanced manner (cf. Table 7.8, 2.6.4, 4.4, 4.5, 4.6 & 4.9). Focus on the historical-didactic aspects of the curriculum thus implied that teaching content should also propagate the contributions of other races and cultures in the expansion of knowledge. The inclusion of the contribution of other races and cultures may assist in the enhancement of the self-concept and scholastic experience of black learners at these schools (cf. 2.6.4).

Surprisingly, most respondents felt it important that, a curriculum that is largely Eurocentric needed to be reformed to represent the cultural diversity of the South African society (cf. Figure 4.1, Table 7.9, 2.6.4 & 4.2.4). Multicultural curricula should reflect the multicultural nature of the South African society, in order to present a more balanced and accurate view of humankind and society (cf. 2.6.4 & 4.4).

The fact that the curriculum should present subject matter to learners in such a manner that learners might approach it from a number of perspectives, was regarded as

important by the majority (88.9%) of respondents (Table 7.10). The immense cultural diverse nature of the South African society, in fact dictates that subject presentation should take place in such a manner, that race, gender, class, culture and tradition is reflected in the South African context. It is also important that the curriculum should reflect elements of Africanisation (cf. 2.4, 2.6.4, 4.3 5, 3.2.1 & 5.3.2.2).

The bulk of the respondents (72.5%) felt that was important that the curriculum should be based on the learner's environment and focus on what they witnessed in their daily lives. (cf. 4.9, 5.3.3.2 & Table 7.11). A prerequisite for a multicultural curriculum is that it aught to be learner-centred, meaning, recognising and building on the learner's knowledge and experience and responding to their needs (cf. 4.2.4, 4.4, 4.6, Table 5.1 & 5.3.1.2.1).

QUESTION 17: INDICATE TO WHAT EXTENT YOU AGREE WITH THE FOLLOWING STATEMENTS, REGARDING YOUR KNOWLEDGE OF THE LEARNERS AND LEARNER INTERACTION.

Surprisingly, most respondents of all the age groups, namely, below 30 to 60+ affirmed that most learners adapted well to the present practices of the school (cf. 3.6.2, 3.7 & Figure 7.21). While this tendency was inspiring, greater emphasis needed to be placed on the principles of altruism and "*ubuntu*", particularly in schools where the status quo had remained (cf.2.3.2.2, 2.6.1, 2.7.2 & 4.2.4).

Predictably, the majority of respondents across all the age groups denied that interaction between learners from various cultures in the classroom was good. (cf. Figure 7.22). Tendencies such as these might only be remedied if school management teams, teaching staff and parents of multicultural schools had a thorough understanding of the various phases of the processes of transformation within the school situation (cf. 2.7.2, 3.7, 4.9 & 5.3.1.2.1).

On the other hand again, most respondents of all age groups observed that interaction between learners from different cultural backgrounds, during school breaks was fairly

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good (cf. Figure 7.23). Multicultural schools should at all costs guard against learners developing groups, structured along racial lines. The formation of such groups could promote racism that might threaten the peaceful co-existence of learners within the school (cf. 3.3, 4.6, 5.3.1.2.1 & 5.3.1.2.2).

The majority of respondents of all the represented age groups encouragingly reported that non-white learners were not more withdrawn than their white counterparts during group work and other class activities (cf. Figure 7.24). In a multicultural school context, the fulfilment of the black learner's safety needs is important to their sense of security. The school should therefore ensure that black learners are protected against the security-threatening factor, such as being academically inferior (cf. 3.5.2 & 3.6.1).

It is quite disturbing that most respondents of all age groups were of the opinion that the failure and drop-out rate tended to be higher among non-white learners than among white learners (cf. Figure 7.25). This tendency might be because most South African multicultural schools responded to the desegregation of schools by adopting an assimilationist approach. This approach often produced results which were detrimental to black learners, as they were expected to adapt to the existing ethos of the school and curriculum, both of which had initially been developed for a different learner population (white). This approach might be the result of poor academic performance, which in turn was erroneously been perceived as an indication of ignorance and incompetence by white educators and fellow learners (cf. 3.7 & 5.2.1.1). The situation might further be compounded by the fact that many black learners were taught through the medium of English that was not necessarily their mother tongue. The situation might even be further exacerbated by the fact that many white educators in the Northern Cape were not fully conversant in English and therefore failed to effectively convey subject matter in a didactically sound manner, as would be the case with their white learners (cf.3.6.2 & Figure 3.2, 4.5 & 4.7).

QUESTION 18: INDICATE TO WHAT EXTENT THE FOLLOWING ISSUES OF PARENTAL INVOLVEMENT MAY HAVE ON THE SCHOLASTIC EXPERIENCE OF NON-WHITE LEARNERS

The vast majority of respondents of all four ranks denied that the reason for the limited involvement of parents of non-white learners was because they felt unwelcome at these schools (cf. Figure 7.26). Parental involvement is vital in reinforcining multicultural education. Some multicultural schools had employed a few ancillary strategies, such as parent education and support, to encourage the involvement of particularly black parents in the activities of the school (cf. Figure 3.3, 3.3, 3.7, 5.3.1.1 & 5.3.3.2).

QUESTION 19: TO WHAT EXTENT WILL THE FOLLOWING STAFF DEVELOPMENT PRIORITIES ENHANCE THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL SCHOOLS?

Most respondents indicated that they agreed that all the following staff development priorities (training in teaching learners from diverse backgrounds; the existence of the need for staff development; the inclusion of cultural diversity in the educator training programme; reducing cultural prejudice and stereotyping; helping learners to expand their contact with other cultural groups; strengthening of social skills; eradicating fear and suspicion, increasing ability to interpret the customs and non-verbal behaviour of others and compulsory courses in multicultural education), except one, contributed to enhancing the scholastic experience of black learners in multicultural schools. Respondents, however, disagreed that there was a need for staff development, because of a lack of knowledge regarding the teaching of learners from different cultural backgrounds existed (cf. Table 7.12). Staff development in multicultural schools ought to be regarded as a priority, because segregation has always been a constant feature of the South African society and therefore of its education as well. The investigation also revealed that most of the current educator cohort were raised, educated and trained in a country that was divided along racial lines (cf. 2.5, 2.6; 4.7 & Figure 7.2). Additionally, the majority of educators of all the selected age groups thought that all educators ought

to receive some form of training to teach learners from different cultural backgrounds (cf. Figure 7.27).

The comprehension of multicultural education is a relative and complex issue. It is for this reason that it should not be regarded as an exercise where a few optional extras are added to the school programme. Instead, it should be viewed as a continuous process to which the various stakeholders should be sincerely committed. It may only be when the staff development priorities of educators at multicultural schools are sufficiently addressed, that the perception of the negative scholastic experience of black learners might be discarded (cf. 2.6, 2.6.1, 2.7.2, 4.7, 5.3.1.2.1 & 5.3.1.2.2).

8.3   LEARNERS QUESTIONNAIRE

8.3.1 Biographical information of learners

QUESTION 1: GENDER OF LEARNERS

The majority (54%) of learners in multicultural FET schools in the Northern Cape were females, while only 45.9% were males (cf. Figure 7.28).

QUESTION 2: RACE OF LEARNERS

Most (57.5%) of the learners were coloured, while 36.5% were black and only 4.8% and 1.1% were other and Indian respectively (cf. Figure 7.29). This tendency suggested that although most of the learners were non-white, the majority of the educators were white. This implies that the staff compliment of multicultural schools in the Northern Cape was not representative of the learner component in terms of the racial spread (3.6.2).

QUESTION 3: HOME LANGUAGE OF LEARNERS

While the empirical investigation found that the majority of the learners' (61.9%) home language was Afrikaans, the 14.2% of learners who have Setswana and Isi Xhosa as home language remained a grave concern. The concern was based on the fact that

these learners only made the transition from their mother-tongue to English with the onset of the intermediate phase. The latter may result in poor academic performance that may in turn be misconstrued as black learners having inferior mental capabilities (cf.3.6.2 & Figure 3.2).

QUESTION 4: LANGUAGE IN WHICH LEARNERS RECEIVE LESSONS

The majority (57.1%) of the respondents received their lessons in Afrikaans. Only 29.4% of the respondents received their lessons in English. Only 13.2% of the respondents were taught in both English and Afrikaans (dual instruction).

The findings implied that there were a relatively significant percentage of learners with Setswana and Isi Xhosa as their home language. This in turn would mean that those learners found themselves in classes where the ability to communicate fluently in English or Afrikaans was often inadvertently assumed. Consequently, those learners found themselves at risk of underachievement, or of falling behind their English- or Afrikaans speaking classmates. Hence, black learners are faced with a dual educational challenge of mastering the academic content through the medium of a language other than their mother tongue (cf. Figure 3.2, 3.6.2, 4.7 & 5.3.1.1).

QUESTION 5: RESIDENTIAL AREA WHERE LEARNER LIVE

Most of the respondents (39.1%) lived in historically coloured areas, while the rest lived in either township, historically white or Indian areas. The results of the findings indicated that most learners were still residing in historically non-white areas, while schooling in historically white areas. This implies that those learners constantly have to switch between these two conflicting worlds, which might put a tremendous strain on them (cf. 2.3.2.2, 3.2.1, 3.6, 3.6.1 & Figure 5.1).

QUESTION 6: TYPE OF SCHOOL

The majority of respondents (73.4%) attended high schools, as opposed to combined schools. As stated previously, most FET multicultural education takes place at FET, instead of combined schools in the Northern Cape (cf. Annexure E).

QUESTION 7: TYPE OF SCHOOL LEARNERS PREVIOUSLY ATTENDED

Interestingly, the majority (48.4%) of the respondents previously attended historically white schools, instead of historically coloured and black schools. This tendency suggested that those learners formed part of the cohort of learners who started their schooling after the demise of the apartheid school system (cf. 2.3.2.2, 2.6.1, 2.6.2, 3.7 & 5.3.1.1).

QUESTION 8: EDUCATION DISTRICT WHERE SCHOOL IS SITUATED.

As expected, the vast majority (38.6%) of the schools are situated in the Frances Baard district. Since this education district have the most schools, it could be expected that most of the multicultural FET schools in the province would also be in this district (cf. Table 6.2 & 6.1.4).

**QUESTION 9: THE REASON WHY LEARNERS ARE ATTENDING HISTORICALLY
                         WHITE SCHOOLS**

Interestingly, almost half of the learners (49.2%) attending these schools thought that they received high quality teaching. This finding reiterated the fact that many black learners were lured to these historically white schools by the conducive educational conditions that were in sharp contrast to those in black schools, after the demise of apartheid (cf. 3.4 & Figure 7.36).

QUESTION 10: SCHOOL CULTURE

Most respondents were convinced that norms and values, as included in their school's code of conduct, was indeed aimed at the creation of a democratic education system (55.4%); their school encouraged mutual interaction and co-operation among all learners (50.5%) (cf. Figure 7.40); their school had structures in place to reduce cultural prejudice and stereotyping (45.2%) (cf. Figure 7.41)*;* their school's sport and cultural programme catered for learners from various cultural backgrounds (42.3%) (cf. Figure 7.39); the prevention of racial prejudice amongst learners was regularly addressed (37.6%) (cf. Figure 7.42) and that equal opportunities did exist for learners from different cultural groups (37.3%) (cf. Figure 7.37). In South Africa, schools responded to multicultural education in a variety of ways. Schools experimented with the *business as usual, assimilation, pluralistic* or *integrated pluralism approach.* The findings of this investigation implied that the approach most suited for the multicultural education situation in South Africa was the *integrated pluralism* approach. This approach encouraged constructive race relations, academic achievement and personal development among all learners. The latter may again assist enhancing the scholastic experience of black learners at multicultural schools (cf.2.6.1; 2.7.2; 3.7; 3.5.5 & 4.4).

QUESTION 11: MY EXPERIENCE AS A LEARNER

Most respondents indicated that their need for acceptance is being met by their school (48.2%); all learners, irrespective of their cultural background were treated the same (37.9%); racial incidents often happened at their school (36.3%); the failure and drop-out rate tended to be higher among non-white learners than white learners (36.1%) and that enrolling non-white learners in former white schools had led to a drop in standards (33.3%) (cf. 2.7.2; 3.3; 3.5.3; 3.5.5 & 3.6.3). The manner in which black learners perceived their scholastic experiences at these schools might have a direct influence on their academic success.

According to the findings of the literature study, segregation had been a constant feature of South African society and therefore of its education (cf.2.7.2, 2.3.2.1 & 4.6). The policy of segregation contributed to the formation of certain perceptions that militated against the establishment of a tolerant society and caused widespread cultural misunderstanding and conflict. It is often against this backdrop that black learners in historically white schools are expected to perform academically and to attain self actualisation (cf. Figure 3.3 & 5.1, 3.2.1, 4.7, 4.9, 5.3.1.1 & 5.3.2.1).

QUESTION 12:   SCHOOL CURRICULUM AND LESSON PRESENTATION

The vast majority of respondents, representing all the races for this study did not find it more comfortable to be taught by educators of their own culture (cf. Figure 7.44). While this finding revealed development in a positive direction for multicultural education, it continued to be imperative that all educators, through appropriate pre-service and in-service educator-training programmes, develop the knowledge, skills and attitudes to work effectively with all learners (cf. 5.3.2.1).

Most respondents from all races did at times experience conflict between what they were being taught at school and what they were being taught at home (cf. Figure 7.45, 3.4, 4.7 & 5.3.1.1). Most black learners attending multicultural schools might find themselves in a very awkward situation, as the norms which were internalised in the home environment and in their community might often conflict with those of the school. These two conflicting worlds might be confusing to the learner and might result in a strenuous and unsatisfactory scholastic experience (cf.2.6.1, 2.7.2, 3.2.1, 3.6.1 & 3.6.2).

QUESTION 13:   LEARNER INTERACTION

The majority of both male and female respondents at multicultural FET schools in the Northern Cape thought that learners from different cultures had a feeling of unity amongst each other (cf. Figure 7.46). A feeling of unity amongst all learners is only possible if school authorities transform and manages education in a manner, where

discriminatory practices, especially with regard to race and culture is arrested and dealt with effectively (cf. 2.7.2, 4.4, 4.9 & 5.3.1.2.1).

On the question of whether interaction between different learners in the classroom was good, most of the male and female respondents indicated affirmatively (cf. Figure 7.47). The latter was an indication that multicultural education had somehow progressed since its inception, when racial violence and disharmony in those schools was widely reported in the South African media (cf. 2.6.3, 2.7.2, 3.3, 3.5.3, 3.5.4, 5.3.1.2.1 & 3.6.1).

QUESTION 14: RELATIONSHIP WITH EDUCATORS

In direct contrast to the responses of educators, it was rather disheartening that the vast majority of the respondents from all races perceived educators to have higher expectations from white learners than from non-white learners (cf. Figure 7.48). This tendency corresponded with the findings of the literature study that revealed that many white educators believed that black learners came from educationally and culturally inferior backgrounds and consequently, educators had lower academic expectations from black learners. It is educator perceptions such as these, which further curtail black learners from perceiving their scholastic experience as favourable (cf. 2.6.2, 3.5.4, 3.5.5, 3.6.2 & 3.7).

Most of the respondents, across the represented racial groupings are content that their educators are able to interpret customs and non-verbal behaviour (actions) of black learners (cf. Figure 7.49). It is therefore important for educators, particularly educators from a Euro-centric cultural background, to have an understanding of the customs and non-verbal behaviour of the learners in their class. Knowledge about these issues may reduce misunderstandings between black learners and their white educators, which may in turn lead to the improved scholastic experience of black learners at these schools (cf. 2.6.3, 3.6.1, 3.6.2, 3.7, 4.5; 4.7 & 5.3.3).

It is reassuring that the greatest percentage of respondents from all races stated that they have no underlying fear for their white educators and fellow white learners (cf.

Figure 7.50). This is an important revelation, given the deeply held prejudices by the South African society due to the apartheid system (cf. 3.5.2, 3.6.2, 4.9 & 5.3.1.1). The finding may therefore imply that these learners are the products of a democratic society where racial and cultural diversity is viewed as binding factor, instead of dividing one.

QUESTION 15:   PARENTAL INVOLVEMENT OF BLACK PARENTS AT MULTICULTURAL SCHOOLS.

Sadly, an overwhelming majority (71.2%) of respondents stated that their school did not arrange for an interpreter for parents who understood neither English nor Afrikaans (cf. Table 7.15.) Improved communication between the school and those parents who are not fully accustomed to the dominant languages of these schools may assist in bridging the divide between the school and black parents (cf. 4.8, 5.3.1.2.2 & Figure 5.1).

Regrettably, most learners (59.1%) admitted that their parents were less involved in the activities of the school than their white counterparts (cf. Table 7.16). This tendency calls for urgent intervention, because the intimate involvement of parents and educators with children provides natural opportunities for modelling, guiding and nurturing positive racial, ethnic, and cultural attitudes and perspectives (cf. 2.7.2, 3.7, 5.2.3, 5.3.1.1 & 5.3.3.2).

In relation to the limited involvement of non-white parents in the activities of the school, the bulk of the respondents (67%) were convinced that the reason for the latter was not because they felt unwelcome or inadequate (cf. Table 7.18.). It was abundantly clear that black parents were not as involved in the schools activities as their white counterparts. A possible reason for this state of affairs might be that many black parents themselves did not fully understand the ethos and culture of historically white schools. Additionally, many of these parents might not be fully conversant in English or Afrikaans and may even lack a satisfactory education (cf. 3.7, 5.3.3, 5.3.3.1 & 5.3.3.2).

It is encouraging that the respondents who hold the opinion that black parents are also represented on the school governing body are in the majority (65.4%) (cf. Table 7.19.). One of the most effective ways to ensure school improvement is to offer those who are closest to the learners, namely the parents, the authority to make decisions. In this way black parents can assist multicultural schools in enhancing the scholastic experience of black learners (cf. 2.3.2.2, 5.2.3 & 5.3.5).

8.4   EDUCATOR AND LEARNER RESPONSES RELATING TO THE COMMON QUESTIONS IN THEIR RESPECTIVE QUESTIONNAIRES

Both educators and learners were asked the same questions in their respective questionnaires (cf. Table 7.20). The following is a discussion on their responses:

Surprisingly the majority of both educators and learners agreed that learners experienced no difficulty in adapting to the multicultural school environment. This finding was in contrast to that of the literature study that postulated that some of the black learners who were accepted into historically white schools, found it very difficult to adjust to the new educational environment (cf. 3.6.2, 3.6.3, 3.7 & 4.2.5).

Both educators and learners, in their respective responses seemed to agree that equal opportunities indeed existed for learners from different social, cultural and economic groups at those schools. The findings of the empirical study seemed to oppose that of the literature study, because the latter seemed to suggest that most multicultural schools were still operating as though they were serving learners of a Euro-centric monocultural background (cf. 2.6.1, 4.2.4 & 4.4).

Educators, as well as learners, conceded that all learner racial groups are served by a multicultural teaching staff. Most of these schools, however, still needed to make a greater attempt to recruit more black educators (cf. 3.5.5 & 5.3.1).

Alarmingly, educators and learners are divided in their response on the question as to whether educators have higher expectations from white learners than from non-white

learners. Overwhelmingly the majority of the educators denied that they have higher expectations from white learners than from their black counterparts. On the other hand, most learners agree with the statement. This is an interesting finding, as it illustrates and highlights the difference in perceptions that exist between educators and learners within the same didactic situation (cf. 2.6.2, 3.7 & 4.2.4). In this regard it may be advisable that all role-players in the multicultural education setup should be consulted and considered when interventions are designed to enhance the scholastic experience of black learners at these schools.

8.5   RECOMMENDATIONS

Since the literature and empirical findings of the study have been outlined and discussed; it now remains for some recommendations to be made in relation to the research questions.

8.5.1 CHARACTERISTICS AND ISSUES OF MULTICULTURAL EDUCATION

The findings of the research indicated that the majority of educators at multicultural FET schools in the Northern Cape regarded the characteristic of multicultural education as being important. In relation to this, it is recommended that:

- Education authorities should ensure the recognition and acceptance of the rightful existence of different cultural groups at all multicultural schools. This could be achieved by including extra-curricula activities to the school's programme that will appeal to learners from various cultural backgrounds. Another strategy may be to recruit more black educators – in this way black learners may also have "culturally appropriate" role models with which to identify (cf. 2.3.1, 2.4, 3.6.2, 4.2.4, 4.4, 4.9 & 5.3.1.2.2).

- Education authorities need to dispel the myth of multicultural education being yet another add-on or subdivision of education. It is imperative that all role-players in

education should be trained to clearly understand the importance and value of multicultural education within a culturally diverse society (cf. 2.4, 2.6.1, 3.5, 3.6.2 & 4.6).

- Education authorities should establish a process, where multicultural education is regarded as a process that is continuous and not an isolated, ad hoc arrangement. This objective might be obtained by including multicultural education as a compulsory module in pre- and in-service educator training programmes (cf. 2.2.1, 2.6, 4.10, 5.3.2.1, 5.3.2.2 & 5.3.2.3).

- School management teams should impress upon all role-players to view cultural diversity as an asset rather than a disability. This could be done by using the diversity of cultures in the school as a natural starting point for increasing learner's multicultural awareness. Furthermore, activities that could increase the role-players' multicultural awareness may include, study and discussion groups on controversial racial or cultural issues or even events in which role-players can celebrate their cultural diversity (cf. 4.2.4, 4.6, 4.9, 5.3.3.2 & 5.3.4).

8.5.2 THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL FET SCHOOLS IN THE NORTHERN CAPE

Most black learners attending multicultural FET schools in the Northern Cape seem to have a relatively satisfactory scholastic experience, while the opposite holds true for others, because of the assimilation approach some of these schools have instead opted to follow. In this respect, it is recommended that:

- A concerted effort should be made to make the educator component more representative of the learner population. In this way black learners will be able to identify with educators as role models who have a similar cultural and linguistic background as their own. This may even assist in bridging the underlying conflict that may exist between the Euro-centric and Afro-centric

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values of the school and the black learner respectively (cf. 3.5.4, 3.5.5, 4.2.1, 4.2.4 & 5.3.1.1).

- The sport and cultural programme should be extended in an attempt to cater for learners from various cultural backgrounds. Extra-curricular activities are one way in which multicultural schools can give recognition to the varied cultural groupings within the school community. Extra-curricular activities have the added advantage of serving as an excellent condition for multicultural education, where the creation and fostering of social bonds, as well as the development of positive attitudes in participants, are achieved. (cf. 2.4, 3.5.5, 3.6.1 & 3.6.2).

- Attempts should be made by educators to create a classroom atmosphere that is based on the norms, values and practices of that particular classroom situation. Learners of other cultural groups to whom the classroom is a foreign and even an awe-inspiring space, should be introduced to a warm, conducive and empathetic classroom atmosphere so that they can feel both at home and safe (cf. 2.6.2, 3.6, 3.6.2, 4.2.4 & 4.7).

- Sincere attempts should be made to limit the failure and drop-out rate amongst black learners. Most black learners, who drop-out of school, may in fact possess the cognitive ability to complete their school careers. Possible reasons for black learner drop-outs at multicultural schools may be because of defective self-concepts, suffering from a sense of inferiority, negativism, alienation or experiences of deep-seated feelings of hostility and resentment (cf. 3.6.2, 3.6.3, 3.7, 4.2.4, 4.6, 5.3.1.1 & 5.3.1.2.1).

- Schools should transform in such a manner that the values, traditions, culture and ethos of the black learners too, are reflected in them. In order for schools to transform, the school management team should make a concerted effort to ensure that parents of black learners serve on the school governing body and parent-educator structures. Additionally, it is also of cardinal importance that the expertise of black parents on matters of culture, tradition, sport and other

relevant issues should be genuinely and sincerely tapped into (cf. 3.6.2, 3.7 & 5.3.5.1).

▪ Schools should make every effort to try and strike a balance between what learners are taught at school and what they are being taught at home. In this regard, the establishment of effective communication and information-disseminating mechanisms between the school and home environment may assist in counteracting this divide. It is through the establishment of such mechanisms that multicultural schools could try to accommodate learners in fulfilling cultural obligations, such as: initiation; religious rituals; adhering to special dietary requirements; dress codes, and religious values in general (cf. 3.6.1, 3.6.2, 4.7, 5.3.1 & 5.3.1.1).

▪ Educators should have positive expectations for all the learners. This attitude will prevent educators from making snap judgments, based on their subjective perceptions about black learners coming from educationally and culturally inferior backgrounds and consequently treating them differently. It is therefore imperative, that educators should be equipped with the skills to enhance their observation and interpretation of culturally-diverse classroom behaviour. The latter should be done in a manner that is not based on myths and stereotypes, nor influenced by race or culture. Furthermore, educators should be skilled on how to establish a classroom atmosphere of acceptance, where all learners are expected to achieve optimally. This expectation should be based on the learners` intellectual abilities, as well as their social capabilities and not on educator prejudice. Moreover, educators should be trained to remain objective at all times (cf. 2.6.2, 3.5.4, 3.6.2 & 5.3.3.2).

▪ School Management Teams should establish effective communication and information-disseminating mechanisms. This may assist those parents who are not well versed in English or Afrikaans, as well as counteracting the divide between the school and home environment (cf. 2.6.1, 3.6.2, 5.3.1.2.2, 5.2.3 & 5.3.3).

8.5.3 PROFESSIONAL DEVELOPMENT FOR EDUCATORS AT MULTICULTURAL SCHOOLS

The findings of the research indicated that most white educators seem to have limited, or no knowledge on how to teach black learners attending multicultural schools. It was also found that many of these educators still taught as though they were still teaching monocultural classes. In relation to this, it is recommended that:

▪ A holistic approach to educator training which accommodates the strengths and contributions of different cultural groups of the South African society must be developed as a more viable alternative to the Eurocentric approach. Activities which relate to Afrocentricism and indigenous knowledge systems (IKS), as an example could be included in educator training modules and may be of particular importance as many South Africans had been alienated from their roots under colonial rule and apartheid. This could further be of value to the teaching and learning situation in multicultural schools, as it might serve as an opportunity to include those cultures which were historically marginalised or depicted as inadequate in the subject content (cf. 2.5, 2.6.3, 3.3, 4.4, 4.5 & 4.9).

▪ Modules and courses on multicultural education at institutions of higher learning should be made compulsory within educator-training programmes. The initial focus should be on persuading prospective educators to actively assess their perceptions of learners from diverse socio-cultural backgrounds, followed by their assisting prospective educators in developing attitudes, knowledge and skills that will equip them to teach effectively in culturally diverse classrooms. One way of achieving this, may be by employing the co-operative learning strategy, which is regarded as an effective teaching strategy aimed at accommodating learners from diverse cultural backgrounds. The strategy also has the added advantage, because it encourages learners to work together, in order for the group members to gain joint benefit from the group activity (cf. 2.6.2, 2.7.2, 4.4 & 4.9).

- Prospective educators need to be exposed to learner diversity as early as possible during their training, preferably from their first year. The placement of student educators during their practical teaching should play an important role and should be based on certain criteria relating to where teaching practice can be implemented, in order to facilitate exposure to learner diversity (cf. 2.6.1, 2.6.4, 4.4, 4.10 & 5.3.2).

- Pre-service, as well as in-service educators, need to receive training in the philosophy and psychology underlying multicultural education and must acquire the skills to accommodate diversity, as well as (often conflicting) perspectives and backgrounds in a common classroom. This may be attained by including modules, in educator training programmes, that deals with familiarising prospective educators on the backgrounds of deprived learners and their respective communities. Such a module may also include subject matter on how to sensitise educators with regard to their own existing prejudices and values (cf. 2.2.1, 2.6.3, 5.3.2.2 & 5.3.2.3).

- Lesson-planning strategies, the formulation of learning objectives and expected outcomes of educators should be reconcilable with the broad aims of multicultural education. To achieve this, educators may be trained and encouraged to:

  - ✓ Accommodate the strengths and contributions of different cultural groups, especially those who were marginalised or discriminated against in the past.
  - ✓ Incorporate activities and resources such as family stories, written by learners and parents about themselves as families and this could be shared in the classroom. The latter activity may stimulate tremendous growth and develop sensitivity amongst both educators and learners.
  - ✓ Include music and drama, either recorded or produced by the learners to support and enhance the learners' multicultural development (cf. 2.4, 5.3.1.1.2, 5.3.1.1.3 & 5.3.3.2).

- Teaching materials, language usage, written comments, work cards, assignments, educational aids and classroom decorations, prescribed textbooks, teaching methodology and assessment strategies should be of an entirely unprejudiced and "culture-friendly" nature. Educators could incorporate this by decorating their classrooms, selecting textbooks and other teaching and learning material in such a manner that it is representative of the cultures constituted by the learners in the class (cf.3.5.4, 5.3.1.1 & 5.3.5.1).

- Educators must be trained to pursue a different approach to teaching and should adopt instructional strategies that accommodate the distinctive learning styles of learners from different cultural and ethnic groups, such as co-operative learning as an example (cf. (cf. 2.6.4, 3.6.2, 3.7, 4.2.3, 4.5, 4.8, 5.3.1.2.1 & 5.3.2).

  Educators should be trained on how to take the context of the school and the diversity of learners into consideration when planning; organising and implementing appropriate pedagogical techniques in different classroom settings. An exercise that may assist educators in obtaining this goal may be the technique referred to as, "*A look through different lenses*". This is a role-play exercise that induces strong opinions and emotions, regarding controversial events among different cultural and racial groups. Learners from different cultural groupings could, for example be asked to give their views on the 1976 Riots in South Africa. The aim of the exercise is to train learners to appreciate the views and opinions of others when seen from a different perspective (cf. 3.6; 3.6.1; 5.3.1; 5.3.1.2.2 & 5.3.3).

- Educators should be trained to have at least a rudimentary understanding of the customs and non-verbal behaviour various cultures have that constitute the learner population. This may reduce unnecessary conflict and misunderstandings. A possible way of doing this may be through role-play during educator workshops, where a typical cultural misunderstanding between educator and learner, in the classroom situation is dramatised. Educators are then provided the

opportunity to interpret, analyse and remedy the misunderstanding from their own cultural perspectives (cf.4.2.3, 4.5, 4.7, 4.8 & 5.3.1).

8.6   RECOMMENDATIONS FOR FURTHER RESEARCH

The following aspects of research in multicultural education and the scholastic experience of black learners are recommended for further investigation:

- Similar research in primary schools in the Northern Cape should be conducted in order to determine the differences of the findings between FET and primary schools.

- Research should be conducted to determine what influence attending historically white schools has on the development of the self-concept of black learners.

- More research is required to ascertain how black learners could be supported to deal with their conflicting suburban and township worlds.

- Additional research is necessary in relation to the aspects influencing the situatedness of black learners in multicultural schools.

- Research should be done on the assessment of learners from various ethnic and cultural backgrounds within a multicultural school context.

- More research should be conducted on the development of practical guidelines and strategies for educators to deal with the underlying pedagogical challenges relating to the scholastic experiences of black learners in multicultural school settings.

8.7 CONCLUSION

This study was meant to investigate the scholastic experience of black learners in multicultural FET schools in the Northern Cape. Findings from the literature and empirical investigation indicated that it was possible to enhance the scholastic experience of black learners. It is therefore hoped that these findings can be used to address the issues and challenges confronting both learners and educators in multicultural schools. Educators should also attempt to acquaint themselves with the life-world as well as the situatedness of black learners in historically white schools. It is also of cardinal importance that attention should be devoted to the various role-players and their respective functions with regard to the enhancement of the scholastic experience of black learners in multicultural schools. Annexure G consists of guidelines and strategies for educators to deal with the underlying pedagogical challenges relating to the current scholastic experiences of black learners in multicultural school settings.

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LIST OF ANNEXURES

Annexure A

1 A Rolleston Street
Verwoerd Park
Kimberley
8301
23 March 2009

The Head of Department
Northern Cape Education Department
Education Building
Private Bag x 5029
Kimberley
8301

Dear Sir

PERMISSION REQUESTED TO CONDUCT RESEARCH IN MULTICULTURAL SCHOOLS IN THE NORTHERN CAPE

I am currently reading towards a PhD degree with the University of the Free State. The research topic is: ***"The scholastic experience of black learners in FET multicultural schools in the Northern Cape."*** The study consists of two parts, namely a literature- , as well as an empirical study. Part of the empirical study requires that a selected sample of learners and educators at multicultural schools, complete a structured questionnaire.

Permission is therefore requested to conduct research with principals, educators and learners in these schools. Please be assured that the research will in no way interfere with the normal programme of the school.

It is expected that the findings and recommendations of the study may be of significant value to the Northern Cape Education Department. The assurance is also given that the findings and recommendations will be available to the NCED.

Thanking you for your cooperation.

Yours truly
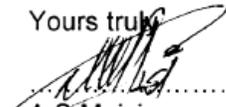
....
A.S.Mpisi

Date. 27/03/09 ....

PERMISSION TO VISIT AND CONDUCT RESEARCH IN MULTICULTURAL SCHOOLS IN THE NORTHERN CAPE IS:

Granted	✓	Not Granted	
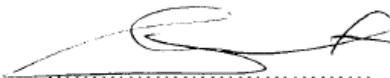
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A.F.Joemat
Head of Department

3 1 MAR 2009

Annexure B

1 A Rolleston Street

Verwoerd Park

Kimberley

8301

12 October 2009

The Principal

Dear Sir / Madam

PERMISSION REQUESTED TO CONDUCT RESEARCH IN YOUR SCHOOL

I am currently reading towards a PhD degree with the University of the Free State. The research topic is: ***"The scholastic experience of black learners in FET multicultural schools in the Northern Cape."*** The study consists of two parts, namely a literature- , as well as an empirical study. Part of the empirical study requires that a selected sample of learners and educators at multicultural schools, complete a structured questionnaire.

Permission is therefore requested to conduct research with both educators and learners at your school. I am fully aware of your busy programme and tight schedule, particularly at this time of the year, but would appreciate it greatly if you could be of assistance in this regard. I am convinced that the inputs of your educators and learners will be of significant value to the study.

Please find included the following documents:
- A letter of permission from the HOD of the Northern Cape Education Department.
- A set of questionnaires for the educators and
- A set of questionnaires for the learners.

Guidelines for the completion of the questionnaires:

Questionnaires for the educators:

- It is requested that this (educators) questionnaire should preferably be completed by at least **15 White educators teaching in grades 10, 11 and 12 only.**

Questionnaires for the learners:

- It is requested that this (learners) questionnaire should preferably be completed by at least **40 non-white learners in grades 10, 11 and 12 only.** An even spread across these grades will be appreciated.

Thanking you for your cooperation.
Yours truly,

…………………………………
A.S.Mpisi
Office 053 807 5368
Cell.082 942 1103 or 082 400 8545

QUESTIONNAIRE / VRAELYS

(*EDUCATORS / ONDERWYSERS*)

MULTICULTURAL EDUCATION /
MULTIKULTURELE OPVOEDING

THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL FURTHER EDUCATION AND TRAINING SCHOOLS IN THE NORTHERN CAPE /

DIE SKOLASTIESE BELEWING VAN SWART LEERDERS IN VERDERE ONDERRIG EN OPLEIDING MULTIKULTURELE SKOLE IN DIE NOORD-KAAP

The questionnaire ought to take approximately 30 minutes to complete /
Die vraelys behoort u omtrent 30 minute neem om te voltooi

Instructions to completing of questionnaire / Instruksies vir die voltooiing van die vraelys

- This questionnaire is strictly for research purposes / Hierdie vraelys is uitsluitlik vir navorsingsdoeleindes.

- Please **do not supply your name**. Your honest response will be of great value and appreciated / Moet asseblief **nie u naam verskaf nie**. U eerlike respons sal van groot waarde wees vir die navorsing en opreg waardeer word.

- All information will be treated **confidentially** / Alle inligting sal **vertroulik** hanteer word.

- The questionnaire must be completed by educators teaching **grades 10 to 12** in a multicultural or combined school in the Northern Cape Province / Die vraelys moet deur onderwysers wat **graad 10 tot 12** in multikulturele of gekombineerde skole in die Noord Kaap onderrig, voltooi word.

- Kindly complete **all** sections in full / Voltooi asseblief **alle** afdelings volledig.

- Kindly hand the completed questionnaire in at the principal's office by **06 November 2009** / Handig asseblief die voltooide vraelys by die prinsipaal se kantoor teen die **06 November 2009** in.

SECTION A – BIOGRAPHICAL INFORMATION /

AFDELING A – BIOGRAFIESE INLIGTING

Please answer the following questions by making a cross (X) in the appropriate block / Beantwoord asseblief die vrae deur 'n kruisie *(X)* teenoor die toepaslike blokkie te trek.

1. Gender / Geslag

Male / Manlik	01
Female / Vroulik	02

1	2	3

4

2. Age in years / Ouderdom in jare

Below / Onder 30	01
31-40	02
41-50	03
51-60	04
61+	05

5

3. Race / Ras

White / Blank	01
Black / Swart / Non-white / Nie- blank	02

6

4. Teaching experience in years / Onderwysondervinding in jare

0 – 10	01
11 - 20	02
21 – 30	03
+31	04

7

354

5. Rank / Rang

Teacher / Onderwyser	01
Head of Department / Departementshoof	02
Deputy Principal / Adjunkhoof	03
Principal / Prinsipaal	04

8

6. Highest Academic Qualification / Hoogste Akademiese Kwalifikasie

Grade 12 / Graad 12	01
Bachelor's degree / Baccalaureusgraad	02
Honours degree / Honneursgraad	03
Master's degree / Meestersgraad	04
Doctors degree / Doktorsgraad	05

9

7. Highest Professional Qualification / Hoogste Professionele

Kwalifikasie

None / Geen	01
D.E / OD.Dip.Edu / D. Onw	02
ACE / GOS	03
PGCE / NGOS	04
HED / HOD	05
B.Ed / BA.Ed	06
B.Ed Hons	07
M.Ed	08
Any other / Enige ander	09

10

8. **Education district in which your school is situated /**

   Onderwysdistrik waarin u skool geleë is

Frances Baard	01
J.T.Gaetsewe	02
Siyanda	03
Namakwa	04
Pixley Ka Seme	05

11

9. **School where you are teaching / Skool waar u onderrig**

High school/ Hoërskool (Gr 8 – 12)	01
Combined / Gekombineeerde (Gr 1-12)	02

12

10. **Type of school where you are teaching / Tipe skool waar u**

   onderrig gee

Historically white school / Historiese wit skool	01
Historically Black school / Historiese Swart skool	02
Historically Coloured school / Historiese Kleurling skool	03
Other/Ander	04

13

11. **The language(s) in which you are the most comfortable to teach /**

   Die taal(tale) waarin u die gemaklikste voel om te onderrig

English / Engels	01
Afrikaans	02
Setswana	03
Isi Xhosa	04
Other/Ander	05

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SECTION B / AFDELING B

The questions listed below are intended to elicit responses relating to "*the scholastic experience of black learners in multicultural Further Education and Training schools in the Northern Cape*" /
Die vrae soos hieronder gelys poog om respons uit te lok aangaande "*die skolastiese belewing van swart leerders in Verdere Onderrig en Opleiding multikulturele skole in die Noord-Kaap.*"

Kindly answer the following questions by making an "**X**" in the most appropriate column, by using the following scale: / *Beantwoord asseblief die volgende vrae deur 'n "**X**" in die mees toepaslike kolom te trek deur gebruik te maak van die volgende skaal:*

1 = Strongly Agree / Stem beslis saam

2 = Agree / Stem saam

3 = Disagree / Stem nie saam nie

4 = Strongly Disagree / Stem beslis nie saam nie

12. In your opinion, how well do you relate to the following elements of multicultural education? / In u opinie, hoe goed kan u vereenselwig met die volgende elemente van multikulturele onderrig?	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
12.1 I am totally aware of the mother tongue of all the different learners that I teach. / Ek is ten volle bewus van die moedertale van al die verskillende leerders vir wie ek onderrig.	1	2	3	4	15
12.2 I am aware of the cultural and traditional backgrounds of all my learners. / Ek is bewus van die kulturele en tradisionele agtergrond van al my leerders .	1	2	3	4	16
12.3 I am aware of the socio-economic background and communities from which all my learners come from. / Ek is bewus van die sosio-ekonomiese agtergrond en die gemeenskappe waaruit al my leerders kom.	1	2	3	4	17
12.4 As an educator, I am fully familiar with the contents of the South African Schoo's Act. / As onderwyser, is ek ten volle vertroud met die inhoud van die Suid-Afrikaanse Skolewet.	1	2	3	4	18

13. How important are the following characteristics multicultural education? / Hoe belangrik is die volgende eienskappe van multikulturele onderrig?	Very important/ Baie belangrike	Important/ belangrike	Of little importance/ Van minder belang	Unimportant/ onbelangrik	
13.1 Developing a positive attitude towards other cultural groups. / Die ontwikkeling van 'n positiewe houding teenoor ander kulturele groepe.	1	2	3	4	19
13.2 Understanding and appreciating the valuable contribution made to society by other cultural groups. / Die begrip en waardering van die waardevolle bydrae van ander kultuurgroepe tot die samelewing.	1	2	3	4	20
13.3 Reducing cultural prejudice and stereotyping. / Vermindering van kulturele vooroordeel en stereotipering.	1	2	3	4	21
13.4 Helping learners to explore ways to expand their contact with other cultural groups. / Om leerders te help om maniere van kontak met ander kultuur groepe te verken.	1	2	3	4	22
13.5 Strengthening social skills that will enable learners to become effective agents of change. / Versterking van sosiale vaardighede wat leerders sal bekwaam om effektiewe agente van verandering te word.	1	2	3	4	23
13.6 Eradicating underlying fear and suspicion. / Uitwissing van onderliggende vrese en agterdog.	1	2	3	4	24

	Very important/ Baie belangrike	Important/ belangrike	Of little importance/ Van minder belang	Unimportant/ onbelangrik
13.7 Increasing the ability to interpret customs and non-verbal behaviour in differing cultural styles. / Verhoog die vermoë om gebruike en nie-verbale gedrag in verskillende kulturele style te kan interpreteer.	1	2	3	4

25

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam
14. To what extent is provision made in your <u>school culture and ethos</u> to accommodate learners from all cultural backgrounds? / Tot watter mate word daar voorsiening gemaak in u <u>skoolkultuur en etos</u> om leerders van alle kulturele agtergrond te akkommodeer?				
14.1 Norms and values as included in your school's code of conduct are aimed at the creation of a democratic education system. / Normes en waardes soos vervat in u skool se gedragskode is gerig op die skepping van 'n demokratiese opvoedingstelsel.	1	2	3	4

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	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam
14.2 Equal opportunities exist for learners from different social, cultural and economic groups to attend your school. / *Gelyke geleenthede bestaan vir alle leerders van verskillende sosiale, kulturele en ekonomiese groepe om u skool by te woon.*	1	2	3	4
14.3 Norms and values as included in your school's code of conduct is aimed at the creation of a democratic education system. / *Normes en waardes soos vervat in u skool se gedragskode is op die skepping van 'n demokratiese opvoedingstelsel gemik.*	1	2	3	4
14.4 In our school all learner racial groups are served by a multicultural teaching staff. / *In ons skool word alle leerder rassegroepe bedien deur 'n multikulturele onderwyspersoneel.*	1	2	3	4
14.5 Multilingualism is practically promoted at our school. / *Veeltaligheid word op ñ praktiese wyse by ons skool bevorder.*	1	2	3	4
14.6 The school's extra-mural activities changed very little over the past five years. / *Die skool se buitemuurse aktiwiteite het die afgelope vyf jaar baie min verander.*	1	2	3	4

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	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
14.7 The prevention of racial prejudice amongst learners is regularly addressed. / Die voorkoming van rassevooroordele onder leerders word gereeld aangespreek.	1	2	3	4	32
14.8 The school policy addresses transformational principle of equality. / Die skoolbeleid spreek transformasiebeginsel van gelykheid aan.	1	2	3	4	33
14.9 Respect for different religious traditions is encouraged in our school. / Respek vir verskillende godsdienstige tradisies word aangemoedig in ons skool.	1	2	3	4	34

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
15. In your opinion, indicate to which extent do you agree with the following statements, regarding the <u>classroom</u> <u>practices</u> at your school to promote solidarity amongst all learners? / In u opinie, dui aan tot watter mate u met die volgende stellings saamstem, rakende u skool se <u>klaskamerpraktyke</u> om 'n gevoel van samehorigheid onder alle leerders te bevorder.					
15.1 Educators find it more comfortable to teach learners from their own culture / Onderwysers is meer gemaklik om leerders van hul eie kultuur te onderrig.	1	2	3	4	35

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
15.2 In our school, learners from various cultural backgrounds are taught in the same manner in which they were taught before the school was integrated. / In ons skool word leerders van verskillende kulture op dieselfde wyse soos voor integrasie, onderrig.	1	2	3	4	36
15.3 Educator have higher expectations from white learners than from non-white learners. / Onderwysers het hoër verwagtinge van blanke leerders as van die nie-blanke leerders.	1	2	3	4	37
15.4 Experiences of learners from different cultures are used as examples during lesson presentations. / Ervarings van leerders van verskillende kulture word as voorbeelde gebruik tydens les aanbiedinge.	1	2	3	4	38
15.5 Educators regularly make learners aware of different cultures in an attempt to foster respect therefore. / Onderwysers maak leerders gereeld bewus van verskillende kulture, om sodoende respek daarvoor te kweek.	1	2	3	4	39

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam
15.6 Enrolling non-white learners in historically white schools has led to a drop in standards. / Die toelating van nie-blanke leerders by historiese-blanke skole het tot 'n daling in standaarde gelei.	1	2	3	4

40

	Very important/ Baie belangrike	Important/ belangrike	Of little importance/ Van minder belang	Unimportant/ onbelangrik
16. Indicate the extent to which you value the importance of the following statements relating to a multicultural school curriculum. / Dui aan tot watter mate beskou u die volgende stellings met betrekking tot die belangrikheid van 'n multukulturele skoolkurrikulum as waardig				
16.1 The school curriculum should make provision for learners from different cultures . / Die skoolkurrikulum moet voorsiening maak vir leerders van verskillende kulture.	1	2	3	4
16.2 The school curriculum should include textbooks that mention the contribution of all cultural groups in a balanced manner. / Die skoolleerplan moet handboeke insluit wat die bydrae van alle kulturele groepe op 'n gebalanseerde wyse uitbeeld.	1	2	3	4

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	Very important/ Baie belangrike	Important/ belangrike	Of little importance/ Van minder belang	Unimportant/ onbelangrik	
16.3 A curriculum that is largely Eurocentric needs to be reformed to represent the cultural diversity of the South African society. / 'n Kurrikulum wat hoofsaaklik Eurosentries is, moet hervorm word om die kulturele diversiteit van Suid-Afrika te verteenwoordig	1	2	3	4	43
16.4 The curriculum must present subject matter to learners in such a manner that learners may approach it from a number of perspectives. / Die kurrikulum moet die leerstof op so 'n wyse aanbied dat leerders die inligting van 'n verskeidenheid perspektiewe kan benader.	1	2	3	4	44
16.5 The curriculum must be based on the learner's environment and focus on what they witness in their daily lives. / Die kurrikulum moet op die leerders se omgewing gebaseer wees en moet fokus op wat hulle in hulle daaglikse lewe waarneem.	1	2	3	4	45

17. Indicate to what extent you agree with the following statements, regarding your <u>knowledge of the learners</u> and <u>learner interaction</u>. /Dui aan tot watter mate u met die volgende stellings saamstem, betreffende u <u>kennis van die leerders</u> en <u>leerderinteraksie.</u>	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam
17.1 I think that most learners adapt well to the present school practices. / Ek dink die meeste leerders pas goed aan by die bestaande skoolpraktyke.	1	2	3	4
17.2 Most learners have a feeling of solidarity. / Die meeste leerders het 'n gevoel van samehorigheid.	1	2	3	4
17.3 Interaction between learners from various cultures in the classroom is good / Interaksie tussen leerders van verskillende kulture in die klaskamer is goed	1	2	3	4
17.4 As far as observed, interaction between learners from different cultural backgrounds, during school breaks is fairly good. / So ver waargeneem kan word, is interaksie tussen leerders van verskillende kulturele agtergronde gedurende skoolpouses redelik goed.	1	2	3	4
17.5 Non-white learners tend to be more withdrawn than their white counterparts during group work and other class activities. / Nie-blanke leerders neig om meer teruggetrokke te wees as hul blanke eweknieë tydens groepwerk en ander klaskamer aktiwiteite.	1	2	3	4

46

47

48

49

50

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
17.6 The failure and drop-out rate tend to be higher among non-white learners than among white learners. / Die druipsyfer en vroegtydige skoolverlaters, neig om hoër te wees onder nie-blanke as blanke leerders.	1	2	3	4	51

18. Indicate to what extent the following issues of <u>parental involvement</u> may have on the scholastic experience of non-white learners. / Dui aan tot watter mate die volgende kwessies van <u>ouer betrokkenheid</u> die skolastiese ervaring van nie-blanke leerders mag bëinvloed.	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
18.1 The reason for the limited involvement of parents of non-white learners is because they feel unwelcome. / Die rede vir die beperkte betrokkenheid van nie-blanke leerders se ouers is omdat hulle onwelkom voel.	1	2	3	4	52
18.2 Non-white parents serve on our school governing body. / Nie-blanke ouers dien op ons skoolbeheerliggaam.	1	2	3	4	53

19. To what extent will the following <u>staff development priorities</u> enhance the scholastic experience of black learners in multicultural schools? / Tot watter mate sal die volgende <u>personeelontwikkelings prioriteite</u> die skolastiese ervaring van swart leerders by multikultureleskole bevorder?	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
19.1 All educators ought to receive some form of training to teach learners from different cultural backgrounds. / Alle onderwysers behoort een of ander vorm van opleiding te ontvang om leerders van verskillende kulturele agtergronde te onderrig.	1	2	3	4	54
19.2 A need for staff development exists, because of a lack of knowledge regarding the teaching of learners from different cultural backgrounds. / Daar bestaan 'n behoefte aan personeelopleiding rakende die onderrig van leerders van verskillende kulturele agtergronde.	1	2	3	4	55
19.3 Cultural diversity should be included in educator training programmes. / Kulturele diversiteit behoort in onderwysopleiding ingesluit word.	1	2	3	4	56

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
19.4 Reducing cultural prejudice and stereotyping. / Vermindering van kulturele vooroordeel en stereotipering.	1	2	3	4	
19.5 Helping learners to explore ways to expand their contact with other cultural groups. / Om leerders te help om maniere van kontak met ander kultuur groepe te verken.	1	2	3	4	57
19.6 Strengthening social action skills that will enable learners to become effective agents of change. / Versterking van sosiale aksie vaardighede wat leerders sal bekwaam om efektiewe agente van verandering te word.	1	2	3	4	58
19.7 Eradicating underlying fear and suspicion. / Uitwissing van onderliggende vrese en agterdog.	1	2	3	4	59
19.8 Increasing the ability to interpret customs and non-verbal behaviour in differing cultural styles. / Verhoog die vermoë om gebruike en nie-verbale gedrag in verskillende kultuur style te kan interpreteer.	1	2	3	4	60
					61

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam	
19.9 Courses on multicultural education should be made compulsory within teacher training programmes. / Kursusse in multikulturele opvoeding behoort verpligtend te wees in onderwysopleidingsprogramme.	1	2	3	4	62
19.10 Student teachers need to be exposed to learner diversity as early as possible during their training. / Onderwysstudente behoort so vroeg as moontlik, tydens hul opleiding aan leerderdiversiteit blootgestel word.	1	2	3	4	63
19.11 The duration of the exposure to learner diversity may also contribute to a better understanding of different cultures and the dismantling of stereotypes. / Die duur van die blootstelling tot leerderdiversiteit, mag dalk ook bydrae tot 'n beter begrip van die verskillende kulture, asook tot die afbreek van stereotipering.	1	2	3	4	64

	Strong Agree/ Stem beslis saam	Agree/ Stem saam	Disagree/ Stem nie saam	Strongly Disagree/ Stem heelhartig nie saam
19.12 Student teachers have to be trained to pursue a different teaching approach that accommodate the distinctive learning styles of learners from different cultural groups. / Onderwysstudente behoort opgelei te word om verskillende onderrigbenaderings aan te neem, wat die verskillende leerstyle van leerders van verskillende kultuurgroepe sal akkommdeer.	1	2	3	4

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Thank you for your participation and co-operation !

Dankie vir u deelname en samewerking !

QUESTIONNAIRE / VRAELYS

(*LEARNERS / LEERDERS*)

MULTICULTURAL EDUCATION / MULTIKUTURELE OPVOEDING

THE SCHOLASTIC EXPERIENCE OF BLACK LEARNERS IN MULTICULTURAL FURTHER EDUCATION AND TRAINING SCHOOLS IN THE NORTHERN CAPE /

DIE SKOLASTIESE BELEWING VAN SWARTLEERDERS IN VERDERE ONDERRIG EN OPLEIDINGS MULTIKULTURELE SKOLE IN DIE NOORD-KAAP

The questionnaire ought to take approximately 30 minutes to complete /

Die vraelys behoort u omtrent 30 minute te neem om te voltooi

Instructions to completing of questionnaire / Instruksies vir die voltooiing van die vraelys

- This questionnaire is strictly for research purposes / Hierdie vraelys is uitsluitlik vir navorsingsdoeleindes.

- Please **do not supply your name**. Your honest response will be of great value and appreciated / Moet asseblief **nie u naam verskaf nie**. U eerlike respons sal van groot waarde wees vir die navorsing en opreg waardeer word.

- All information will be treated **confidentially** / Alle inligting sal **vertroulik** hanteer word.

- The questionnaire must be completed by **learners i**n grades **10 to 12** of a multicultural Combined schools or High in the Northern Cape Province / Die vraelys moet deur **leerders** wie tans in graad 10 tot 12 in multikulturele Gekombineerde skole of Hoërskole in die Noord Kaap provinsie is, voltooi word.

- Kindly complete all sections in full / Voltooi asseblief alle afdelings volledig.

- Kindly hand the completed questionnaire in at the principal's office by **06 November 2009** / Handig asseblief die voltooide vraelys by die prinsipaal se kantoor teen die **06 November 2009** in.

SECTION A – BIOGRAPHICAL INFORMATION /

AFDELING A – BIOGRAFIESE INLIGTING

Please answer the following questions by making a cross (X) in the appropriate block / Beantwoord asseblief die vrae deur 'n kruisie (X) teenoor die toepaslike blokkie te trek.

1. **Gender / Gelag**

Male / Manlik	01
Female / Vroulik	02

2. **Race / Ras**

Black / Swart	01
Coloured / Kleurling	02
Indian / Indiër	03
Other / Ander	04

3. **Home language / Moedertaal**

English / Engels	01
Afrikaans	02
Setswana	02
Isi Xhosa	04
English /Engels and / en Afrikaans	05
Afrikaans and / en Setswana	06
Setswana and / en Isi Xhosa	07
Other / Ander	08

For office use/ Vir kantoor gebruik

1	2	3

4

5

6

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4．The language in which you receive lessons in / Die taal waarin u onderrig ontvang

English / Engels	01
Afrikaans	02
Dual (both English and Afrikaans during the same lesson) / Dubbelmedium (beide Engels en Afrikaans tydens dieselfde les)	03

7

5. The residential area where you live / Die residensiële gebied waar u woon.

Same area where my school is situated / Dieselfde area waar my skool geleë is	01
Historically white area / Historiese Wit area	02
Historically Coloured area/ Historiese Kleurling area	03
Historically Indian area / Historiese Indiër area	04
Township	05

8

6. Type of school / Tipe skool

High/ Hoër (Gr 8 – 12)	01
Combined / Gekombineerde (Gr 1 -12)	02

9

7. Type of school you previously attended / Tipe skool wat jy voorheen bygewoon het

Historically white school / Historiese wit skool	01
Historically black school / Historiese swart skool	02
Historically coloured school / Historiese kleurling skool	03
Other/Ander	04

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8. Education district in which area your school is situated / Onderwysdistrik waarin die area van u skool geleë is

Frances Baard	01
J.T.Gaetsewe	02
Siyanda	03
Namakwa	04
Pixley Ka Seme	05

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11

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9. **The reason why I am attending this school is because: / Die rede waarom ek hierdie skool bywoon is omdat:**

Our school has better facilities / Ons skool oor beter fasiliteite beskik	01
We receive high quality teaching / Ons hoë gehalte onderrig ontvang	02
A culture of learning and teaching exists at our school / 'n Kultuur van onderrig en leer by ons skool bestaan	03
My parents insisted that I attend this school / My ouers het aangedring dat ek hierdie skool bywoon	04

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SECTION B / AFDELING B

The questions listed below are intended to elicit responses relating to "*the scholastic experience of black learners in multicultural Further Education and Training schools in the Northern Cape" /*

Die vrae soos hieronder gelys, poog om respons uit te lok aangaande "die skolastiese belewing van swart leerders in Verdere Onderrig en Opleidings multikulturele skole in die Noord-Kaap."

Kindly answer the following questions by making an "**X**" in the most appropriate column, by using the following scale: /

Beantwoord asseblief die volgende vrae deur 'n "**X**" in die mees toepaslike kolom te trek deur gebruik te maak van die volgende skaal:

1 = Strongly Agree / Stem heelhartig saam

2 = Agree / Stem

3 = Disagree / Stem nie saam nie

4 = Strongly Disagree / Stem beslis nie saam nie

10. School Culture / Skoolkultuur	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
10.1. Norms and values, as included in my school's code of conduct, is aimed at the creation of a democratic education system. / *Normes en waardes, soos vervat in my skool se gedragskode, is op die skepping van 'n demokratiese opvoedingstelsel gemik.*	1	2	3	4	13
10.2. Equal opportunities exist for learners from different cultural groups attending our school / *Gelyke geleenthede bestaan vir leerders van verskillende kulturele groepe wie ons skool bywoon.*	1	2	3	4	14
10.3. In our school, learners of all racial groups are taught by both white and non-white educators / *In ons skool word alle leerder rassegroepe deur beide blanke en nie-blanke onderwysers geonderrig.*	1	2	3	4	15
10.4. The use of other languages is practically promoted at our school / *Die gebruik van ander tale word op ñ praktiese wyse by ons skool aangemoedig.*	1	2	3	4	16

	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
10.5. Our school's sport and cultural programme caters for learners from various cultural backgrounds / *Ons skool se sport en kulturele program maak voorsiening vir leerders van verskillende kulturele agtergronde.*	1	2	3	4	17
10.6. Our school encourages mutual interaction and co-operation among all learners / *Ons skool moedig wedersydse interaksie en samewerking tussen alle leerders aan.*	1	2	3	4	18
10.7. Respect for different religious traditions is encouraged in our school / *Respek vir verskillende godsdienstige tradisies word in ons skool aangemoedig.*	1	2	3	4	19
10.8. Our school has structures in place to reduce cultural prejudice and stereotyping / *Ons skool het strukture in plek om kulturele vooroordeel en stereotipering te verminder.*	1	2	3	4	20
10.9. The prevention of racial prejudice amongst learners is regularly addressed / *Alle rasseverskille tussen leerders word deur die bestuur aangespreek.*	1	2	3	4	21
10.10. At my school, important announcements and letters are always communicated in both English and Afrikaans / *By my skool word belangrike aankondigings, sowel as briewe in beide Engels en Afrikaans gekommunikeer.*	1	2	3	4	22

11. My Experience as a Learner / My Ervaring as Leerder	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
11.1. I experienced **no** difficulty in adapting to my school environment / Ek het **geen** probleme ervaar om by my skoolomgewing aan te pas nie.	1	2	3	4	23
11.2. Racial incidents often happen at our school / Rassistiese insidente vind dikwels by ons skool plaas.	1	2	3	4	24
11.3. In our school, all learners, irrespective of their cultural background are treated the same / In ons skool word alle leerders, ongeag hul kulturele agtergrond, dieselfde behandel.	1	2	3	4	25
11.4. Enrolling **non-white** learners in former white schools has led to a drop in standards / Die aanvaarding van **nie-blanke** leerders by voorheen-blanke skole, het tot 'n daling in standaarde gelei.	1	2	3	4	26
11.5. **Non-white** learners tend to be more withdrawn than white learners during group work and other class activities / **Nie-blanke** leerders neig om meer teruggetrokke te wees as blanke leerders tydens groepwerk en ander klaskamer aktiwiteite.	1	2	3	4	27
11.6. The failure and drop-out rate tend to be higher among **non-white** learners than white learners / Die druipsyfer en aantal leerders wie skool verlaat, neig om hoër te wees onder *nie-blanke as blanke leerders.*	1	2	3	4	28

	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
11.7. I feel that my need for acceptance is met by my school / Ek voel dat my skool aan my behoefte aan aanvaarding voorsien.	1	2	3	4	29
11.8. My friends who are **not** attending **historically white schools** still accepts me as a friend and has not changed their attitude towards me / My vriende wie **nie historiese blanke skole** bywoon **nie**, aanvaar my nog steeds as 'n vriend en het nie hul houding teenoor my verander nie.	1	2	3	4	30
11.9. I find difficulty in going to school when there are strikes and stay-aways in townships and non-white areas / Ek vind dit moeilik om skool toe te gaan wanneer daar stakings en "weg-bly-aksies" in nie-blanke woongebiede is.	1	2	3	4	31
11.10. I find living in a **non-white area / township** has a direct effect on my academic perfomance, because of lack of facilities such as computer centres and libraries in these areas / Ek voel dat, deur in 'n **nie-blanke** woongebied / township te woon, het 'n direkte invloed op my akademiese prestasie, omdat geriewe soos rekenaarsentrums en biblioteke in hierdie areas ontbreek.	1	2	3	4	32
11.11. If I could choose, I would prefer to attend historically black/ coloured/ Indian school / Indien ek kon kies sou ek graag 'n historiese-swart, kleurling of Indiër skool wou bywoon.	1	2	3	4	33

12. School Curriculum and Lesson Presentation / Skool kurrikulum en Lesaanbieding	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
12.1. Experiences of learners from different cultures are used during lesson presentations / Ondervindinge van leerders van verskillende kulture word tydens lesaanbieding gebruik.					34
12.2. The school curriculum makes provision for learners from different cultures / Die skoolkurrikulum maak voorsiening vir leerders van verskillende kulture.					35
12.3. I find it more comfortable to be taught by educators belonging to my own cultural / Ek vind dit makliker om deur onderwysers van my eie kultuur onderrig te word.					36
12.4. Educators encourage learners of various cultures to work together in groups / Onderwysers moedig leerders van verskillende kulture aan om in groepe saam te werk.					37
12.5. I sometimes experience conflict between what I am taught at school and what I am being taught at home / Ek ervaar soms konflik tussen wat ek by die skool en tuis geleer word.					38

	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
13. Learner Interaction / Leerderinteraksie					
13.1. Most learners from different cultures, have a feeling of unity amongst each other / *Die meeste leerders van verskillende kulture het 'n gevoel van eenheid onder mekaar.*	**1**	**2**	**3**	**4**	39
13.2. Interaction between different learners in the classroom is good / *Interaksie tussen verskillende leerders in die klaskamer is goed.*	**1**	**2**	**3**	**4**	40
13.3. There is interaction between learners from different cultural groupings during school breaks / *Gedurende pouses is daar interaksie tussen leerders van verskillende kulture.*	**1**	**2**	**3**	**4**	41
14. Relationship with your Educators / Verhouding met jou Onderwyser					
14.1. Educators regularly make learners aware of different cultures in an attempt to foster respect therefore/ *Onderwysers maak leerders gereeld bewus van verskillende kulture, om sodoende respek daarvoor te kweek*	**1**	**2**	**3**	**4**	42
14.2. Educators have higher expectations from white learners than from non-white learners / *Opderwysers het hoër verwagtinge van blanke leerders as van nie-blanke leerders.*	**1**	**2**	**3**	**4**	43

	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
14.3. Our educators are able to interpret customs and non-verbal behaviour (actions) of learners from different cultures / Ons onderwysers kan die gelowe en nie-verbale gedrag (aksies) van leerders van verskillende kulture te interpreteer.	1	2	3	4	44
14.4. I have **no** underlying fear for my white educators and follow white learners / Ek het **geen** onderliggende vrese vir my blanke onderwysers en blanke leerders nie.	1	2	3	4	45
15. Parental Involvement / Ouerbetrokkenheid					
15.1. My school sometimes arrange for an interpreter for parents who **do not** understand neither English or Afrikaans / My skool wend soms 'n poging aan om te reël vir 'n tolk vir die ouers wie **nie** Engels of Afrikaans verstaan **nie**, te help.	1	2	3	4	46
15.2. My parents are **less i**nvolved in the activities of the school than white parents. / My ouers is **minder** betrokke by skoolaktiwiteite as blanke ouers.	1	2	3	4	47
15.3. The reason why my parents are less involved in my schools, is because they are **less** interested in my academic progress / Die rede waarom my ouers minder betrokke is by my skool is omdat hulle minder belangstelling toon in my akademiese vordering.	1	2	3	4	48

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Parental Involvement / Ouerbetrokkenheid	Strongly Agree Stem heelhartig saam	Agree Stem saam	Disagree Stem nie saam nie	Strongly Disagree Stem beslis nie saam nie	
15.4. The reason for the **limited** involvement of my parents is because they feel unwelcome or inadequate / Die rede vir die **beperkte** betrokkenheid van my ouers is omdat hulle onwelkom of onbevoegd/onbekwaam voel.	1	2	3	4	49
15.5. **Non-white** parents also serve on our school governing body / **Nie-blanke** ouers dien ook op ons skoolbeheerliggaam	1	2	3	4	50

Thank you for your participation and co-operation !

Dankie vir u deelname en samewerking !

Annexure E

FRANCES BAARD

NO.	SCHOOL	Number of questionnaires issues to educators	Number of questionnaires returned by educators	Number of questionnaires issues to learners	Number of questionnaires returned by learners
1.	Adamatia H/S	20	15	40	39
2.	Elcon	20	9	40	22
3.	Girls High	20	19	40	40
4.	Boys High	20	9	40	39
5.	Northern Cape High	20	20	40	40
6.	Diamantveld H/S	20	16	50	44
7.	Technical H/S	20	19	40	40
8	Vaalrivier H/S	10	7	40	37
9	Warrenton	15	0	40	0
10.	Vaalharts H/S	20	9	40	21
		185	**123**	**410**	**322**

SIYANDA

No	SCHOOL	Number of questionnaires issues to educators	Number of questionnaires returned by educators	Number of questionnaires issues to learners	Number of questionnaires returned by learners
1	Upington H/S	20	9	40	40
2	Duineveld H/S	20	7	15	4
3	Martin Oosthuisen	20	11	40	36
4	Postmasburg H/S	15	10	40	40
5	Danielskuil H/S	15	11	40	38
6	Groblaarshoop H/S	15	13	40	12
		105	**61**	**215**	**170**

J.T GAETSWE

No	School	Number of questionnaires issues to educators	Number of questionnaires returned by educators	Number of questionnaires issues to learners	Number of questionnaires returned by learners
1	Kalahari H/S	20	14	40	33
2	Kathu H/S	20	15	40	27
		40	**29**	**80**	**60**

NAMAQUA

No	School	Number of questionnaires issues to educators	Number of questionnaires returned by educators	Number of questionnaires issues to learners	Number of questionnaires returned by learners
1	Calvinia H/S	20	8	40	39
2	Namaqualand H/S	20	17	45	42
3	Fraserburg H/S	15	4	30	20
4	Sutherland H/S	15	4	30	20
5	Williston H/S	15	4	30	20
		85	**37**	**175**	**141**

PIXLE KA SEME

No.	School	Number of questionnaires issues to educators	Number of questionnaires returned by educators	Number of questionnaires issues to learners	Number of questionnaires returned by learners
1.	Carnarvon H/S	15	6	40	37
2.	Victoria West H/S	15	7	40	40
3.	Hopetown H/S	10	4	40	25
4.	Prieska H/S	2	2	37	37
		42	**19**	**157**	**139**

ANNEXURE F

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2010.05.23

TO WHOM IT MAY CONCERN

I hereby certify that Anthony Mpisi's doctoral thesis was language edited by mrs B. A. Janse van Rensburg, former lecturer in the Department of Didactics of the Faculty of Education at the University of the Free State
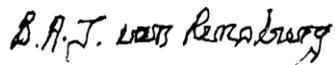
B.A.J. van Rensburg

B.A.Janse van Rensburg

Any enquiries may be directed to me at (051) 5220879 or 072 6115357 or at the above address.

PRACTICAL GUIDELINES FOR THE IMPLEMENTATION OF MULTICULTURAL EDUCATION

1. INTRODUCTION

One of the aims of this study was to provide staff members with effective and practical guidelines and strategies in dealing with underlying pedagogical challenges, relating to the current scholastic experiences of black learners in multicultural school settings in the Northern Cape.

There are certain areas in the Northern Cape FET schools that need to be addressed and possibly be altered in order to effectively implement multicultural education.

The introduction of each activity will first be preceded by a brief introduction, motivating why the specific area is been addressed. This will be followed by the formulation of multicultural objectives for each aspect, as well as possible resources for executing the activity. Finally, possible activities will be provided.

The following areas will be addressed:

- The role of the Department of Education.
- The role of the school governing body and school management team.
- Training of the multicultural educator.
- Instructional strategy.
- The black learner.
- Parental involvement.

1.1 THE ROLE OF THE DEPARTMENT OF EDUCATION

➤ INTRODUCTION

Like elsewhere in the world, multicultural schools are characterised by their great diversity, but this diversity would be rendered meaningless unless it also is informed by the manner in which these schools are managed. Equipping the school management teams in multicultural schools with the necessary strategies to celebrate this diversity has become an indispensable necessity and resides with the Department of Education.

➤ MULTICULTURAL OBJECTIVES

The Department of Education should play a significant role in relation to the implementation of multicultural education in schools. The following two objectives can be formulated in this regard:

- ✓ To develop clearly defined guidelines and a multicultural policy for education;
- ✓ To assist schools in the implementation of multiculturalism.

➤ RESOURCES

The objectives mentioned can only be obtained when there is specific official documentation available. Such documentation may include:

- ✓ South African Schools Act, Act no. 84 of 1996;
- ✓ White paper for Education and Training of 1995;
- ✓ White paper for Further Education and Training;
- ✓ Law for Higher Education of 1997.

➤ ACTIVITIES

The following activities may be engaged in by the Department of Education in an attempt to facilitate the implementation of multicultural schools:

- Formulate national policy regarding the implementation of multicultural education. The policy should ensure that multicultural education is implemented in all schools.
- Design an implementation plan, with clear timeframes, to ensure the successful implementation of multicultural education in schools.
- Periodically evaluate, verify, adapt and approve the school policy on multicultural education.
- Provide multicultural education training opportunities for educators at all schools.
- Conduct research to determine what influence the application of various teaching and learning strategies have on learners.
- Conduct research to determine what influence marginalisation, alienation, racism and sexism have on the scholastic experience of learners.
- Implement strategies to facilitate curriculum and staff development as well as counteracting issues, such as conflict resolution, favouritism, discrimination, prejudice and stereotyping.
- Regular communication with educators and other role-players on issues of multicultural education, via circulars.
- Appoint dedicated transformation officials to preside over multicultural education in schools.

Annexure H (page 410) provides a possible framework that may serve as an implementation plan for the implementation of multicultural education by the Department of Education.

1.2 THE ROLE OF THE SCHOOL GOVERNING BODY AND SCHOOL MANAGEMENT TEAM

➤ INTRODUCTION

Currently, learners from various cultural backgrounds are educated in a schooling environment which is characterised by multiculturalism. If the objective of multicultural education is to educate all learners in harmonious conditions, then school governing bodies and school management teams should manage the transformation process as

efficiently as possible. One possible way of achieving this is by educating educators, parents and learners to deconstruct the reasons behind the various forms and degrees of cultural antipathy and negative stereotyping that seem to pervade multicultural schools (cf. 5.3.5.1).

➢ **MULTICULTURAL OBJECTIVE**

The following objectives may empower school governing bodies and school management teams to implement multicultural education more effectively in schools:

- ✓ To ensure that organisation change and transformation occur within schools.
- ✓ To ensure that the educator staff compliment is representative of the learner population in relation to race and culture.
- ✓ To identify and address aspects which have a negative effect on the scholastic experience of learners.
- ✓ To enlighten educators regarding the characteristics and principles of multicultural education.

➢ **RESOURCES**

- ✓ The constitution of South Africa;
- ✓ South African Schools Act, Act no. 84 of 1996;
- ✓ The Labour Relations Act;
- ✓ Self designed questionnaires;
- ✓ Staff development programmes;
- ✓ Literature on multicultural education.

➢ **ACTIVITIES**

It is important that school governing bodies and school management teams should have knowledge of the following activities in order to facilitate and manage the transformation process at multicultural schools:

- **Accepting transformation as a dynamic process**

A provincial policy, making provision for institutional professional evaluation should be developed in relation to external support, the allocation of culturally sensitive resources and parental involvement. A school-based strategy framework should be established in consultations with all the role-players in which adaptations could be accommodated on a regular basis. A time period should be established for the implementation of the transformation process to foster a climate of co-operation, communication, mutual trust and interaction.

- **Change in organisational and internal conditions of the school**

Transformation must address the organisational conditions as well as those of the curriculum. The school should be reorganised in such a manner that a supportive climate is established for all learners. This may imply that educators should adapt their teaching and learning strategies to suite a multicultural learner population. Educators should also be made aware that they should have equal expectations from both black and white learners. Transport and support could also be provided to learners who reside in townships, thus affording them too the opportunity to participate in the extra-curricula programme of the school (cf. 5.3.4.1; 5.3.5.1).

- **Undertaking of small-scale projects**

Participation in relatively small projects could be initiated in the early transformational stages by the educator. As an example, educators in the various phases could plan their lessons together and compare notes on how best subject matter could be selected and adapted to make it meaningful to learners from all cultures in their class. Participation in these project discussions, project material development and regular project meetings may promote an underlying spirit of co-operation among the teaching staff and minimise uncertainty (cf. 5.3.4.1; 5.3.5.1).

- **Group work as catalyst for constructive participation**

The creation of opportunities for educator interaction, collective inputs and decision-making could be facilitated through group work. Participation by a multicultural staff may even further enhance this activity. Repeated interaction with other group members may result in individual educators internalising the group's convictions and values. Success may then be experienced as a collective experience, while failure may be regarded as an area for improvement (cf. 5.3.4.1; 5.3.5.1).

- **Striving towards a collaborative atmosphere**

School governing bodies and school management teams should make a concerted effort to promote a positive, constructive and culturally inclusive school atmosphere. During this activity the contributions and view points of all cultures forming part of the school community should be considered. This could be done by enhancing and encouraging the following amongst all staff members: adaptable and flexible structures; utilization of staff talents; clear and acceptable objectives; transparent standards; interdependence; individual autonomy; intrinsic rewards; trust; co-operation and shared decision making (cf. 5.3.4.1; 5.3.5.1).

- **Promoting policy**

It is vital that school governing bodies and school management teams take the lead in reaching the above-mentioned objectives by formulating policy that determines the direction and framework of goal-directed implementation strategies. Creating a user-friendly policy normally determines both the process and the content of transformation. A thorough understanding of the dynamics and internal conditions of the school may raise the awareness of the individual educators and other staff members. The acceptable facilitation of transformation depends on the incorporation of transformational processes within the organisational structure, the resources of the school and a corps of school-based facilitators. It is therefore incumbent upon the school to avail the latter (cf. 5.3.4.1; 5.3.5.1).

- **Learning**

The strategy focuses on the learning of staff members. The aim is to provide the school management team, educators, as well as other non-teaching staff members, with opportunities for continuous education, to improve the school's policy on promoting learners' intercultural awareness. The school management team may opt to conduct a workplace analysis, in collaboration with outside human resource professionals, educators and non-teaching staff members, brainstorming together on how the school may be improved. In this way, the staff may feel part of the decision-making process and display a greater sense of ownership. During this exercise the educators may be required to reflect intensely on their own prejudices. The possibility exists that these prejudices may range from those found in textbooks, or society at large, to personally held prejudices or stereotypes (cf. 5.3.4.1; 5.3.5.1).

1.3   TRAINING OF THE MULTICULTURAL EDUCATOR

➢   **INTRODUCTION**

James, Ralfe, van Laren, and Ngcobo, (2006:683 – 684) argue that many educators view teaching as an extended form of parenting and tend to rely more on instinct, personal experience, informal conversation with colleagues, and trial-and-error rather than on formal procedures. By the same token, Le Roux (1998:56 - 58) asserts that educators cannot be expected to teach what they do not know. It therefore becomes necessary to adapt the educator training programmes to enable educators to be equipped to teach culturally diverse classes (cf. 5.3.2.2).

➢   **MULTICULTURAL OBJECTIVE**

The following objectives may assist educators in the classroom situation to implement multicultural education more effectively in schools:

- ✓ To enlighten educators regarding the characteristics and principles of multicultural education.

✓ To provide educators with skills and strategies to teach effectively in culturally diverse classroom setups.

✓ To identify and address aspects which have a negative effect on the scholastic experience of learners.

✓ To assist educators to create a classroom atmosphere where discrimination, prejudice, stereotyping, alienation and exclusion is non-existent.

➢ **RESOURCES**

✓ The constitution of South Africa;
✓ South African Schools Act, Act no.84 of 1996;
✓ The Labour Relations;
✓ Self designed questionnaires;
✓ Staff development programmes;
✓ Multicultural lesson planning manuals;
✓ Literature on multicultural education.

➢ **ACTIVITIES**

Most white educators seem to have limited, or no knowledge on how to teach black learners attending multicultural schools. This state of affairs resulted in them still teaching as though they were still teaching monocultural classes. In an attempt to address this instructional deficiency, it is recommended that:

▪ A holistic approach to educator training which accommodates the strengths and contributions of different cultural groups of the South African society must be developed as a more viable alternative to the Eurocentric approach (cf. 2.5; 2.6.3; 3.3; 4.4; 4.5 & 4.9).

▪ Activities which relate to Afrocentricism and indigenous knowledge systems (IKS), as an example, could be included in educator training modules and may

be of particular importance as many South Africans had been alienated from their roots under colonial rule and apartheid (cf. 2.5; 2.6.3; 3.3; 4.4; 4.5 & 4.9).

▪ Include those cultures which were historically marginalised or depicted as inadequate in the subject content (cf. 2.6.3 & 3.3; 4.4)

▪ Modules and courses on multicultural education at institutions of higher learning should be made compulsory within educator-training programmes (cf. 2.6.3 & 3.3; 4.4).

▪ Prospective educators should assess their perceptions of learners from diverse socio-cultural backgrounds, whereby pictures of learners from various cultural backgrounds are flashed and they should write down the first thoughts about these learners that enter their minds (cf. 2.6.3 & 3.3; 4.4).

▪ Prospective educators should be assisted in developing attitudes, knowledge and skills that will equip them to teach effectively in culturally diverse classrooms. One way of achieving this, may be by employing the co-operative learning strategy, which is regarded as an effective teaching strategy aimed at accommodating learners from diverse cultural backgrounds. The strategy also has the added advantage, because it encourages learners to work together, in order for the group members to gain joint benefit from the group activity (cf. 2.6.2; 2.7.2, 4.4 & 4.9).

▪ Prospective educators need to be exposed to learner diversity during their training as from their first year of study (cf. 2.6.1; 2.6.4; 4.4; 4.10 & 5.3.2).

▪ Pre-service, as well as in-service educators, need to receive training in the philosophy and psychology underlying multicultural education and must acquire the skills to accommodate diversity, as well as perspectives and backgrounds in a common classroom. This may be attained by including modules, in educator training programmes, that deal with familiarising prospective educators on the backgrounds of deprived learners and their respective communities. This could be attained by practical assignments that require the student to conduct interviews with deprived learners (cf. 2.2.1, 2.6.3; 5.3.2.2 & 5.3.2.3).

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- Modules may also include subject matter on how to sensitise educators with regard to their own existing prejudices and values (cf. 2.2.1, 2.6.3; 5.3.2.2 & 5.3.2.3).

- Lesson-planning strategies, the formulation of learning objectives and expected outcomes of educators should be reconcilable with the broad aims of multicultural education. To achieve this, educators may be trained and encouraged to:

  - ✓ Accommodate the strengths and contributions of different cultural groups, especially those who were marginalised or discriminated against in the past.
  - ✓ Incorporate activities and resources, such as family stories, written by learners and parents about themselves as families and this could be shared in the classroom. The latter activity may stimulate tremendous growth and develop sensitivity amongst both educators and learners.
  - ✓ Include music and drama, either recorded or produced by the learners to support and enhance the learners' multicultural development (cf. 2.4; 5.3.1.1.2; 5.3.1.1.3 & 5.3.3.2).

- Teaching materials, language usage, written comments, work cards, assignments, educational aids and classroom decorations, prescribed textbooks, teaching methodology and assessment strategies should be of an entirely unprejudiced and "culture-friendly" nature. Educators could incorporate this by decorating their classrooms, selecting textbooks and other teaching and learning material in such a manner that it is representative of the cultures constituted by the learners in the class (cf.3.5.4, 5.3.1.1 & 5.3.5.1).

- Educators must be trained to pursue a different approach to teaching and should adopt instructional strategies that accommodate the distinctive learning styles of learners from different cultural and ethnic groups, such as co-operative learning as an example (cf. (cf. 2.6.4; 3.6.2; 3.7; 4.2.3; 4.5,4.8; 5.3.1.2.1 & 5.3.2).

Educators should be trained on how to take the context of the school and the diversity of learners into consideration when planning; organising and implementing appropriate pedagogical techniques in different classroom settings. An exercise that may assist educators in obtaining this goal may be the technique referred to as, "*A look through different lenses*". This is a role-play exercise that induces strong opinions and emotions, regarding controversial events among different cultural and racial groups. Learners from different cultural groupings could, for example be asked to give their views on the 1976 Riots in South Africa. The aim of the exercise is to train learners to appreciate the views and opinions of others when seen from a different perspective (cf. 3.6; 3.6.1; 5.3.1; 5.3.1.2.2 & 5.3.3).

▪ Educators should be trained to have at least a rudimentary understanding of the customs and non-verbal behaviour various cultures have that constitute the learner population. This may reduce unnecessary conflict and misunderstandings. A possible way of doing this may be through role-play during educator workshops, where a typical cultural misunderstanding between educator and learner, in the classroom situation is dramatised. Educators are then provided the opportunity to interpret, analyse and remedy the misunderstanding from their own cultural perspectives (cf.4.2.3, 4.5, 4.7, 4.8 & 5.3.1).

1.4 INSTRUCTIONAL STRATEGY

➢ **INTRODUCTION**

The learner population is constantly changing and educators deal with learners from a wide cross-section of cultural backgrounds. There is always the concern that multicultural schools in South Africa may not be adjusting rapidly enough to the fact that learners from different cultures may need an alternative style of teaching and learning, in order to realise their optimal potential (cf. 5.3.1.2).

➤ MULTICULTURAL OBJECTIVES

Certain objectives are also suggested as far as the instructional strategy is concerned and they are the following:

- ✓ To encourage educators to familiarise themselves with the communities from which their learners hail;
- ✓ To sensitise educators about their own prejudices and values;
- ✓ To acquaint educators with alternative teaching and learning strategies appropriate for the teaching of a culturally diverse class (co-operative learning).

➤ RESOURCES

It is imperative that official documentation be utilized, as the prescribed guideline, during the implementation of multicultural education. The recommended resources are the following:

- ✓ The Revised National Curriculum statement;
- ✓ Departmental circulars;
- ✓ Culturally sensitive instructional approaches.

➤ ACTIVITIES

The following approaches and strategies could be employed as possible activities to attain the set aim:

- *The diverse nature of South African society.* In this approach, the learner is led to understand that South Africa is a multicultural society and, for this reason, that it is necessary to have a schooling system that acknowledges the need to value diversity. Educators therefore need to create a learning environment that will motivate learners to acquire the skills; knowledge and attitudes necessary to participate meaningfully in a multicultural society (cf. 3.6.2; 4.2.4 & 5.3.1.2).

- ***Empowerment.*** By this strategy learners could be enabled to critically assess aspects of the culture of their counterparts belonging to different cultural groups. Learners may then be encouraged to select those aspects from the other cultures that they can use to try and better understand the behaviour and actions of those learners from other cultures. Learners who are empowered by their experience at school develop self-confidence and adapt easier in a multicultural society (cf. 4.2.4 & 5.3.1.2).

- ***Equality equity and quality in education***. Equity (fairness, justice) is a cornerstone of multicultural education. This strategy therefore implies that educators should present lessons, arrange subject matter, cite examples and decorate their classrooms in such a manner that all learners have an equal chance of developing to their full potential in the classroom (cf. 3.5.5; 4.2.4 & 5.3.1.2).

- ***Social transformation***. Multicultural schools should be places where social transformation takes place. This means that the school aught to reflect the racial and cultural diversity of South Africa. This diversity should be reflected in the school's educator compliment; extra-curricular programme and diversity in the learner participation in extra-curricular activities (cf. 4.2.4 & 5.3.1.2).

- ***Retreat.*** This may take place in an informal non-classroom setting This approach could assist learners in accomplishing the goal of beginning the dialogue and developing an open mind to sensitive racial issues (The 1976 Soweto Uprising, as an example) and to begin the process of introspection about various issues relative to the issue. The entire class should be encouraged to participate in the retreat (cf. 4.2.4 & 5.3.1.2).

- ***Field trips.*** Learners are taken on a field trip to the various parts of their city or town where the school's learners reside. This may serve as a valuable approach for familiarising learners with the various communities of their school population and society. Learners are afforded the opportunity to become knowledgeable about the resources that are available, the population they serve, and the issues

and concerns of those whom they serve. It is not uncommon for learners to have pre-conceived ideas about certain groups of people. The goal of this exercise is to expand the learner' worldviews as they meet and interact with people whose culture, economic class, gender preferences, and other areas are unlike their own and whose life issues and problems are dissimilar to theirs (cf. 3.5.5; 4.2.4 & 5.3.1.2).

- ***Grocery store visit.*** Learners are provided with a shopping list and are requested to visit a grocery store, where all the labels of the groceries are written in a foreign language. This activity enables learners to empathise with and be more sensitive to cultural language barriers. The purpose of the activity is for learners to become aware of feelings of frustration and helplessness when individuals struggle to understand and be understood as they adapt to a new environment or country (cf. 3.7; 4.2.4 & 5.3.1.2).

1.5 THE BLACK LEARNER

➢ INTRODUCTION

Most black learners attending multicultural schools may find themselves in a very awkward situation, as the norms learned at home and in their community may often be in conflict with those of peer groups in the school. These two conflicting worlds may be confusing to the learner and result in a strenuous and unsatisfactory scholastic experience (cf. 3.6.1).

➢ MULTICULTURAL OBJECTIVE

The following objectives are recommended to enhance the scholastic experience of black learners at multicultural schools:

- ✓ To enhance the scholastic experience of black learners;
- ✓ To sensitise educators and other relevant role-players about the situatedness of black learners;

- ✓ To enable black learners to have an equal opportunity (as their white counterparts) of obtaining their optimal potential;
- ✓ To enable learners to fully participate in the academic, social, cultural and sporting activities of the school.

➢ RESOURCES

The following resources may be employed to obtain the mentioned objectives:

- ✓ The constitution of South Africa;
- ✓ South African Schools Act of 1996;
- ✓ Educator trained in multicultural education;
- ✓ Learner representative bodies;
- ✓ Learner formations;
- ✓ Culturally inclusive extra-curricula programmes;
- ✓ Literature on multicultural education.

➢ ACTIVITIES

The following activities may assist in understanding the situatedness and enhancing the scholastic experience of black learners at multicultural schools:

- ▪ Employ more black educators. In this way black learners will be able to identify with educators as role models who have a similar cultural and linguistic background as their own. This may even assist in bridging the underlying conflict that may exist between the Euro-centric and Afro-centric values of the school and the black learner respectively (cf. 3.5.4; 3.5.5; 4.2.1; 4.2.4 & 5.3.1.1).

- ▪ The sport and cultural programme should be extended to include soccer, netball, ballroom dancing and other traditional African activities. In this way the creation and fostering of social bonds, as well as the development of positive attitudes in learners, are achieved. (cf. 2.4; 3.5.5; 3.6.1 & 3.6.2).

- Educators should create a classroom atmosphere that is based on the norms, values and practices of that particular classroom situation. Norms, values and practices may include that of the Setswana, Isi Xhosa, Sotho and coloured cultural groupings.

- The social science classroom could also be decorated with pictures and stories of African heroes, such as Shaka, Robert Sebokwe and others (cf. 2.6.2; 3.6; 3.6.2; 4.2.4 & 4.7).

- Sincere attempts should be made to limit the failure and drop-out rate amongst black learners. This could be done by assisting these learners in addressing the learning backlog due to poorly resourced township schools from which they may come, defective self-concepts, feelings of inferiority, negativism, alienation or experiences of deep-seated feelings of hostility and resentment. These issues could be addressed through workshops and role-play (cf. 3.6.2; 3.6.3; 3.7; 4.2.4; 4.6; 5.3.1.1 & 5.3.1.2.1).

- Schools should ensure that parents of black learners serve on the school governing body and parent-educator structures. Additionally, it is also of cardinal importance that the expertise of black parents on matters of culture, tradition, sport and other relevant issues should be genuinely and sincerely tapped into, through consultation (cf. 3.6.2; 3.7 & 5.3.5.1).

- Schools should attempt to narrow the gap between what learners are taught at school and what they are being taught at home. In this regard, the establishment of effective communication and information-disseminating mechanisms between the school and home environment may assist in counteracting this divide. Interpreters and translators for parent meetings and letters could be secured (cf. 3.6.1 & 3.6.2).

- Multicultural schools could try to accommodate learners in fulfilling cultural obligations, such as: initiation; religious rituals; adhering to special dietary requirements; dress codes, and religious values in general (cf. 3.6.1, 3.6.2, 4.7; 5.3.1 & 5.3.1.1).

- Educators should have positive expectations for all the learners. Equipping educators with the skills to enhance their observation and interpretation of

culturally-diverse classroom behaviour may assist. The latter should be done in a manner that is not based on myths and stereotypes, nor influenced by race or culture.

- Educators should be trained on how to establish a classroom atmosphere of acceptance, where all learners are expected to achieve optimally. This expectation should be based on the learners` intellectual abilities, as well as their social capabilities and not on educator prejudice. Moreover, educators should be trained to remain objective at all times (cf. 2.6.2; 3.5.4; 3.6.2 & 5.3.3.2).

- School management teams should establish effective communication and information-disseminating mechanisms. This may assist those parents who are not well versed in English or Afrikaans, as well as counteracting the divide between the school and home environment (cf. 2.6.1; 3.6.2; 5.3.1.2.2; 5.2.3 & 5.3.3).

1.6 PARENTAL INVOLVEMENT

➢ **INTRODUCTION**

There are multiple challenges facing parents of black learners in multicultural schools. These challenges may relate to the level of education among black parents, as well as their economic situation and lingering feelings of inferiority and inadequacy. It may therefore be necessary for the school governing bodies of multicultural schools to come up with creative and innovative strategies and suggestions to deal with these challenges so that black parental involvement in these schools could be encouraged (5.3.5).

➢ **MULTICULTURAL OBJECTIVE**

The following objectives are recommended in an attempt to improve parental involvement:

- ✓ To improve the involvement of black parents in the activities of the school;
- ✓ To encourage parents to accept co-responsibility for the education of their children.

➢ RESOURCES

The following resources are recommended to obtain the mentioned objectives:

- ✓ The constitution of South Africa;
- ✓ South African Schools Act of 1996;
- ✓ School governing bodies;
- ✓ Parent-educator forums;
- ✓ Literature on multicultural education.

➢ ACTIVITIES

The learners' multicultural understanding may be accomplished naturally through parental involvement by employing the following activities:

• PARENT EDUCATION AND SUPPORT

Educators may involve parents by holding orientation meetings for parents in which the importance of the multicultural focus of the curriculum is explained. Educators may share multicultural information with parents through a lending library which comprises books, articles and videos; bulletin boards of events, ideas and suggestions; parenting programs and newsletters. Other steps include supporting parents in their efforts to find resources and activities by fostering the need for having pride in their parents and their ethnic and racial heritage.

Parent-involvement strategies should focus on supporting parents in their gaining of confidence and competence in their modeling and teaching roles. Children look to their parents or guardians for examples of how to relate to people who are different from

themselves. Parents need positive support for their efforts if they are to function as willing multicultural role models (5.3.3 & 5.3.3.2).

- **SCHOOL-PARENT CURRICULUM**

The diversity of cultures in the classroom is a natural starting point for increasing learner's multicultural awareness. Activities that may increase both parents' and learner's multicultural awareness include, study and discussion groups on racial or cultural issues; events in which parents as well as educators and learners celebrate their cultural diversity and parental participation in specific classroom curriculum activities. Practical activities in which parents and other family members may take part, such as field trips and classroom presentations, could include a time for discussion in which children may ask questions and explore their concerns and ideas. Assisting children in having positive interactions with people from other cultures is critical to their sensitisation to others, as well as the formation of supportive perceptions of others (5.3.3 & 5.3.3.2).

- **MULTICULTURAL RESOURCES**

There are many types of activities and resources that may enhance children's multicultural learning. Family stories, written by children and parents about themselves as families and shared in the classroom, can stimulate tremendous growth and develop sensitivity. Such stories might include historical anecdotes about ancestors, accounts of family struggles and humorous incidents. Good children's literature that is set in various geographical locations, and describes a variety of situations may even further support the development of multicultural perspectives.

Music and drama either recorded or produced by the learners, may also be effective for supporting and enhancing the learners' multicultural development. In addition, parents and educators may also use activities, such as excursions to enrich the ethnic, racial and cultural understanding of the learners. Visits to local restaurants, museums,

workplaces and churches may serve as excellent venues to learn about cultural diversity (5.3.3 & 5.3.3.2).

1.6.1 POSSIBLE FACTORS THAT MIGHT INFLUENCE PARENT-SCHOOL RELATIONS

Black parents might be reluctant to participate in the activities of the school because of the following reasons:

- o **An Inaccurate and Biased Curriculum**

Many black parents are subjected to stories told to them by their children about the misinformation transmitted about afro-centrism to learners through the curriculum at school. An example of this is where credit is given to Europeans for introducing blacks to religion and Western civilisation. It is important that educators are aware of this perception and attempt to include the contributions of all cultures during lesson presentation as well (5.3.3.1).

- o **Insensitive and Unaware Instruction**

Many parents experience discontent towards educators who find it difficult to conceal their biases about different issues, particularly those of a racially sensitive nature. The latter may then also influence the objectivity of the educators when teaching. An example that may be cited is the implementation of affirmative action in South Africa. Educators need to be as objective as possible when imparting subject matter, as failure to do so may further strain home-school relations (5.3.3.1).

- o **Unco-operative, Passive Home-School Relations**

It might be that many black parents themselves do not fully understand the ethos and culture of historically white schools. Many of these parents may not be fully conversant with English and may even lack a satisfactory education. The latter may result in these

parents feeling inadequate, resulting in a general reluctance to become involved with school affairs and preferring to play a passive role in school affairs. Multicultural schools should attempt to support black parents as far as possible in this regard. Schools could try to arrange for an interpreter during important parent meetings or arrange for a letter to parents to be translated into the home languages of the learner population (5.3.3.1).

FRAMEWORK FOR THE IMPLEMENTATION OF   MULTICULTURAL EDUCATION

RECOMMENDATIONS	ACTIONS	STRATEGY	RESOURCES	TARGET GROUP	RESPONSIBLE ROLE-PLAYER	INDICATORS
1. Provincial Multicultural Education policy document	Establishment policy formulation committee.	Formulation of policy.	All appropriate legislation.	All schools in the Northern Cape.	Policy formulation committee.	Policy document.
2. Development of multicultural education policy for schools.	Development of multicultural policy for all schools in the province.	Develop the policy in consultation with the provincial guidelines and relevant legislation.	National guidelines and South African School's Act.	All schools in the Northern Cape.	All school governing bodies in the Northern Cape.	Improved and effectively functioning multicultural schools.
3. Training of School governing Bodies, School Management teams and non-teaching school staff.	Conduct a needs analysis with educators, learners and parents.	Conduct a survey. Development of training programmes.	National guidelines, appropriate legislation and South African School's Act. Training manuals and study materials.	All school governing bodies, school management teams and non-teaching school staff.	Education department. Service providers.	Appropriately trained school governing bodies, school management teams and non-teaching school staff.

4. **Training of prospective educators in relation to multicultural education.**	Conduct a needs analysis with educators, learners and non-teaching staff.	Conduct a survey. Development of training programmes.	National guidelines, appropriate legislation and South African School's Act. Training modules, textbooks and study materials.	Education students at higher education institutions.	Higher education institutions. Curriculum unit Policy and planning unit.	Better trained entry educators.
5. **In-service training for practicing educators in relation to multicultural education.**	Conduct a needs analysis with educators, learners and non-teaching staff.	Conduct a survey. Development of training workshop programme.	Survey. Relevant legislation. EMIS unit. Human Resource unit.	All practicing educators.	Provincial education department	Better trained and culturally sensitive educators.
6. **Training of learner representative bodies and learners with regard to multicultural education.**	Conduct a needs analysis with school management teams, educators, learners and non-teaching staff.	Conduct a survey and interviews. Development of training manual.	Relevant legislation. Survey and interview reports.	All learner representative bodies and learners.	Provincial education department. Schools and service providers.	Better trained and functioning learner representative bodies. Enhanced intercultural learner relations. Improved scholastic experience of all learners.

7. Training of parents with regard to multicultural education.	Conduct a needs analysis with school management teams, educators, learners and parents.	Conduct a survey and interviews. Development of training manual.	Relevant legislation. Survey and interview reports. Anthropologist. Community elders. Culturally relevant literature.	All parents or guardians.	Provincial education department. Schools and service providers.	Improved school-parent relations. Improved parental involvement.
8. Recruitment of multicultural staff members	Recruitment of culturally diverse educators.	Advertisement inviting potential educators.	School staff establishments. Labour relations Act for education. Relevant legislation.	Appropriately qualified non-white educators.	Head of Education department. School governing bodies. School management teams.	A culturally diverse educator staff compliment, which is representative of the learner component.
9. Monitoring and evaluation of the implementation of multicultural education	Appointment of transformation officials. Routine visits to schools.	Officials evaluate all policies and multicultural programmes. Visit schools to monitor the implementation of multicultural education.	Policies. Transport. Relevant legislature.	All schools.	All schools. Education department.	Effectively functioning schools.