

## CHAPTER 1

### ORIENTATION

#### 1.1 INTRODUCTION

The education system in South Africa has undergone a massive change in the last nine years. Prior to 1994, Departments that functioned along racial lines administered and controlled education. The introduction of a single National Department of Education has helped to standardise education and to bring different cultures together in schools.

However, learners come from a divided past with divided loyalties. Prior to 1994, there was by definition no common loyalty to the state or to national symbols. Because of this educators and learners alike have a cautious and tentative approach to nation-building. James (2000:14) states that the effort has focused on reconciling and finding common ground among all our citizens, than to assert our South African-ness aggressively toward outsiders.

The promotion of nation-building among learners has to be accompanied by the promotion of values. James (2000: 3) indicates that this is important not only for the sake of personal development but also for the evolution of a South African national character. Values according to James (2000: 3) refer to desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice and respect. Tolerance does not mean the shallow notion of putting up with people who are different, but a deeper and more meaningful concept of mutual understanding, reciprocal altruism and the active appreciation of the value of human difference.

It is hoped that schools will become the melting pots for South African society and that a new, collective national identity will emerge. Learners and educators are expected to lead the way in the creation of a new society that would be free of ethnic, racial, religious or gender discrimination.

Whilst progress has been made through the integration of schools, problems still exist. These are the result of a desire by many parents and learners to retain their cultural heritage at all costs and not to allow a harmonising of cultures at school. For many parents and learners, a multi-cultural school is there only for an academic education and not for life

orientation or an assimilation of the arts and culture of other groups. Such attitudes manifest themselves especially at secondary schools, where many cultures come together for the first time. Learners who respect all cultures and are tolerant of other groups form the basis of nation-building. The need to preserve one's cultural practices as well as the need to assimilate the nation-building values of tolerance and respect for cultural diversity is discussed in Chapter Three.

In the next section, the researcher presents the background to this study. He discusses the issues that have prompted him to research this topic. This is followed by a discussion of the aims of the study. In this section, the general and specific aims are outlined. The researcher then examines some of the most important concepts that are used in this research. These concepts are discussed in detail. The penultimate section focuses upon the method of research. This is followed by the last section, which deals with the programme of the research. In this section, the researcher discusses the essential details of the chapters that follow.

In the section that follows, the researcher presents the background to this study. This focuses upon the researcher's awareness of the problems at multicultural secondary schools, with regard to nation-building values.

## **1.2 BACKGROUND**

South Africa has many cultural groups who have the opportunity to make contact with each other at school level. Since the abolition of separate education in 1994, most schools have reflected the diversity of South African culture in its demographics. This in itself is not enough. South Africans are expected to know their history, cultures, literature, economy, legal system and social values. Schools need to produce well-rounded citizens who, according to James (2000: 13), should have a historical consciousness, an open and enquiring mind, are trilingual, and who have a healthy respect for the obligations of citizenship.

However, the problem of learners clinging to their cultural identity has not disappeared. Learners do not understand the concept of nation-building and are therefore leaving school without assimilating the values of democracy, multilingualism, justice, ubuntu, transparency, compassion, success, honour, moral values, cultural tolerance and respect.

The researcher is concerned about the seeming lack of a vision that locates citizenship in a common South African identity. Intolerance and disrespect for other cultures often manifests itself at schools. This was evident during the violence that flared up at Vryburg Secondary School, which is elaborated upon in section 2.3.

According to a representative survey of students in integrated schools conducted by the SA Human Rights Commission 62% believed there had been racial incidents at their schools. While 36% said that there was a successful anti-racism policy and programme at their school, 48% said there was no policy or programme at all and 11% said that there was one, but it was unsuccessful (Department of Education, 2001:59).

Several important issues emerge from the above. Firstly, the process of integrating learners at multicultural secondary schools is not proceeding as smoothly as desired. Secondly, it is clear that learners need to build up a sense of nationhood and tolerance toward other cultures. James (2000:14) indicates that education in the culture beyond the immediate neighbourhood means increased freedom and liberty from local handicap. Thirdly, educators have to be in the forefront of building a sense of nationhood.

### **1.2.1 Awareness of the problem**

The researcher is an educator with 24 completed years of service in secondary schools in Kwa-Zulu Natal. Since the amalgamation of the different Departments of Education, he has become aware that learners are not contributing positively to nation-building and that they prefer to associate with one another along cultural and racial lines.

The following situations are of concern to the researcher:

- incidents of racial, cultural and religious intolerance among learners at schools;
- reluctance among many previously advantaged learners to learn the national anthem;
- reluctance among previously advantaged learners to learn an African language;
- learners spending their breaks in the company of peers from their own cultural groups;
- sitting together in class during lessons;
- choice of team members for classroom based group activities is characterised by the desire to be in the same cultural groups;
- formation of peer groups out of school shows a similar trend.

Since learners choose to associate in this manner, schools do not promote a common South African culture. The problem therefore is that many secondary school learners are exiting the system without having grasped the concept of nation-building; have not contributed positively to a sense of honour and identity as South Africans and still exhibit cultural intolerance. In the subsection that follows, the researcher discusses the statement of the problem.

### **1.2.2 Statement of the problem**

South Africa has a fully integrated, non-racial public education system that aims at meeting the needs of its citizens. However, there are deep-seated problems and resentments that manifest themselves from time to time. One hopes that these problems can be successfully addressed through the systematic promotion of nation-building values in multicultural secondary schools. Therefore the problem that the researcher is investigating can be formulated as follows:

- To what extent are nation-building values being promoted at multicultural secondary schools and what are the factors that militate against the promotion of these values?

## **1.3 AIMS OF THE STUDY**

This research has the following general and specific aims:

### **1.3.1 General aims of the study**

The general aims of the study are as follows:

- General aim A: To investigate how nation-building values are being promoted in multicultural secondary schools in South Africa;
- General aim B: To determine the extent to which nation-building values are being promoted in multicultural secondary schools in South Africa.

### 1.3.2 Specific aims of the study

There are three specific aims to this study. They are:

- Specific aim A: To ascertain the values that underpin nation-building in multicultural secondary schools;
- Specific aim B: To establish the factors that militate against the promotion of nation-building values at multicultural secondary schools;
- Specific aim C: To establish strategies to promote the identified nation-building values in multicultural secondary schools.

## 1.4 CONCEPT DEFINITION

### 1.4.1 Promotion

(Concise 1984:824, s.v. “promotion”) is a process or result of advancement or helping forward or encouragement. In this study the researcher views promotion along similar lines. He defines promotion as a process of developing people or institutions. For purposes of this research, promotion is a process of developing nation-building values in educators and learners.

### 1.4.2 Nation-building

A nation is a large number of people of mainly common descent, language and history, usually inhabiting a territory bounded by defined limits and forming a society under one government (Concise 1984:673, “nation”). South Africa, however, is made up of people of different descent and languages.

The researcher defines nation-building as a process of developing a single identity as citizens of one motherland. It entails a strong sense of patriotism and loyalty to the values of the nation. As South Africans the challenge of nation-building is emblazoned on our Coat of Arms. It reads:

**! KE E: / XARRA // KE.** This simply means “Unity in diversity”.

James (2000:3) indicates that a successful nation is more than likely an educated one. The researcher agrees with this sentiment and advocates an education system that prepares learners fully to become successful citizens.

### 1.4.3 Values

According to Hawksley, Jacoby, Louw, Coetzee and Findlay (2000:28), values are beliefs and attitudes that one chooses to live by. They are the things that one believes to be most important to one. The value system that one develops is a result of one's life experiences. Values influence the way one reacts to and interacts with people throughout one's life.

Values are defined as one's principles or standards and one's judgement of what is valuable or important in life (Concise 1984:1186, "values"). This is linked to the next definition, in which James (2000:3) defines values as desirable qualities of character such as honesty, integrity, responsibility and respect. These desirable qualities of character are the principles by which one ought to live.

Another definition of values is enunciated by Feather (1999:53) who states that values involve general beliefs about what is to be preferred, in relation to desirable versus undesirable ways of behaving, and desirable versus undesirable general goals. This means that values refer to one's beliefs about what is desirable in terms of behaviour and goals.

In this study the researcher defines values as guiding principles or beliefs that are positive qualities that one desires in life. A discussion of the concept culture follows in the next subsection.

### 1.4.4 Culture

Darder (1991:26) defines culture as an inventory of discrete, equally important phenomena, or as a complex that includes knowledge, belief, art, morals, laws, customs and any other capacities and habits acquired by humans as members of society.

Hawksley et al. (2000:26) indicate that culture is made up of the history, religion, laws and traditions of a particular group of people. Culture gives people a sense of belonging to a group and allows them to feel something that goes back through history.

Clark and Nance (2000:6) accept Seelye's (1985: 13-14) definition of culture as "a broad concept embracing all aspects of human life" which "focuses on patterns for living". Boute

(1999:16) states that culture refers to the totality of learners' behaviours in the context of a social system.

Learners at secondary school level come from a number of different cultures or social systems. Each cultural group has its own set of beliefs and customs regarding conduct, relationships with the opposite sex, dress, music, mannerisms, forms of worship and ways to celebrate or mark auspicious occasions. The researcher regards the customs, capacities and habits of a society as essential elements of its culture.

#### **1.4.5 Race**

Abianchen (2000:2) indicates that anthropologists have been able to classify nine historical geographical races, which coincide with the major landmasses and large island chains. These geographical divisions are American Indian, Polynesian, Micronesian, Melanesian, Australian (aborigines), Asiatic, Indian (South Asian), European and African.

A number of inherited traits have been used to classify groups by race such as the size and shape of teeth, blood type, bone density, size and shape of the skull and face, differences in sweat glands, skin pigmentation, eyelid shape, fingerprint and palm print differences, tendency towards male pattern balding and the susceptibility to certain diseases.

Birch (1985:4) states that most people see the different races in the variety of skin colour, hair type and facial shape. However, it is not possible to draw a line establishing scientifically where one race ends and another begins. Senker (2001:5) indicates that the belief in different races remains powerful. Some people are proud of their skin colour while some people suffer because of it. Some people believe that there is only one race, namely the human race.

#### **1.4.6 Racism**

Senker (2001:6) states that if people are prejudiced against a particular group and various things about them, such as their skin colour, ethnic group, religion or culture that is called racism.

Birch (1985:8) describes racism as a set of attitudes about another ethnic group, usually viewing them as “worse than one’s own.” It may be shown as a fear or dislike of a difference. Racism is a full blown theory about the inferiority and superiority of different races.

Throughout history, some people have tended to assume that their race is superior and that others are inferior. Racism has been linked to economic advantage and political domination. It is usually accompanied by prescriptions for “protecting one’s own” and discrimination. Discrimination can affect access to and standards of jobs, housing, schooling and other social conditions (Birch 1985:8-9).

### **1.4.7 Ethnicity**

Fowler and Fowler (1996:296) state that an ethnic group’s origin is denoted by birth or descent rather than nationality. Ethnicity is a phenomenon that could be best described as being closely allied to race and is seen as developing in response to racism or oppression. Abianchen (2000:1) indicates that the word ethnicity is derived from ethnos, the Greek word meaning nation.

Ethnic groups are defined, at least in part, by similar genetic inheritances and identifiable traits that hold true for most of their members (Abianchen 2000:1). Ethnic groups are held together by those ties of language, culture and group spirit that are now called nationalism. Cultural anthropologists categorise people into smaller grouping based on ethnicity. This deals with the social aspects of human life such as language, behaviour and beliefs.

### **1.4.8 Multicultural schools and multicultural education**

A multicultural school is a school that has a diversity of cultures among the learner and educator populations. In South Africa, a typical multicultural school is made up of learners and educators from cultural groups such as the Zulu, Indian, Coloured, Afrikaner, English and Taiwanese.

Multicultural education, according to Mabena (1999:91), is a multidimensional educational approach which accords equal recognition to all cultural groups and which provides all learners with a more meaningful and relevant educational experience.



Clark and Nance (2000:6) indicate that multicultural education is an approach to teaching and learning that is based upon democratic values and beliefs, which seeks to foster cultural pluralism within culturally diverse societies and an interdependent world. The researcher understands this to mean that schools that seek to foster cultural pluralism ought to have a variety of cultures within its educator and learner populations.

Multicultural schools and multicultural education seemingly complement each other. The researcher often refers to multicultural education in his study, especially in Chapter Three, as he believes that such schools are the centres for multicultural education.

#### **1.4.9 Tolerance**

James (2000:6) indicates that by tolerance we do not mean the shallow notion of putting up with people who are different, but a deeper and more meaningful concept of mutual understanding, reciprocal altruism and the active appreciation of the value of human difference. To reach that state of human consciousness, requires not only a truthfulness about the failures and successes of the human past but the active and deliberate incorporation of differences in traditions, arts, culture, religions and sporting activity in the ethos of a school.

The researcher agrees with James, as he believes that tolerance includes putting up with others who are different. However, he also believes that tolerance ought to incorporate the essential aspect of respect and mutual appreciation. A detailed discussion of the value of tolerance and respect is undertaken in Chapter Three.

#### **1.4.10 Democracy**

Masipa and Van Zyl (1995:115) define democracy as a process that involves people in decision-making. It is an active process that enables everyone to contribute to the development of one's institution, workplace or state. Sykes (1984:254) states that democracy is government by all the people. It is a form of society that ignores hereditary class distinctions and tolerates minority views.

The researcher defines democracy as a value that enunciates equality and non-discrimination among people of different cultures, religions and sexes. This definition is similar to those of Masipa and Van Zyl and Sykes, above. A detailed discussion of

democracy is done in section 2.4.1.

#### **1.4.11 Justice**

Bybee and Gordon Gee (1982:8) define justice as the fair and equal treatment of individuals in similar situations. Justice is founded on the idea of equality among persons and on the belief that the treatment of individuals concerning, for instance, rewards, punishments, goods and services, should be for all intents and purposes the same as long as their circumstances are similar. Citizens who are imbued with a sense of justice are necessary for a nation to develop and prosper.

### **1.5 RESEARCH METHODOLOGY**

This research is qualitative in nature. This form of research is elaborated upon in section 4.4. Creswell (1998:255) defines qualitative research as an inquiry process of understanding based on a distinct methodological tradition of inquiry that explores a social or human problem. The researcher builds up a complex, holistic picture by analysis of words and presents detailed views of informants. The study is conducted in a natural setting. In this study, the researcher explores a social problem in secondary schools.

This study involves the following:

- A literature study which will provide a theoretical background to the problem being studied.
- An empirical study to obtain information on:
  - The nation-building values that learners ought to have in multicultural secondary schools.
    - The factors that militate against nation-building in multicultural secondary schools.
    - Strategies and proposals to promote nation-building values in multicultural secondary schools.

A qualitative approach is used to collect data. Creswell (1998:112-113) indicates that this entails studying members of a culture or a sharing group or individuals representative of the group. Gaining access to information means gaining the confidence of informants. Data are collected through observation, interviews and documents. Each of these techniques is elaborated upon in Chapter Four.

## 1.6 PROGRAMME OF RESEARCH

Chapter One serves as an introductory orientation. It deals with the researcher's awareness of the problem and his desire to contribute meaningfully towards the promotion of nation-building values in multicultural secondary school learners. The problem is analysed; the aims of the research are stated and concepts are explained in detail. The methods that are used in this study are elaborated upon.

In Chapter Two, nation-building values and their educational implications are discussed. The focus is on the core principles and values that underlie nation-building and the implications for secondary school learners.

Chapter Three focuses on the relationship between nation-building values and multicultural education in secondary schools. The chapter begins with a definition of what is meant by multicultural education and the goals thereof. The role of a multicultural curriculum and multicultural educators in the promotion of nation-building values are examined. How culture affects relationships among the learners and how cultural tolerance can be enhanced is also discussed. This chapter also examines the factors that militate against nation-building in multicultural secondary schools.

In Chapter Four, the researcher outlines his research design. This includes the use of observation, focus group interviews and the administration of an open-ended questionnaire. The appendices that are used are discussed in detail. The researcher also focuses upon the analysis, interpretation and synthesis of data.

The next chapter, namely Chapter Five, reports on the empirical research by presenting the findings obtained by a qualitative analysis of:

- The observation of learners;
- the responses to the open-ended questionnaire;
- the responses to the interviews.

Chapter Six presents the summary, integration of findings, conclusions and recommendations.

## **CHAPTER 2**

### **NATION BUILDING VALUES AND THEIR EDUCATIONAL IMPLICATIONS**

#### **2.1 INTRODUCTION**

Higgs (1998:41) concurs that as South Africa addresses the task of transforming a divided and profoundly unequal education system, nation-building is proposed as a strategy for creating unity from diversity.

In the first part of this chapter the focus is upon the concept of nation-building. The need for nation-building values in education and the identification of these values is discussed. Each value is discussed in terms of secondary schools. The values of democracy, multilingualism, ubuntu, justice, transparency, success, compassion, honour, moral values and cultural tolerance and respect are examined in detail. In the section dealing with honour, the discussion is on the value of secondary school learners embracing national symbols. These include the National Flag, Coat of Arms and the National Anthem. The educational implication for each of these is discussed in detail.

In one's effort to promote nation-building values, it is important to examine the development of the learners under discussion. Therefore, in the next part of this chapter, the discussion focuses on how nation-building is linked to the development of the whole individual. Attention is focused on the stage of values development that secondary school learners undergo. This means that the psychosocial development of learners is discussed in detail. This is followed by the concluding comments to the chapter.

The concept of nation-building and the need to promote nation-building values in secondary schools is discussed in the next section.

#### **2.2 UNDERSTANDING NATION-BUILDING**

The idea of building a single nation among all South Africans has been present from almost the beginning of the 20<sup>th</sup> century. The researcher is concerned whether South Africa, despite

its divided past, which was characterised by racial and ethnic conflicts, can emerge as a united nation.

Zibi (1999:14) states that one of the daunting challenges that confronts our young democracy is to mould one undivided nation out of the several ethnic and racial groups that exist within the boundaries of our sovereign state. This in effect is nation-building.

Madiba (1999:63) quotes Valli Moosa, the Minister of Provincial Affairs and Constitutional Development, who indicated in a parliamentary speech in 1998 that, “ South Africans, while honouring and respecting their diversity could unite as a people around common national aspirations and a common identity. South Africa belongs to all who live in it, united in our diversity.” This is the essence of nation-building. All South Africans need to unite around common aspirations and identities. Nation-building therefore has as its core principle the uniting of its entire people.

The theme of uniting to build a nation is also stated in a Social Work Practice Journal, by an author known only as Kontak (1992:35). The author states that we should “unite as a nation and that through nation-building we can achieve the best for South Africa.” Nation-building therefore empowers one with greater knowledge of each other. Bringing children from different communities together is an important step in nation- building.

It is the view of the researcher that unity of people is closely linked to a common loyalty towards one’s nation. This is elaborated upon by Degenaar (1993:12) who indicates that a nation is constituted by a common loyalty to a transcendent factor – transcendent with regard to a particular ethnic culture. A democratic culture based on loyalty to a democratic state can form the basis of nationhood.

Nation-building is not just a simple identification with or acceptance of certain ideas. It encompasses much more. It is a process whereby citizens actively participate in the growth or development of a nation. This means that nation-building is the deliberate implementation of strategies to develop one’s country in the fields of morality, spirituality, education, economics, law and order and sports. In this study, the focus falls on the mutual influence nation-building values and education in secondary schools have.

## 2.3 THE NEED FOR NATION-BUILDING

Nation-building is necessary for the sustained peaceful growth of a country. Without growth in the fields of education, economics, spirituality, morality and sport, a nation is likely to stagnate and decay. The cornerstone of nation-building has to be the promotion of educational values. Education is the tool whereby citizens learn the values of nation-building.

Educating the youth will assist in the eradication of conflict situations. Paton (2001:17) reports on the case of Andrew Babeile, an ex-learner of Vryburg High School in South Africa. Babeile is presently imprisoned at Kimberly Prison after being found guilty of attempted murder. On 27 February 1999, Babeile stabbed a fellow White pupil in the neck with a pair of scissors. Paton (2001:17) reports that from the first day of school desegregation there was racial conflict and discrimination and that "there were many physical fights, starting years before the scissors incident." The researcher is convinced that incidents like this highlight the need for effective nation-building.

In the opinion of the researcher nation-building cannot be left to the politicians only. The value and the values of nation-building need to be inculcated into learners by the education system. Educators play the most important role in this. All learners need to be treated equally. Paton (2001:17) reports that at Vryburg High School, the principal punished learners unequally, caning Babeile for being late while a White pupil got off scot-free. It is only through acceptance and appreciation of all cultures in our schools, that real nation-building can take place.

Nation-building therefore develops a society that is characterised by hard work, respect, openness, democracy and tolerance. Such a society is likely to flourish. Kontak (1992:35) states "knowledge of each other eliminates fear, cultivates understanding and creates respect." This aptly sums up the need for nation-building.

Not everyone agrees that schools are suitable locations for nation-building. Cross and Leroke (1995:332) refer to a critique of nation-building by Penny Enslin. According to the above authors Enslin uses the notion of nation-building interchangeably with the notions of nationalism and nation-state in order to argue that that they all lack a "commitment to democratic political participation". According to Cross and Leroke (1995:332), Enslin (1993

–1994) reads the idea of nation as comprised of “national sentiment, national ideology and national consciousness” which should not be promoted in public schools.

Rivkin (1969:10) maintains that nation-building is the central process in the life of all the new states of Africa. If successful, nations will have “political stability and a capacity for peaceful change and economic growth.” If unsuccessful, nations will “lack political stability and will be bedevilled by disorder, coups and even chaos” (Rivkin 1969:10). This is similar to what the researcher advocates at the beginning of this section, as the need for nation-building. Education has a key role to play in this. Barth (1989:53) indicates that every endeavour will be made through formal and non-formal education to encourage personal qualities, which promote the national ideas of democracy, development, self-reliance, unity and hence social harmony.

It is the view of Cross and Leroke (1995:336) that myths and symbols, including the myths invented for nation-building, facilitate the development of critical thinking. Secondary school learners need to develop into individuals who can think critically. Such individuals are required in order to promote a sense of nationhood. In the section that follows the researcher examines the values that underlie nation building.

## **2.4 VALUES THAT UNDERLIE NATION BUILDING**

The Department of Education’s (2001:12) Manifesto on Values, Education and Democracy, has identified ten key values. They are democracy, social justice and equity, equality, non-racism and non-sexism, ubuntu, an open society, accountability, the rule of law, respect and lastly, reconciliation. One could combine these values as follows: equality, non-racism and non-sexism could be included under the value of democracy. Secondly, an open society is characterised by transparency and a transparent society is accountable to all citizens. Therefore the value of transparency would have been sufficient to address these aspects. Thirdly justice is a value that encompasses the rule of law and could stand on its own. Combining these values would allow for other important nation-building values to be incorporated for study.

In section 1.1 the researcher alludes to the values that James (2000: 3) states are desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility,

compassion, altruism, justice and respect. These are the core values for personal and national development.

The researcher has identified ten nation-building values, which he believes are relevant to the education of South African learners and the development of the nation. These values cover a wide spectrum of human existence and address the basis upon which a stable and progressive society can be built. The national values that need to be promoted at secondary school level are indicted in Table 2.1 below.

**TABLE 2.1**  
**NATION-BUILDING VALUES**

Democracy	Justice
Multilingualism	Honour
Ubuntu	Success
Compassion	Moral values
Transparency	Cultural tolerance and respect

Many of the values that have been identified for nation-building are the same as those indicated by James (2000:3). Some of the values identified by James (2000:3) are discussed by the researcher under different titles. The values of honesty and integrity, identified by James (2000:3) are discussed by the researcher under the heading, honour. The researcher's discussion on the value of success includes aspects, which are linked to James's values of diligence and responsibility. Altruism, (James 2000:3) is discussed by the researcher as part of the value of compassion.

Each of these values is discussed in detail in the subsections that follow. However the value of cultural tolerance and respect is discussed in detail in chapter 3, since it links closely with multicultural education.

#### **2.4.1 Democracy**

Democracy is a value that underpins nation-building. At school level democracy means that both educators and learners participate meaningfully in decision making. In this subsection, the researcher discusses the concept of democracy and democratisation in schools.



#### 2.4.1.1 Understanding the value of democracy

Parker (1997:221) states that participation in school and classroom decision-making is necessary for an education for democratic living in a diverse society. Democracy is a value to be treasured, nurtured and guarded. It is a value that guarantees the dignity of the human soul. Phosa (1998:14) indicates, “vir die eerste keer in die geskiedenis van ons land is elke burger van Suid-Afrika vry. Ons is vir die eerste keer gelyk voor die wet en voor God. Elkeen van ons het ‘n plekkie in die son in ons lieflike land.” This means that for the first time in the history of South Africa each citizen is free and equal in terms of the law and before God. Everyone has a place in the sun in our lovely land. ANC Communications (2001:01) indicates, “only a democratic state, based on the will of all the people, can secure to all their birthright without distinction, colour, race, sex or belief.”

Many schools refer to democracy as participatory citizenship. Barth (1989:53) indicates that to educate a student in the social sciences and humanities is to educate an individual liberally, which in turn means a student needs to be educated in social studies in preparation for citizenship. Learning how to deal with change and development in a democratic society requires conscious and consistent treatment over the years of basic education. Educators play a crucial role in fostering the value of democracy in classrooms.

Democracy is therefore best taught as a process and best learned through active participation in decision making. However, Parker (1997:231) states that democracy involves more than simply empowerment and participation. Once students are empowered and ready to participate, they must use their skills and powers in the interests of democracy.

Cross and Leroke (1995:336) indicate that the new nation-building project led by the ANC government is a result and a necessary part of the continuous contestation of the relations of domination, subordination, and the polarization of identities. This project positions itself as the new *South Africanism*, in the development of democracy. Nation-building is necessitated by the demand for a democratic society. Hence nation-building is not only morally and politically desirable, but also a critical strategy in the overall process of democratisation.

Banks (1999:8) states that an important goal of multicultural education is to educate citizens who can participate successfully in the workforce and who can take action in the civic community to help the nation actualise its democratic ideals. These ideals include justice,

equality and freedom. Banks adds that we can create an inclusive, democratic and civic national community only when we change the centre to make it more inclusive and reflective of the diversity that enriches our nation. The researcher interprets this to mean that the centre of democracy is the school.

The researcher summarises the above as follows. Freedom of expression, freedom of association, the right to vote as well as the right not to be discriminated against in terms of one's religion, culture, race or gender are cornerstones of democracy. Secondary schools, in particular, need to make their institutions inclusive of all the people that inhabit South Africa. Educators need to teach the value of democracy actively to learners and help them to discover the importance of freedom as a basic principle of democracy. In the next subsection, the researcher discusses democratisation in secondary schools.

#### **2.4.1.2 Democratisation in secondary schools**

Griffith (1990:164) states that informed, thinking and involved citizens are perhaps the best guarantee for democracy and certainly for nation-building and social development. The researcher concurs that learners need to be taught the meaning of democracy as opposed to autocracy. Educators have a vital role to play in ensuring that learners experience democracy in the classrooms.

Schools, according to Banks (1999:9), must help students to develop more democratic racial and ethnic attitudes and to understand the cultural assumptions that underlie knowledge claims. The Ministry of Education (2001:i) quotes Kader Asmal the Minister of Education, who states, "democratic South Africa was born of a leadership with a vision ... of moulding a people from diverse origins, cultural practices, languages into one, within a framework democratic in character, that can absorb, accommodate and mediate conflicts and adversarial interests without oppression and injustice." This means that schools ought to reflect the democratic nature of the government, by being able to absorb, accommodate and mediate in conflicts without oppression and injustice. Cherry, Banks and Banks (1997:186) strongly advocate that educators need the support of economic, social and political leaders to create democratic citizens, because education takes place within a social, economic and political context.

Democratic schools allow direct or representative views to be aired and to be considered before decisions are made. The ignoring of hereditary class distinctions and toleration of

minority views are non-negotiable principles that underlie the value of democracy and allow it to flourish. Freedom of speech and association are easily understood principles. Every learner has to be taught the importance of the right to express one's views and to associate without the fear of being victimised. Moreover, it is also important for educators to make learners aware of the need to avoid hate speech. Another important principle of democracy is multicultural tolerance and respect (see Chapter Three). In the subsections that follow, the importance of religious freedom and gender equality are discussed as cornerstones of democracy.

### **a) Religious freedom**

South Africa is a vast country with a pluralistic society, made up of diverse cultures and religions. Act 108 of 1996, The Constitution of The Republic of South Africa: Bill of Rights: Chapter Two, Paragraph 9, Clause 3, states that "The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth." In essence South Africa has one of the most liberal and progressive constitutions in the world. The right to religious freedom is entrenched therein.

Lubbe (1995:159) indicates that religious pluralism is a process whereby different religious traditions learn to interact with each other. This process runs parallel to and shares the problems and goals of nation-building. Only where religious pluralism is beginning to emerge will different religions be able to participate actively in the building of a new society. Without relating to each other, different religions will not be able to promote the idea of togetherness and harmony.

Secondary school learners are likely to adopt viewpoints that will remain with them for the rest of their lives. It is therefore vital for these learners to be taught the value of religious freedom within the system of democracy.

The capacity of religion in fuelling and sustaining conflict should never be underestimated, according to Lubbe (1995:160). This is likely to happen when schools discriminate against certain religions. Whilst religious tolerance is indeed a virtue, it is also clear that mere toleration of people of different faiths does not mean that such people are necessarily accepted politically or free. In South Africa, the apartheid government discriminated against

traditionalists, black Christians, Hindus and Muslims. They were merely tolerated but were not free as all schools had to follow a Christian National Education curriculum.

Multicultural tolerance means that all cultures enjoy equal rights. This is an ideal that is still not being practiced by the new Government. Hindu and Muslim educators are expected to show how they intend to compensate for time lost when schools are allowed to close for religious observances such as Deepavali, Eid Al Adha and Eid Al Fitr. Even when the majority of educators or learners are Hindu or Moslem, an application to close school has to be made to the Regional Directors of Education. Departmental Circular (1999:2) clause 3 indicates that if a particular school wishes to observe a religious day, it may do so after obtaining prior permission from the Regional Chief Director to close school on that day. Educators are expected to make up for this lost time. Extending school days is not permissible. Such an application is no guarantee of approval from the Department of Education.

This situation may engender bitterness and confrontation. Hindu and Muslim educators and learners feel that they are being unfairly treated and that Christians enjoy unlimited privileges and protection within the Education Department. Christian religious observances, such as Good Friday (18-04-2003), Easter Monday (21-04-2003) and Christmas (25-12-2003) fall within the school vacations or are declared as national holidays. Thus, Christian educators are not required to apply for leave or to serve extra time to make up for these days.

Secondary schools need to embrace the religious diversity of the country as a national asset. Religious, cultural and ethnic diversity, according to Lubbe (1995:162) can be celebrated as indications of the rich heritage of a particular society. With the necessary commitment and care such diversities can be most fruitfully utilised in reconstructing society and in creating a sense of nationhood. The researcher views South Africa's religious pluralism as a system of relationships rather than coexistence without any co-operation or interaction.

De Beer (1998:34) reports that religious irreconcilability in particular caused a struggle between Hindus and Moslems, which led to the secession of Pakistan, which is a predominantly Moslem country, from India. South Africa has a fairly small but influential Indian population, which is made up of Hindus, Moslems and Christians.

Burwood and Wyeth (1998:468) state that much good practice that might be called education for toleration takes place with respect to religious differences. Religious tolerance excludes a negative attitude or hostility. For example, an educator might believe that Islam is “philosophically” false and involves immoral practices, but would still be expected not to condemn Islam.

As much as religious tolerance needs to be promoted as a nation-building value, so too does gender equality need to be promoted. The researcher discusses gender equality in the next subsection.

### **b) Gender equality**

Gender equality means that women are granted the same rights as men and are not discriminated against because of their sex. They need to be regarded as equal to men and not as an inferior gender. Masipa and Van Zyl (1995:115) indicate that all women should be liberated within the capitalist system. South Africa has a capitalist driven society and the researcher concurs with the above authors. The researcher does not explore how this value is applied in every religion, as it is beyond the scope of this study. However, educators are expected to promote this value actively in terms of Act 108 of 1996, The Constitution of the Republic of South Africa: Chapter Two, Paragraph 9, Clause 3.

Cross and Leroke (1995:333) refer to Enslin’s view that the concept of nation is an expression of predominantly male experiences and aspirations. ANC Communications (2001:4) states that the rights of the people shall be the same, regardless of race, colour or sex. Men and women of all races should receive equal pay for equal work.

In a democratic society girls are regarded as equals to boys. Role models for South African girls are:

- the present speaker of Parliament, Mrs Frene Ginwala;
- Professor Queenie Mokhuana who was appointed as Head of the Department of Clinical Psychology at Medunsa in 1990;
- Mrs Helen Suzman, the first woman to take her place in South Africa’s Parliament in 1953.

South Africa is a country of many languages. It is therefore important to promote the value of multilingualism. This is discussed in the next section.

## 2.4.2 Multilingualism

Multilingualism is a value that needs to be nurtured among all school learners. It is a value that teaches one respect for the language and culture of other ethnic groups and promotes tolerance. The promotion of multilingualism in a multicultural secondary school becomes paramount as learners are at the age where attitudes and values are internalised. The researcher links this issue to adolescence in section 2.5.1. Failure to inculcate this value in secondary school learners could result in these learners developing an antagonism toward other language speakers. This in turn will impede the process of nation-building.

Mansour (1993:123) states that the concept of a pluralist society in the cultural-linguistic sense should not be alien to Africans since it has been a social reality in most of Africa from times immemorial. In the absence of a common African language the imported official language could fulfil a unifying role among disparate ethnic groups and merge them into a national unit (Mansour 1993:123). South Africa has a variety of indigenous languages, which cannot be mastered by everyone. If one of these languages is foisted upon the people, it could result in mass social upheaval. Language, therefore, has the potential for either uniting a nation or creating conflict.

South Africa has already experienced the consequences of an ill defined and badly implemented language policy at schools in 1976. Bristow and Motjuwadi (1990:23-24) indicate that on June 16, 1976, Soweto erupted in a violent storm of protest. In 1974 the Nationalist Government had announced that certain school subjects would have to be taught through the medium of Afrikaans – the language of the oppressor. On that day “students of Soweto would attempt to march to Pretoria to protest against the use of Afrikaans as a medium of instruction in their schools” (Bristow and Motjuwadi 1990:23-24). The students, over 10 000 high school pupils, were met on the border of Soweto by 300 heavily armed policemen, who fired shots to quell the ‘riot’. Hector Pieterse was the first pupil to be shot dead. Unrest continued for months thereafter, during which period about 300 people were killed and 11 000 injured. Rampant youth burnt down schools, administration board offices and any buildings that had the most tenuous link with Government. The Government was forced to change its language policy at schools.

We presently have 11 official languages in South Africa, a provision entrenched in the South African constitution of 1996, Article 6. These languages serve to propagate the culture of ethnic groups and give these people a sense of identity and belonging. It is incumbent upon the Department of Education to promote indigenous languages. James (2000:15) indicates

that in order to be a good South African citizen one needs to be at least bilingual, but preferably trilingual. It would therefore not be unreasonable to expect English and Afrikaans speakers to acquire at least one African language as part of their linguistic repertoire. The reality of South Africa is that an imported language, namely English is being used to fulfil a unifying role among the different ethnic groups, due to its international status.

It is extremely important to avoid a situation like Sri Lanka where Sinhalese was recognised as the only official language and Buddhism was declared the state religion. According to De Beer (1998:39) this resulted in the minority Hindu population, who comprises 11% of the total population, taking up arms to fight for an independent homeland.

Chee (1986:8) advocates a strong case for multilingualism by referring to the situation in Singapore. There is equal treatment of the four language streams of education: Malay, Chinese, English and Tamil. Bilingual education has been introduced in primary schools and trilingual education in secondary schools. The above author (1986:9) goes on to state that the English language, though of colonial origin, was neutral politically. No community had a special claim to it. This is an excellent model from which South Africa can learn.

De Beer (1998:39) states that in spite of the fact that cultural and language rights are entrenched in the constitution of South Africa, preference is given to English as the language of learning and teaching in public schools. English is being used as a catalyst in the promotion of the nation-building ideals of the government.

The promotion of non-English languages in Singapore is also linked to the development of moral values, according to Chee (1986:10). It is through the non-English languages that access to the diverse cultural heritage of Singaporeans becomes possible. Moral values are strengthened through the rediscovery of cultural resources. When moral values are strengthened, learners begin to identify to a greater extent with their fellow citizens and this contributes to nation-building.

Effective cultural integration is dependent upon the ability of learners to bridge the boundaries between different languages. The ability of the school to create a tolerance for different language groups is essential to harmonise the integration of various cultures. All languages need to be accorded equal respect and status at school. However, a common defining language needs to emerge at every school; one which serves to bind the learners

together. Without a common language, learners are likely to become suspicious of one another and to retreat into their own cultural groups.

Darder (1991:101) states that language must be recognised as one of the most significant human resources. It functions in a multitude of ways to affirm, contradict, negotiate, challenge, transform and empower particular cultural and ideological beliefs and practices. The researcher is of the view that schools that encourage such language diversity are aiding in the process of nation building. Secondary schools can encourage indigenous languages to flourish through drama and the language subjects. Songs and dance are mediums through which the language of cultures can be explored and appreciated. This can be a powerful unifying tool in any school.

Darder (1991:103) shares the view that students from similar language and cultural communities can be encouraged and made to feel comfortable when they converse together in their primary language as part of the classroom experience. Language reflects the culture from which we emerge.

Multilingualism is a basic necessity for communication and interaction in a multicultural society. Mansour (1993:131) states that there should be the creation of a system of communication that will enable institutions to function effectively and equitably. The above author also indicates (1993:127) that in multilingual African countries, integration into the national system cannot be measured by the ability to speak the official language of the state, but rather by the ability to communicate in several of its local languages. This reinforces the view of the researcher that multilingualism is an important value to promote nation-building.

The next important nation-building value that is focused upon in the section that follows is Ubuntu. This is a core African value.

### **2.4.3 Ubuntu**

Sentiments related to African values are expressed through the concept of Ubuntu. The assimilation of African values into the school curricula is critical to nation-building. De Beer (1998:38) states that when President Thabo Mbeki speaks of a cultural renaissance in Africa, it obviously implies that African values will play a significant role in the process.



South Africa has a young and developing society. Therefore, there is a need for secondary schools to initiate a process of moral development. Moral values are indispensable to nation-building. This is discussed by the researcher in section 2.4.9. Ubuntu is a social ethic and a unifying value. Teffo (1998:3) states that African societies place a high value on human worth, but it was a humanism that found expression in a communal context rather than in individualism. Ubuntu as participatory humanity is ideally expressed through a recognition of this humanity.

Deacon (1998:5) indicates that according to a translation from Zulu into English, Ubuntu means "A person depends on others to be a person". The human person therefore constitutes the basis and end of all ethical action, regardless of sex, race or background. All South African public schools are theoretically non-racial in character. The schools are therefore the best sites where Ubuntu can be cultivated, learners of different cultures, race groups, gender and religion are found in here.

The most pertinent tenets of Ubuntu, according to Teffo (1998:4), are justice; respect for persons and property; tolerance; compassion and sensitivity to the aged, the handicapped and the less privileged; unwavering and not obsequious obedience to adults, parents, seniors and authority; courtesy; reliability; honesty and loyalty.

Ubuntu is a deeply rooted value system in South Africa. It needs to be harnessed if citizens are to live together harmoniously for sustainable development in a multicultural country. Teffo (1998:4) states that it will assist in developing a social approach that suits our situation in relation to our varied cultures and values. It is a sine qua non in the reconstruction and development of society and its institutions. Ubuntu is regarded as a cohesive moral value that is inherent in all humans. If secondary school learners can be taught the value of humanness, then this country will surely prosper.

South Africa, in its attempt at reconciliation and at creating a rainbow nation, needs shared moral values and respect for human dignity. Ubuntu, according to Teffo (1998:4) is a people centred philosophy of life. It is an acknowledgement of the human status of another person. Once adopted into the curriculum of schools and implemented by educators, Ubuntu will stand as an element of co-operation, collective responsibility, and as a factor that enables a knitted and harmonious form of co-existence and interdependence of persons, communities and nations. The consequences of this are tremendously positive for nation-building.

According to the researcher, Ubuntu is a value that preaches love and peace. There is no greater uniting value in South African society than Ubuntu. The message of Ubuntu builds bridges and enables polarised people to find each other and to live harmoniously together.

In the next section, the researcher discusses the value of justice being promoted in multicultural secondary schools.

#### **2.4.4 Justice**

The promotion of the value of justice for nation-building has to be actively pursued at secondary school level. The assimilation of this value is necessary, in order to create a just society after leaving school. The researcher discusses the value of justice in the first subsection and then examines justice in multicultural secondary schools.

##### **2.4.4.1 Understanding justice**

Cooper and Trubek (1997:168) use the term justice in the sense of fairness and equality, in process and result, in the allocation and distribution of goods, services, rewards and punishments in modern society. This interpretation of justice can be easily applied to schools. Educators have to define justice for the learners and create opportunities for the learners to discover justice in action. The researcher examines how justice can be promoted in a secondary school in the next subsection.

The South African Freedom Charter, which was adopted at a Congress of the People, Kliptown on 26 June 1955, refers to the value of justice in several of its clauses. ANC Communications (2001:04) states that all shall be equal before the law. No one shall be imprisoned, deported or restricted without a fair trial. The courts shall be representative of all the people; imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance. These clauses are significant for educators and learners.

Desclos (1993:169) states that social justice is connected with the common good and with the exercise of authority. Social justice can only be obtained by respect for the transcendent dignity of the human being. Respect for the human person implies respect for the rights that flow from our dignity as creature. This implies to the researcher that educators have the

profound responsibility to teach respect for the dignity of fellow beings. This respect is therefore the basis of social justice.

There can be no justice in a classroom or in a country if the above condition is not met. Desclos (1993:173) adds that the equal dignity of human beings demands our commitment to reducing excessive social and economic inequalities. It prompts us to eliminate unjust inequalities. The ability to differentiate between what is just and unjust is discussed in the next section.

#### **2.4.4.2 Promoting justice at secondary school level**

There are several ways in which justice can be promoted at secondary school level. Firstly, it is incumbent upon the school to adopt justice as a cornerstone value in the constitution of the school.

Cooper and Trubek (1997) refer to the incorporation of social justice values in a faculty of law. Their comments could apply equally well to educators and learners. The above authors (1997:90) state “incorporating social justice values in my curriculum means recognising our professional place.” The intent is to provide students with opportunities to learn what it is that lawyers really do. In this way students begin to discover the role they will be expected to play as lawyers. Even those who will not be lawyers will experience and have knowledge of the justice system. Getting trainee lawyers to role play real life situations, prepares them for them for the world of work whereby they have to make decisions concerning what is just or unjust. Similarly, learners can be involved in case studies of problem situations at school. Learners could be asked to role-play the part of educators or the principal in meting out justice to fellow learners. An incorporation of such aspects into the Right Living curriculum will make these lessons interesting and educational.

Secondary, schools presently have tribunals or disciplinary committees to conduct hearings into cases of misconduct on the part of learners. Their decisions have to be ratified by a full sitting of the governing body. Governing bodies have the authority to suspend or recommend to the Department of Education, the expulsion of learners found guilty of misconduct in terms of the South African Schools Act (1996:8). The researcher advocates learner representation on this body. The purpose of having learners on such a committee is twofold. Firstly, it ensures that all stakeholders are represented in the process of meting out of justice. Secondly, it is hoped that the learner representatives will exert a positive

influence on the rest of the learners because of their involvement and participation in this process.

The researcher firmly believes that inculcating a healthy respect for justice at school will serve learners well in the outside world. It will contribute a better, safer, law abiding nation of beings. The value of justice is linked to the value of transparency. This is discussed in the next section.

### **2.4.5 Transparency**

Transparency as a nation-building value is closely related to honesty and openness. In the first part of this section the researcher discusses the value of transparency and in the next part discusses need for transparency in multicultural secondary schools. This is followed up by a discussion of the consequences of a lack of transparency in multicultural secondary schools.

#### **2.4.5.1 Understanding transparency**

Transparency is defined as being transparent; easily seen through (of motive, quality, etc.); easily understood; free of affectation or disguise and frank (Concise 1984:1139, "transparency"). The researcher explains transparency in a school context as meaning, that all the stakeholders involved, know all the systems and procedures that are used to administer the school. Furthermore, there is no secrecy about any activity. It also implies that all the relevant stakeholders in a school have the opportunity to make inputs into how a system has to operate.

According to Kelly (2000:63), transparency and openness are part of the value systems of democracy and human rights, which provide a right of citizens to know what is going on in governance and governments to be transparent and open. When learners are involved in decision-making and enjoy the right of knowing then they are likely to uphold this value in school and out of school.

The main teaching points must be fully explained, misleading statements and irrelevant scholastic displays must be eliminated (Harris 1987:49). There must be no mistakes, non-sequiturs, gaps or any other defects in the presentation of lesson material. All written

materials must be well-structured and self-explanatory, and pitched at the right level of difficulty.

The need for transparency is closely related to participating in decision making. Davies (1994:53) indicates that teachers resent principals who appear to pass down every decision as much as they resent heads that allow no participation at all. Some balance must be sought or the voices of exhausted teachers will fade away. For good decisions to be made, the process by which these decisions are arrived at must be kept small-scale. It must be directly relevant to those who are discussing a decision and they must not only accept the responsibility of making a decision, but also make that decision work.

According to Davies (1994:73) the management of transparency in a school, revolves around the '3 R's': relationships, rewards and research. Any new terminology in education management is about fostering a new set of relationships. Calling someone a head teacher is different from calling him or her a manager or executive. Conversely calling a learner a customer rather than a learner implies a significantly different relationship. Transparency therefore means sorting out the principles of power and how people use new and old identities.

Rewards are linked to relationships. Questions that are asked are: who will get what from any management or educator innovation? How will losers try to avoid loss and pain? The answers to these questions lie in effective research in order to maximise benefits for as many participants as possible. Multicultural secondary schools have the task of meeting the aspirations of many cultures. The actions of educators and learners are constantly under scrutiny, comparison and review. An effective way to build trust among the staff and learners is to have a transparent modus operandi in all spheres of the school. The need for transparency in a multicultural secondary school is discussed in the next subsection.

#### **2.4.5.2 The need for transparency in a multicultural secondary school**

The importance of promoting transparency in a multicultural secondary school is indicated in the ensuing discussion. Learners develop greater trust in their educators because they know how the administration of a school works. This also leads to the development of a healthy respect for honesty, openness and transparency as they (the learners) see the advantages of a system that is fair and are likely to adopt this value much more easily. A transparent system lends itself to debate and discussion. Therefore, the stakeholders that

are involved in the processes are likely to ensure that fair play and honesty permeate all their deliberations and decisions.

Transparency in a school is vital to eliminate corruption. Transparency ensures that nepotism or favouritism is eliminated from a school. Areas in which the above could have occurred are: the appointment of state and Governing Body educators to a school; the promotion of educators; the appointment of administration and support staff to a school; the appointment of prefects in a school; the appointment of a Learner Representative Council and the workings of a Governing Body and its sub-committees such as the Finance and Disciplinary Committees.

In the next subsection, the researcher discusses the consequences of a lack of transparency in a school.

#### **2.4.5.3 Consequences of a lack of transparency**

If the value of transparency is not promoted at a multicultural secondary school level, learners are likely to view the administration of the school with distrust and suspicion. This could cause learners to label educators and the governing body as racist and corrupt. This will happen if the school fails to introduce deserving educators from other racial groups to the existing staff.

Secondly, the appointment of learners to positions of authority and leadership needs to be in keeping with the multicultural composition of the learner population. Failure to do so will create tension and friction among learners and between the community and the school administration. Unresolved conflicts such as these could lead to violence erupting at schools.

There are three areas in which conflict could arise in multicultural secondary schools, without much provocation. These are:

- An admission policy for learners that is secretive and which seemingly favours one sector of the community.
- A system of rewards for learners which is secretive and which seemingly favours one cultural group over the rest. This could be linked to the evaluation procedures used by the school in the appointment of learners to positions of leadership such as learner assistants, prefects and selections for school teams.

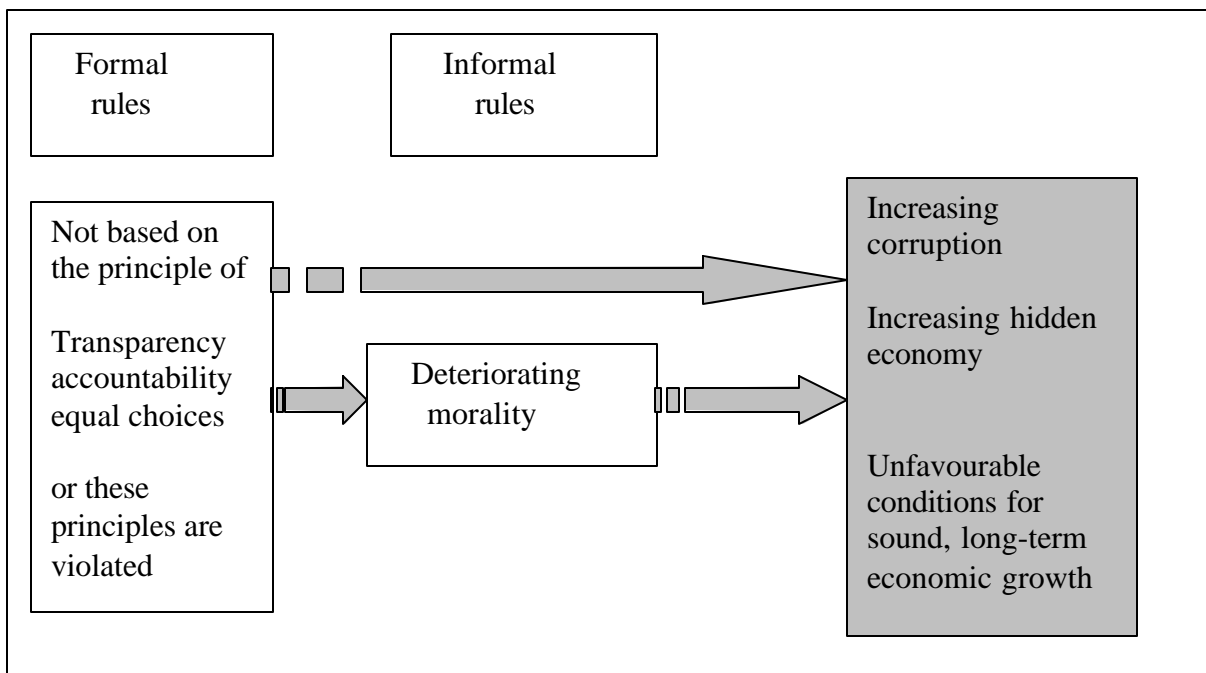
- A secretive procedure in dealing with disciplinary cases and unequal punishment meted out to learners from different cultural groups.

When this happens, it is likely to cause disruptions among the learners. Learners could:

- Rebel against and display open hostility for appointments made to the school, be it a new principal, educator or a head prefect.;
- Lose respect for educators in general;
- Grow up with a perception that society is corrupt and that nothing can be done about it;
- Develop apathy towards what is wrong in school and thereafter in society;
- Become apathetic towards the fight against corruption, when they complete their schooling.

These learners are therefore likely to become unproductive members of society, as shown in Figure 2.1 below.

**FIGURE 2.1**  
**NON-TRANSPARENCY AND LIFE AFTER SCHOOL**



**Source: Kelly (2000:176)**

Figure 2.1 indicates that schools and places of work (out of school) have formal and informal rules. These rules ought to entrench the value of transparency. When transparency is not practised at school level, learners are likely to enter the world of work with a deteriorating

sense of morality. This means that corruption is likely to increase in the work place, as learners may view the lack of transparency with apathy. This lack of transparency is likely to result in unfavourable conditions for sound, long-term economic growth. All of the above does not bode well for successful nation-building in school and out of school. The next value that is focused upon is that of success.

#### **2.4.6 Success**

One of the important values in life, according to Desclos (1993:62-63) is success. She indicates that values designate objects as well as actions; because of this they must be sought, willed and fostered; to neglect or scorn them constitutes an evil. In the subsequent subsections, the researcher examines the importance of promoting the value of success.

##### **2.4.6.1 Need to promote success**

When learners experience success, they are likely to work harder towards improving themselves and their country as a whole. The whole development of the learner encompasses academic, sporting, emotional, spiritual and physical development. Success in sports can bring about the same and very often better rewards than academic excellence. Sporting excellence at school level is a stepping-stone to representing one's district, region, province and eventually country.

Sport has the capacity to unite the school and the nation. It brings together people of different cultures, who are united in a common purpose. The common purpose would be to attain success for their school or country.

The 1995 Rugby World Cup was hosted by South Africa. Robertson (1995:156) states, "A united rainbow nation backed the South African side all the way. This unity was reflected in the crowds that flocked to see their heroes." The same author (1995:155) quotes Morne' du Plessis (team manager) as stating "There was an unbelievable force, a national surge of emotion behind the team that carried them through." The 1995 Rugby World Cup is an excellent example of how sport unites a nation. South Africa went on to win the World Cup. Success was made possible by fifteen committed men whose spirits were raised by the outpouring of national pride for the team.

learners need to:



- Define their goals clearly at the beginning of each year, with the assistance of parents and educators;
- Apply themselves with diligence to the tasks at hand;
- Use the opportunities provided by the schools to its maximum;
- Be prepared to work long hours on studying for academic success or long hours on training for sporting success;
- Be amenable to advice from educators and sports coaches;
- Be willing to endure hardship, pain and frustration in the build-up to sporting success;
- Be prepared to accept failure as a challenge, in order to ensure future success.

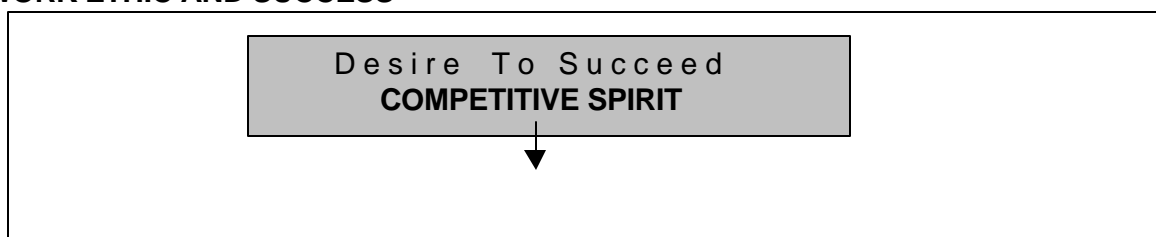
Promoting the value of success at multicultural secondary schools has several benefits. Firstly, learners realise that in order to progress, they have to succeed in their particular fields. As a summary of the above multicultural secondary schools are expected to be seats of academic and sporting success. Most parents who enrol their children in such schools expect high standards of work, sport and ultimate success. There is therefore tremendous pressure on both the educators and the learners to succeed. Success however does not come easily. It requires a positive attitude to work, in the classroom and on the sports field. It is only through success at school, that one can hope to prosper in later life. This realisation prompts individuals to strive to greater heights of achievement. The learners are thus motivated to work harder. The relationship between a strong work ethic and success is discussed in section 2.4.6.2.

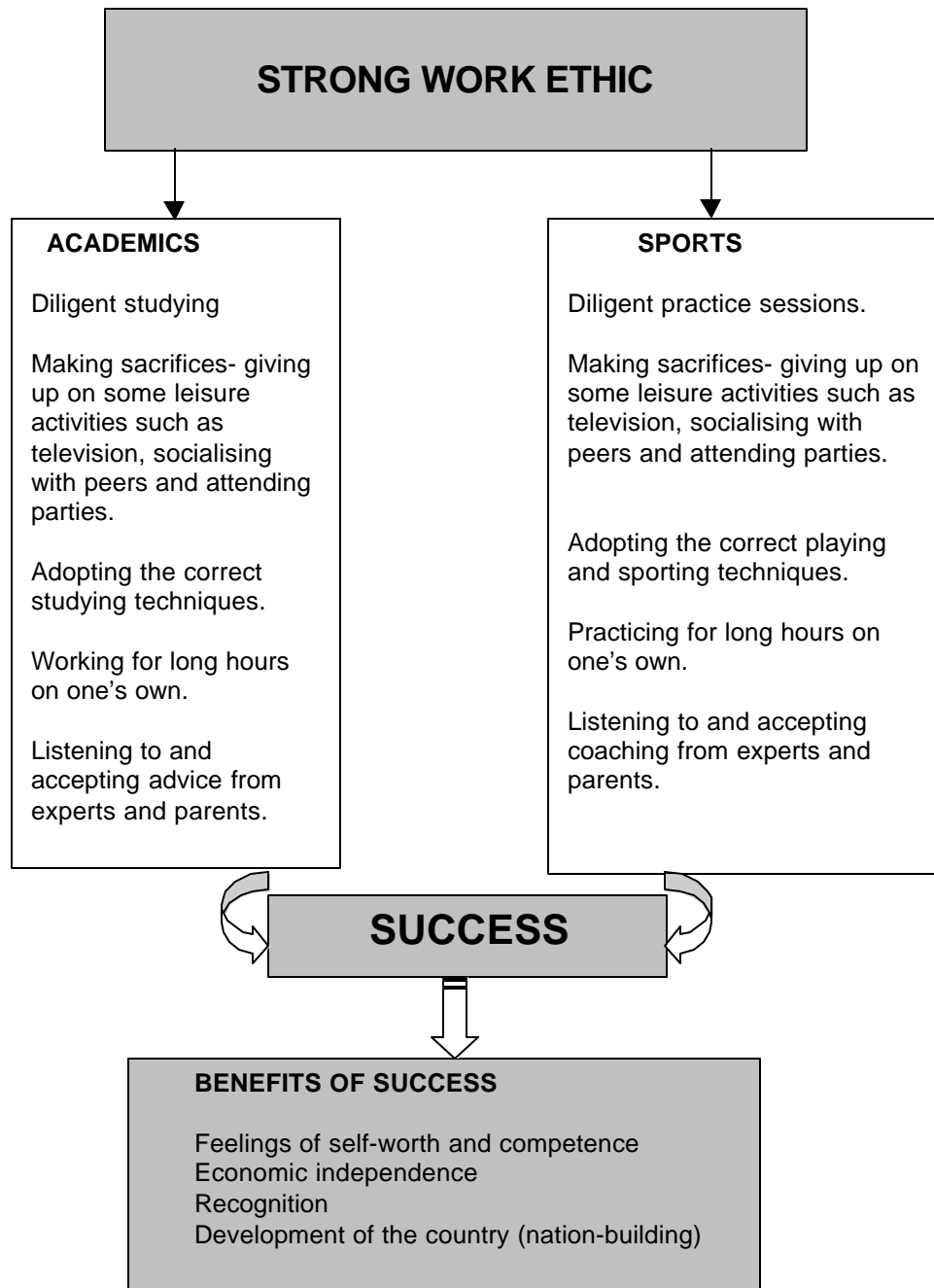
#### **2.4.6.2 Relationship between a strong work ethic and success**

The need for a strong work ethic in academics and sports is illustrated in Diagram 2.1.

#### **DIAGRAM 2.1**

#### **WORK ETHIC AND SUCCESS**





**Source: Own Composition**

Diagram 2.1 indicates that success builds up one's self-confidence and esteem. No one likes to fail because failure is linked to bitterness and embarrassment. Learners who succeed grow up to be confident and competent individuals. South Africa requires learners to grow up with feelings of adequacy and self-worth. Such learners are able to contribute positively to nation-building.

Success in multicultural secondary schools can send out a strong signal to the rest of the country and to the world that South Africa's newfound democracy is working. It reinforces the ideal of non-racism in a society where all are regarded as equal and 'tells' the world that South Africa is a nation of achievers who can live in harmony with one another. This in turn may boost confidence in the country and invite foreign interest and investment.

In the next section, the researcher examines the role of compassion as a nation-building value. Multicultural secondary schools are viewed as suitable sites for the inculcation of the value of compassion.

### **2.4.7 Compassion**

One of the core nation-building values that learners need to develop is that of compassion. The researcher defines compassion as concern for or feelings of care for those who are less fortunate. In this section, the researcher firstly discusses the value of compassion. He then examines the role of educators in promoting compassion among those affected by HIV/AIDS. This is followed up by a discussion of how compassion can be promoted in multicultural secondary schools.

#### **2.4.7.1 Understanding compassion**

Compassion is defined as "pity, inclining one to be helpful or merciful" (Concise 1984:191, "compassion"). This is very similar to the definition suggested by the researcher. It is therefore clear that an essential element of compassion is the ability to feel pity, care or concern for others. No nation-building can take place if the citizens of South Africa do not or cannot feel compassion for living entities.

Berg (1985:605) states that an important part of the socialisation function of the family continues to be the preparation of the young for integration into society. Adolescence is typically the time when these coping skills are most obvious. The family is thus viewed as a micro-society. Adolescents internalise the values of the family and display these at school and elsewhere. It is therefore necessary for families to instil the correct values into their children from an early age. Secondary schools work with adolescents and are fertile grounds for the promotion of family and nation-building values.

The problems and challenges that South African learners face is probably best mirrored in a multicultural secondary school. These problems become the problems of the educators as well, since they are responsible for the overall development of their charges. Some of the difficulties or problems that learners face are: lack of financial resources, inadequate studying facilities at home, abuse from peers, family and educators, violence in one's home or community and living with diseases or the consequences thereof. Diseases such as HIV/AIDS impact negatively on the lives of learners and their families. HIV/AIDS is presently regarded as a pandemic in South Africa and much publicity is given to it.

Multicultural secondary schools need to promote the value of compassion in all learners, regardless of their personal circumstances. In this study, it is impossible to discuss all or even a significant number of areas in which compassion can be displayed and fostered. The researcher has decided to focus on the issue of HIV/AIDS and examine how to promote compassion as a nation-building value towards those who are affected directly and indirectly by this pandemic.

#### **2.4.7.2 Role of educators**

Educators are professional people, who have the unique opportunity of interacting on a daily basis with those who are affected by HIV/AIDS. Grossman (1997:121) indicates that professionals face the challenges of concern, compassion and community in dealing with HIV/AIDS. Concern involves helping learners to achieve HIV/AIDS prevention. Compassion involves providing services to those who are HIV-infected, including leisure education, health teaching and enhancing functional independence and behavioural expression. Community service involves assisting persons with HIV/AIDS and significant others to maintain their citizenship in the community and to be treated with dignity and without discrimination. The researcher concurs with Grossman, and would like to see greater educator involvement in tackling the pandemic.

Educators have to disseminate information about HIV/AIDS. To this extent, they need to make learners aware of what HIV/AIDS is all about, its causes, prevention, treatment, how to live with being HIV positive and coping with family who are infected. Grossman (1997:121) indicates that 23 million people worldwide are infected with HIV/AIDS. Van der Linde (2003:7) indicates that the overall HIV/AIDS prevalence in the South African population (over the age of two) is estimated at 11,4% (4,5 million). Among the age group 15 – 49 it was 15,6%. This is a frightening statistic, given the fact that South Africa has a

population of 43 million people. The Department of Education (2001:65) Manifesto on Values, Education and Democracy, indicates that in March 2001, the Government reported an estimated 4,7 million South Africans (one in nine) were infected with HIV. It was estimated that three quarters of all new HIV- infections occur among those aged between 15 and 25. Most children enter the education system HIV negative; a growing number leave school HIV positive and many more become positive shortly after leaving. These are indeed frightening statistics.

Evans (1988:170) indicates that an adequate response to HIV/AIDS entails an examination of theological, pastoral, ethical, medical, educational and governmental issues. HIV/AIDS raises for us the basic questions about the relationship between sin and sickness, health and salvation, forgiveness and restoration. Stemming from these issues are concerns about sexual ethics and education and confidentiality versus public safety.

Educators have to respect the rights of the learners not to disclose their HIV status. The approach of educators is most important. They are expected to display a concerned, compassionate and trustworthy towards learners.

Educators have the ability to solve problems as circumstances dictate. Grossman (1997:124) states that taking up this challenge encourages professionals to bring order to their personal and professional lives. Trying to embrace some arbitrary notion of providing services to all people with HIV/AIDS is likely to result in stress and burnout. Educators rather select one or two things that are important in the lives of the learners such as combating isolation or lack of recreation materials and work on these. The learners will cherish the solutions that educators find.

Commitment is required from educators. Solutions are not easy to come by. Therefore, the potential for frustration and for giving-up on the learners is ever present. However, educators who are committed to providing relief for their learners and their communities will derive much satisfaction from small successes gained.

Compassion involves providing recreational and leisure opportunities for HIV/AIDS sufferers. By engaging in health teaching and leisure education, HIV- infected persons can make more informed choices. This includes giving up negative behaviours (e.g. smoking tobacco, alcohol and drug use), in exchange for more positive ones (e.g. exercise, stress reduction, relaxation, high protein/calorie intake). By doing this, these individuals will be increasing

activities that enhance immune functioning, while reducing those that have a potentially negative effect on the immune system.

Evans (1988:179) states that compassion, not judgement is an appropriate response. Judgements should not be made of others as all people experience brokenness in their lives. To educate and accept the person with HIV/AIDS and minister with compassion and sensitivity, one should develop a theology of health and sickness. This means that until educators understand the nature of health and sickness, it is difficult to discuss HIV/AIDS or any other sickness that assaults society. Educators therefore have to enhance their own knowledge of HIV/AIDS in order to be of assistance to others.

Developing compassion also entails carrying another's burdens. According to Evans (1988:186), this means to help and respond to the needs of others. It involves being with people where they are, and wherever possible to change the circumstances that put them there in the first case. Both educators and learners have to lighten the burden of physical pain, fear of death, ostracisation and loneliness of those whose lives have been affected by HIV/AIDS.

#### **2.4.7.3 Concluding remarks**

Compassion cannot be developed in the space of one year. It is an on-going process that requires the co-operation of parents, educators and learners. The best way for learners to understand compassion is to observe it practised by their educators and parents.

In the section that follows, the researcher discusses the value of honour. Learners need to discover an allegiance to their country as they progress through secondary school.

#### **2.4.8 Honour**

Honour is defined as "high respect; glory; reputation; nobleness of mind; allegiance to what is right or to conventional standard of conduct and exalted position" (Concise 1984:478, "honour"). Honour is an important nation-building value.

With the democratisation of our country in 1994, South Africans have been faced with new forms of authority in schools, hospitals, business and government. They are all expected to honour (give allegiance to) the newfound structures and people in authority. Multicultural secondary schools are appropriate sites to promote the value of honour.

Loyalty does not mean that learners are brainwashed into accepting everything that emanates from the state. Secondary school learners are on the threshold of leaving school and are about to enter the world of work. If their values are not congruent with nation-building, then they could develop anti-nationalist sentiments. This will not contribute positively to a peaceful and progressive nation.

Cross and Leroke (1995:338) indicate that most Western countries and world democracies use their educational and cultural institutions to promote symbols and ideals such as the national flag, national anthem, citizenship values and principles. The researcher discusses unifying symbols of nationhood next.

#### **2.4.8.1 National symbols**

African leaders are caught in a dilemma. Rivkin (1969:9) indicates that on one hand they want to produce instant national political symbols - national airlines, national armed forces, national television stations, national universities, integrated steel plants, capital cities to which all could repair as the pride of the nation. On the other hand they wish to achieve economic development in a single generation. These achievements are unlikely in the space of a single generation.

It is therefore wise to develop a national awareness and identification with a few symbols at a time. The researcher's opinion is that the National Anthem, Coat of Arms and National Flag are appropriate to begin with.

##### **a) Coat of Arms**

The author of an article from GEPF Today (a newsletter for the members of the Government Employees Pension Fund), (2001:5) states that a National Coat of Arms, or state emblem, is the highest visual symbol of the state. The Coat of Arms is also a central part of the Great Seal, traditionally considered to be the highest emblem of the state. Absolute authority is given to every document with an impression of the Great Seal on it, as this means that the President of South Africa has approved it. An analysis of the symbolism of the Coat of Arms is done below.

- i. South Africa's new Coat of Arms is made up of San rock art figures positioned within the shield and the motto – written in the now extinct San language –

underneath it. The motto is “! KE E: / XARRA // KE”. This means “Unity in diversity”. Mac Maharaj, an ex-Robben Island political prisoner stated in an article in a Sunday Times News Supplement (2001:2) that reviewed the launch of a book titled “Reflections in Prison”

“The challenge of unity in diversity is awesome. Issues of race, ethnicity, language and culture, as well as religion, bear an enormous emotional content. As we debate and shoulder the task of building the nation, we need to carry forward the knowledge we have acquired and use it to help us chart the way forward.”

The researcher agrees that the challenge facing the diverse peoples of South Africa our nation is great.

- ii The San figure at the centre has been copied from the Linton Stone, which is a two- metre rock panel on display at the South African Museum in Cape Town. This panel was removed from a rock shelter on a farm in the Maclear district of the Eastern Cape in 1918. Davies (2000:54) quotes Iaan Bekker, the designer of the new coat of arms, who explained that the San figures stand for a collective humanity. San people were painting and engraving on rocks thousands of years before the dawn of the civilisations of Mesopotamia, Greece and Rome. This ancient painting tradition ended in South Africa a little over a hundred years ago when the last of the San artists were murdered by the white colonists. The researcher feels that these figures have been chosen to unite the nation in a common sense of belonging.

Davies (2000:54) also indicates that heraldic convention meant that the figure had to be shown in mirror image and that the figure had to be ungendered. The two figures, according to Davies (2000:55) are of red ochre, statant respectant, the hands of the innermost arms clasped, with upper arm, inner wrist, waist and knee bands argent. Statant refers to the figures positioned, standing in profile with both feet on the ground. Respectant means that they are looking at one another.

Red ochre could be symbolic of a neutral colour to represent the diverse peoples of South Africa. The image of the figures standing firmly rooted to the ground depicts the strength of character of South Africans. South African citizens are expected to be loyal to their country (firmly rooted to the land of birth). They are also expected to be united and to assist each other. This is symbolised by the clasped hands. South Africans are expected to be honest,



transparent and respectful to one another. This is symbolised by the respectful stance of the mirror images on the coat of arms. The theme of cultural tolerance is also highlighted here.

The symbols that follow are analysed using a handout from the Government Communication and Information System (2000), derived from the Carnegie Art Museum in Newcastle, South Africa.

- ii. Elephant Tusks: These symbolise wisdom, strength, moderation and eternity.
- iii. The Ears of Wheat: This is found in the circle formed by the tusks. They symbolise fertility, growth and the development of potential, the nourishment of people and the agricultural aspects of the earth.
- iv. The Shield: The shape of the shield is drum-like. It has a dual function: the display of identity and of spiritual defence.
- v. The Spear and Knobkierie: These are dual symbols of defence and authority. They also represent the powerful legs of the secretary bird. The spear and knobkierie are lying down, symbolising peace.
- vi. The Protea: This is an emblem of the beauty of the land and the flowering of the potential as a nation in pursuit of the African renaissance. It symbolises the holistic integration of forces that grow from the earth, nurtured from above.
- vii. The Secretary Bird: This is characterised in flight – the natural consequence of growth and speed. It is a powerful bird whose legs – depicted as the spear and knobkierie – serve it well in its hunt for snakes symbolising protection of the nation against its enemies. It is a messenger of the heavens and conducts its grace upon the earth and in this sense is a symbol of divine majesty. Its uplifted wings are an emblem of the ascendance of the nation, whilst simultaneously offering its citizens protection.
- viii. The Rising Sun: This is an emblem of brightness and splendour. It symbolises the promise of rebirth, the active faculties of reflection, knowledge, good

judgement and willpower. It is the symbol of the source of life, of light and the ultimate wholeness of humanity.

The completed structure of the Coat of Arms combines the lower and higher circles in a symbol of infinity. The path that connects the lower edge of the scroll, through the lines of the tusks, with the horizon above which the sun rises at the top, forms the shape of the cosmic egg from which the Secretary Bird rises. In the symbolic sense this is the implied rebirth of the spirit of our great and heroic nation.

The role of educators is to get learners to analyse the Coat of Arms and to allow them to discover a sense of patriotism, honour and loyalty. Davies (2000:55) indicates that the new Coat of Arms reflects Government's aim to highlight the democratic change in South Africa and a new sense of patriotism. It is incumbent upon secondary school educators and learners to respect the Coat of Arms and to promote the message of the motto. The motto, literally translated means, "People who are different, come together." South African schools are increasingly reflecting the demographics of the country. Learners of all cultural groups are present in the same classrooms in many schools.

#### **b) National flag**

The new national flag was introduced on the 27 April 1994. The design and colours of the flag are a synopsis of the principal elements of South Africa's flag history, from the earliest days to the present times.

In a booklet released by the KwaZulu Natal Department of Education and Culture – Directorate of Arts, Culture and Youth Affairs (2001:8) at the Carnegie Art Museum in Newcastle, the following information on the national flag was extracted. The chilli red (red/orange), white and blue date back to the earliest times of the country's flag history, while the green, black and gold first made their appearance in the South African national flags during the nineteenth century. All six colours featured strongly in more recent South African flags. As far as the colours of the new flag are concerned, it should be borne in mind that individual colours, or colour combinations can have widely different meanings for different people. For this reason, no universal symbolism should be attached to any of these colours. They may be interpreted freely.

The unique central design of the flag, which begins as a “V” at the flag post and comes together in the centre of the flag, extending further, as a single horizontal band to the outer edge of the flag, can be seen as representing the convergence of diverse elements in South African society, which then take the road ahead again in unison. This idea of convergence and unification links up with the motto of the National Coat of Arms, “KE E: / XARRA // KE”. This literally means “Diverse People Unite”.

### **c) National anthem of South Africa**

The national anthem of South Africa is called “Nkosi Sikelele iAfrika” which means God bless Africa. The composer of Nkosi Sikelele iAfrika was Enoch Mankayi Sontonga. According to the publication by the KwaZulu Natal Department of Education and Culture – Directorate of Arts, Culture and Youth Affairs (2001:9), at the Carnegie Art Museum in Newcastle Sontonga hailed from somewhere in the Eastern Cape and was educated at Lovedale College. In 1897, he produced Nkosi Sikelele iAfrika. This magnificent hymn was first rendered in 1899 at the ordination of Reverend M. Boweni.

The anthem is made up of three languages: Xhosa, Afrikaans and English. This indicates the desire for tolerance and unity in a diverse country. Learners of different cultural groups will be able to associate closely with the ideals of the country because of the inclusion of different languages in the anthem.

Lines 13 to 15, quoted from the anthem read:

“...to come together,  
And united we shall stand,  
Let us live and strive for freedom,”

These words exhort South Africans to strive for freedom and to stand together as a united nation. The value of unity in diversity is thus highlighted.

As a summary of the above the researcher believes that learners need to be proud of their own cultures as well as to be proud of their common heritage as South Africans. The need to promote the value of honour is therefore paramount as these learners are the future leaders of our country. In the next subsection, the researcher discusses moral values.

### **2.4.9 Moral values**

In the first part of this section, the researcher examines the concept of moral values. This is followed by a discussion of how moral values can be promoted at multicultural secondary schools.

#### **2.4.9.1 Understanding moral values and morality**

Moulder (1989:18) indicates that morals are the standards and values and norms which govern our day-to-day decisions, judgement and behaviour. Morals provide an invisible link between a person and other people because they are some of the unstated assumptions behind the way the world is viewed. Our morals determine what is considered to be true, right, good, worthwhile, desirable and ethical. Morals undergird involvement and acceptance amongst members in the family, peer group and society.

According to Langford (1995:1) a moral rule is usually taken to be any rule about human behaviour that is framed in moral language or has a moral intent. Such rules may be generally accepted rules, such as, "You should not lie, cheat, steal or murder." Halstead and McLaughlin (1999:53) indicate that morality is directly concerned with a certain range of actions: not only the manifest behaviour, but also the thoughts, attitudes, motives, feelings and dispositions of the agent. Concepts form a crucial part of morality. If the early moral education of children proceeds satisfactorily, they will come to acquire the concepts of love, justice, truth and honesty.

#### **2.4.9.2 The need for moral education**

The major purposes of imparting moral education in schools, according to Sarangi (1994:151) are to enable the students to cultivate good qualities for the sound progress of the nation. A nation will only progress if the children assimilate essential moral values such as trust, fairness, politeness, honesty and consideration. These moral values have been quoted by Halstead and Taylor (1996:149) from Pascall (1992). This relates to what the researcher has alluded to in chapter one, namely that learners and educators can lead the way in the creation of a new society that would be free of ethnic, racial, religious or gender discrimination.

Therefore, there is a definite need for learners to know the difference between right and wrong. Halstead and Taylor (1996:45) indicate that learning the difference between right and wrong, or moral education, is supposed to be a tactical lesson that will change the

learners' outlook, teach them discrimination, and turn them from the paths of crime, if they are inclined to follow such paths. These authors quote Warnock (1996) who states that most parents whatever their cultural background, want their children to be taught to behave well in social situations. Schools, though they are not the only place where such lessons are learned, can be extremely influential on moral matters. The researcher discusses the role of the school in promoting moral values in the subsection that follows.

#### **2.4.9.3 Role of the school in promoting moral development**

Best (2000:19) advocates a vibrant, whole school approach to promoting learners' spiritual, moral, social and cultural development. This approach comprises six steps:

1. Identify, together with the community, the values of the school and their relationship to the promotion of pupils' spiritual, moral, social and cultural development.
2. On the basis of step 1, identify concrete objectives for each key stage.
3. Review current practice to identify current success and opportunities for further work.
4. Plan and implement desirable changes.
5. Monitor and evaluate progress of achievement.
6. Recognise and reward effort and success on the part of both pupils and adults.

The first step enables the school to identify its values. Consulting with the community helps the school to enlist its support. A school that has the support of its community is more likely to achieve its goals than a school that operates independently from its community.

Babich (1990:62) quotes Prakash (1987), who elaborates upon the above ideas. He advocates a partnership between communities and their public schools. The premise is that public schools and communities are fundamentally united at a deeper level by some basic system of values. These common values such as truth telling, respect for just laws, respect of persons and service to others need to be reinforced at school level by the educators. Schools however cannot do its share of moral education effectively, if the primary stages of moral habits have not been achieved in the family and the community (Babich 1990). Schools therefore need to take steps to empower families and communities for this task.

Caring for others is an important aspect of moral education. According to Babich (1990:76-77), schools can arrange for activities to develop this value in their lives. The following activities are suggested: "Students tutor and play with younger children, work in senior citizen centres, entertain and give concerts in hospitals, assist the handicapped and help in

social organisations, assist in day care centres and nursery schools, teach religious school and help those confined to their homes.”

In the next subsection the researcher discusses the role of parents in promoting moral values.

#### **2.4.9.4 Role of parents in promoting moral values**

Sarangi (1994:153) indicates that parents must display good habits daily in their homes to impact upon the children for moral development. The moral behaviour of the parents at home impacts on the children. Therefore sound habits of living in the home are very important in influencing moral development, according to Sarangi (1994:154). Children learn a great deal by watching and observing what the parents do. This makes it imperative for the parents to plant the right ideals in the minds of the children by the example of their own conduct. The role of parents is to show due affection for their children and to guide them in the time of their need.

According to Simon (2001:18) a “virtues approach” to moral education needs to be adopted. This approach relies on the idea that traits such as hard work, civic responsibility, honesty, generosity and courage constitute non-controversial values to which all reasonable people subscribe. The challenge is to help children internalise what adults of good will know to be right. Adults can help children internalise virtues by teaching them rules, giving them opportunities to practise adherence to the rules, providing good examples and reading stories with moral messages. In the next subsection, the researcher summarises the views on the promotion of moral values.

#### **2.4.9.5 Summary**

It is often difficult to separate the role of the school from that of the parents in the promotion of moral values. Mabena (1999:305) indicates that all those who are involved in moral education, from the family, school, society and the state should renew their commitment to promoting moral education at home, in school, in society and in the government. Educators should form partnerships with parents; the mass media, the business community, the courts and civic, racial, ethnic and religious groups to create a social and cultural context that supports the schools’ efforts to develop morally mature citizens.

The home, school and society should teach a morality of justice, altruism, diligence and respect for human dignity according to Mabena (1999:305). These are universal moral values that coincide with traditional religious teachings but stand on their own as authentic secular values. As part of a genuine respect for pluralism, schools should also teach students about the different ultimate sources of morality, including religion.

Loehrer (1998:6) takes up the issue of virtue. He states that virtue can be taught by exposure and by transfusion. It can be taught over a long period of time by exposure through example, such as with parents at home. It can also be taught at critical moments in life through transfusion, such as those times of crisis in the classroom. The display of commitment in the imparting of virtues can make the teacher – student relationship meaningful enough for a transfusion of virtue to take place.

The promotion of this nation-building value in multicultural secondary schools will hopefully help to bring about peace and prosperity for the nation. A nation that has strong moral values is less likely to experience internal conflict, crime and corruption.

In the subsection that follows, the researcher presents a summary of the national values.

#### **2.4.10 Summary of national values**

The researcher has compiled a table, which visually represents the national values. This is indicated as Table 2.2 on the next page.

**TABLE 2.2**  
**NATION-BUILDING VALUES**

<b>NATIONAL VALUES</b>	<b>SUBSECTIONS</b>	<b>ELEMENTS</b>
<b>Democracy</b>	Democratisation of secondary schools Religious freedom Gender equality	Participation in classrooms and school Decision making Religious pluralism Equality of males and females Non-discrimination against females
<b>Multilingualism</b>	Need for multilingualism	Respect for other languages
<b>Ubuntu</b>	Understanding ubuntu	Participatory humanity Human worth
<b>Justice</b>	Understanding justice Promoting justice	Fairness and equality for all humans Fairness in rewards and punishment at school
<b>Transparency</b>	Need for transparency Consequences of non-Transparency	No secrecy in how a school operates All stakeholders aware of systems and procedures
<b>Success</b>	Relationship between a strong work ethic and success	Schools as seats of academic and sporting excellence Need for a strong work ethic
<b>Compassion</b>	Understanding compassion Role of educators	Concern for others in a less fortunate position Caring for HIV/AIDS sufferers
<b>Honour</b>	National symbols Coat-of-arms  National flag  National anthem	A source of pride State emblem - the highest visual symbol of the state Central "V" design - convergence of diverse elements in South African society God Bless Africa Three languages make up the anthem: desire for tolerance, respect and unity
<b>Cultural tolerance and respect</b>	Appreciation of other cultures	Respect for diversity Need for interaction among cultures



NATIONAL VALUES	SUBSECTIONS	ELEMENTS
<b>Moral values</b>	Understanding moral values and morality Need for moral education Role of the school in promoting moral values Role of the home in promoting moral values	Right and wrong Need for nations to prosper Forge partnerships with communities Provide opportunities for growth Be role models for children Teach through example

Table 2.2 indicates that the main nation-building values are democracy, multilingualism, ubuntu, justice, transparency, success, compassion, honour, moral values and cultural tolerance and respect. The main subsections and the elements that make up these values are depicted in Table 2.2. There are several keywords that connect the values and which highlight nation-building.

The value of democracy emphasises equality and non-discrimination. This idea is also present in the value of cultural tolerance and respect. In this value respect for diversity is the most important element. The national symbols highlight the issue of South Africa's diverse cultures and promote the idea of unity in diversity. By becoming multilingual, learners begin to appreciate other cultures. This appreciation ought to lead learners towards an acknowledgement of the humanity and worth of all South Africans. This is the value of Ubuntu. For the value of compassion, the researcher has identified keywords such as caring and concern for others. These words are linked to the value of Ubuntu. When learners at multicultural secondary schools demonstrate these values in their daily lives, the nation is certain to prosper.

The value of justice teaches learners the importance of fairness. Fairness thrives in a climate of openness, which incorporates transparency. Hard work ensures success in the academic and sporting fields. Learners are an asset to their country if they are committed to building up their nation and are focused in their approach,

Moral values teach learners to differentiate between what is right and what is wrong. The key words here are: truth, justice, compassion and respect. Parents and educators have a

role to play in the discovery of these universal values. The school is an integral part of the community that it serves.

In the next section, the researcher discusses the development of learners at secondary schools. He examines the adolescent phase that learners undergo and the psychosocial challenges that face them.

## **2.5 WHOLE DEVELOPMENT OF THE LEARNER**

One of the main purposes of education is to develop the learner into a well-adjusted and productive member of society. Education must promote human welfare, interpersonal communication and the development of the self (Holdstock 1987:27). Unfortunately, present day education is content oriented. Holdstock (1987:27) suggests that teachers are often the jugs pouring their content into the students, the empty mugs. Given such a scenario, it is difficult for learners to develop into well-adjusted individuals.

The whole development of the learner means that it is imperative that education embarks on a programme of developing the empathic rather than the fighting ability of our youth. Holdstock (1987:257) states that apart from the experiential group encounter, all school subjects can be utilised to create an empathic awareness, not just of other human beings but also of all living things. An empathetic awareness of all human beings is central to the harmonising of cultural integration among all learners.

Du Toit and Kruger (1991:6) refer to the developmental process of the learner as one of "becoming". Becoming an adult refers to the purposeful deliberate action of the child in totality. It is essential for learners to develop in totality. In the next subsection, the researcher discusses the period of adolescence that secondary school learners undergo.

### **2.5.1 Adolescence**

Learners in secondary schools fall within the adolescent period of growth. According to Brodsky (1988:226), this is a period from the onset of the physical and emotional changes of puberty to the time at which youths leave their family homes to live, work or go to school on their own. Shaffer (1993:54) categorises adolescents as belonging to the age group of

approximately 12 to 20 years. Secondary school learners are usually from Grade 8 to Grade 12. The age range is from 14 to 18 years, therefore they are adolescents.

Cilliers (1975:59) states that adolescence is a period of conflict, stress and strain. During the period of adolescence, learners have to adjust to a new school as they have completed their primary school education. The demands on secondary school learners are immense as they come into contact with a new world that moves along at a much faster pace. Adolescents find that strong bonds begin to develop at this stage of their lives. During this period one becomes attracted to the opposite sex.

Adolescents have a strong desire for security. Cilliers (1975:60) indicates that this can be found in the affection and regard of persons of their own age group and of the adult group. They want to be acknowledged and accepted. The researcher is concerned at the tendency of secondary school learners to form cliques. This very often translates into groups of learners along cultural lines rather than mixed peer groups. Learners often form groups that share the same home language. Therefore it is common to find Afrikaans - speaking learners gravitating to one another and Zulu - speaking learners forming their own groups during the breaks. There is nothing wrong with this. However, speaking to one another in different languages or at least making the attempt to do so will greatly enhance trust and build up a spirit of camaraderie among the learners. This will hopefully promote nation-building, as learners begin to learn the language of the next culture. Multilingualism is therefore a cornerstone of nation-building. The forming new relationships and meeting the psychosocial challenges of adolescence is discussed in the next subsection.

#### **2.5.1.1 Psychosocial challenges facing adolescents**

Du Toit and Kruger (1991:60) indicate that children find themselves in a world of fellow human beings, a meaningful human world within their cultural context, having a common language, norms, morals, values and customs. The child has essentially social needs, such as human togetherness, communication and belonging. The researcher therefore is of the opinion that learners need to be guided towards an acceptance and assimilation of other cultures that are found at secondary school level.

Adolescents have to overcome various crises that they encounter. Erikson (1963:232) first postulated the notion that adolescents face a crisis of identity versus role confusion. Erikson's psychosocial theory postulates the idea of conflicts, of repeated balancing of

opposite tendencies during different phases or stages in one's life. Each stage presents the individual with a potential crisis. By resolving the crisis satisfactorily, the person can freely face up to the next stage. The following Table 2.3, extracted from Shaffer (1993:54) indicates the stage of adolescence and the crisis involved.

**TABLE 2.3**  
**ERIKSON'S STAGE OF DEVELOPMENT: ADOLESCENCE**

APPROXIMATE AGE & STAGE	CRISIS	FAILURE TO OVERCOME CRISIS RESULTS IN:
12 to 20 years ADOLESCENCE	Identity vs role confusion	Confusion over roles adolescents have to play in society.

**Source: Shaffer (1993:54)**

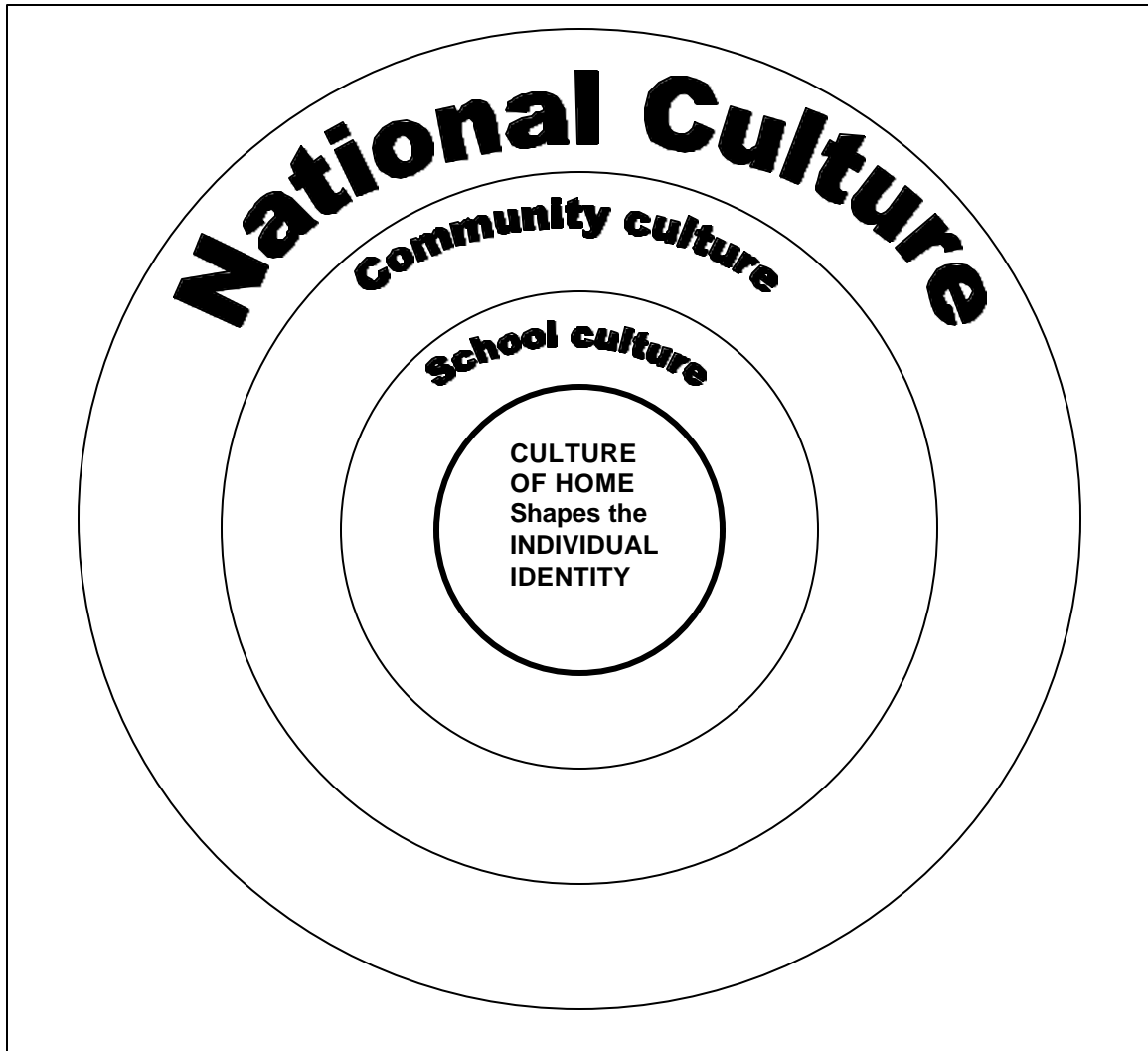
Erikson's theory is extremely relevant to this research as it indicates the need for adolescents to fit into society. An inability to realise one's own identity in society can result in adolescent learners developing anti-social tendencies. If this crisis is not resolved the adolescent could end up confused and suffer from identity diffusion or confusion about one's role in society.

During adolescence learners are faced with the question of "Who am I?" They try to establish their identity and to determine their role to fill in society. Adolescents also have to work out which aspects of life that they consider to be the most important. It is a time when they could be easily influenced or even indoctrinated. If adolescents are continuously lectured to about race or the superiority of their cultural group, they are likely to grow up with misconceptions about other groups.

Diagram 2.2, below, shows the link between individual and national cultures.

Diagram 2.2

## LINK BETWEEN INDIVIDUAL AND NATIONAL CULTURES



Source: Own Composition

Diagram 2.2 is explained as follows: Each learner enters school with the culture that is found in his or her home. At school he or she interacts with other cultures and is influenced by them. Learners are also part of a wider community and derive some of their value systems from being members of a community. Not only do learners assimilate community values, but also national values. All learners are part of a national culture, which is quite distinct from the culture of other nations. This means that the South African way of life is different from that of people in Saudi Arabia, India, Pakistan, and Russia.

The unique cultural differences of learners can be seen as adding to the richness of their national identities, rather than detracting from them. When learners accept and identify with a national culture, the chances of nation-building are increased.

#### **2.5.1.2 Role of educators in the whole development of learners**

Educators play an extremely important role in the shaping of the learner's values and attitudes. The researcher is of the view that the task of educators is multifaceted. Unfortunately, education programs are not always effective in empowering educators. Darder (1991:100) indicates that most education programs foster a dependency on predefined curriculum, outdated classroom strategies and techniques. This occurs to such an extent that few public school teachers are able to envision their practice outside the scope of the barren classroom setting.

The classroom is a learning area for questioning, examination and critique by all learners in the educative process. Teachers use their authority to create the conditions for a critical transformation of consciousness that takes place in the process of interaction of teacher, students and the knowledge that they produce together (Darder 1991:110). This process of interaction can promote the harmonising of cultural integration.

The educator plays an important role in the development of the learner into an adult. Du Toit and Kruger (1991:3) indicate that the educator is responsible for the child's education. The educator is also responsible to a large extent for the realisation of educational objectives. Education is, according to Du Toit and Kruger (1991:5), a deliberate and purposeful action whereby the educator educates the learner with a view to becoming an autonomous and responsible adult and a worthwhile participant in his society. This concept of education, in the view of the researcher, includes the meaningful socialisation and integration of the learner into society. Du Toit and Kruger (1991:63) state that the teacher is jointly responsible for the child's social development.

Cherry et al. (1997:185) state that educators must not only consider the basic skills that learners need to master but the struggles, hopes and dreams of learners from diverse racial, ethnic and cultural groups. These authors add that educators must not only educate the mind, they must also educate the heart and create a sense of hope, commitment and possibility among young people. They must teach students to know and to care, as well as

to act. In the section that follows, the researcher presents the concluding remarks to this chapter and introduces the next chapter.

## **2.6 CONCLUSION**

Cowan (1965:41) indicates that the schools in Africa must shoulder the main brunt of cultivating attitudes that encourage intellectual curiosity and a spirit of inventiveness.

The long-term effect of a unified national education is bound to draw the people together and enable them to know and trust one another.

According to De Beer (1998:38) it is of crucial importance that the provisions of the Constitution, relating to cultural diversity and self-determination should not conceal the nation-building aspirations of the government. Nation-building transcends ethnicity, gender and religious differences.

Multicultural secondary schools are faced with the challenge of uniting different cultures in order to bring about peace and prosperity for all South Africans. The researcher maintains that education in nation-building values is an important strategy to ensure that South Africans live in harmony with one another. It is only through awareness and the promotion of nation-building values that bind and engender faith in one another that the country can continue to grow in stature.

The purposeful and active promotion of the following nation-building values is advocated at secondary school level: democracy, multilingualism, ubuntu, justice, transparency, success, compassion, honour, moral values and cultural tolerance and respect. These values, except for cultural tolerance and respect, have been discussed in detail in this chapter.

Learners at secondary school level are adolescents. Therefore the researcher has focused attention on this period of development. The challenges facing adolescents and the role of their educators have been highlighted in this chapter. In the next chapter, the researcher focuses on the concept of multicultural schools and education. He emphasises the fact that while many schools are regarded as multicultural, they in fact do not provide multicultural education. The promotion of the value of cultural tolerance and respect is discussed in detail. Other aspects that are examined in Chapter Three are curriculum transformation; classroom diversity and management; culture and power; friendship and social relations and

the factors that militate against the promotion of nation-building values at multicultural secondary schools.



## CHAPTER 3

# THE RELATIONSHIP BETWEEN NATION-BUILDING VALUES AND MULTICULTURAL EDUCATION IN SECONDARY SCHOOLS

### 3.1 INTRODUCTION

In this chapter, the researcher focuses firstly on the concept of multicultural education in detail. The definition of multicultural education, the goals, dimensions and assumptions associated with multicultural education are looked at closely. The researcher then examines the link between nation-building values and multicultural education. He discusses the promotion of cultural tolerance and respect at secondary school level and how educators and learners can promote this value. A pivotal aspect of this chapter is the section that focuses upon the factors that militate against nation-building.

The researcher alludes significantly to multicultural education in this chapter. The reason for this is that whilst many schools are regarded as multicultural in nature, namely possessing learners and staff from various cultural groups, there is no formal learning area or subject that deals exclusively with multicultural education. Therefore, the researcher intends to highlight the need for the Department of Education to adopt a subject package or a learning area that deals with multicultural education. In this way, it is hoped that nation-building values for our learners can be promoted.

South African secondary schools have a rich mix of cultures. Holdstock (1987:220) states that since African children do not have the same exposure to technology, they are at a distinct disadvantage when competing with white students who have grown up in a technologically advanced culture.

Whilst the economic situation of many previously disadvantaged communities has improved recently, the majority of the African population are still economically impoverished. This means that African children still do not have access to basic technology such as a television and computers. These technological innovations are important to improve one's general knowledge and language proficiency.

Many cultures are disadvantaged when it comes to the speaking of a second language. However, English speaking learners do not experience this disadvantage. Greater exposure

to English could alleviate the problem. Reading and comprehension of prescribed material therefore becomes more difficult and articulation less fluent. The researcher has observed this in his own school, where African learners, coming from a culture rich in oral tradition, are disadvantaged when they have to articulate ideas in English.

Jodhika (1996:4) states that youth in the new South Africa are entering schools and higher education institutions with many inhibitions and prejudices. They have to adjust and adapt to a new democratic society that includes an ethnically mixed institution. Unfortunately they have not had a bridging course to help them adjust to the new settings. Learners, especially those from the disadvantaged groups, tend to form ethnocentric groups. This is of concern to the researcher who believes that the formation of ethnocentric groups at school could exacerbate cultural differences.

Higgs (1998:41) states that support for a process of education for nation-building is based on the contention that, in order to deal with the problem of reconciling cultural diversity with national unity, a sense of nationalism, as well as a common culture committed to nation-building has to be developed. Accordingly Higgs (1998:41) argues that education should be concerned primarily with the self-empowerment of an individual person, and as such not be sacrificed to the demands of utility, which seeks to make education subservient to the body politic. This is in keeping with the views of the researcher as expressed in section 2.4.8.

In the next section, the researcher discusses multicultural education and its impact on South African secondary schools.

### **3.2 WHAT IS MULTICULTURAL EDUCATION?**

Various definitions of multicultural education exist. The researcher examines some of these definitions and comments on their relevance to secondary schools. Clayton (1996:3) regards multicultural education as involving two interwoven strands: product and process. The product part involves activities, holidays, heroes and what might be considered content. This is pulled and pushed by a process of searching for the values that underlie the explicit behaviours, of sensitising toward global consciousness, of exploding stereotypes, of combating racism, of working for educational equality for all learners and of becoming more aware of one's own culture and the values one holds. The researcher has created Diagram 3.5 as a summary of the multicultural classroom, to illustrate the link between the processes

and the products of multicultural education. This diagram is found in section 3.9. Such an approach is necessary in secondary schools in order to promote nation-building values.

Multicultural education, according to Boutte (1999:16), embraces the idea that all learners should have an equal opportunity to learn in school regardless of their gender, socio-economic status, ethnicity, religion, physical and mental abilities or other cultural characteristics. It seeks to extend the ideals that were meant only for an elite few to all people.

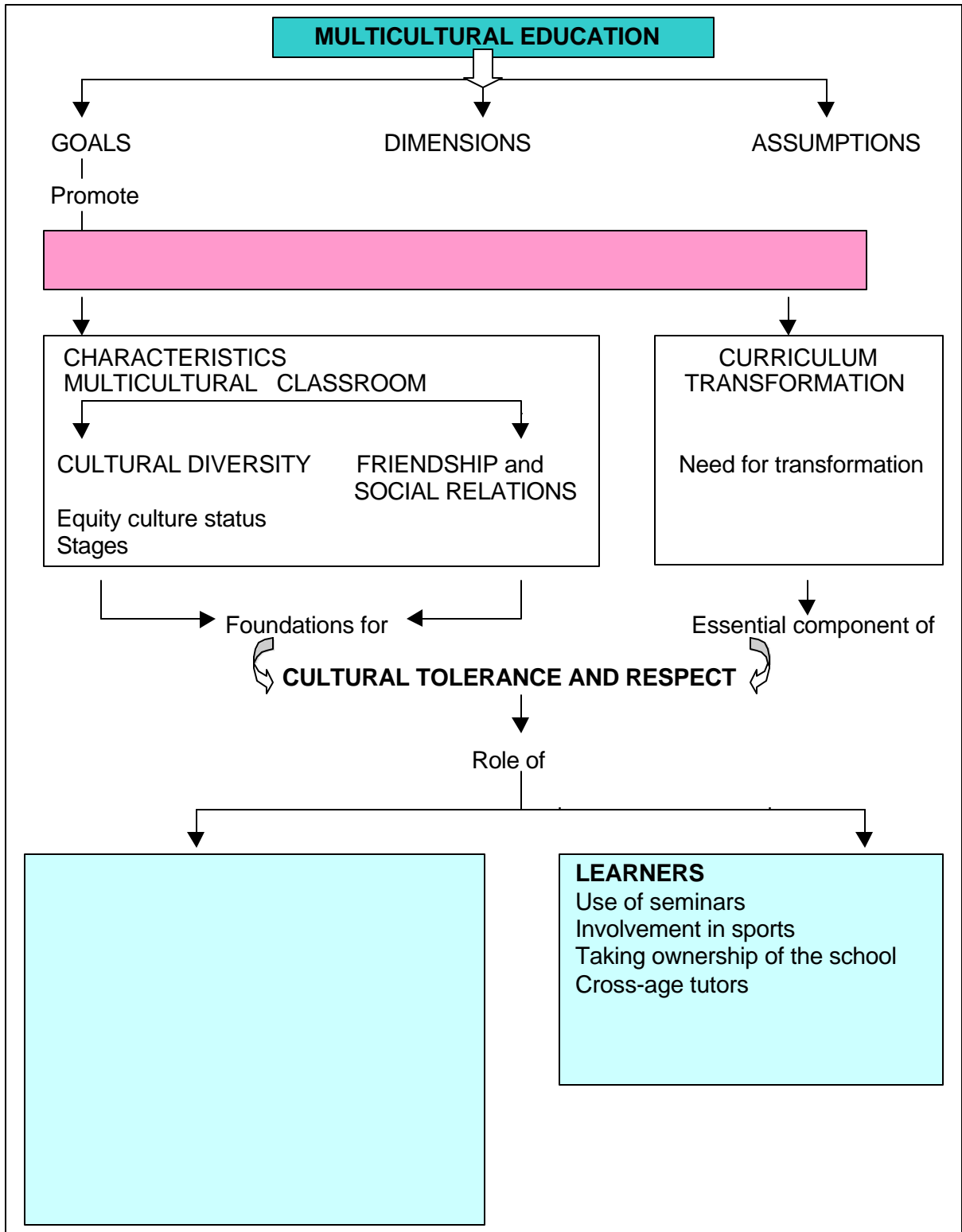
Other authors, such as Rasool and Curtis (2000:5) indicate that multicultural education often refers to terms such as race, ethnicity and culture. Race categorises individuals into groups (such as White, Black and Asian) based on certain outward physical characteristics. A person's ethnicity (Concise 1984:331, s.v. "ethnic") pertains to a "specified racial or linguistic group." In terms of this study, ethnicity and culture share many common features such as customs, habits and beliefs of a group within a society. Although people may belong to the same ethnic group, such as Hutu or Tutsi in Rwanda, it does not mean that they all share the same beliefs or way of life. Within the Hutu or Tutsi ethnic groups there is likely to be many groups that practise their own way of life, according to their own interpretations and resources.

Rasool and Curtis (2000:5) quote Davidman and Davidman (1994) who outline four overlapping categories for definitions of multicultural education: cultural pluralism; educational equity; reduction of racism, sexism and other '-isms'; and integration with other philosophical movements. Cultural pluralism stresses acknowledging and celebrating diverse populations. Educational equity focuses on the necessity of providing ethnic minorities with an education that responds to their learning needs. The reduction of '-isms' emphasises helping students to develop positive attitudes towards one another, to overcome ethnocentrism, and to confront issues such as racism and sexism within education and society. The final category links multicultural education with other philosophical approaches such as social reconstructionism, multi-ethnic education and global education.

From the above it can be stated that multicultural education is targeted at all learners and promotes the reduction of racial, gender and ethnic differences. It is concerned with developing positive attitudes to one another. In order to reflect and build on the above view

of multicultural education, the researcher has developed a diagram (Diagram 3.1) which illustrates the manner in which multicultural education is dealt with in this chapter.

**DIAGRAM 3.1**  
**MULTICULTURAL EDUCATION IN SECONDARY SCHOOLS**



Source: Own Composition

Diagram 3.1 indicates the following. There are three main aspects to multicultural education in secondary schools. These are the goals, dimensions and the assumptions associated with multicultural education. The goals of multicultural education are linked to the promotion of nation-building values in secondary schools.

The researcher then discusses the characteristics of a multicultural classroom. He focuses on cultural diversity, as well as friendship and social relations as a way of life in such classrooms. Multicultural education is a concept that still has to take root in South Africa. Therefore, the researcher discusses the transformation of the curriculum that has to occur, before multicultural education becomes part of the South African education system. He discusses the need for transformation and the stages involved in the development of a new curriculum. These aspects are the building blocks for the value of cultural tolerance and respect.

This value (cultural tolerance and respect) is discussed in detail in section 3.9 of this chapter. The people at school level who are responsible for its promotion are the educators and the learners. The contributions and activities that each of these two groups can get involved in, are discussed separately. Educators have a major role to play in this. They have to cope with culturally diverse classrooms and the transformation of the curriculum and are expected to act as initiators and facilitators.

There are several goals to multicultural education. The researcher discusses these goals in the next section.

### **3.3 GOALS OF MULTICULTURAL EDUCATION**

There are various goals to multicultural education. Banks (1999:1) states that individuals who know the world only from their own cultural and ethnic perspectives are denied important parts of the human experience and are culturally and ethically encapsulated. It is therefore vital for educators and learners to learn about the richness of cultures that exist in South African schools.

The goals of multicultural education, according to Banks (1999:2), are discussed below. A key goal is to help individuals gain greater self-understanding by viewing themselves from

the perspectives of other cultures. The above author assumes that with acquaintance and understanding, respect may follow.

Another goal is to provide learners with cultural and ethnic alternatives. During the 1948 – 1994 apartheid era, the minority white government were responsible for the formulation of school curricula. However, after a fully democratic and non-racial government was established, changes have and are being made to the curricula. In terms of Outcomes-Based Education, every learning area includes references to every cultural group in South Africa. According to the researcher, this is an excellent way to promote nation-building. However, this does not detract from the researcher's desire to have multicultural education as a component of Life Orientation, introduced in all secondary schools.

Banks (1999:2) states that a major goal of multicultural education is to provide all students with the skills, attitudes and knowledge needed to function within their ethnic culture, and within and across other ethnic cultures. Allied to this is the need to reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical and cultural characteristics (Banks 1999:3). Although the author refers mainly to American schools, the researcher is convinced that the situation described applies aptly to South Africa and is related to the aim of the study.

A further goal of multicultural education, according to Banks (1999:4), is to help students master essential reading, writing and computational skills. Students are more likely to master skills when the teacher uses content that deals with significant human problems, such as race, ethnicity and social class within society. Such content would be meaningful to them. The researcher's opinion is that multicultural education is not an ethnic or gender specific movement, but is a movement designed to empower students to become caring, knowledgeable and active citizens in a troubled and ethnically polarized world.

Clark and Nance (2000:11) quote Heller and Hawkins (1994) who indicate that the effort to foster respect, appreciation and equality among diverse students as equal members of their school, nation, and the global community is a directly related objective. When educators and learners consciously work toward realising this objective, the values that underpin nation-building can be realised.

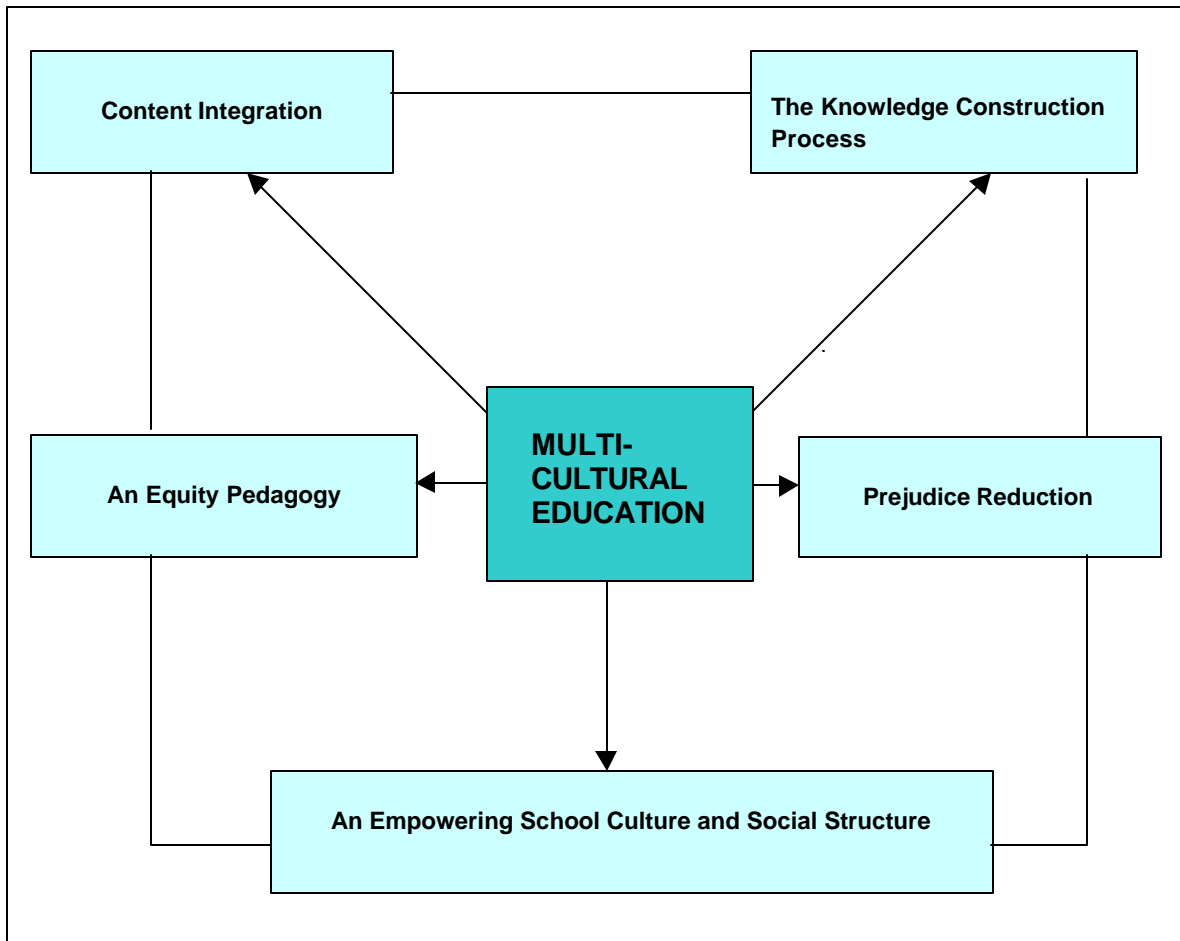
Multicultural education has various dimensions. Each of these dimensions has to be considered in the promotion of nation-building values. The researcher focuses on this in the section that follows.

### **3.4 THE DIMENSIONS OF MULTICULTURAL EDUCATION**

Multicultural education is not merely content integration in terms of ethnic groups or a reduction of prejudice. Figure 3.1 in Banks (1999:14) illustrates the various dimensions to multicultural education. The researcher thereafter discusses each dimension in relation to the promotion of nation-building values in multicultural schools.



**FIGURE 3.1**  
**DIMENSIONS OF MULTICULTURAL EDUCATION**



**Source: Banks (1994:14)**

**3.4.1 Content integration**

The dimension of content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations and theories in their subject area or discipline. This has more relevance for social studies and language educators than for physics and maths educators. Physics and maths educators could, for example, insert biographies of physicists and mathematicians of colour into their curricula. However, these activities will not be the most important activities for these educators. The Social Studies, Language, Arts and Culture, Economic and Management Sciences and Life Orientation educators can integrate concepts, generalisations and theories into lessons from various cultures.

### **3.4.2 Knowledge construction process**

The knowledge construction process relates to the extent that teachers help students to understand, investigate and determine how the implicit cultural assumptions, frames of references, perspectives and biases within a discipline influence the ways in which knowledge is constructed within it. This means that educators are expected to indicate how knowledge is influenced by racial, ethnic, gender and social-class positions of individuals and groups.

The value of transparency (openness) in the creation of information is highlighted, especially in a learning area like Human and Social Sciences. During the 1976 students uprising in Soweto, events were likely to be reported differently by the government and the students. Learners therefore have to discover the truth behind different items of information.

Another value that requires focus is that of Equality. Educators need to help learners become aware of the need to treat all people with respect and to view everyone as equal.

### **3.4.3 Prejudice reduction**

The dimension of prejudice reduction focuses on students' racial attitudes and how teaching methods and materials can modify them. The task of the educator here is to design intervention strategies to help learners acquire more positive feelings towards other racial groups. The values to be promoted are that of cultural tolerance and equality. Learners need experiences in co-operative learning activities with learners of other racial groups. This will help them to develop more positive racial attitudes and behaviours.

### **3.4.4 Equity pedagogy**

An equity pedagogy exists when teachers modify their teaching in ways that facilitate the academic achievement of learners from diverse racial, cultural and social class groups. This entails facilitating the academic achievement of learners from diverse groups, by using a variety of strategies. Co-operative learning techniques, involving expressing oneself in one's own ethnic language or in other languages can promote the values of work ethic, sports ethic and multilingualism. This could be used effectively in certain group projects such as the use and management of finances, a group discussion of national symbols and the composition of national teams.

### **3.4.5 Empowering school culture and social structure**

The category dealing with an empowering school culture and social structure deals with restructuring the culture and organisation of the school so that learners experience educational equality and empowerment. Grouping and labelling practices, sports participation, disproportionality in achievement, and the interaction of the staff and students across racial and ethnic lines are among the components of the school culture that could be examined. Educators and learners may for example, establish school policies for assessments that are fair to all groups. This could also include policies for the selection of the Representative Council of Learners. The values of democracy and openness are promoted here. The researcher concludes this section with a summary of the dimensions of multicultural education.

### **3.4.6 Summary of the dimensions of multicultural education**

These dimensions can be incorporated into the curricula and policies of all secondary schools. Educators are also expected to use a wide variety of teaching methods to stimulate interest in lessons and to improve the achievement levels of learners from diverse cultural groups. In order to create an empowering school culture, it is necessary to remove ethnic, racial, religious and gender labels from the learners. All the learners are expected to be treated in a fair and equitable manner.

In the section that follows, the researcher discusses the assumptions associated with multicultural education.

## **3.5 ASSUMPTIONS ASSOCIATED WITH MULTICULTURAL EDUCATION**

An assumption (Concise 1984:52, s.v. "assumption") is an act of assuming. This means taking much onto oneself. Dilg (1994:4) states that a goal of the school should be to create an atmosphere in which teachers, students and families can work and play together with knowledge of and respect for each other. Nation-building values are promoted when there is knowledge of and respect for the diverse groups in a school. It is the opinion of the researcher that nation-building can only be successful if there is a collective effort from the key players as indicated in the previous section.

Educators have a role to play in assisting communities. A key assumption is that multicultural education can provide the basis for a fuller, more satisfying life in a multicultural nation (Dilg 1999:4). The researcher aligns himself with these assumptions. His study aims to show that Dilg's assumptions are not merely theoretical. He believes multicultural secondary schools are the prime locations for the development of nation-building values. The link between multicultural schools and nation-building is discussed below.

### **3.6 MULTICULTURAL SCHOOLS AND NATION-BUILDING VALUES**

Singh (1995:11) argues that cultural development is enhanced in a school system that caters for all classes, races, sexes or cultures. A shared framework of values that overarches all groups could also result in a modification of the norm of all groups – both majority and minority groups. This means that cultural co-existence could produce a dual system of values, whereby the learner possesses a set of values that are entrenched as part of his own culture and secondly recognises and respects the values that are possessed by another cultural group.

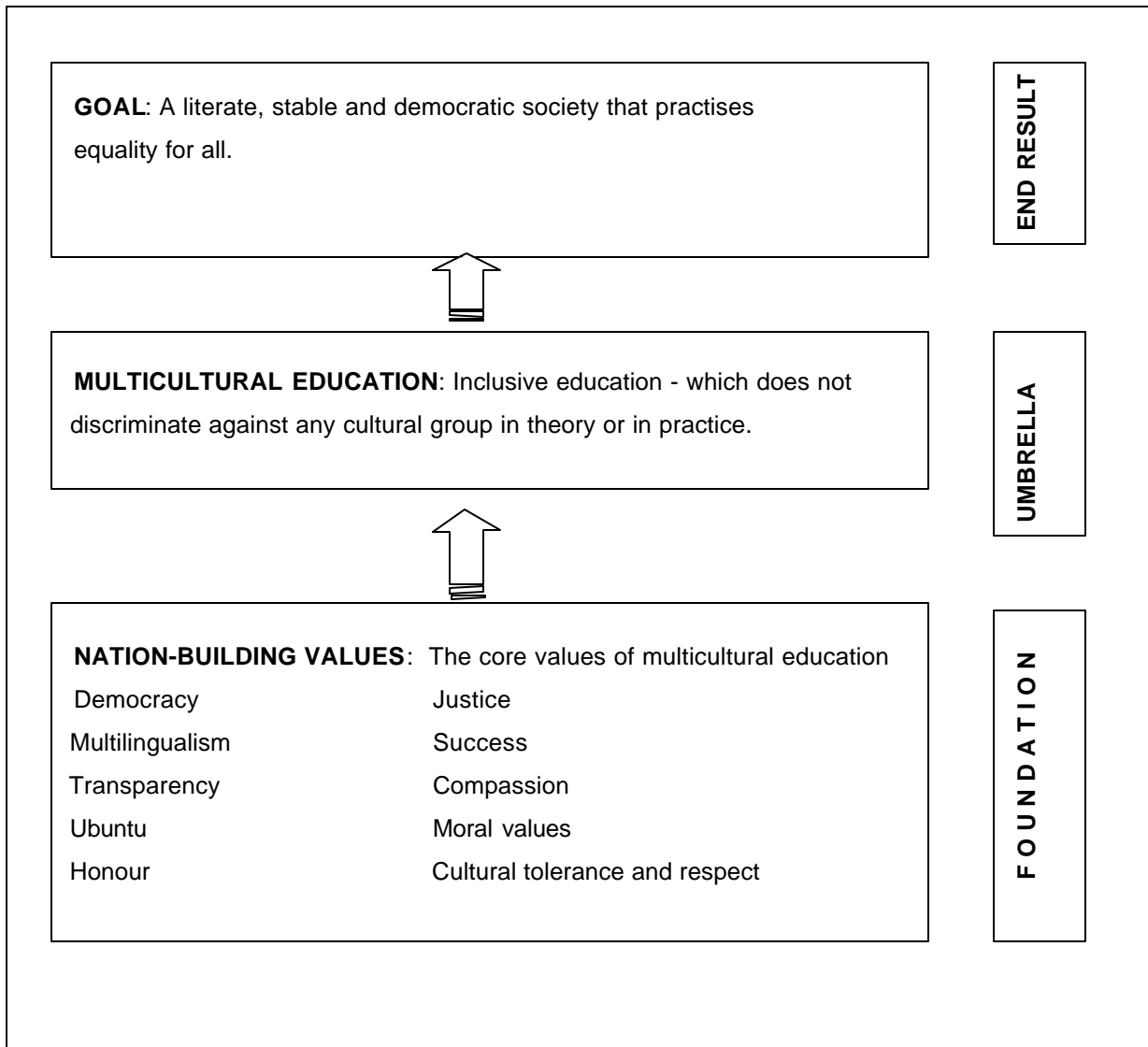
Learners come to multicultural schools with their own set of cultural values. Interaction with other cultures could create a blending of values and the learning of new values. Griffith (1990:164) states that although values and attitudes are often explicitly included as specific objectives in a social studies curriculum in developing countries, there is reason to believe that many classroom activities treat these objectives as merely intellectual exercises. Far too little time is devoted to the demonstration and application of these values. The above author believes that nation-building requires informed, thinking and involved citizens.

Singh (1995:19) quotes Parekh (1985), who states that multicultural education is a “an education in freedom - freedom from inherited biases and narrow feelings and sentiments, as well as freedom to explore other cultures and perspectives.” One of the most important values, that is learnt at a multicultural school, is cultural tolerance and respect.

Annis (1995:18) states that multicultural education is an umbrella concept referring to various educational issues involving race, ethnic background, culture, language, social class, gender and disability. His comments refer to the United States of America. At a minimum, multiculturalism claims that we must recognise within education that we are a multicultural nation. The above author (1995:18) adds that the universality of certain values

is a friend of multiculturalism, not its antagonist. This author's comments could apply equally well to South Africa, as it is also a multicultural country.

Respect for an individual and providing equal opportunity are basic values according to Annis (1995:18). These values support the goals of expanding educational access, reducing barriers and improving achievement for culturally different students. These values support nation-building. Annis (1995:17) advocates a system of limited universalism for multicultural themes and values education. This means that the author would like to see some of the ideas and values that are associated with multiculturalism introduced into the education system. Enshrined in this are the key features for a democracy. The value of democracy has been discussed in detail in Chapter Two. Multicultural education is therefore closely linked to nation-building values. This link is illustrated in Diagram 3.2 below.

**DIAGRAM 3.2****LINK BETWEEN MULTICULTURAL EDUCATION AND NATION-BUILDING VALUES**

**Source: Own Composition**

Diagram 3.2 illustrates the following. Multicultural education is the umbrella concept for education that is geared to all the learners of our country. This education ought to bring about a literate, stable and democratic society in South Africa. Multicultural education, therefore cannot survive without nation-building values. South Africa, as a nation, cannot progress unless multicultural education becomes entrenched into the curricula.

Multicultural secondary classrooms are made up of learners from various cultural groups. These learners are also likely to be from various ethnic groups with differing religions. In the next section, the researcher focuses on the characteristics of a multicultural classroom.

### 3.7 CHARACTERISTICS OF A MULTICULTURAL SECONDARY CLASSROOM

Multicultural secondary schools are made up of learners from diverse cultures. Bean, Kumaravadivelu and Lowenberg (1995:101 - 102) have identified five essential features or characteristics of a multicultural classroom. These features are discussed as follows.

- The culturally diverse classroom is **interactive**. This means that all of its participants are involved in verbal and non-verbal interaction. The researcher does not agree with this characteristic. He is of the opinion that not all participants are involved in an interactive process in multicultural classrooms. This may be so because they lack the vocabulary and confidence to express themselves in a second language.
- The classroom is **differentiated** with regard to the educational connotations for various participants. This means that learners have different preconceived notions of what constitutes teaching and learning. The researcher concurs with this statement.
- The diverse classroom is **collective**, namely the classroom represents the psyche of the group rather than that of the individual. Learners for whom silence is an active communicative style may find themselves at odds with those who place a high premium on verbal exchange. These learners may therefore find themselves sidelined in class discussions.
- The diverse classroom is **judgemental**. The behaviour of participants is continuously judged, mostly subjectively, against various cultural conventions that the learners adopted before they came to the classroom. This is not an educational sound principle. However, the reality of a classroom is that educators do judge learners against the cultural conventions that the learners adopted before coming to the classroom. This practice can change, as educators need to discover the true worth of the learners as lessons unfold.
- Finally, the multicultural classroom is **asymmetrical**. Cultural asymmetry occurs when the educator as part of a particular cultural group, knowingly or unknowingly expects learners to exhibit behaviour that is typical of the teacher's group and discredits behaviour typical of other social, cultural or ethnic groups. The need for educators not to impose a culturally asymmetrical relationship on their learners is clearly an important priority for the researcher in the nation-building process.

When educators expect all learners to manifest behaviour that is typical of the educator's cultural group, learners from other cultural groups are likely to be viewed negatively by the educator. Therefore, it is essential for educators to be sensitised to the cultural conventions of all the learners in the classroom. Situations like this have prompted the researcher to undertake this study in order to promote nation-building values. This is one of the obstacles to promoting nation-building values and is discussed in detail in section 3.12.

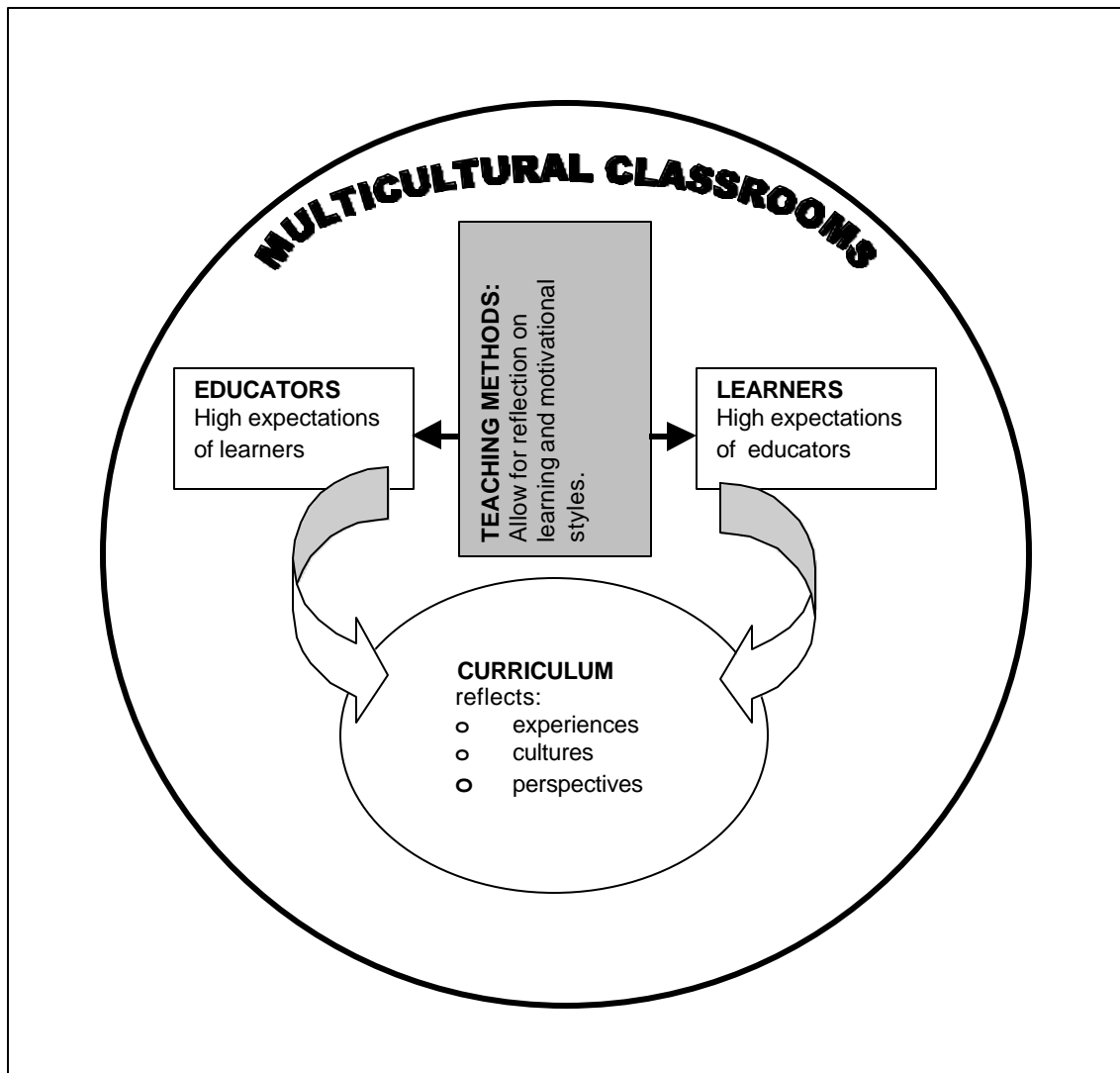
Characteristics of multicultural classrooms are illustrated in Diagram 3.3 and are explained below.

- Educators are expected to have high expectations for all learners and to have positive attitudes towards them.
- The curriculum can create opportunities to reflect on the experiences, cultures and perspectives of a range of cultural and ethnic groups as well as both genders.
- The teaching methodology ought to allow for reflection on the learning and motivational styles of the learners.



### DIAGRAM 3.3

### MULTICULTURAL CLASSROOMS



Source: Own Composition

There is some correlation between the views of Bean et al. (1995), which have been discussed in this section, and that of the researcher. Educators are expected to:

- establish a conducive learning environment for the diverse cultural groups that are present in the classrooms.
- ensure that the events, situations, concepts and perspectives that make up the subject matter of learning areas are balanced in respect of the various cultures.
- assess all the learners in a fair manner. Educators therefore have to ensure that they do not impose their own cultural standards and expectations on learners and discredit the cultural conventions of other groups.

It can be deduced from the above that cultural diversity and learner relationships are important characteristics of a multicultural classroom. In the subsection that follows, the researcher focuses on the concept of cultural diversity. South Africa is made up of diverse cultural groups. The researcher intends to examine the role of educators, in particular, in creating cultural tolerance and respect for the diverse cultural groups within a classroom.

### **3.7.1 Cultural diversity**

In this subsection, the researcher provides an introduction to cultural diversity, the role of schools in achieving an equity culture, uniqueness of self, role of educators in managing cultural diversity, cultural tolerance and respect, discovering the South African story and a summary of the discussions.

#### **3.7.1.1 Introduction**

Heuberger, Gerber and Anderson (1999:107) define diversity broadly as to include many types of differences, such as racial, ethnic, religious, gender, sexual orientation and physical ability. For purposes of this study, the researcher discusses cultural diversity, rather than gender, sexual orientation or physical ability among the learners.

Cultural diversity is reflected in individuals, families, neighbourhoods, communities, regions and countries, according to Heuberger et al. (1999:108). Learners look upon themselves as part of cultures. Looking at their own rituals helps them to demystify the rituals of other cultures. They can then discover why and how customs practised by others are different.

Ideally, one's culture sustains and nurtures. Therefore, what one culture regards as an essential may not be so vital to other cultures. People can develop an understanding of cultures other than their own, and can even change their behaviour as a result (Heuberger et al. 1999:108). When learners change their perceptions, in a positive manner, towards other cultures, then the first step towards effective nation-building begins.

Lee (1998:17) indicates that cultural diversity is a social fact. Diversity initiatives, according to Lee (1998:18) address the inequity in the current multicultural system, where some cultures are considered more equal than others. Bringing about cultural equity in multicultural secondary schools is a difficult task. This is discussed in the following section.

### 3.7.1.2 Equity culture

In order for schools to achieve equity culture status, they should go through four stages (Wilbur 1998:126-127). These stages are physical desegregation; equal access; equal treatment; equal outcomes and quality outcomes. Multicultural secondary schools in South Africa are going through these stages. Since 1994, it has become legally possible for learners of all cultural groups to be admitted to any school. The South African Schools Act No. 84 of 1996; Section 5, requires schools to admit learners without any form of discrimination. The South African Schools Act (1996:6) states “A public school must admit learners and serve their educational requirements without unfairly discriminating in any way.”

- Physical desegregation has therefore occurred in most of the former schools previously controlled by the House of Assembly (Whites), House of Representatives (Coloureds) and House of Delegates (Indians). Theoretically all learners have equal access to educational institutions and facilities. However, in practice, socio-economic factors militate against this from becoming a reality, as not all parents can afford to send their children to the school that they would like to. Whether learners are being accorded equal treatment, equal outcomes and quality outcomes in the classroom is questionable. This study, in fact, partly addresses this important aspect by looking at the cultural diversity of learners and staff at schools.
- An important comment made by Wilbur (1998:127-128) is that giving everyone the same type of treatment is not an appropriate goal, since this ignores individual differences and past histories. The realisation that equal treatment on its own could not bring about an equity culture, prompted Wilbur (1998:127-128) to identify the stage of equal outcomes.
- Equal outcomes means that the learning process has to be tailored to meet the unique needs of a culturally diverse group of learners, with equally high expectations for all learners. Such an approach calls on all participants to maintain a self-conscious stance with respect to all types of knowledge.
- In a secondary school, developing an equity culture means that educators are expected to **formulate quality outcomes** that promise to prepare students to lead productive and responsible lives. Aspects dealing with the diverse cultures in South

Africa are included in the learning areas of Life Orientation and Arts and Culture. The researcher discusses the uniqueness of self in the next paragraph.

#### **3.7.1.3 Uniqueness of self**

These learning areas do not force learners to accept the teachings or the practices of other cultures. The emphasis is rather on the understanding and knowledge that is gained by being exposed to the cultures of other learners in the classroom. The role of educators is to encourage activities that allow learners the opportunity to “celebrate the uniqueness of self” and to develop “knowledge of the similarities and differences between self and others” (Wilbur 1998:133). A brief discussion of cultural tolerance and respect follows.

#### **3.7.1.4 Cultural tolerance and respect**

The new Curriculum 2005 actively promotes cultural tolerance and respect. In the learning area, Arts and Culture in Grade 9, authors give prominence to all the major religions of the world. While no learner is forced to accept the teachings of other religions, it is an effective way of getting learners to understand the diversity that exists in South African society. The role of educators in managing cultural diversity is discussed next.

#### **3.7.1.5 Role of educators**

Educators have to be sensitive and realistic when tackling issues relating to religion. The curriculum does not prescribe indoctrination, discrimination or hate but rather understanding and respect. The researcher concurs with the views of Wilbur (1998) as indicated in section 3.7.1.3.

An examination and discussion of cultural practices and rituals is likely to result in an increase in knowledge that learners have of other cultures. Group discussions very often result in one finding similarities that one was not aware of. In this way cultural tolerance and respect is promoted as a nation-building value in multicultural secondary schools.

Other authors share the above views of the researcher. Lee (1998:19) states that occasional group discussions on different cultural values, or newsletters discussing racial or other issues concerning diversity, help educate staff members. The researcher's view is that learners benefit much in the same way as staff through such discussions. Diversity,

according to Lee (1998:19), needs to be experienced. Without more exposure to different cultures, races and ethnicities, one cannot fully appreciate them. This can be overcome by inviting people from diverse cultures to share their experiences as members of a diverse group.

Educate the learners to honour differences between people. Educators who are at peace with their own self-identities and respect the identities of others will help build a team-oriented work environment. Nation-building becomes easier when learners and staff show tolerance and respect for the diverse cultures that exist in their classrooms.

Multicultural secondary schools in South Africa are made up African, Indian, Coloured, White and immigrant children. Each of these groups has its own cultural variations, which need to be tolerated and respected. In the Indian group, for example, there are the Hindi, Tamil, Telegu, Gujarat, Sikh and Urdu cultures. There are also variations in cultural practices within some of these groups. A short discussion of the South African story follows.

#### **3.7.1.6 The South African story**

Chapman (1997:217) suggests that the South African story has been and should continue to be a massive “translation” project, in which the insights of one culture are made accessible to the other, while respect is retained for the epistemological autonomy of the cultures between which the interchange is taking place. This approach attempts to counter the divide and rule legacy of apartheid. There is no better place than secondary schools to develop such a story. This exercise, used as a project by educators in history, could serve to heal and unify our nation.

An excellent example of this would be for the history educator to focus on the unified efforts of people of different races and cultures to bring an end to the apartheid government. Many Whites, Coloureds and Indians joined hands with their African brothers in the struggle for liberation. Disasa (1998:20) quotes Nduka (1980) who states that among the traditional African values are respect for humanity and human dignity, sense of community, mutual aid, hospitality, respect for legitimate and humane authority, courage and gallantry, and respect for authentic and positive African moral and religious values. These values are universally recognised and respected. An exploration of the values of other cultural groups ought to

reveal many similarities and is likely to promote tolerance and respect for different cultures. The researcher concludes this subsection with a summary of the above.

### **3.7.1.7 Summary**

Tolerance and cultural rights were among the main themes at the recent World Conference against Racism, Xenophobia and Related Intolerance, which was held at Durban from 31 August to September 2001. The Durban Declaration and Programme of Action; Clause 34 states “recognition should therefore be given to their rights of culture and their own identity, to participate freely and in equal conditions in political, social and cultural life; to development in the context of their own aspirations and customs; to keep, maintain and foster their own forms of organisation, their mode of life, culture, traditions, and religious expressions; to maintain and use their own languages; to the protection of their traditional knowledge and their cultural and artistic heritage; to the use, enjoyment and conservation of the natural, renewable resources of their habitat and to active participation in the design, implementation and development of educational systems and programmes, including those of a specific and characteristic nature, and where applicable, to their ancestrally inhabited land.”

This quotation is significant in terms of this study. It reinforces the need for diverse cultural groups in South Africa and elsewhere to be accorded full and equal rights. It underscores the need for all cultural groups to participate actively in designing educational programmes. In a multicultural secondary classroom, educators are now expected to implement this resolution without reservation.

In the next subsection, the researcher focuses on inter-personal relations among learners. The criteria that are used to choose friends are discussed under the aspect of friendship and social relations.

### **3.7.2 Friendship and social relations**

The criteria that secondary school learners use to choose their friends are complex. It would appear that culture is an important factor. Other learners use common interests, intelligence levels or geographical locations as ways to choose friends.

Cohen and Manion (1983:102) refer to sociometric studies in America that were administered to 160 children of various age groups. The purpose of these studies was to assess the extent to which children choose class members as friends and secondly to assess the degree of acceptance and liking. These studies had positive and negative intellectual questions and positive and negative social questions.

The findings of these studies indicate that ethnic self-preference occurs at an early age. Whites prefer Whites and Blacks prefer Blacks, though there is some evidence that Blacks prefer Whites. It has emerged from Cohen and Manion (1983:107) that race is an important factor in determining sociometric choices in elementary school children even if their classrooms are integrated in relatively equal proportions. These findings are of concern to the researcher, who is of the opinion that attitudes found in primary school are likely to continue into secondary school.

It is therefore essential to conduct a study of a similar nature in South Africa in order to provide suggestions on ways to normalise friendship and social relations cross culturally. The normalisation of friendship and social relations across cultures cannot be achieved easily. Cohen and Manion (1983:108) state that given the social climate in which desegregation often takes place, few desegregated schools can pass the test (cross-race friendships). For one thing, many parents are prejudiced and do little to encourage cross-race friendships.

In this study the researcher investigates the extent to which learners of different cultural groups interact with one another; the barriers that prevent harmonious interaction and the strategies that can be adopted to remedy this situation.

In the section that follows, the researcher focuses on the development of a multicultural education curriculum.

### **3.8 DEVELOPING A MULTICULTURAL CURRICULUM FOR NATION-BUILDING**

The researcher discusses curriculum transformation as part of the process of developing a multicultural curriculum. This is discussed in the ensuing sections.

### 3.8.1 Curriculum transformation

Higgs (1998:42) states that education for nation-building is driven by a strong sense of utility, which serves the needs of the state and the economy. Education programmes are fundamentally directed at what seems to be regarded as the focal point of all attempts at education transformation, namely, *human resource development*. The researcher, in section 3.11.10, discusses the development of human resources at school level by referring to the Skills Development Act 97 of 1998.

The development of human resources at school level, prepares learners for entry into the world of work. Curricula is expected to endow learners with a competence for life (Higgs 1998:43). This becomes apparent when learners display resourcefulness and creatively strive for a more humane social order. It is the opinion of the researcher that the purposeful teaching and prioritising of nation-building values in secondary schools can achieve this.

According to Clayton (1996:4), the curriculum can be transformed to confront racism, sexism, classism and ethnocentrism. Children's fairy tales, Disney movies, science discoveries, current events, mathematical concepts all lend themselves to an expanded global awareness and to discussions of the stereotypes and the prejudices unconsciously learned. Such discussions will enhance the knowledge that learners have of one another and help to bind them into a common humanity.

A curriculum that is transformed includes perspectives of those generally not listened to in the dominant culture. Perspectives on the same event may differ depending on whether one identifies with the majority or a minority. The views of minority cultures are considered in relation to public holidays, religious festivals, birth and death rituals, customs relating to marriage, the use of leisure time and the choice of sports codes at school. Such an inclusive approach will develop loyalty and identification with the nation for learners and educators from minority groups.

Banks (1999:21) indicates that curriculum transformation must take place. This means that learners and teachers are expected to make paradigm shifts. However, as paradigm shifts are not learned/ taught easily, the classroom is the ideal place to start this process by viewing the world experience from the perspective of different racial, cultural, ethnic and gender groups. Curriculum transformation is to teach learners to think critically and to develop skills to formulate, document and justify their conclusions and generalisations.



Learners must develop empathy and caring (Banks 1999:33). To help a nation and the world become more culturally democratic, learners must develop a commitment to personal, social and civic action, and the knowledge and skills needed to participate in effective civic action.

Effective integration of learners cannot take place without a curriculum that highlights the diversity of cultures in society. Cohen and Manion (1983:181) indicate that other races and cultures are important elements of that picture. Furthermore, a multicultural curriculum involves learners in more interesting, stimulating and challenging learning experiences than a curriculum which is not multicultural. Transformation of the curriculum includes a new perspective on cultural values. This is discussed in the next subsection.

### **3.8.1.1 Cultural values**

MyLuong (1990:246) states that cultural values are learned and shared concepts within a social community. These values become engrained in the behaviours, attitudes and beliefs of learners. Sometimes these values may even prevent learners from being objective observers of other cultures. In order for them to understand, accept and appreciate other cultural values, it is important for them to reflect on their own values. Parents have to realise that they and their children are living in a global village and that their survival depends upon them adapting to and living in harmony with people of different beliefs. Some parents and learners may not agree with the values and beliefs of others, but they have to accept the reality that South Africa is made up of diverse people, who have to be accorded equal status.

According to MyLuong (1990:246), the following objectives need to be attained in order to build cross-cultural bridges:

- To gain awareness of the learner's own cultural values;
- To explore the values of others;
- To contrast their values with others and thus develop a genuine appreciation for their own cultural values and those of others;
- To develop a cross-cultural perspective in order for learners to make fair and objective judgements of other cultural values.

Getting learners from different cultural groups to work together on projects can help to attain these objectives, as discussed in section 3.7. Projects that require learners to do research

on the cultural practices of other groups are likely to promote greater understanding and respect among the learners.

In the subsection that follows, the researcher discusses the concept of anti-racist education. He views it as an integral component of multicultural education.

### **3.8.1.2 Anti-racist education**

Coelho (1998:195) refers to anti-racist education that is used widely in the United States, Canada and Britain and which “provides educators and learners with the knowledge and skills to examine racism critically in order to understand how it originates and to identify and challenge it.” The above author (1998:196) states that anti-racist education is for all learners, whether they belong to a cultural majority or minority group, and whether they attend to a culturally diverse school or a school populated mainly or entirely by learners from one cultural group.

All learners need an education that will help them reach their academic potential, learn the skills for living in a multicultural society, and develop the global awareness that is essential for future citizens of the world. In order to eliminate racism, the Department of Education is urged to make anti-racist education an integral part of the curriculum. Anti-racist education, according to Coelho (1998:198), is important for mental health and cultural enrichment.

Coelho (1998:199) indicates that anti-racist educators advocate the inclusion of various cultural perspectives and experiences in the curriculum, so that all learners feel validated by what they learn at school, and learn to value cultural diversity while recognising fundamental similarities among all human beings. The curriculum can play an important role in counteracting the negative messages that children may receive elsewhere, and in promoting positive messages about cultural diversity. In this way, the school becomes more than a reflection of the community. It acts as an agent of social change, in the interests of harmony and justice.

The researcher elaborates upon a multicultural curriculum in Chapter Six. In the next section the researcher discusses the value of cultural tolerance and respect.

### 3.9 CULTURAL TOLERANCE AND RESPECT

In order for South Africa to progress, it is vital for all the people to display tolerance and respect for the various cultural groups. Tolerance is defined as “to endure, permit or allow; to exist without interference” (Concise 1984:1126, s.v. “tolerance”). Respect is defined as “regarding with deference, esteem or honour; avoid degrading or insulting or interfering with...” (Concise 1984:887, s.v. “respect”). Secondary school learners need to be taught to co-exist with diverse cultures in their classrooms. They have to learn to endure and to allow practices and beliefs that are different from their own.

Education according to Cowan (1965:351) in its broadest aspect is a process of cultural contact. All individuals acquire an education through contact with some sources of culture such as books, public personalities, social and political institutions, historical sites and monuments. It is through these contacts that the value of cultural tolerance and respect is partially developed, but it needs to be embedded in classroom life where all learners spend 9 to 12 years of their formative lives.

The need to promote cultural tolerance and respect is widespread as illustrated by rioting in the city of Bradford in England. These riots erupted in July 2001, between Asian youths and neo-Nazi White racists. Malala reporting for the Sunday Times (22 July 2001) indicates that there are Muslim only schools and White only schools in Bradford. Many other areas of life are segregated to such an extent that analysts say the two sections of the city do not know each other. Malala (2001:15) quotes a report by Sir Herman Ousley who is a race relation's expert. Sir Ousley points out that the Bradford community had witnessed growing divisions along ethnic, religious and social lines and now finds itself in the grip of terror. The researcher is concerned that a similar situation could erupt in South Africa if the youth, especially secondary school learners, are not taught the value of cultural tolerance and respect.

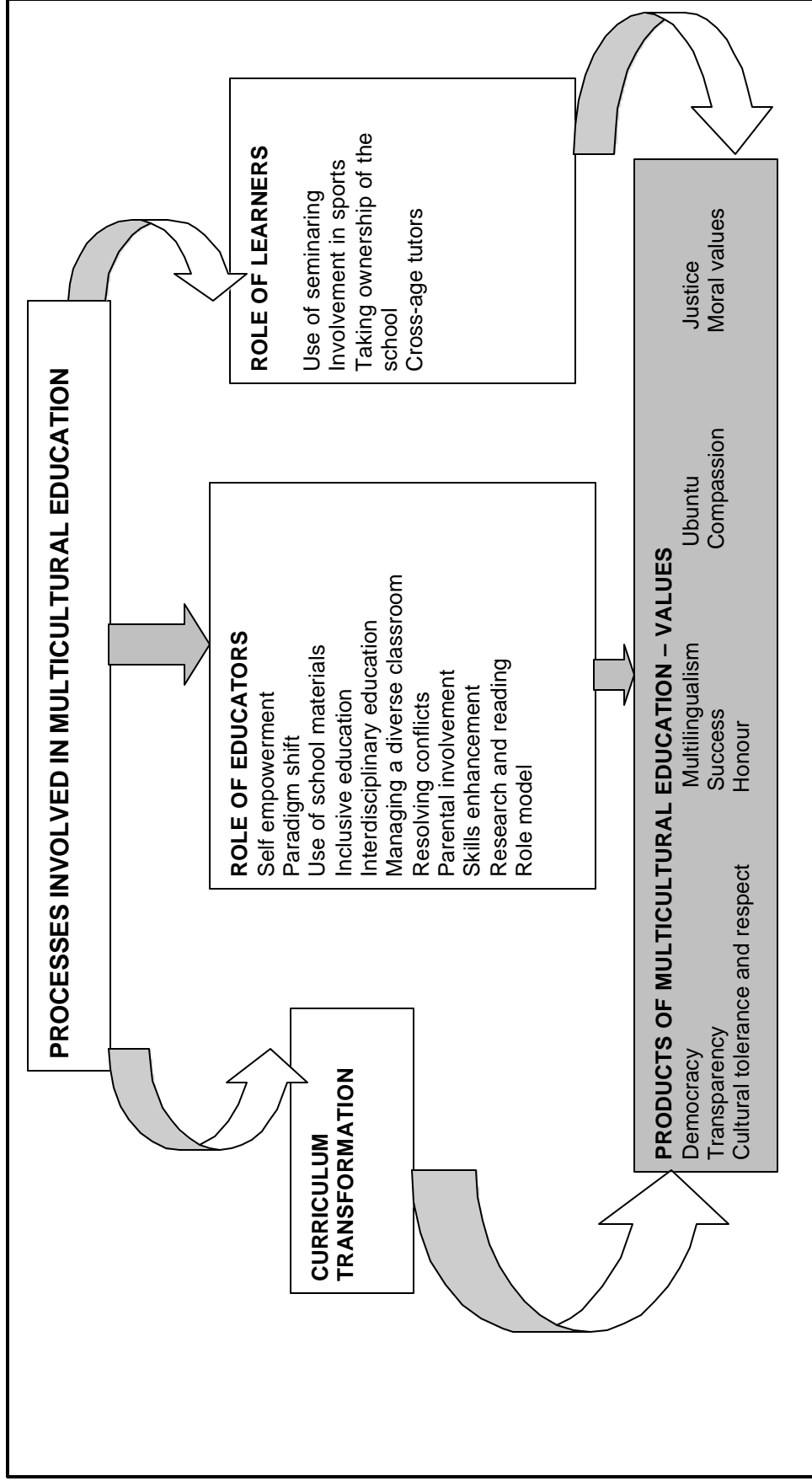
Burwood and Wyeth (1998:467) indicate that one main moral reason for the promotion of tolerance at schools is that it allows for and respects people's autonomy. It helps to arrive at the truth. By allowing debate, the truth will emerge. It also has the pragmatic consequence of alleviating some of the negative feelings that might be generated by action involving intolerance.

Mangcu (2001:20) states that South Africans should learn to be more tolerant and respectful of each other's differences. It may indeed be difficult for Black South Africans to tolerate and respect signs and symbols associated with Afrikanerdom. However, learners of all cultural groups are expected to be tolerant of one-another. Excellent examples of this are cricket and rugby. The national cricket team boasts five members from the Coloured and African communities. The Natal Sharks rugby team presently fields three players of colour. The presence of these players, in such high profile teams, signals to all South Africans the positive aspects of cultural integration. These players are symbols of tolerance and respect.

Mangcu (2001:21) indicates that Zulus, Sothos, Jews, Afrikaners, English speaking Whites, Indians and Coloureds would define and celebrate their African identity in the context of their respective histories, traditions and experiences as long as these did not violate the basic South African political values, as contained in the normative ideal of non-racism. This links up with Section 2.4 in Chapter Two.

Both educators and learners have a major role to play in the promotion of cultural tolerance and respect, the management of diverse classes and the transformation of the curriculum. In order to create a holistic picture of the multicultural classroom, the researcher has devised diagram 3.5, which focuses on the processes and products involved in multicultural education.

DIAGRAM 3.5: SUMMARY OF A MULTICULTURAL CLASSROOM



Source: Own Composition

Diagram 3.5 indicates that the multicultural classroom is made up of two essential components. These are the processes that drive multicultural education and the products that emerge from multicultural education. The process of multicultural education involves three main aspects, namely: curriculum transformation (3.8.1), learner contributions (3.10) and educator contributions (3.11).

The products of multicultural education are the nation-building values that the researcher focuses upon in chapters two and three. These values are discussed in detail in the following sections: democracy (2.4.1); multilingualism (2.4.2); ubuntu (2.4.3); justice (2.4.4); transparency (2.4.5); success (2.4.6); compassion (2.4.7); honour (2.4.8); moral values (2.4.9) and cultural tolerance and respect (3.9).

In the next section, the researcher discusses the role of learners in promoting nation-building values. The contributions of learners are indispensable to the process of nation-building.

### **3.10 LEARNER CONTRIBUTIONS**

Learners can contribute to the promotion of nation-building values through various processes, which are discussed below.

#### **3.10.1 Seminarng**

Dilg (1999:65) indicates that seminarng is a structure that allows learners to discuss controversial, multifaceted topics in which they are personally involved in a manner that invites each person's voice and contribution. This process underscores the need to express ideas clearly, to listen carefully and to try to understand others accurately. Issues such as land deform can be discussed in class as learners are often affected by or know about the reclaiming and redistribution of land. The role of the educator is to act as a guide and to offer additional information.

Another suggestion mooted by Dilg (1999:74) is that educators need to help learners link the kinds of understanding they gain from texts and discussions with actual events. This is also a form of seminarng and an example of this could be the ongoing violence in the Middle East between Palestinian youth and the Israeli government. This violence has claimed

many lives from both sides, as reported on SABC-TV3 News on a daily basis. At local level learners could debate the seeming lack of government resolve to end attacks against and the murder of farmers. Indian farmers in the Verulam area in Kwazulu-Natal are being attacked and killed regularly (News break- Lotus FM: 29/08/03).

### **3.10.2 Involvement in sport**

An effective medium to foster cultural respect, not just tolerance, is through sport. Diverse cultures pulling together with a common purpose and goal on the sports-field, has the potential to unite learners and ignite nationalism in a positive manner. James (2001: 50) quotes Sam Ramsamy, the President of the National Olympic Committee of South Africa, who stated, "When it comes to race and colour, sport has led in accelerating equality. Sport is able to transcend all notions of prejudice, and has often done pioneering work in doing so – not least in our land." These views collaborate those of the researcher.

Sport has the potential to achieve cohesion, and to promote tolerance, trust and respect between communities arbitrarily kept apart by apartheid for years. The language of sport, and its efficacy as a tool of community building, rests on commonly accepted rules of engagement, the adherence to which reinforces the need for a commitment to a common social code, according to Ramsamy, as quoted by James (2001:52). The nation-building values of success, justice, cultural tolerance and respect are transmitted in a simple but effective manner through sport.

An excellent example of cultural diversity in sport is the French soccer world cup team of 1998. This team reflected an ethnic mix, which was a celebration of the cultural diversity found in the world, according to Hawkes (1998:4). This same author (1998:4) states that schools are also communities that experience difference in colour, ability, creed, socio-economic background, sex, culture and age, which are mutually enriching. He indicates (1998:4) that tolerance implies respect for the other person. Learners need to emerge from the cult of conformity and actively seek to integrate with all other cultural groups.

### **3.10.3 Claiming ownership of the school**

Learners need to identify with their school and to forget their cultural differences. This can happen when they are accorded the opportunity to claim ownership of the school. Every learner is expected to develop personal pride in the school and feel that the school belongs

to him or her. This can only happen when they are given the freedom to form associations, clubs and societies which are not influenced by religion, race, gender or beliefs.

The management of a school can play an important role in encouraging and supporting the development of such bodies. The researcher advocates the formation of the following societies or clubs:

- Association for children in need of care: to focus on HIV/AIDS;
- Environmental club: to focus on earth matters;
- Teenagers Society: to focus on relationships, sex and pregnancy;
- Science club;
- Commerce club;
- Computer club;
- Disciplinary committees.

Participation in the arts and music are effective mediums through which learners learn to work and live together. The use of literature such as poetry, has the potential to create order and beauty from social and political chaos, and can help learners to develop the value of cultural tolerance and respect.

Schools have the potential to become vibrant centres, which offer learners an outlet for musical expression. Singing together in the same choir or listening to classmates singing in the vernacular is likely to develop feelings of mutual respect. Similarly, learners ought to form drama clubs at every school, to enact scenes from literature. This is an excellent way to bring learners of different cultures together.

#### **3.10.4 Cross-age tutors**

Learners of various cultural groups from a higher grade can be given the opportunity to tutor younger learners. Subjects such as English, Afrikaans and Zulu lend themselves to such tutoring and promote the value of cultural tolerance and respect. The use of this type of tutoring can be extremely effective if used to transmit content under the subject of multicultural education.

Educators also have an extremely important role to play in the promotion of cultural tolerance and respect and the development of a multicultural education. This is discussed in the next section.



### **3.11 EDUCATOR CONTRIBUTIONS**

In this section, the researcher discusses the work of different researchers and relates these to the promotion of cultural tolerance, respect and multicultural education. These are processes that emphasise activities which may already be known to educators, but which are not always practised. The researcher has categorised the contributions that educators can make. These categories are discussed below. The first category is that of self-empowerment.

#### **3.11.1 Self - empowerment**

Educators can empower themselves to cope with culturally diverse classes by fostering direct contact with persons from different cultural backgrounds. This includes home visits, dinners and attendance at sports, social and cultural events, according to Clark and Nance (2000:16).

Bean et al. (1995:103) suggest that educators must learn about cultural differences regarding face-to-face communication, particularly about politeness, rudeness and directness. Such awareness can help the educator to guard against offending a learner or jumping to the wrong conclusions about learner behaviour and understanding.

The above authors (1995:103-104) indicate that a questionnaire should be given to learners at the beginning of a semester, to assess preconceived notions, expectations and perceptions of classroom behaviour in multicultural classrooms. This could be followed up with an informal conversation. These efforts can lead to jointly constructed interpretive procedures that minimise cross-cultural miscommunication and maximise the learning and teaching potential in a culturally diverse classroom. It is therefore vital for educators to prepare adequately for their lessons and to have the correct mental approach to the learners. Educators have to effect a paradigm shift with regard to their attitudes. This is focused upon in the next subsection.

#### **3.11.2 Paradigm shift and preparation**

Educators are the key to promoting tolerance, respect and multicultural education. In order to succeed, educators who are rooted in the past, have to effect a paradigm shift with regard to their attitudes to learners of different cultures and to making their lessons relevant and

interesting. This means that educators ought to view all learners as equal members of one society.

Boutte (1999:322) states that educators who are committed to diversity will continue to make a difference in the lives and futures of all children. Multiculturalism is for those who wish to change.

Secondly, those educators who lack true conviction will simply repeat appropriate phrases and use multicultural materials, but will not truly demonstrate an appreciation for diversity. Respecting diversity begins with the individual. Self-reflection is a valuable tool that can be utilised if educators wish to change.

It is therefore clear to the researcher that a mere change of curriculum will not necessarily instil nation-building values in secondary school learners. The key to this change is the educator who has to demonstrate his or her commitment to tolerance, respect and multicultural education. Dilg (1999:83) states that educators should be willing to engage in preparation that is extensive, ongoing and responsive to changing social conditions, especially in compensating for the monoculturalism of their own academic backgrounds.

Educators who are committed to change are faced with a significant challenge. The challenge for educators, according to Boutte (1999:172), is to find ways to make the curriculum more relevant and engaging to learners' minds. High schools have to design curricula and instructional methods that build on prior learning and complement rather than contradict learners' experiences. The proper use of classroom materials is an essential requirement to promote tolerance, respect and multicultural education. This aspect is discussed in the next subsection.

### **3.11.3 Efficient use of school materials**

According to Mathunyane (1996:96) materials used in a classroom should reflect a wide variety of racial, cultural and class backgrounds and abilities and ought to promote interaction within multicultural classrooms. School materials that convey respect for all people, and reflect sensitivity to the particular social history and circumstances of children in the classroom, are most successful in improving relationships within multicultural settings.

Educators, who use school materials efficiently, are likely to promote greater understanding among the diverse cultures in the classroom. This can be accomplished through the careful selection of resource material, especially in learning areas such as Human and Social Sciences, Life Orientation and Arts and Culture. Such learning materials ought to focus upon the contributions and lifestyles of different cultural groups.

Care has to be exercised not to portray any of the present cultural groups in a negative light because of the deeds of some of their ancestors. An example of this is for the Life Orientation educator to set a research project for learners in Grade 10 on men and women who have contributed to the democratisation of South Africa. Such a project will reveal that people of all races were involved in the struggle for democracy in South Africa. This can have a positive impact on the morale of the learners and may promote communication and interaction among the different cultural groups.

#### **3.11.4 Inclusive education**

Educators can promote cultural tolerance and respect by creating an inclusive and orderly classroom, according to Coelho (1998:134). Learners from all backgrounds feel valued as members of the classroom community, where there are routines to keep the classroom running smoothly. Some of the strategies that can be used to create inclusivity are:

- Introductions – introduce all newcomers to the rest of the class. Make all aware of the mother tongues of new learners; learn how to pronounce their names and seat them next to someone who is in a position to help them with understanding English;
- Use inclusive chart displays;
- Co-operative learning;
- Partner and peer tutors;
- Multilingual classroom environment;
- Classroom routines.

The Department of Education (2001:16-17) White Paper 6 on Special Needs Education defines inclusive education as:

- Acknowledging that all children and youth can learn and that all children and youth need support;
- Accepting and respecting the fact that all learners are different in some way and have different learning needs, which are equally valued and an ordinary part of our human experience;

- Acknowledging and respecting differences in learners, whether due to age, gender, ethnicity, language, class, disability or HIV status;
- Being about changing attitudes, behaviour, teaching methodologies, curricula and the environment to meet the needs of all learners;
- Supporting all learners, educators and the system as a whole so that the full range of learning needs can be met.

The implications for mainstream educators are that they will need to improve their skills and knowledge and develop new ones. Staff development at the school, according to the Department of Education (2001:18 - 19) White Paper 6 on Special Needs Education, and on a district level will be critical to establishing successful integrated educational practices. Priorities will include multi-level classroom instruction so that educators can prepare main lessons with variations that are responsive to individual learner needs; co-operative learning; curriculum enrichment and dealing with learners with behaviour problems.

The Department is expected to be responsible for staff development. The Department of Education (2001:29) White Paper 6 on Special Needs Education, envisages that a strengthened education support service will have at its centre, new district based support teams that will comprise staff from head offices, provincial, regional, district, and from special schools. Through supporting teaching, learning and management, they will build the capacity of schools to recognise and address severe learning difficulties and to accommodate a range of learning needs.

The Skills Development Act 97 of 1998 focuses on retraining and development. This aspect is focused upon in section 3.11.10. Inclusive education cannot be developed in isolation. Interdisciplinary instruction is discussed in the subsection that follows.

### **3.11.5 Interdisciplinary instruction**

It is extremely important for educators to engage in interdisciplinary instruction. This requires collaborative planning and teaching, since it allows learners to see the links between disciplines. An example of this is a lesson dealing with the terrorist attacks on the World Trade Centre and the Pentagon in the USA, on 11 September 2001. Grade 10 educators could brainstorm teaching strategy and curriculum in the manner presented below.

The history educator could explain the role of the USA in the Middle East. The educator could link this incident to bomb blasts that are experienced in Cape Town from time to time. This will show learners that South Africans are also victims of terrorism. The economics educator could focus on the significance of the World Trade Centre in terms of world economies, trade and the effect on the value of the South African Rand. Technical drawing and computer educators could focus on building design, height and the use of computer programs to assess the changing face of the remains of the World Trade Centre, as removal continues. Right living and guidance educators can use the opportunity to discuss the need for action and the type of action to be taken against the perpetrators. All educators could highlight the nation-building values of democracy, cultural tolerance and respect, loyalty to one's country, work ethic and openness (transparency). These nation-building values link well with any lesson that focuses on the above tragedy.

Mathunyane (1996:30) states that the school curriculum will have to be designed in such a way that it ensures that the child is guided to a realisation that ethnic and cultural differences are recognised, and not seen as some form of irritation and source of dispute. When culture is seen as a continuing creation of a people, building on a past and moving towards a future, the resulting curricula are more process oriented. Every attempt has to be made to integrate the child's awareness of the influence of culture on all areas of study. In the subsection that follows, the researcher discusses the role of educators in managing diverse classrooms.

### **3.11.6 Managing diverse classrooms effectively**

Rasool and Curtis (2000:107) indicate that appropriate ways of disagreeing or resolving conflicts can be culturally based. This information is essential to educators in order to maintain discipline effectively. Teachers might misread the emotional responses of certain learners as aggressive and interpret the silences of others as passivity. Teachers may also respond negatively to learners who do not behave or respond in anticipated ways.

Culturally responsive teaching is the foundation of multicultural education. The extent to which educators see, understand and affirm their learners, determines to a large extent, their learning and achievement in the classroom. Coping with language is an important aspect that is discussed in the following subsection.

### **3.11.7 Coping with language**

Darder (1991:101) states that language must be recognised as one of the most significant human resources. It functions in a multitude of ways to affirm, contradict, negotiate, challenge, transform and empower particular cultural and ideological beliefs and practices. The researcher is of the view that schools that encourage such language diversity, are aiding in the process of nation-building. In the next subsection, the researcher discusses language in multicultural classrooms.

#### **3.11.7.1 Spoken language**

Secondary schools have the advantage of allowing indigenous languages to flourish through drama and the language subjects. Song and dance are mediums through which the cultural diversity of communities can be exposed to all learners.

One of the ways for educators to promote cultural tolerance and respect is to research fables and talk about their findings in class. Disasa (1998:19) provides an example of this. This author states that African fables, proverbs and legends, orally told by parents and other adults, are examples of society's effort to transmit its values to the youth. Among these values are included the unity of the people, dedication to a co-operative spirit, the importance of withstanding hardships, respect for the history of the people, and the basic religious beliefs and philosophies of African societies. The aim is to develop a common understanding between the adult and the youth regarding what their society stands for and what the youth are expected to follow.

As time progresses, the learners may be quizzed on different aspects of their findings. Duhon-Sells and Pitts (1994:51) indicate that the constant need to provide verbal feedback will promote the development of critical thinking. Critical thinking is essential in order to promote the value of cultural tolerance and respect. This practice can apply equally well to all cultural groups in the classroom. In the next subsection, the researcher discusses the significance of body language.

#### **3.11.7.2 Body language**

Body language is a vehicle to express emotions and adolescents are skilled at using a variety of postures, gestures and behaviours. Teachers may unfortunately not understand

the messages being sent. An example of this is that while Black learners in South Africa avoid eye contact with educators and prefer to keep their eyes downcast; Indian and White learners would rather look at the educator directly during a discussion. Educators who do not understand the cultural mannerisms of Black learners are likely to interpret downcast eyes as a sign of stubbornness or lack of respect. Therefore, the researcher discusses resolving of conflicts in the next subsection.

### **3.11.8 Conflict resolution**

An important function of educators is to tolerate and mediate the natural personal and group conflicts that emerge in discussions. A classroom atmosphere has to be created that encourages honesty, trust, respect, support and empathy. Educators do not always have all the answers and will at some stage have their assumptions and observations questioned.

It is necessary for educators to possess conflict resolution skills. This is an often taken for granted skill, which many educators do not possess. It is therefore incumbent on the Department of Education to provide in-service training courses on conflict resolution. This could be incorporated as part of the training that the researcher proposes in section 3.11.10. The possession of such skills ought to help create a much more secure and comfortable environment for learners to study in.

No educator can succeed by himself or herself to promote tolerance and respect. It is vital to involve parents in this process. This aspect is focused on in the next subsection.

### **3.11.9 Parent involvement**

An educator ought to identify a topic that he or she was not meant to reinforce in a particular week, such as cultural tolerance and respect (Duhon-Sells & Pitts 1994:51). Learners need to be made aware of the learning opportunities related to the topic. They may even get parents to assist, with proper records kept thereof. The involvement of parents is likely to stimulate the interest of the learners in the topic. It is also likely to act as an educative process for the parents, especially if they have to fill in questionnaires pertaining to their own cultural beliefs. Some parents are likely to read and gain more information on their own culture, while filling in such a questionnaire. Such an exercise allows the parents the opportunity to revisit and re-examine their own cultural practices.

Clark and Nance (2000:17) suggest the use of panels, seminars and guest speakers to focus on the value of cultural tolerance and respect. Educators can tap the wealth of parental expertise in various skills and invite them to present talks to learners on these aspects. The use of a parent who works at a library could prove to be extremely beneficial in such a project. There are numerous other skills that learners are taught from time to time. Tolerance and respect will be further promoted by getting parents from different cultural groups to share their skills with the educators and the learners. Sportsmen and women from different cultural groups can contribute to nation-building by sharing their expertise in such a manner.

The enhancement of skills is discussed in the next subsection.

#### **3.11.10 Skills enhancement**

There are two aspects to skills enhancement. The first deals with educators enhancing the skills of the learners and the second deals with the enhancement of the educators' skills. In the first instance, educators may promote the value of cultural tolerance and respect through the introduction of a skills enhancement program. Such a program, according to Duhon-Sells and Pitts (1994:53), has the key elements of reinforcement and repetition. Skill deficiencies that are covered in the program include speaking, writing, test taking, library, vocabulary, reading and social skills. Educators can develop these skills by getting learners to research the value of cultural tolerance and respect. This will involve library, reading and reading skills. A group project on the same topic is likely to lend itself to the development of speaking, vocabulary and social skills.

Secondly, the enhancement of educator skills falls under the Skills Development Act No. 97 of 1998. The researcher proposes that staff development in the fields of multicultural education, inclusive education and conflict resolution be undertaken by the Department of Education in collaboration with the relevant Sector Education and Training Authority (SETA). Multicultural education will cover, inter alia, important aspects such as nation-building and nation-building values.

The Skills Development Act No. 97 of 1998, chapter 1, section 2, subsection (1) outlines the purposes of the act. Some of the purposes of the act that are relevant to this study are:

- To develop the skills of the South African workforce;



- To encourage employers to use the workplace as an active learning environment and to provide employees with the opportunities to acquire new skills;
- To encourage workers to participate in learnership and other training programmes.

Educators would be involved in a learnership agreement. The Skills Development Act No. 97 of 1998; Chapter 4, section 16 indicates that a SETA may establish a learnership if:

- The learnership consists of a structured learning component;
- The learnership includes practical work experience of a specified nature and duration;
- The learnership would lead to a qualification registered by the South African Qualifications Authority and is related to an occupation.

Section 17 of the Act specifies that a learnership agreement must be entered into for a specific period between:

- A learner;
- An employer or a group of employers;
- A training provider accredited by a body contemplated in section 5 (1) (a) (ii) (bb) of the South African Qualifications Authority Act or group of such training providers.

For purposes of this study, the researcher interprets a learner to be an educator; the employer would be the Department of Education and the Education SETA would identify the service provider. Such training would be intensive and could probably run over a period of at least a year. This training would hopefully result in the educator's qualifications being upgraded to the next level.

In view of the fact that all schools subscribe to the Skills Development Act No. 97 of 1998, and pay monthly levies, such training can then be financed by the relevant SETA. An important function of a SETA (Chapter Three, section 10) is to allocate grants in the prescribed manner to employers, education and training providers and workers.

In the next subsection, the researcher discusses the involvement of educators in research and reading. This is an important but neglected area, that needs to be highlighted in the process of developing tolerance, respect and multicultural education.

### **3.11.11 Research and reading**

Clark and Nance (2000:13) propose the use of two excellent examples of a multicultural curriculum that can be used by educators. These are *The Tolerance for Diversity of Beliefs* (Avery & Hoffman 1993) and the *UN Lessons on Equal Worth and Dignity* (Elliott 1993). These two resources have been developed with the purpose of increasing tolerance and understanding among students and their world.

Educators should become lifelong students of culture (Boutte 1999:323) and ought to continuously seek to understand the children, families and the communities in which they live. They should constantly present information, which demonstrates how the intersection of race, gender, socio-economic status, religion and ability manifests itself among humans. Learners need to develop trust in their educators. Therefore, the aspect of role models is discussed in the next subsection.

### **3.11.12 Role modelling**

Hawkes (1998:5) states that intolerance breeds intolerance and thus we need schools to break this cycle. Schools are expected to model and demonstrate desirable attributes like tolerance. Educators therefore have to be empathetic and tolerant and be able to see the other point of view. Learners are likely to be influenced in a positive manner, when they witness their educators modelling tolerance and respect for all cultural groups.

Educators can scar and disfigure personalities forever, through the injudicious use of words. Conversely, their words could serve to build self-esteem among all the cultural groups. Educators are expected to act as role models for learners by matching their deeds to their words. Educators who demonstrate cultural tolerance and respect are likely to inspire learners to do likewise. In the next subsection, the researcher presents a short summary of educator contributions.

### **3.11.13 Summary**

The role of the educator is crucial to effect the promotion of nation-building values. A self-explanatory table, Table 3.1, has been compiled to indicate the areas in which educators can assist with this task.

**TABLE 3.1  
SUMMARY OF EDUCATOR CONTRIBUTIONS**

<b>EDUCATOR CONTRIBUTIONS</b>	<b>ASPECTS</b>
Self-empowerment	Foster direct contact with persons from diverse cultural backgrounds Learn about cultural differences Jointly interpret communication with learners
Paradigm shift and Preparation	Change one's attitude towards nation-building View all learners as equal members of one's society Make a positive difference in the lives of the learners Make the curriculum more relevant and engaging to learners' minds
Efficient use of school materials	To reflect a wide variety of racial, cultural and class backgrounds Promotes understanding and interaction among learners Use materials to promote national reconciliation and development
Inclusive education	Make classrooms welcoming Use inclusive chart displays Accommodate learners with diverse needs Deal with HIV positive learners Cope with behavioural problems Multi-level instruction Co-operative learning
Interdisciplinary instruction	Collaborative planning and teaching Links between disciplines
Managing diverse classrooms Efficiently	Culturally responsive teaching Interpret emotional responses of learners correctly Connect to the learners
Coping with language	Encourage language diversity Drama, songs and dance to promote indigenous languages Interpret body language correctly
Conflict resolution	Training required in conflict resolution Need for empathy, honesty, trust and respect Be self-critical
Parental involvement	Involve parents in projects Use questionnaires
Skills enhancement	Develop the speaking, writing, reading, note taking and social skills of Learners Develop own skills at conflict resolution, delivery of multicultural education and inclusive education
Research and reading	Become lifelong students of culture Present relevant information
Role modelling	Model desirable attributes such as cultural tolerance and respect

In the next section, the researcher focuses on the factors that militate against the promotion of nation-building values in multicultural secondary schools.

### **3.12 FACTORS MILITATING AGAINST THE PROMOTION OF NATION- BUILDING VALUES IN MULTICULTURAL SECONDARY SCHOOLS**

There are several factors that militate against the promotion of nation-building values in multicultural secondary schools. The factors that the researcher has identified, as significant to his study are: prejudice, misuse of curricular materials and hegemony. Prejudice is discussed in the first subsection.

#### **3.12.1 Prejudice**

Prejudice is probably the biggest threat to the promotion of nation-building values in secondary schools. Bennett (1999:72) indicates that prejudice is an attitude based on preconceived judgements or beliefs (usually negative) that develops from unsubstantiated or faulty information. These attitudes are usually learnt from people who have a significant influence in one's life, such as parents and peers; experiences in school; and societal messages in films, television and the news media.

Prejudice can be directed towards an entire group or an individual, because he or she is a member of a group, according to Bennett (1999:73). It can be race based, gender based, age based, ethnicity based, class based or religion based. Ethnicity is discussed below.

#### **3.12.2 Ethnicity**

The concept ethnicity, according to De Beer (1998:33), originated from the Greek word *ethnos*. This was a reference to people who were different or who had a different lifestyle to the Greeks. In a quotation from Hanks (1979), the author highlights a close connection between ethnicity and race. Thus the concept of ethnicity has a strong underlying connotation of concealed racism, even in cases where there is no genetic differentiation.

De Beer (1998:38) states that no matter how the state contemplates to manipulate the factors in order to fulfil its nation-building plans, ethnicity is, as elsewhere in the world no myth, but a reality in South Africa. Careful regulation of the potentially explosive ethnic situation in South Africa is required. South African secondary schools are the melting pots of diverse ethnic groups who all vie for a dominant position.

Bennett (1999:81) indicates that a sense of ethnicity often developed in response to racism or oppression. Multicultural secondary schools in South Africa reflect a variety of ethnic groups. Learners, who are prejudiced in their attitudes towards others, probably view other ethnic groups as inferior, backward or as threats to their own ethnic identities. Ethnic grouping is likely to become popular when learners discover that their ethnic group is in the minority. This could probably be viewed as a safety net against the majority of the learners. It could also indicate an unwillingness to interact with other ethnic groups.

Ethnic differences are a troublesome problem, especially when some groups are described as being culturally disadvantaged, deprived or deficient, according to Clark and Nance (2000:9). It would be unwise for educators to compare cultures and to pronounce that one is superior to the other. Such labelling of groups of people leads to animosity and confrontation. Therefore, educators in South Africa have to beware of labelling learners and their cultures in such a way.

The above authors qualify the above by stating that a teacher intern's expectations of his/her learners will be limited, based on the learner's cultural background. The problem of low expectations becomes a self-fulfilling prophecy. The learner responds to the teacher's expectations. When educators convey to learners that they are attractive and intelligent, learners begin to live up to this expectation. On the other hand, if educators convey a negative expectation to learners, learners are likely to underachieve in their work. Such an approach will not promote the value of cultural tolerance and respect as well as democratic equality.

Kadali (1995:18) states that social and cultural diversity is nowadays often couched in the language of ethnic identities. Ethnic consciousness is not a given. It is often mobilised by powerful groups in society to maintain their grip on power. Currently their strategy of fostering ethnic consciousness appears to be the popular option for most political groups who wish to challenge the ruling party. This means that learners at multicultural secondary schools are likely to be influenced by their own communities who call for ethnicity to be given precedence over nation-building. When this happens, these learners are unlikely to contribute meaningfully to the rainbow nation. An example of this is a group of Afrikaners who wish to have their own ethnic, independent state called Oranje in the Northern Cape.

Learners in the Western Cape come from the majority Coloured community. Kadali (1995:18) indicates that Coloured support for the New National Party and emerging Coloured ethnic identity should be viewed as the product of a sophisticated propaganda

machine which involves not only the New National Party, but also the liberal establishment and its media. The researcher is concerned that these secondary school learners could develop a 'laager mentality' which discourages effective cross cultural integration and acceptance.

The above author (1995:18) quotes Neville Alexander who argues that nation-building will fail if we do not break with ethnic and racial hierarchies inherited from apartheid and embrace an all-inclusive non-racialism. There are several examples of countries and societies that are torn apart because of the issue of ethnicity. These include Rwanda, where Hutus and the Tutsi have been in conflict for many years. This has resulted in thousands of lives being lost.

Ethnic intolerance is not the same as religion. There are many different ethnic groups within a religion, for example the Shi'ites and Sunnis in Iraq are ethnic groups, but belong to the Muslim faith. Ethnic groups are denoted by birth or descent rather than nationality. They usually have a common way of life that is characterised by a common language, similar dress and music. In South Africa the Indian race group is made up of different religious groups such as the Hindu and the Moslem. The Hindu group has many ethnic groups such as the Hindi and Gujarat groups. These ethnic groups are characterised by a common ancestry and way of life.

Ethnicity is closely linked to religious intolerance. In the next sub-section the researcher discusses how religious intolerance has affected the lives of people in different parts of the world. He links this to the need to promote cultural tolerance and respect in South African multicultural schools.

### **3.12.3 Religious intolerance**

In this sub-section, the researcher discusses how religious intolerance has affected the lives of people in India, Pakistan and Afghanistan. The researcher does this in order to focus attention on the need to avoid a similar scenario in South Africa.

The present day India and Pakistan were born out of religious intolerance. At independence, India became a predominantly Hindu country, while Pakistan became a fully Moslem country. Thousands of lives were lost during clashes between the two groups during partition. Families were uprooted, scattered and lost during partition.

The former Taliban regime in Afghanistan actively promoted ethnic identities to the detriment of nation-building. The Taliban declared Afghanistan an Islamic state in September 1996. Spillius (2001:13) indicates that the Taliban were originally poor members of ethnic Pathan tribes that banded together to fight the Russian invasion of Afghanistan. They all came from the south of the country. No other religion was tolerated. Their spiritual leader, Mullah Omar espoused ethnic unity, but embarked upon a Bosnian style ethnic cleansing operation against the Hazaras, the Mongol-descended minority in the central highlands.

Symbols related to Christianity and other world religions were outlawed. Three Buddha statues at Bamiyan, which were over 2000 years old were damaged, shot at and finally dynamited to pieces by the Taliban (Spillius 2001:13). Afghanistan is made up of many different Muslim sects or ethnic groups. The Taliban showed scant respect for them and imposed Islamic law on the country. As a result of this, Afghanistan has been at war with itself from time immemorial. However, the demise of the Taliban in 2001 has brought new hope to this country. A new broad based, multi-ethnic, interim government has been set up. One of their chief aims is to foster nation-building by downplaying the ethnic issue and highlighting nationalism.

Multicultural secondary schools in South Africa have learners who adhere to different religions. Multicultural secondary schools that actively promote nation-building values help to create stability in one's country. Indoctrination in schools is unacceptable, as true peace can only come about when there is full cultural tolerance and respect.

The next factor that is discussed is racism.

#### **3.12.4 Racism**

Racism, according to the Department of Education and Culture editorial team (2001:2) is a belief held by any members of one race that they are superior to members of other races. It is an idea that can be used to oppress members of another race, exploit them for their labour or to take away all their rights. The word can be used broadly to include the hatred or fear of foreigners (xenophobia) and other prejudices in society.

Bennett (1999:75) indicates that racism is a complex concept that includes attitudes of racial superiority. It is an action or policy that harms or suppresses members of a racial group.

The researcher has indicated in chapter one, that he is concerned about the seeming lack of meaningful integration among learners from different cultural groups in South African schools.. He is of the opinion that learners who shun the company of learners from other racial groups are exhibiting racist behaviour.

Racism manifests itself in other forms as well. Learners who pass derogatory comments and launch verbal attacks against members of other cultural groups are racist. The use of names such as 'coolies' for Indians, 'darkies' for Africans and 'whites' for Europeans are examples of racism. Excluding learners from group related activities because one feels that certain races are not intellectually sharp enough to make a meaningful contribution, is also being racist. Another example is when learners and educators actively try to exclude members of other race groups in sport teams. However, racism harms not only the victims but also those who hold the views that they are superior because of skin colour or cultural affiliation.

Singh (2002:3) indicates that that a Durban High Court judge had stated that a song written by playwright, Mbongeni Ngema, was racist. The song titled Ama-Ndiya, has phrases that were viewed as being racist. The song has been translated by Professor Otty EHM Nxumalo, an educationist and Zulu specialist. Some of the offending phrases are:

"We are in dire straits in Durban  
Everything was taken by Indians  
As though not enough revert to oppressing our people."

During the World Conference Against Racism held in Durban from 31 August to 7 September 2001, learners were given an opportunity to display essays and poems that they wrote. An essay by Manraj, Manjoo, Bhartu and Gopie (2001:3) titled "Diamonds are Forever – May 1994", describes how an innocent Black learner was befriended by a White peer and eventually raped by him. The comment made by the White learner was, "No one will believe a Kaffir bitch!" This comment encapsulates the mentality of those who regard Blacks as being third class or inferior citizens, without any dignity or feelings.

The President of South Africa, Mr Thabo Mbeki, conveyed a message to South Africans before the start of the World Conference Against Racism. This message, as reported by the Department of Education and Culture editorial team in Tirisano (2001:1) states, "As South Africans we know what racism means. We know the damage it caused in our country, from which we still have to recover. As we engage in a struggle to overcome the racist legacy of



colonialism and racism, a critical part of that struggle must focus on the reaffirmation of the culture, identity and pride of the South African people.” It is therefore clear to the researcher that racism exists in our midst. Educators do have a role to play in the fight against racism, in order to develop the nation-building value of cultural tolerance and respect.

The National Minister of Education in South Africa, Professor K. Asmal has also endorsed the words of the State President. Minister Asmal is reported by the Department of Education and Culture editorial team in Tirisano (2001:1) as stating, “We must awaken completely from racism, from the noxious legacy that brought us to the conference. Only in wakefulness does hard work begin.” The Minister’s views strengthen the researcher’s belief that racism is seriously hampering nation-building values in South Africa. The researcher is therefore convinced that the elimination of racism from schools is a step in the direction towards promoting cultural tolerance and respect.

Coelho (1998:198) states that learners of a dominant culture are harmed by a curriculum that represents, affirms and celebrates only their own cultural background and experience. They are likely to develop an exaggerated sense of the importance of their own group and are not helped to an understanding of the experiences of their classmates. The researcher is aware that much has changed in terms of the content in various syllabi to include the experiences and history of previously disadvantaged communities. However, the attitudes of both educators and learners need to change to one of tolerance and respect.

In the next subsection, the researcher discusses how the misuse of curricular material militates against nation-building values in multicultural secondary schools.

### **3.12.5 Misuse of curricular materials**

The misuse of curricular materials that reflect negative stereotypes, and ignore the learners’ micro-cultures send a message to the learners that those micro-cultures made no noteworthy contributions to the world. South Africa has a dearth of such information. Up-to-date, relevant material needs to be generated. Educators have to engage in research and reading, in order to unearth the valuable contributions that all cultures have made to the process of nation building and world development.

Coelho (1998:198) states that learners whose backgrounds are not validated by the curriculum receive the implicit message that their cultures are not worthy of study, and that

people of these cultures have achieved little or contributed nothing to the human story. The effects of these kinds of messages are profoundly damaging. Some learners learn not to value themselves or their communities, and develop poor self-esteem, or become so alienated that they become disengaged from the educational process.

Learners who graduated under the previously separate education departments were victims of a deliberate process to highlight the contributions of the White colonists at the expense of other cultural and racial groups. Indian learners found that history was the history of the Whites and that the role of Indians was ignored. Indians were portrayed as only fit to work in sugar cane fields, the railways or the mines.

This situation has changed in theory since 1996, when education departments began to merge and curricula was scrutinised, evaluated and transformed. It is educators who are ultimately responsible for transmitting the curriculum. Therefore, educators who are rooted in the past, are unlikely to present a fair and balanced picture of South African history.

The introduction of Outcomes - Based Education has presented educators with new learning areas and challenges. History and Geography are combined in Human and Social Sciences. Life Orientation and Arts and Culture are other learning areas in which educators can focus on the rich variety of cultures in South Africa. These learning areas demand a high standard of commitment from educators, who need to truly educate learners instead of indoctrinating them. Aspects that deal with other cultural groups need to be taught with the same enthusiasm and objectivity as sections that deal with the educator's own cultural group.

The researcher focuses on how the grouping of learners could militate against nation-building in the next section. This is discussed under the aspect of hegemony.

### **3.12.6 Hegemony**

Hegemony, according to Darder (1991:35)) refers to a form of ideological control in which dominant beliefs, values and social practices are produced and distributed throughout a range of institutions such as schools, the family, mass media and trade unions. Darder quotes Gramsci (1971) who argues that educators need to understand how the dominant culture structures ideology and produces social practices in schools. Gramsci's notion is

that the supremacy of a social group manifests itself in two ways: as domination and as intellectual and moral leadership. He developed the theory of hegemony.

Darder (1991:35) quotes Giroux who identifies several ways in which hegemony is actualised through school curriculum, including the following:

- the selection of cultural values and materials deemed socially legitimate;
- the categories utilised for classifying certain cultural content and forms as superior and inferior;
- the selection and legitimation of school and classroom relationships.

This information indicates to the researcher that there is a link between culture and power at schools. It is the researcher's view that groups of learners form strong cultural bonds at secondary school level. The larger and more united the group, the greater the perception that they yield tremendous power and influence over others.

Darder (1991:36) quotes Freire (1970) who states that the invaders (dominant culture) penetrate the cultural context of another group, in disrespect of the latter's potentialities. They impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression. This, in the view of the researcher, is a recipe for confrontation and social upheaval at schools. This is more likely to occur at secondary schools where the learners are older and more likely to challenge the existing status quo of any school.

In this section, the researcher has discussed what he regards as the important factors that militate against the promotion of nation-building values in multicultural secondary schools. In the section that follows, the researcher presents the concluding remarks to this chapter.

### **3.13 Conclusion**

Multicultural education is intended to build positive attitudes of tolerance and respect, appreciation and celebration of micro cultures in South Africa. This is vital to promote nation-building. It focuses attention on the heritage of each learner and teaches one to be proud of one's culture. In the celebration of their uniqueness, learners begin to appreciate the differences that exist between various cultures. More importantly, they learn to accept cultural diversity as the strength of a nation. The exploration of diversity is most likely to lead to the discovery of numerous similarities among cultures.

Educators have a duty to perform in the shaping of learner attitudes by not allowing their personal ethnic, religious, racial or cultural beliefs to influence the transmission of information to learners. Bias towards any culture is unacceptable. Educators are expected to be models of cultural tolerance and respect, from which learners may benefit. They are expected to show a willingness to learn about the differences that exist between cultures and to show learners how to work and to live together.

It is incumbent upon both learners and educators to make deliberate attempts to move towards cultural integration. Learners are expected to display an open and enquiring mind towards their peers and should not use their numbers to intimidate minority cultures. The formation of mixed groups, both in the classroom and out of the classroom is a prerequisite for nation-building. Educators are expected to learn about the cultural conventions of their learners, in order to understand why they act as they do.

An important aspect of an educator's work is to develop a curriculum that encompasses the values and heritage of all cultural groups. Such a transformation in the curriculum is likely to have positive results for all learners. Learners will no longer feel marginalized or inferior to other groups. Anti-racist education is vital for the transformation of the curriculum. In the development of nation-building values, learners need to confront their own biases and to overcome their prejudices towards others. This phenomenon is not limited to any one culture.

The promotion of cultural tolerance and respect is a value for all schools to strive towards. This is not an easy task as there are many factors that militate against this. The attitudes that learners and educators have been brought up with, shape the way in which they relate to others. The biggest impediments to the effective promotion of cultural tolerance and respect in multicultural secondary schools are that of racism, ethnicity, misuse of curricular material and hegemony. The introduction of multicultural education in secondary schools is likely to reduce and eventually eliminate these negative factors.

In the next chapter, the researcher presents his empirical research design. He begins by outlining the delimitation of his study and the specific aims of this research. The advantages of qualitative research are discussed in detail; the route of the study and the research techniques to be used. The researcher also focuses on the analysis, interpretation and synthesis of the data that is obtained.

## **CHAPTER 4**

### **EMPIRICAL RESEARCH DESIGN**

#### **4.1 INTRODUCTION**

The researcher chose a qualitative approach to this study. The motivation for this is discussed in section 4.4. In this chapter the researcher discusses the empirical study. He focuses on an analysis of the problem and the specific aims of the empirical study. He discusses the advantages of qualitative research; the design of the study; the research techniques to be used; qualitative data analysis; interpretation and synthesis and concluding remarks. In the next section, the researcher discusses the delimitation of the empirical research.

#### **4.2 DELIMITATION OF THE EMPIRICAL RESEARCH**

This research did not use race as a criterion for analysing integration. It focused on secondary school learners in Grade 10, as they have been exposed to secondary education for some time and were expected to have a good knowledge of cultural integration at school.

#### **4.3 AIMS OF THE STUDY**

The researcher investigated why secondary school learners apparently preferred to associate with one another along cultural and racial lines. As stated in Chapter One, this study has two sets of aims:

##### **4.3.1 General aims of the study**

- General aim A: To investigate how nation-building values are being promoted in multicultural secondary schools in South Africa;
- General aim B: To determine the extent to which nation-building values are being promoted in multicultural secondary schools in South Africa.

#### **4.3.2 Specific aims of the study**

- Specific aim A: To ascertain the values that underpin nation-building in multicultural secondary schools;
- Specific aim B: To establish the factors that militate against the promotion of nation-building values at multicultural secondary schools;
- Specific aim C: To establish strategies to promote the identified nation-building values in multicultural secondary schools.

The researcher used qualitative research in this study. This type of research is discussed in the next section.

#### **4.4 TYPE OF RESEARCH - QUALITATIVE**

In this study qualitative research was used. The motivation for this is indicated in this paragraph and in Table 4.1 that follows. Booyse (1997:52) indicates that in qualitative research the primary aim is to understand behaviour from the participant's point of view or from the participant's own frame of reference. In this study the researcher was intent on understanding the interaction patterns of cultural groups from their own point of view. He collected data through sustained contact with people in settings where participants normally spent their time. Research questions were aimed at an investigation of the topic in all its complexity, and especially in context. Further motivation to use qualitative research in this study is explained in Table 4.1. In Table 4.1, below, the researcher has listed the themes of qualitative research and linked them to his study. These themes have been taken from Tuckman (1999:396) who quotes Patton (1990).

**TABLE 4.1**  
**MOTIVATION FOR QUALITATIVE RESEARCH**

THEMES OF QUALITATIVE RESEARCH	LINKS TO RESEARCHER'S STUDY
<p><b>1. Naturalistic inquiry</b> Studying real-world situations as they unfold naturally: nonmanipulative, unobtrusive and noncontrolling; openness to whatever emerges – lack of predetermined constraints on outcomes.</p>	<p>1. This study was set in the real-world environment of a school. The researcher made no attempt to control the learners under any circumstances or to manipulate the outcomes.</p>
<p><b>2. Inductive analysis</b> Immersion in the details and specifics of the data to discover important categories, dimensions and interrelationships; begin by exploring genuinely open questions.</p>	<p>2. As the empirical study developed, categories emerged, concerning interrelationships among the various cultural groups.</p>
<p><b>3. Qualitative data</b> Detailed, thick description: inquiry of depth, direct quotations capturing people's personal perspectives and experiences.</p>	<p>3. The researcher intended to enrich this study by including descriptions and direct quotations of what the learners and educators had said.</p>
<p><b>4. Personal contact and insight</b> The researcher has direct contact with and gets close to people, situations and phenomena under study.</p>	<p>4. Personal and direct contact with learners and their educators was central to the success of this research. This was done through interviews, discussions and participation in analysis.</p>
<p><b>5. Dynamic systems</b> Attention to process: assumes that change is constant and ongoing whether the focus is on an individual or on an entire culture.</p>	<p>5. The researcher accepted that individuals and groups changed in their perceptions. This was necessary in order to effect or implement recommendations.</p>
<p><b>6. Empathic neutrality</b> The researcher includes personal experience and empathic insight as part of the relevant data, while taking a neutral non-judgemental stance towards whatever content may emerge.</p>	<p>6. The researcher adopted an empathetic stance towards the learners and their educators. He intended to remain neutral and non-judgemental as data was extracted and analysed.</p>
<p><b>7. Design flexibility</b> Open to adapting inquiry as understanding deepens and/or situations change; avoids getting locked into rigid designs that eliminate responsiveness; pursues new paths of discovery as they emerge.</p>	<p>7. The researcher's stance was that his research techniques and instruments may change, according to the circumstances and data that emerged during the study.</p>

As the above table is self-explanatory, it is not clarified to the reader. Patton (1990:14) indicates that qualitative methods typically produce a wealth of detailed information on much smaller number of people and cases. This increases understanding of the cases and situations studied but reduces generalizability.

In the subsection that follows, the researcher discusses some of the characteristics of qualitative research.

#### **4.4.1 Characteristics of qualitative research**

There are several underlying characteristics to qualitative research. The characteristics, as applicable to this study, are discussed in detail in the subsection that follows.

##### **4.4.1.1 Study of behaviour**

Qualitative research, according to Johnson and Christensen (2000:19), uses a wide-angle lens and examines behaviour as it occurs naturalistically in all its detail. Qualitative researchers do not want to intervene in the natural flow of behaviour because they believe that this intervention would change the participant's behaviour. Therefore the researcher elicited the assistance of educators to observe the natural behaviour of the participants.

##### **4.4.1.2 Natural setting**

Taylor (2000:90) states that research is conducted in a natural environment. No attempt is made to control conditions and behaviour as in experimental research. This applies to this study, as the natural classroom and playground conditions of the learners were not altered at all.

##### **4.4.1.3 Direct data collection**

The researcher, according to Taylor (2000:90), is usually an active participant in the study by interacting directly with the participants under study. In this study, the researcher interacted with the learners to a great extent. This is discussed in sections 4.6.1, 4.6.2 and 4.7.1.4.

##### **4.4.1.4 Empathy**

Johnson and Christensen (2000:20) indicate that qualitative researchers sometimes challenge the concept of objectivity. They argue that reality is constructed differently by different groups of people, through the operation of language and common experiences, values, concerns and beliefs. The researcher must try to understand the people he or she is observing from their viewpoint. Johnson and Christensen (2000:19), quote Taylor and



Bogdan (1984) and refer to this as the concept of empathetic understanding, which means understanding something from that person's viewpoint.

Flick (1998:6) indicates that qualitative methods take the researcher's communication with the field and its members as an explicit part of knowledge production, instead of excluding it. The subjectivities of the researcher and all those being studied are part of the research process. Researchers' reflections on their actions and observations in the field, their impressions, irritations, feelings and so on, become data in their own right, forming part of the interpretation, and are documented in research diaries and context protocols.

Researchers attempt to relate reality as articulated by participants (Taylor 2000:90). No predeterminations are made concerning what participants might say. Researchers depend entirely on information provided by participants in analysing data. This was applicable to this study, as the researcher had no preconceptions about what the learners would say. He reflected on his observations and took into account the feelings of the participants.

#### **4.4.1.5 Two types of data**

According to Flick (1998:6), qualitative research works with two types of data. Verbal data are collected in semi-structured interviews or as narratives. The second type of data is visual data. This results from applying the various observational methods, ranging from participant and non-participant observation to analysing photographs and films. In this study, the researcher collected verbal data from interviews. He also used non-participant observation in order to obtain further information on the interaction patterns of the learners. In the next subsection, the researcher discusses the qualitative approach that was used in this study.

#### **4.4.2 The qualitative approach used in the study**

In this study the researcher used a qualitative approach. Johnson and Christensen (2000:29) describe this approach as literally "writing about people". Qualitative researchers are usually interested in describing the culture of a group of people and learning what it is like to be a member of the group from the perspective of the members of the group. It was therefore a useful approach to use in this study as the focus was on the culture of the learners at a multicultural secondary school.

Taylor (2000:86-87) indicates that the researcher examines the group's observable and learned patterns of behaviour, customs and ways of life. The researcher observed individuals in interactive settings and used the data to develop cultural themes and patterns depicting daily living conditions of individuals who participated in the study. Patton (1990:67) also shares this thought, by stating that research focuses on the question: "What is the culture of this group of people?" The critical assumption guiding qualitative inquiry is that every human group that was together for a period of time would evolve a culture.

Gall, Borg and Gall (1996:607) indicate that research involves first-hand, intensive study of the features of a given culture and the patterns in those features. If qualitative research has been done well, readers of the final report should be able to understand the culture even though they may not have directly experienced it. The above authors (1996:609) state that what makes human beings unique, as a species is the influence of culture in their lives. Culture allows a particular group of people to live together and thrive through a system of shared meanings and values.

Johnson and Christensen (2000:28) add to this by stating that researchers are interested in documenting things like the attitudes, values, norms, practices, patterns of interaction, perspectives, meanings, interpretations and language of a group. These aspects of qualitative research applied to this study as the researcher observed Grade 10 learners in their interactive settings, such as the classroom and on the playgrounds. Furthermore, the researcher's study focused on values, attitudes and patterns of interaction among learners.

According to Taylor (2000:87), some of the sources for data collecting are the gathering of artefacts, observations, stories, interviews, rituals, myths and cultural themes. In order to gather the above data sources, the researcher used data from the field extensively in order to identify cultural patterns. The main sources of data collection in this study were interviews and observations. This was linked to a characteristic of qualitative research (Gall et al. 1996:607), which focused on studying the natural settings in which culture was manifested. In this study the natural setting was the classroom and the playgrounds. In studying the setting, qualitative researchers paid attention to all aspects that revealed cultural patterns.

In the next subsection, the researcher focuses on the selection and use of participants. He identifies two groups of participants and discusses them in detail.

#### **4.4.3 Selection of participants and their tasks**

There were two groups of participants in this study. The first group was that of the subject educators and the second group was made up of the learners. Subject educators are discussed in the subsection that follows.

##### **4.4.3.1 Subject educators**

The researcher enlisted the support of the subject educators in this study. Only the subject educators of the learners, who were identified as participants in the study, were used. It was envisaged that there would be approximately fifteen subject educators involved in this study. The assistance of these educators was crucial to the success of this research. Their role is discussed below.

During the course of this study, the researcher often referred to the subject educators as educators. These terms are used interchangeably. The first task of the educators was to identify a sample group of approximately eighteen learners to participate in this study. Secondly, they were expected to observe and record the interaction patterns of the sample group of learners in class and out of the classroom, according to the qualitative guidelines, which the researcher gave them. Learners were not told that they were being observed as this would have affected their normal behaviour and interaction patterns.

The researcher's task was to guide the educators in the identification of eighteen learners. These learners were part of the major cultural groups at the school. This is discussed in detail in subsection 4.4.3.2. Educators were not expected to mingle with or question the learners about the reasons for their interaction patterns. Observation took place from afar. As such the subject educator was involved in naturalistic observation and not as a participant of a group. The researcher decided to use subject educators for the following reasons:

- They generally have a thorough knowledge of the culture to which their learners belong. Subject educators were expected to know more about the interaction patterns of the learners in their subject classes, than do non-subject educators. This knowledge was expected to be of assistance when selection of the sample group of learners took place.
- Learners generally trust their subject educators and were therefore much more likely to participate willingly in the study if they were asked to do so by the same.

- Subject educators were likely to recommend the names of learners who would contribute meaningfully and freely to this study.
- These educators also performed ground duty. This meant that their inputs to the researcher would have covered interaction patterns in normal classroom teaching and out of the classroom.

The next group of participants were the learners. The researcher discusses the role of the learners in the study in the next subsection.

#### **4.4.3.2 Learners**

In this research, learners from Grade 10 were used. These learners had already spent a number of years at secondary school level and would have established their own unique peer groups. The researcher used one multicultural secondary school from which approximately eighteen learners were selected for the study. The cultural composition of the sample group included learners from the following backgrounds:

English

Zulu

Indian

Taiwanese

Afrikaner

Coloured

These learners were drawn from the major cultural groups at the school. There were three learners each in the English, Zulu, Indian and Afrikaner cultural groups. The Taiwanese and Coloured cultural groups had two learners each. It was extremely important for the researcher to establish a close, working relationship with the learners. This relationship is discussed in the next subsection.

#### **4.4.3.3 Relationship between researcher and learners**

These learners needed to develop trust in the researcher. It was necessary for the qualitative researcher to be honest and compassionate in his dealings with the participants. Learners were informed of the confidentiality of the study and that all information that was elicited was to be used for academic purposes only. The real names of the learners were not revealed.

The researcher needed to gain access to the world of the learners. De Laine (2000:40-41) quotes Glassner and Loughlin (1987), by stating that access has been linked with important elements of building rapport, like “establishing trust and familiarity, showing genuine interest, assuring confidentiality and not being judgemental.” Some researchers consider that access is best facilitated by reassuring gatekeepers that confidentiality will be maintained, a report will be produced upon request, or at the completion of a study. In this study, gatekeepers refer to the school principal and the subject educators. In this instance, the researcher emphasised confidentiality and the production of a report, which did not name any of the participants. This was done to set the gatekeepers and the learners at ease.

The researcher’s responsibility was to ensure that the research participants were treated ethically. Johnson and Christensen (2000:69), state that this means that:

1. The researcher has to get the informed consent of the participants.
2. The participants must know that they are free to withdraw from the study at any time.
3. The participants are protected from physical and mental discomfort, harm and danger that may arise from the research procedures.
4. The participants have the right to remain anonymous, and the confidentiality of the participants and the data must be protected.

In this study, the researcher treated the participants in accordance with the above ethical requirements. The design of the empirical research is the next section under discussion.

#### **4.5 THE DESIGN OF THE EMPIRICAL STUDY**

The researcher has compiled a diagram to illustrate the various stages that the research went through. This diagram is indicated below. A discussion of the diagram then follows.

**DIAGRAM 4.1**  
**DESIGN OF THE EMPIRICAL STUDY**

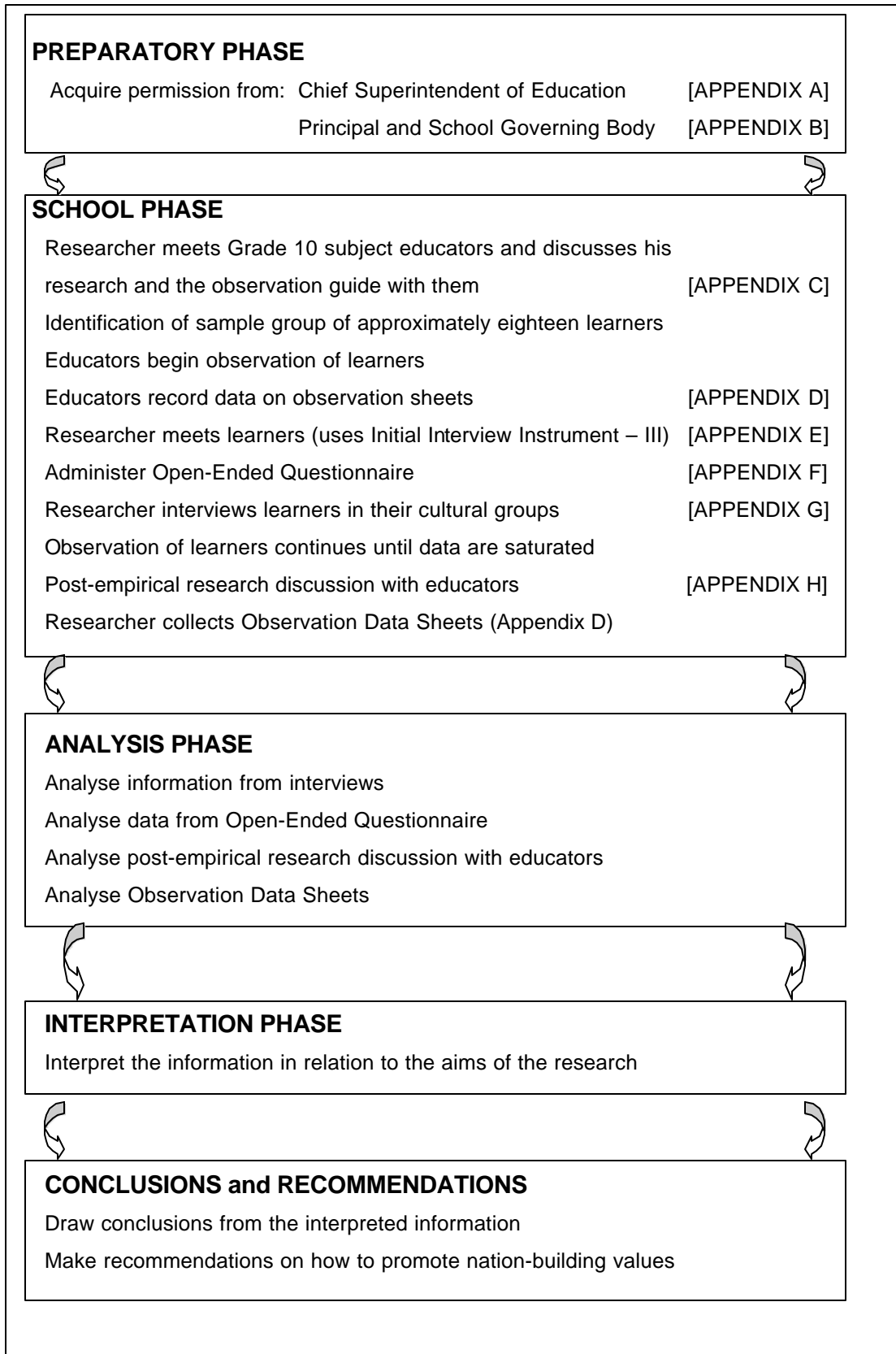


Diagram 4.1 indicates that there were five phases in the empirical research. The first phase was the preparatory phase whereby the researcher acquired permission from the Chief Superintendent of Education – Management in the relevant educational district, to conduct research at a multicultural secondary school in the district. Once this permission had been granted, permission was sought from the principal and governing body of the secondary school to conduct the study there.

The next phase of the study was the school phase. In this phase the researcher met the Grade 10 subject educators and discussed the aims of the research. He elicited their support to identify a sample group of approximately eighteen learners. Care was taken to ensure that the learners represented the major cultural groups in the school and that their numbers were balanced. The subject educators were provided with observation guidelines and observation data sheets. These research instruments are discussed in section 4.6.

The researcher's first meeting with the sample group of learners focused on the topic and the nature of the research. It was important for the researcher and the learners to get to know one-another. At the second contact with learners, the researcher administered the open-ended questionnaire to them and collected the completed questionnaires. At the third contact session with the learners, the researcher divided them into their various cultural groups. Each group was interviewed separately, in order to elicit their views on nation-building values at multicultural secondary schools. The method is discussed in detail in subsection 4.6.1, and a report on the contact sessions is given in chapter five.

The next step was for the researcher to meet the educators after a sufficient period of observation had taken place. It was hoped that all data would have been saturated by the end of a month of observations. This meeting allowed the researcher to engage in a post-empirical research discussion with the educators. The nature and extent of interaction and integration patterns among the various cultural groups emerged from this discussion. Thereafter the researcher collected the observation data sheets from the educators.

He then proceeded to the analysis phase, whereby the information from the interviews, questionnaire, post-empirical discussion and observation was scrutinized and analysed. In order to clarify points and to make the study as interactive as possible, the researcher enlisted the assistance of the learners in the analysis of the interviews. The method of analysis is explained in section 4.7 and the actual analysis is reported on in chapter five.

The next phase was that of interpretation. The researcher interpreted the data that emerged from the analysis in terms of the problem being studied and the general and the specific aims of the research.

The final stage was that of conclusions and recommendations. In this phase the researcher drew conclusions and made recommendations on how to promote nation-building values among multicultural secondary school learners. This is reported upon in Chapter six.

## **4.6 RESEARCH TECHNIQUES AND INSTRUMENTS**

Four main research techniques were used. These were interviews, the use of an open-ended questionnaire, observation and discussions. The researcher grouped the discussion of the appendices according to the techniques that they represented. However, the application of the appendices occurred as required by the research design, as seen in Diagram 4.1. These techniques and the instruments (see appendices) that were used are discussed in detail in the subsections that follow.

### **4.6.1 Focus group interviews**

There are three parts to this subsection. In the first part, the principles of focus group interviews are discussed. Secondly the processes that were involved in this study are addressed. In the third part, the researcher discusses the research instruments that were used for the interviews (see appendices).

#### **4.6.1.1 Principles**

Focus group interviews are appropriate for qualitative research as the emphasis is not on the number of responses or the number of persons taking part in the study. The researcher had decided to use focus group interviews, as this allowed him to understand how learners in a particular cultural group thought or felt about nation-building values. It enabled the researcher to interact with the interviewee and to clarify points that were brought up during the interview. A focus group interview, deals with specific issues. Johnson and Christensen (2000:145), indicate that it is called a focus group because the moderator keeps the individuals in the group focused on the topic being discussed. In this study the focus was only on nation-building values in multicultural secondary schools.



Marshall and Rossman (1995:84) state that the focus group can range from as small as four members to as large as twelve. The interviewer creates a permissive environment, asking focused questions, which are prepared in an interview schedule, as possible questions, in order to encourage discussion and the expression of differing opinions and points of view. The advantage of focus group interviews (Marshall & Rossman 1995:84) is that this method is socially oriented, studying participants in a natural, real life atmosphere. The real life atmosphere of this study is the classroom and the playgrounds.

Willig (2001:29) states that the focus group is really a group interview that uses the interaction among the participants as a source of data. The researcher takes on the role of moderator whose task is to introduce the members of the group to one another, to introduce the focus of the group and to steer the discussion gently. The strength of the focus group as a method of data collection lies in its ability to mobilise participants to respond to and comment on one another's contributions. In this way statements are challenged, extended, developed, undermined or qualified in ways that generate rich data for the researcher. Furthermore, information can be gained regarding matters such as values, which do not lend themselves to typical measuring instruments (Sonnekus 1996:139).

The terms focus group interviews and group interviews are now used interchangeably, according to Punch (1998:177). The role of the researcher changes in a group interview, functioning more as a moderator or facilitator and less as an interviewer. The researcher facilitated the group interaction. Interviews were recorded on audiotapes to ensure that details were not omitted. However, Bryman and Burgess (1999a:xix) draw a distinction between focus group and group interviews. The focus group interview revolves around a very specific core issue and emphasises and capitalises upon interaction within the group to a greater degree than in the group interview. Johnson and Christensen (2000:145), concur with this view.

The advantages of interviews, according to Stewart and Cash (1982:12-13), as a means of gathering information, are significant and include the following:

- The participant talks while the interviewer listens and observes. The participant could refer to an individual interview or to a situation where there are several persons being interviewed. There may also be times when the interviewer contributes to the discussion and becomes an active participant.
- An interview is less time consuming.

- It can be used to supplement other methods of data collection, such as questionnaires.
- It provides an opportunity to deal with a wide range of issues.
- It allows the interviewer greater flexibility.
- It allows for the broadest possible spectrum of expression on the part of the interviewee.
- It can bring to the fore the participant's frame of reference, prejudices and stereotypes.

The second interview, which is labelled as Appendix G, took place after the open-ended questionnaire was administered and the learners had been observed by the educators (see Diagram 4.1). This questionnaire is discussed in section 4.6.2. Information that was elicited from the second interview helped the researcher to build up a clearer picture of the interaction patterns among the various cultural groups.

Learners were free to express their feelings about the nature of cultural interaction in the school, during this interview. Kopala and Suzuki (1999:217) indicate that compared with the questionnaire, the interview has several advantages. One is that the interviewer has the opportunity to observe the nonverbal behaviour of the participant. Another is that one can adapt the questions to each person's level of comprehension and articulateness. If the interviewer doubts that the participant has understood a question or given a full response, the interviewer can ask follow-up questions.

May (2002:225), quotes Burgess (1984) that in qualitative research, interviews are usually taken to involve some form of conversation with a purpose. The style is conversational, flexible and fluid, and the purpose is achieved through active engagement by interviewer and interviewee around relevant issues, topics and experiences during the interview itself. The researcher kept his style conversational and fluid in order to achieve the purposes set for each interview.

#### **4.6.1.2 Process of interviews**

The researcher interviewed the observed learners twice. Focus group interviews can be conducted according to phases. Welman and Kruger (2000:198) describe the phases in conducting a focus-group interview. These are:

- The researcher introduces the topic to the group.

- The researcher sets rules such as only one person should speak at a time and no one can dominate anyone else.
- Each participant (in turn) makes an opening statement regarding his or her experience of the topic.
- The researcher guides the open group discussion.
- The session ends with each person (in turn) giving a final statement, which may not be challenged.

In this study the researcher applied these guidelines with some adaptations. This can be seen in the discussion of the focus group interviews that follows. Each of the focus group interviews is discussed separately in the paragraphs that follow.

The first focus group interview aimed to get to know the learners by name and to allow them the opportunity to get to know one another. At this interview all the identified learners were present. De Laine (2000:53) states that the researcher is advised to enter into intimacies with participants and to be open to the others' feelings and their taken-for-granted understanding of everyday life. This meant that the researcher was sensitive to the personal circumstances of the learners. He treated information regarding their homes, communities and cultures with the greatest of respect and tried to win their trust.

The research explained the purpose of the research and the interviews that were conducted. The need for the researcher to make an audio recording as well as to take notes during the interviews was explained to them. He impressed upon the learners the importance of being honest and to participate freely. Learners were encouraged to talk about themselves and the nature and extent of their integration with other cultural groups. This interview continued until no new information could be elicited. A guide, which is referred to as the Initial Interview Instrument (III), was used by the researcher to give focus and impetus to the interview. This instrument is referred to in Appendix E. The purpose of the III was to keep the interview focused on the issue of nation-building values in multicultural secondary schools. Appendix E is discussed in detail in subsection 4.6.1.3. In this subsection, the researcher discusses the purpose and outcomes for each of the interview items. The researcher discusses the second focus group interview in the next paragraph.

This second focus group interview took place after the open-ended questionnaire had been administered (see Diagram 4.1). The researcher interviewed the learners in their separate cultural groups. There were supposed to be six additional focus group interviews, dealing with the same issues. The purpose of this was to allow the learners the opportunity to

verbalise their feelings freely regarding their interaction with other cultural groups, proposals on how to improve the situation at school and nation-building values that they would like to be taught at school.

The researcher had compiled a provisional interview schedule, which was intended to provide direction and aid in the discussion. This is known as the Researcher's Guide to Second Interview and is referred to in Appendix G.

There were three main phases to the second interview. Each of these phases is discussed in detail in subsection 4.6.1.3. The researcher's role was once again that of a facilitator. This interview was also recorded on audiotape. It continued until the learners had provided as much information as they could. Therefore, no time limit was set for this interview. In the subsection that follows, the researcher discusses the appendices which contain the research instruments that he used for the focus group interviews.

#### **4.6.1.3 Appendices E and G for interviews**

There were two data gathering instruments that the researcher used. The first is referred to as the Initial Interview Instrument (III) (Appendix E). This had two purposes. Firstly, it acted as a guide to the researcher to introduce his study to the learners. Secondly, it provided initial interview questions, which were open ended in nature. These questions were mere initiators for further discussion and were not worded for yes or no responses.

It was envisaged that this interview would be a two-way process and that the researcher would serve as a catalyst for discussion. For this interview, the learners were not separated according to cultural backgrounds. They were interviewed as a single group. This interview continued until the information was saturated.

There were six items in the III. These items were adapted to fit in with the spirit and ethos of the interview. Each of these items and the outcomes are discussed below.

- In item one, the researcher introduced himself to the learners and the learners introduced themselves to the researcher and to their peers. The purpose of this was to allow the researcher and the learners to get to know each other by name. The outcome of this was that both the researcher and the learners felt a little more relaxed.

- Item two was a general question that focused on how the learners were finding school life. The outcome of this question was that the inputs of the learners led the researcher to a discussion of the purpose of his research and why he required learners to participate in this study.
- The third item dealt with the topics covered in Right Living, Guidance or Life Orientation. The purpose of this was to see if nation-building values were being discussed; the extent to which they were being discussed and the need to include them in the syllabi. The outcome of this was that the learners discovered some of the nation-building values that are inherent in the curriculum.
- Item four focused on topics that the learners would like to study in order to empower them to contribute to the development of the country. The outcome was that the learners started thinking about how each person contributed to the development of the country.
- In item five the researcher encouraged the learners to ask questions about the research that was being conducted or to make comments on the research. The purpose of this was to allow the learners the opportunity to clarify any doubts that they had. Secondly, it also helped the learners to identify to a greater extent with the research.
- The last item was item six, which was a concluding statement from the researcher. The outcome of this was that the learners felt more comfortable in the presence of the researcher and looked forward to the next meeting with the researcher.

The next data gathering instrument is contained in Appendix G and is referred to as the Researcher's Guide to Second Interview. This interview took place in the weeks that followed the completion of the open-ended questionnaire. The interviewer took as much time as was necessary until information was saturated for each separate cultural group. This instrument was made up of statements and questions. These questions were not intended to elicit a desired or a particular response. The learners discussed their feelings in an open manner. Each learner was given an opportunity to verbalise his/her feelings freely about interaction and integration difficulties facing learners at multicultural secondary schools. Learners also discussed what they would like to happen in order to improve the situation. The researcher discusses the different phases to this interview in the next paragraph.

- In the introductory phase the researcher elicited the views of the learners with regard to participating in the research thus far.

- The next phase was the developmental phase. In this phase the researcher encouraged the learners to speak on how they felt about cultural differences in their school. Learners provided information about how different cultures got along with one another and what they would like to happen in the school to improve the situation.
- In the concluding phase the researcher elicited which nation-building values the learners would like to include in their curricula.

In the next subsection, the researcher discusses the use of the open-ended questionnaire.

#### **4.6.2 Open-ended questionnaire**

The open-ended questionnaire that was used in this research is contained in Appendix F. In the first part of this subsection, the researcher discusses the purpose and value of using an open-ended questionnaire. In the second part, he discusses the structure of the questionnaire and how the sample group of learners went about completing it.

##### **4.6.2.1 Purpose of open-ended questionnaire**

The purpose of the open-ended questionnaire was to elicit the views and attitudes of the learners who were involved in the observation and focus group interviews. These attitudes had a bearing on the promotion of nation-building values in multicultural secondary schools. The specific issues that were covered in the open-ended questionnaire were:

- a) background information on the learners;
- b) nation-building values of the learner;
- c) communication and interaction in multicultural secondary schools;
- d) family nation-building values.

In the paragraphs that follow, the researcher motivates why he opted for an open-ended questionnaire as opposed to a closed type questionnaire.

The researcher used the open-ended type questionnaire as:

- it is easy to respond to;
- it provides personal perspectives on attitudes and values.

Patton (1990:296) states that the truly open-ended question does not presuppose which dimension of feeling or thought will be salient for the interviewee. In qualitative inquiry, one

of the things the evaluator is trying to determine is what dimensions, themes and images/words people use among themselves to describe their feelings, thoughts and experiences. In this study, the researcher elicited the thoughts and feelings of the learners through the use of the open-ended questionnaire. Welman and Kruger (2000:172-173) indicate that when there are too many possible responses to list (as in a multiple choice item), open-ended questions can be used. Participants may also prefer the freedom to express themselves, which is allowed by open-ended questions. These types of questions, according to Welman and Kruger (2000:174) may be formulated on opinions, which cannot be reduced to multiple alternatives. Patton (1990: 297) concludes by indicating that the truly open-ended question permits persons being interviewed to take whatever direction and use whatever words they want in order to represent what they have to say. The researcher uses open-ended questions in his interviews, as well as in this questionnaire.

Tuckman (1999:237) states that questionnaires and interviews provide methods of gathering data about people by asking them questions rather than by observing and sampling their behaviour. However, participants must co-operate to complete a questionnaire or participate in an interview. They must verbalise their feelings openly and honestly and not provide what they would imagine to be the desired response from the researcher. Open-ended questionnaires use indirect questions. Indirect questions, according to Tuckman (1999:238) are more likely than a direct question to engender frank and open responses. Such responses are unstructured (Tuckman 1999:240). An unstructured response means that the participant gives a response in whatever form he or she chooses. In such a situation, the participant has control over the response and gives his or her answer rather than simply agreeing with one provided by the researcher.

There were various reasons why the researcher decided against the use of the closed-type questionnaire. These were:

- Closed-ended or multiple choice variety questions are used mainly in quantitative research. They are unsuitable for the expression of feelings and opinions.
- The responses to these questions have to be analysed statistically.

Welman and Kruger (2000:173-174) indicate the following:

- Some respondents may feel irritated because multiple-choice items restrict them to particular responses, which may not provide for their unique situation.
- Inappropriate answers may be obtained when respondents respond to the question offhandedly. It is not uncommon to find that when alternatives containing incorrect

or even fictitious information are deliberately included, there are individuals who select such alternatives.

In view of the above the researcher opted for an open-ended questionnaire.

#### **4.6.2.2 Structure of the questionnaire (Appendix F)**

The open-ended questionnaire is contained in Appendix F. There are two sections to this questionnaire. Section A provides background information on the learner. This is factual information and does not cover the aspect of nation-building values in multicultural secondary schools.

In Section B, there are three items. These are open-ended in nature and required the learners to respond honestly and freely to each of them. The learners were expected to respond to each question by writing their personal points of view. Space was provided on the questionnaire for this. The researcher's task was to ensure that learners understood that there were no right or wrong answers here. The learners were assured that their names and the name of the school would not be published in order to set them at ease. A description of each item follows in the next paragraph.

- Item one elicited information on the values that learners felt were most important to them. This provided the researcher with a good idea of the extent to which nation-building values were part of their lives.
- In item two, learners completed a proximity diagram showing the extent of interaction between the learner and other cultural groups at school. The purpose of this was twofold. Firstly, it established which cultural groups were closest to the learner and secondly, which groups were distant from the learner in terms of interaction.
- Item three required the learners to complete a family nation-building values diagram. The purpose of this was to establish if there were commonalities and differences between their own nation-building values, as indicated in item one, and that of their families. The picture that was used in this item is from Microsoft Word 2000.

Learners utilised as much time as was necessary in order to complete this questionnaire. In the next section the researcher focuses on observation as a research technique.



### **4.6.3 Qualitative observation**

Qualitative observation was an important technique that was utilised in this research. This section is made up of an introduction, types of observation, guidelines to qualitative observation, conducting of the observation and the recording of data.

#### **4.6.3.1 Introduction**

This introduction focuses on how qualitative observation fitted into the research design and what was being observed. It also answers the questions of who was being observed, by whom and where the observation took place.

Qualitative observation fitted into the research design as one of the techniques that were used to ascertain the integration patterns of cultural groups of learners during lesson time and on the playgrounds. Diagram 4.1 indicates that observation was one of the many techniques used to investigate the integration patterns. This technique allowed the investigator (researcher) to focus on a naturally occurring activity. May (2002:102) indicates that since its inception, qualitative sociology has drawn upon field studies and in particular (non) participant-observation of naturally occurring activities in everyday settings.

Selected learners from various cultural groups were observed. These learners were all from Grade ten. They were observed by their subject educators in the following settings: classrooms (during lessons) and on the grounds during their breaks. Subject educators were expected to provide a substantial report on the interaction and integration patterns of the learners in the various subjects. They generally develop close bonds between themselves and their learners and were therefore likely to be less obtrusive to the learners.

The researcher has already elucidated on the selection of the participants in section 4.4.3. In the section that follows the researcher discusses types of qualitative observation.

#### **4.6.3.2 Types of qualitative observation**

Naturalistic observation and participant observation are discussed in this section. A discussion of naturalistic observation follows.

**i. Naturalistic observation**

Naturalistic observation was employed. This observation took place in the classrooms and on the grounds during the breaks. The advantage of such observation was that the learners presented their natural behaviour and interaction patterns at all times. This enabled the subject educators to “watch events in their wholeness” (Weick 1968 in Rosnow & Rosenthal 1996:77).

Rosnow and Rosenthal (1996:77) quote Weick (1968), for the advantages of naturalistic observation, which are as follows:

- a) It enables us to watch events in their “wholeness”.
- b) It allows us to watch fleeting events that may not be easily or realistically captured or simulated in the experimental laboratory.
- c) It permits us to record events as they occur, so that we do not have to depend on people’s memories.
- d) It allows us to observe events that may be too risky or dangerous to create in the laboratory.

These learners were observed in an unobtrusive manner. The next type of observation that is discussed is participant observation. This is discussed in the next subsection to motivate why this type of qualitative observation was not used in this study.

**ii. Participant observation**

Taylor and Bogdan (1984:54) indicate that participant observers must strive for a level of concentration sufficient to remember most of what they see, hear, feel, smell and think while in the field. This type of observation requires the researcher to become a member of the group being studied. Kopala and Suzuki (1999:65) quote Wax (1980) who states that participant observation studies require that researchers immerse themselves into a group or situation and acclimate themselves both physically and socially to the surroundings.

Participant observation was regarded as unsuitable given the differences in age of the researcher and the learners. Furthermore, the researcher would have been expected to sit in the classroom as a learner himself. This was expected to affect the behaviour of the learners under study as well as the other learners in class. In addition to this, the sample

group of learners were from different classes, hence posing practical problems for the researcher to observe them during a limited space of time.

Furthermore, De Laine (2000:38-39) indicates that the participant observer, separated from her or his own familiar and relatively secure universe, may experience a disjunction between the customary interpretative schema and interpersonal scripts that apply in the research setting, which could result in temporary disorientation, confusion and vulnerability. The participant observer who, according to De Laine (2000:39), enters a setting to do fieldwork is required to engage in appropriate activities for the situation, while simultaneously observing people, activities and physical aspects of the situation. In order to avoid the problems, which would have occurred with the use of participant observation, the researcher opted for naturalistic non-participant observation as opposed to participant observation. In the next subsection, the researcher focuses on the guidelines for qualitative observation.

#### **4.6.3.3 Guidelines for qualitative observation**

Appendix C deals with the observation guidelines that were used by the subject educators. This indicates that subject educators were to observe the learners in the classrooms during their normal teaching and on the grounds during their playground duty. The researcher made the educators aware of the important principles that underlie observation. Some of the important points that were discussed were that educators were expected to keep their distance from the learners or they (the learners) would have become unsettled. Further, learners were not to be questioned about why they were doing certain things.

Educators were told to focus unobtrusively on one particular learner or a group of learners at a time. It would have been impossible to observe all of them at the same time. The length of each observation period was estimated to be about five minutes per learner, per session. Observations in different situations on the same day had to be recorded separately.

#### **4.6.3.4 Conducting the observation**

Observation was conducted by the subject educators of the learners. Seale (1999:55) quoting Becker (1970), indicates that observers must collect many types of evidence before concluding that a thing is true and that researchers doing fieldwork are able to make numerous observations across different times and places. Observation entails the systematic noting and recording of events, behaviours and artefacts (objects) in the social

setting chosen for study (Marshall & Rossman 1995:79). In this research, the observation was conducted in the classrooms and on the grounds. The educators observed the learners in accordance with the guidelines stated in 4.6.3.3 and the important points that are listed in Appendix C.

Educators focused on a few learners at a time as it was impossible to try to observe the entire sample group at the same time. Bryman and Burgess (1999b:4), indicate that observers must preserve mental notes as more than electrical traces in the brain. They state that one way to preserve mental notes is with “jotted notes.” Jotted notes are constituted of all the little phrases, quotes, key words, and the like that one puts down during observation and at inconspicuous moments. The researcher made provision for this in the Observation Data Sheet (Appendix D). Observers had sufficient space to jot down useful pieces of information, which were used in discussion with the researcher later on. This discussion is reported upon in section 4.6.4 and took place when data from observing the learners had been saturated.

The researcher collected the Observation Data Sheets from the educators after the post-empirical research discussion had been completed. In this way, the researcher was not influenced into forming preconceptions about any of the learners.

#### **4.6.3.5 Period of observation**

Classroom observations were conducted over a period of four weeks. Observations on the grounds were conducted over a period of two weeks. During this period several educators observed the same learners in different subjects and in different locations. The length of each observation session depended on the nature of the lesson and the educational priority of the educator.

#### **4.6.3.6 Recording of observations**

Educators observed the learners in different situations and recorded this separately. The researcher had compiled a set of observation codes, which was discussed with and approved by the educators. These codes made the recording of interaction patterns easier for the educators.

All recordings were done on an Observation Data Sheet (Appendix D). This instrument made provision for a number for each learner who was being observed, as his or her name could not be divulged. The dates on which the observations took place, the code for the interaction pattern and comments on the nature of the interaction are other aspects that were covered in Appendix D. These codes were:

<b>+</b>	Positive interaction	<b>-</b>	Negative interaction
<b>OC</b>	Own culture	<b>AC</b>	Another culture

In order to eliminate uncertainty for the educators, the researcher included the codes in both Appendix C and Appendix D. Examples were provided for the educators on how to complete or to use this instrument (see Appendix D). Interaction patterns for each learner were recorded on separate Observation Data Sheets. Educators jotted down important points that they wanted to discuss with the researcher later on. Provision was made for this on the Observation Data Sheet.

The next research technique that was used was that of discussion. This is discussed in the next subsection as post-empirical research discussion with subject educators.

#### **4.6.4 Post-empirical research discussion with subject educators**

The researcher met the subject educators for a post-empirical research discussion. This was done when the observation of learners had been completed. The purpose of such a discussion was to allow the educators an opportunity to present their views on:

- the extent to which the learners interacted with other cultural groups;
- the quality of their interaction patterns.

This qualitative discussion was essential to:

- add to the data that was gained from the interviews with the learners;
- gain a better understanding of the interaction patterns among the learners;
- understand how educators viewed the process of developing nation-building values in multicultural secondary schools.

The researcher also elicited the personal views of the educators on:

- the extent to which these learners displayed nation-building values in everyday school life. These values included democracy, multilingualism, ubuntu, justice, transparency, success, compassion, honour, moral values and lastly cultural tolerance and respect;
- factors that militated against the promotion of nation-building values in multicultural secondary schools;
- how to promote nation-building values in multicultural secondary schools.

In order to accomplish this, the researcher compiled a Post-empirical Research Discussion Instrument with subject educators. This can be seen in Appendix H. Appendix H is discussed in the next subsection.

#### **4.6.4.1 Post-empirical Research**

In the first part of the discussion, the researcher aimed to:

- find out how the educators felt about being part of this research;
- establish the areas of difficulty, frustration and joy that they had experienced.

The purpose of these items were to make them feel comfortable and for the researcher to acknowledge their contribution to the research.

The body of the discussion focused on:

- the extent and quality of interaction among the various cultural groups;
- the extent to which these learners displayed nation-building values in everyday school life;
- the educators' views on factors that militate against the promotion of nation-building values in multicultural secondary schools;
- strategies that could be employed to promote nation-building values in multicultural secondary schools.

The researcher concluded by thanking the educators for their co-operation and hard work. In the section that follows, the researcher discusses how the collected data were analysed.

## 4.7 ANALYSIS OF THE DATA

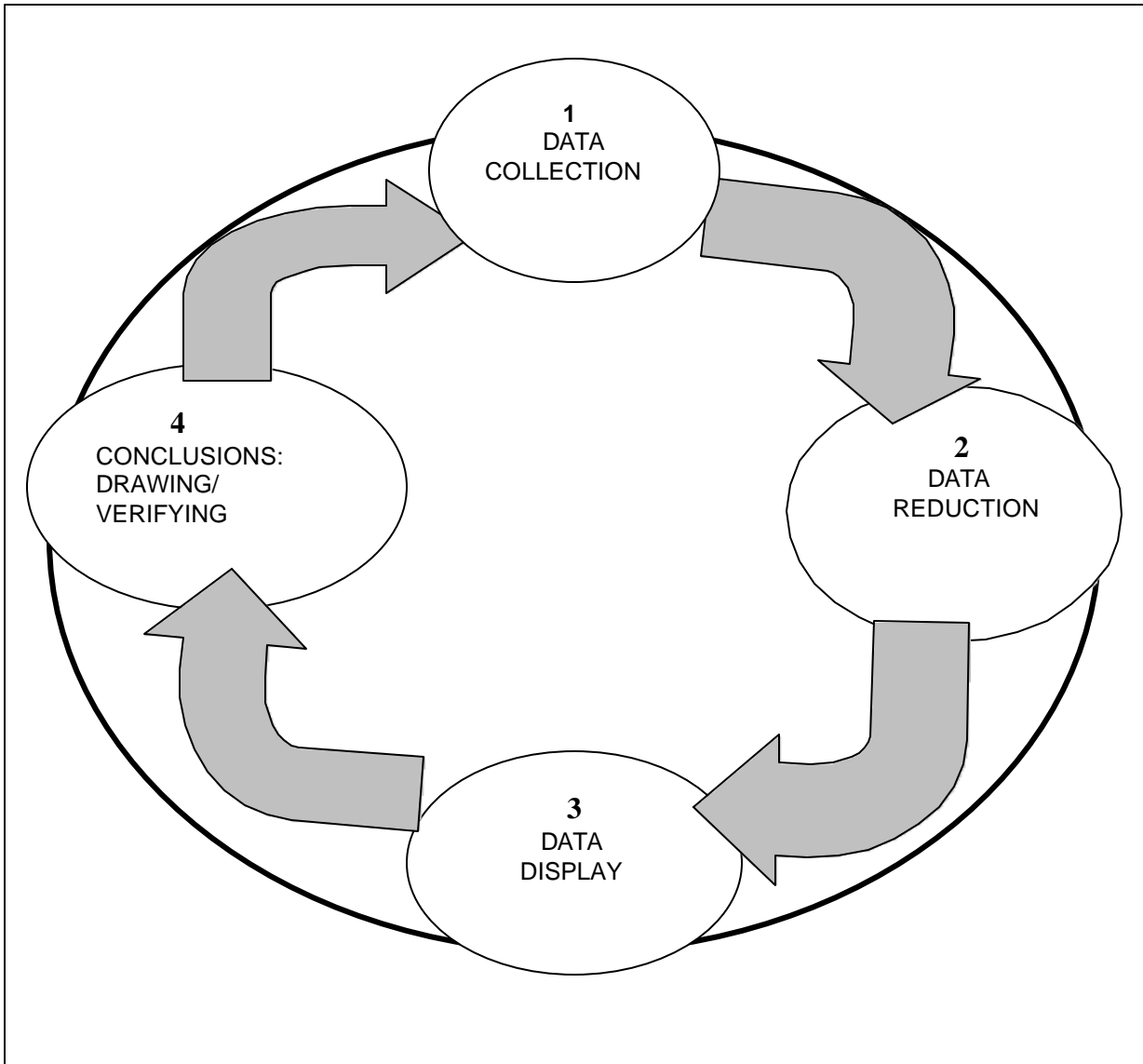
Data were elicited from the interviews, the open-ended questionnaire, post-empirical discussion with subject educators and completed observation data sheets. Patton (1990:371) states that the challenge is to make sense of massive amounts of data, reduce the volume of information, identify significant patterns and construct a framework for communicating the essence of what the data reveals.

Punch (1998:202-203) agrees with Patton and quotes Miles and Huberman (1994) that qualitative data analysis is directed at tracing out lawful and stable relationships among social phenomena, based on the regularities and sequences that link these phenomena.

There are four main components:

- data collection;
- data reduction;
- data display;
- drawing and verifying conclusions.

These activities interact throughout the analysis. Figure 4.1, which appears below, indicates this interaction.

**FIGURE 4.1****COMPONENTS OF DATA ANALYSIS: INTERACTIVE MODEL**

Source: Adapted from Punch (1998:203)

An analysis of Figure 4.1 follows. This was linked to the empirical study conducted by the researcher. In stage one, the researcher collected data from a variety of sources.

These sources were:

- Subject educators. They were a primary source of data collection, as they were involved in the observation of the learners. Use was made of Appendices C and D.
- Interviews with the learners. Appendices E and G were used.
- Open-ended questionnaire, which the learners completed. Appendix F was used.



- Post-empirical research discussion with the subject educators. Appendix H was used.

The second stage was referred to as data reduction. This could also be referred to as the analysis phase of the empirical research. Data reduction meant that the researcher:

- excluded irrelevant and repetitious material;
- edited, categorised and summarised the data.

Data reduction occurred continuously throughout the analysis. The researcher used coding extensively in the analysis of data. Coding is discussed extensively in sections 4.7.1, 4.7.2, 4.7.3 and 4.7.4. These sections provide detailed information on the analysis of data collected from interviews, the open-ended questionnaire, post-empirical research discussion with the subject educators and observation data sheets.

Data display, which was stage three, entailed the organising, compressing and assembling of information and is reported upon in chapter five. This meant that the researcher organised the relevant data according to categories or headings. These headings were intended to bring about broad structure or order to the data. At that stage, it was possible to provide categories such as:

- positive interaction patterns – own culture;
- negative interaction patterns – own culture;
- positive interaction patterns – another culture;
- negative interaction patterns – another culture;
- values of learners;
- factors militating against the promotion of nation-building values;
- promotion of nation-building values.

Data are usually displayed in the form of graphs, charts or diagrams. In this study the researcher displayed the data in the form of notes, tables, diagrams and graphs. The fourth and last stage was that of drawing and verifying conclusions, which is reported upon in chapter six. In the research report, this is the conclusion and recommendation phase. Conclusions were drawn early in the analysis, but were vague at that stage. They were not finalised until all the data had been collected. In the next subsection, the researcher discusses how each of the research techniques and their instruments were analysed.

### **4.7.1 Analysis of data collected by interviews**

In this subsection, the researcher discusses the various stages of data analysis. Data analysis applied to both the interviews (see Appendix E and Appendix G). The first interview comprised all the learners at the same time. The second interview was with the learners in their own cultural groups. The first stage was that of transcription. This is discussed below.

#### **4.7.1.1 Transcription of data**

The first step towards analysis was the transcription of data from the audiotapes. Transcription was a time consuming but vital stage. No transcription technique, according to Weinberg (2002:103) preserves all the details of the respondent's speech, and no technique will be adequate for every analysis. Weinberg (2002:103) emphasises that without the tapes he would not have been able to reproduce the hesitation and uncertainty of speech that had interested him, since he finished the interviewing.

The researcher used the method employed by Weinberg (2002:103). A rudimentary system of preserving the 'messiness' of everyday talk was devised for transcription. The insertion of ungrammatical commas to indicate hesitation mid-sentence, the inclusion of "um"s and "you know", as well as outright laughter were examples of important details that were included in transcription. Once the data were transcribed, it was displayed to the researcher and the learners. This is elaborated upon in section 4.7.1.4, which deals with the use of participants in analysis. The next stage was that of data reduction.

#### **4.7.1.2 Data reduction**

An examination of the responses of the groups, to the statements and questions posed by the researcher, was the basis for an analysis of the interviews. The researcher was interested in finding out elements of commonality and difference among the various groups. As he was not working quantitatively, no statistical analysis was done for the interviews.

Once the data were displayed, the researcher reduced the information by means of editing, summarising or compressing. This was in keeping with the model proposed by Punch (1998:203). This has been explained at the beginning of section 4.7. The use of coding

also played an important role here. Coding is discussed in detail in the paragraphs that follow.

#### 4.7.1.3 Coding

The researcher used coding as a tool to assist with the analysis of the data from the interviews. Willig (2001:34) indicates that in the early stages of analysis, coding is largely descriptive. Here, descriptive labels are attached to discrete instances of phenomena. Ideally category labels should be *in vivo* – that is, they should utilise words or phrases used by the participants in the study. The researcher had two simple codes as a precursor to beginning the analysis of the interviews. These were:

- Negative [for factors militating against the promotion of nation-building values]
- + Positive [for strategies that can be used to promote nation-building values]

As the analysis proceeded, the researcher developed more codes by using the words of the participants. A full set of codes is given in the next chapter to reflect the analysis of the data.

It was envisaged that line-by-line coding would be carried out. This was preferred to the coding of large chunks of text. The coding of large amounts of text as opposed to line-by-line analysis could have resulted in less obvious, but perhaps equally important instances of categories, whose true significance was to emerge, to be missed (Willig 2001:38). Ezzy (2002:88) indicates that:

- Stage one of coding is often described as open coding. This author quotes Crisp (1978) who describes open coding as a way to generate an emergent set of categories and their properties. This involves considerable experimentation with conceptual labels or categories (Ezzy 2002:89).
- The next stage is that of axial coding, which entails integrating codes around the axes of central categories (Ezzy 2002:91). This would mean rereading notes and memos until categories can be specified. This can be done in terms of the conditions that give rise to it, the context in which it is embedded and the interactional strategies by which it is handled. Codes are explored, as well as the relationships between codes.
- The final stage of coding is called selective coding. Ezzy (2002:93) indicates that this deals with:

- identifying the core code or central story in the analysis;
- examining the relationship between the core code and other codes.

Ezzy (2002:93) indicates that coding finishes when the researcher is satisfied that the theory is saturated. This means that in analysis, codes and categories are sorted, compared and contrasted until saturated or until no new codes or categories are produced. The assistance of learners in the analysis of the data that emerged from the interviews is discussed next.

#### **4.7.1.4 Use of learners in analysis**

The researcher involved the learners as participants to a greater extent in this study. Besides being interviewed, filling in the open-ended questionnaire and being observed, the researcher enlisted some of them to assist with the analysis of the data from the interviews. This meant that the researcher shared the data with the learners.

Data from the interviews was transcribed from the audiotapes and was presented to the learners. They were expected to:

- identify key words and points of view;
- discuss the link between statements;
- clarify statements that are confusing to the researcher;
- add or subtract information;
- assist with the development of codes.

Ezzy (2002:76-77) states that formally involving participants as co-researchers is not simply a response to political concerns but also part of a practice that aims to hear the voices of the other. Feminist methods emphasise the need to 'hear voices', and to the relationship between speaker and listener, to the possibility of different languages, and thus to the potential for misunderstanding or mistranslation, as well as to the ability of people to see and to speak about themselves and the world in more than one way.

Weinberg (2002:115) also shares this view by advocating an enlivening of the image of the participant. This means that the participant holds facts and details of experience, but in the very process of offering them up for response, constructively adds to, takes away from and transforms the facts and details. The activated subject pieces experiences together before, during and after assuming the participants role. As a result, the participants' answers are continually being assembled and modified. Bryman and Burgess (1999 b:154) refer to this as a "validity check". They indicate that there are two main issues to be checked on. The

first issue is whether the research participant agrees that the essence of the interview has been accurately and fully captured. Secondly, even if the participant is in essential agreement with the information, he or she may like to add further information to that already gathered. In the subsection that follows, the researcher discusses the analysis of the open-ended questionnaire.

#### **4.7.2 Analysis of data collected by open-ended questionnaire**

The researcher used coding when analysing the data. The following guidelines, which are taken from Taylor (2000:90-91), were followed.

- The first guideline entailed drawing a random sample of three to five open-ended questionnaires that had been completed by the learners.
- The second step was to review the data carefully and to consider several coding schemes or categories.
- This was followed by the third guideline where the researcher formed initial categories by separating information into subcategories.
- The next stage was to formalise the coding scheme. The researcher described the scheme clearly and accurately.
- The fifth stage or guideline involved trial coding, whereby the random sample was coded according to the scheme developed.
- Guideline six involved coding evaluation. This meant that the researcher was expected to get an independent rater to code the same data. This was done by a post-graduate school principal, who had attained her Ph D in the Psychology of Education. The coding of the researcher and the independent rater were compared and both strove for a percentage agreement of 80-90%. Once this level was reached, coder reliability had been established.
- The final guideline entailed coding all the data.

Data gained from the open-ended questionnaire were analysed according to the following categories and aspects.

The composition of the survey population was analysed according to the following background information:

- Gender;
- Age;
- Cultural group.

Thereafter attention was given to the following nation-building values of the learner:

- the nation-building values that learners were aware of;
- the degree of importance that was attached to these values.

Furthermore communication and interaction in multicultural secondary schools was examined according to the learner's perception of him/herself with regard to associating with other cultural groups at school.

Finally, attention was given to the nation-building values that the families of the learners possessed.

The researcher used the data to make comments on how different cultural groups viewed each statement. In the next subsection, an analysis of the post-empirical research discussion with the educators is done.

#### **4.7.3 Analysis of post-empirical research discussion with subject educators (Appendix H)**

Appendix H contains the instrument used by the researcher for this discussion. The first step to a qualitative analysis entailed the researcher examining the notes that he had made during the post-empirical discussion. This meant that the researcher read the notes carefully in order to get a sense of the data emanating from the discussion. This was followed by an intensive reading of the responses to items 1 and 2. The introductory notes, which focus on items 1 and 2, provided the researcher with a good idea of how the educators found the research and their moments of difficulty, frustration or joy.

The second stage of analysis involved marking off or highlighting relevant sections of the educators' responses. This was followed by stage three, in which a point-by-point analysis of the educators' responses to all the items was done. The researcher identified key words and related words and ideas that focused on the gist of each item. These key words and central ideas had to be examined for repetition, since that was an indication of a saturation of data. Repetition was also an indication of common observations, perceptions and points of view among the educators.

The fourth stage of analysis involved the coding of the raw data or notes that the researcher made during the discussion. Key words and related ideas were coded.

Once that was completed, a qualitative analysis of each item proceeded. The researcher then made qualitative comments on:

- the degree of interaction among the various cultural groups;
- whether the learners demonstrated preference for certain cultural groups in their interaction with others;
- the nation-building values that learners exhibited on a daily basis in class and on the grounds;
- whether the learners exhibited certain nation-building values to a greater or lesser extent than other values;
- obstacles or factors that apparently militated against the promotion of nation-building values;
- strategies to promote nation-building values in multicultural secondary schools.

Once the analysis of the post-empirical research discussion was complete, the researcher proceeded to the analysis of the data that emerged from the observation conducted by the educators. This is discussed next.

#### **4.7.4 Analysis of data collected by observation**

Creswell (1998:141) quotes Bogdan and Bilken (1992); Huberman and Miles (1994) and Walcott (1994), with regard to general analytic strategies. He indicates that the first strategy is that of sketching ideas. This entails jotting down ideas in margins of field-notes and highlighting certain information in description. The second strategy is that of taking notes, which involves writing memos, comments and reflective passages. Displaying of data is the third strategy. As indicated above, the researcher displayed the data in the form of notes. Contrasts and comparisons were made. The next strategy was that of identifying codes. This involved developing code categories, writing codes and memos. These codes were used by the researcher to analyse the comments or notes made by the subject educators. The codes that were used for the observation of the learners were allocated after discussion with the subject educators. The researcher analysed the data of the learners as cultural groups and not as individuals.

An analysis of the comments revealed:

- whether there was a high or low degree of interaction between learners of the same cultural group;

- whether there was a high or low degree of interaction between learners of different cultural groups;
- the type or nature of interaction among members of the same cultural group and members of different cultural groups.

This was followed up with the strategy of counting the frequency of codes. Seale (1999:132) quotes Silverman (1993), who states that simple counting techniques can offer a means to survey the whole corpus of data ordinarily lost in intensive, qualitative research. Instead of taking the researcher's word for it, the reader has a chance to gain a sense of the flavour of the data as a whole. In turn, researchers are able to test and to revise their generalisations, removing nagging doubts about the accuracy of their impressions of the data. In this study, the researcher developed codes for the observation of learners.

The codes that were used were as follows:

<b>+</b>	Positive interaction
<b>-</b>	Negative interaction
<b>OC</b>	Own culture
<b>AC</b>	Another culture

Counting of the frequency of the codes, as allocated by the subject educators, allowed the researcher to verify the qualitative analysis made from the comments. In this way, the researcher was able to comment on the degree of interaction between different cultures.

In this study, the researcher published the observation of the interaction patterns of the learners. Readers can gain a sense of the data that have been collected. In the next subsection, the researcher discusses the interpretation of the data that emerged from the analysis.

#### **4.8 INTERPRETATION**

Once all the data were gathered and categorised the researcher interpreted the available information and reported on it in chapter five. Each instrument is discussed separately.



#### **4.8.1 Interviews (Appendices E and G)**

The interviews were qualitatively interpreted as the researcher was interested in ascertaining the feelings and attitudes of groups rather than individuals. The nation-building values of learners of different cultures were clarified, as well as the barriers to the effective promotion of nation-building values in multicultural secondary schools. Strategies to promote these values in multicultural secondary schools emerged during this stage of the study. These strategies are further elaborated upon in the open-ended questionnaire.

#### **4.8.2 Open-ended questionnaire (Appendix F)**

This indicated the composition of the research group in terms of cultural group, gender and age. Information pertaining to each cultural group emerged with regard to:

- background information on the learners;
- nation-building values of the learner;
- communication and interaction in multicultural secondary schools;
- family's nation-building values.

#### **4.8.3 Post-empirical research discussion instrument with subject educators (Appendix H)**

The information that was elicited revealed:

- the nature and degree of interaction and integration among different cultures;
- the extent to which nation-building values were being exhibited by learners in their daily lives;
- the group(s) that learners preferred to associate with;
- educators' views on the factors that militate against the promotion of nation-building values;
- proposals from educators on how to promote nation-building values in multicultural secondary schools.

#### **4.8.4 Observation data sheet (Appendix D)**

This indicated with whom cultural groups preferred to interact in class and out of the classroom. The interpretation of the observation data sheets presented a clear picture about preferences in terms of friends and whether culture was in fact a determining factor in

the interaction of learners. It added to information already gained from the discussion with the educators. In the section that follows, the researcher focuses on the synthesis of the empirical findings.

#### **4.9 SYNTHESIS OF EMPIRICAL FINDINGS**

In this section, which is found in chapter six, the researcher brings together all his findings from chapter five. He draws conclusions about the factors that militate against the promotion of nation-building values in multicultural secondary schools. The researcher makes recommendations and proposes strategies, which are reported upon in Chapter Six.

#### **4.10 CONCLUSION**

The researcher summarises his research methodology by focusing on the design of the empirical research and the techniques that were used. In this study, the researcher employed the use of interviews, an open-ended questionnaire, observation and post-empirical research discussion with educators. The use of the above techniques was meant to ascertain the values that cultural groups of learners viewed as being important; the factors that militate against the promotion of these values in multicultural secondary schools and the strategies to be employed in order to promote these values.

The interviews were conducted in two main sessions. In the first session, the researcher spoke to all the learners at once in a large group. The second session or contact was done according to cultural groups. This was meant to ascertain the nation-building values of each cultural group. The factors that militate against nation-building, as well as strategies to promote nation-building values in multicultural secondary schools were identified.

The open-ended questionnaire elicited information pertaining to each cultural group. The learners' and their family's attitudes to nation-building values in multicultural secondary schools were ascertained. Furthermore, the degree of communication and interaction for each cultural group was clarified.

Observation of the learners took place in the classroom and out of the classroom. The researcher employed the assistance of the subject educators to conduct the observation.

This was meant to continue until all the data were saturated. Once the observation was over, the researcher met the educators for a post-empirical research discussion.

The post-empirical research discussion between the researcher and the educators was necessary to establish how learners from different cultures got along in the classrooms and on the grounds. The researcher found out whether nation-building values were being exhibited by the learners on a daily basis and the factors that militate against the promotion of nation-building values. He also elicited proposals and strategies from the educators on how to promote these values at multicultural secondary schools. The researcher collected the observation data sheets (Appendix D) from the educators at the conclusion of this meeting.

The analysis of data was done in the follow sequence: interviews, open-ended questionnaire, post-empirical research discussion and observation data sheets. The interpretation phase was also planned to follow the same sequence.

As soon as permission was granted by the Chief Superintendent of Education (Management), the researcher approached the proposed school and elicited permission to conduct his research there. This is reported upon in Chapter Five.

## **CHAPTER 5**

### **PRESENTATION AND DISCUSSION OF FINDINGS**

#### **5.1 INTRODUCTION**

In this chapter a report is provided on the empirical research that was done. The empirical research had three specific aims as stated in chapter one. Specific aim A was to ascertain the values that underpin nation-building in multicultural secondary schools. Specific aim B was to establish the factors that militate against nation-building in multicultural secondary schools and specific aim C was to establish strategies and proposals to promote nation-building in multicultural secondary schools.

The researcher conducted his empirical study at a local multicultural secondary school in Kwa-Zulu Natal. He used four main techniques in order to achieve these aims. These were interviews, the use of an open-ended questionnaire, post-empirical research discussion and observation. This report is divided into various sections, which focus on different aspects of the research. The researcher begins by focusing upon an analysis and discussion of the appropriateness of a natural setting. This is followed by a report on the school phase of the empirical research, which details the researcher's first meeting with the educators. The next section deals with the selection of learner participants. Thereafter the researcher analyses the interviews with the learners under observation; the open-ended questionnaire; the discussions with the educators involved in the observation and finally an analysis of the data from the observation data sheets.

In the section that follows, the researcher focuses upon the appropriateness of a natural setting.

#### **5.2 NATURAL SETTING**

The researcher conducted his study in a natural environment for learners and educators. This was done at a local multicultural secondary school. The school is an established multicultural secondary school in the Amajuba District. It is one of the oldest institutions in the area and is well resourced in terms of academic and sporting facilities. There were 951 learners, and 27 educators. The learners came from different racial and cultural groups.

There were 376 Black learners, with the majority of them from the Zulu cultural group. White learners totalled 363 with a fair balance between the English and Afrikaner cultural groups. This was followed by the Indian and Asian group which numbered 179. The majority of Indians were Hindus. Some of them were Muslim and others were Christian converts. The Asian learners were mainly Taiwanese learners. The smallest group was the Coloured group, which numbered 33 in total.

There were two sites from which data were gathered. The first site was the classroom in which the learners had their various subjects. The second site was the playground, where the learners spent their breaks. This natural setting made it easier for the researcher to gather the data that was required, as both learners and educators were more comfortable with being research participants in a school set-up. They felt secure and behaved naturally in a familiar environment. This made it possible for the researcher to gather accurate data and not data that was engineered or provided by the participants in order to satisfy the researcher. In the next section, the researcher reports on his initial meeting with the educators.

### **5.3 REPORT ON INITIAL MEETING WITH EDUCATORS**

This section is made up of an introduction, the selection of educators and a report on the meeting with the educators.

#### **5.3.1 Introduction**

The researcher's initial meeting with the Grade 10 educators and all subsequent meetings with educators and learners were facilitated by the Grade Head. This meeting had several important purposes. These were as follows:

- to introduce himself and the topic under study to the educators;
- to make them aware of the need for the study;
- to appeal to them for their support in this study;
- to make them aware of their roles in observing the learners.

In view of the fact that the researcher intended to appeal to the educators for their support and that he also wished to keep them as relaxed as possible, no audiotapes were made of

the meeting. In the next subsection, the researcher discusses the selection of the educators in the research.

### **5.3.2 Selection of educators**

There are a total number 27 educators at the school, who are all belong to the White racial group. Of this five are English and 22 are Afrikaners. All the members of staff are fully bilingual.

The total number of educators who thus took part in this study was 16. This was made up of the grade head, who worked very closely with the researcher throughout the study; 14 subject educators observed the learners in the classrooms and 1 educator observed them intensively on the grounds. There were three males and thirteen females in the group.

The researcher had initially intended to use form or register educators only, but after discussion with the grade head, decided to use the subject educators instead. The reason for this was that not all form educators were subject educators. This would have affected the process of observation and the post-empirical research discussion with the educators.

The results of the observation are thus based on the observation of many educators and therefore could be regarded as being reliable in reaching conclusions. A report on the initial meeting follows.

### **5.3.3 Report on meeting**

There were five main phases to this meeting. In phase one the researcher introduced himself to the educators and provided each with a file that had details of his study. These details included copies of Appendices B, C and D. A copy of the Design of the Empirical Study as indicated in Chapter Four was also included for each educator. The researcher made educators aware of his topic and explained the need for such a study. He referred to Appendix B, which outlined the aims of the study and his motivation for choosing that particular school.

In phase two, the researcher appealed to the educators for their assistance in identifying and observing groups of approximately three learners from each of the major cultural groups at school. Educators proposed that Taiwanese learners also be part of this study as they were an important part of the school population and 'were here to stay' in South Africa.

It was therefore decided to identify learners from the English, Zulu, Indian, Taiwanese, Afrikaner and Coloured cultural groups. The Grade Head volunteered to work with the educators to identify the learners who:

- were responsible;
- would not 'drop out' in the middle of the research.

In the next phase, the researcher discussed the Design of the Empirical Research. He indicated that the Preparatory Phase had been completed and that the next step was for him to meet the learners as soon as the educators had identified them. Each of the steps in the school phase was discussed in detail, so that all educators would know exactly what was required of the learners and themselves.

The researcher then spent some time discussing Appendices C. Appendix C, the Observation Guide for Educators, had important points for the educators to take note of during the observation of the learners. It dealt with positive and negative interaction patterns among "own culture" learners and contact with "another culture" group. The researcher requested educators to provide input on the codes to be used for observation. They did not wish to make any changes to the existing codes.

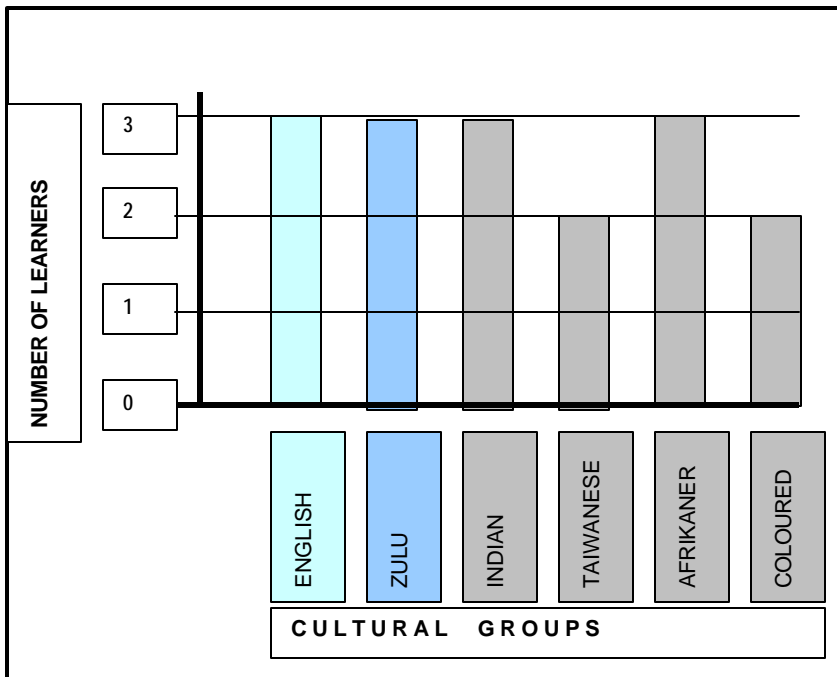
A discussion of Appendix D (Observation Data Sheet) followed. The researcher discussed the completion of this form by the educators. The researcher, as indicated on Appendix D, discussed four examples. Educators were also made aware of the section dealing with discussion points. This discussion was planned to take place after the observation was complete. Educators stressed the importance of not informing the learners that they were being observed. This suggestion was accepted. The time frame for the observations was discussed. Educators would have over a month to observe the learners in the class and on the grounds. They (educators) indicated that observation on the grounds would be much more difficult, given the time constraints of their ground duty periods. This problem was later solved by an educator who agreed to observe them on a continuous basis on the grounds.

In the last phase of the meeting the researcher indicated the need to meet all the educators for the post-empirical discussion on their observations. He thanked the educators for their co-operation and wished them well with the observation. In the next section, the researcher discusses the selection of the learner participants.

## 5.4 SELECTION OF LEARNER PARTICIPANTS

As indicated in section 4.4.3, small groups of learners from the major cultural groups at school were selected by the subject educators to take part in the research. The number of learners and their cultural groups are indicated in Graph 5.1 below.

**GRAPH 5.1**  
**LEARNER PARTICIPANTS**



The number of English, Zulu, Indian and Afrikaner learners was the same, namely three per group. There were just two learners from the Taiwanese and Coloured groups respectively. It was pleasing to note that there were no fallouts from any of these groups during the study. This lent greater reliability to the results of the study. The researcher begins with the qualitative analysis of the interviews in the next section.

## 5.5 QUALITATIVE ANALYSIS OF INTERVIEWS

The researcher conducted two sets of interviews, based on Appendix E and Appendix G. The first interview took place with all the learners. Appendix E was used here. The researcher utilised Appendix G for the second interview with the learners. The second interview was conducted with learners in their separate cultural groups. In this section the



researcher focuses on the process that was followed in the analysis of both the interviews and then does a qualitative analysis of each of the interviews.

### **5.5.1 Process involved in analysis of interviews**

The researcher used a similar approach in the analysis of both the interviews. He was guided by the procedure as stipulated in section 4.7.1. The various stages of analysis are discussed below.

#### **5.5.1.1 Transcription of data**

The first stage of analysis involved the transcription of the raw data from the audiotapes to printed text. This was a time consuming and tedious task, but one that was essential to successful analysis. These transcripts have been typed and a sample page has been included as Appendix K.

As indicated in section 4.7.1.1, the researcher preserved the 'messiness' of everyday talk through the insertion of ungrammatical commas to indicate hesitation mid-sentence. The inclusion of "um"s and "you know", "ah ha" as well as outright laughter are examples of the above and feature regularly in the transcription. The next stage was that of data reduction.

#### **5.5.1.2 Data reduction**

Once the data was displayed, the researcher reduced the information by means of editing. Editing involved reading through the text several times in order to extract relevant data. The researcher used Appendices E and G to establish what was relevant and what was not. Items from the two appendices that required responses appear in bold print in the transcribed texts. Relevant data has been highlighted in the transcripts. This data was then coded.

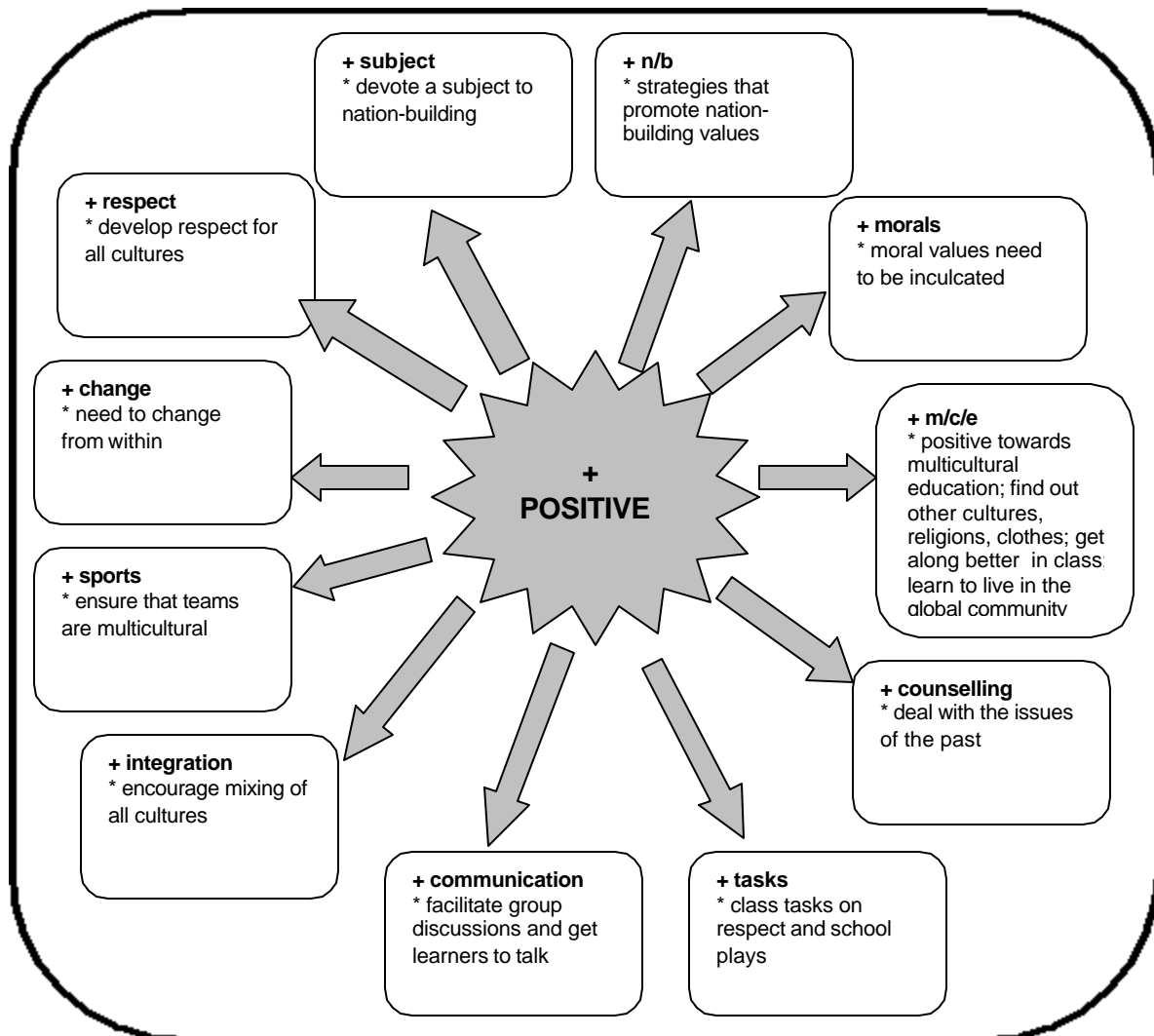
#### **5.5.1.3 Coding**

Coding was largely descriptive as indicated in section 4.7.1.3. Words or phrases used in the interviews were utilised as codes. Coding then proceeded line-by-line. This was preferable to coding large chunks of data.

- The first stage of coding could be described as open coding. In this stage a set of categories emerged. These were as follows:
  - Negative [for factors militating against nation-building]
  - + Positive [for strategies that can be used to promote nation-building values]
  
- The next stage was axial coding. This entailed integrating codes around the axes of central categories. The researcher listened to the audiotapes of the interview on two occasions and read through the transcripts a few times. Several codes emerged during this stage of analysis. The researcher has represented the codes in the form of Diagrams 5.1 and 5.2. Each of these diagrams is followed by an explanation of the codes.

DIAGRAM 5.1

## AXIAL CODING OF POSITIVE FACTORS: APPENDICES E AND G

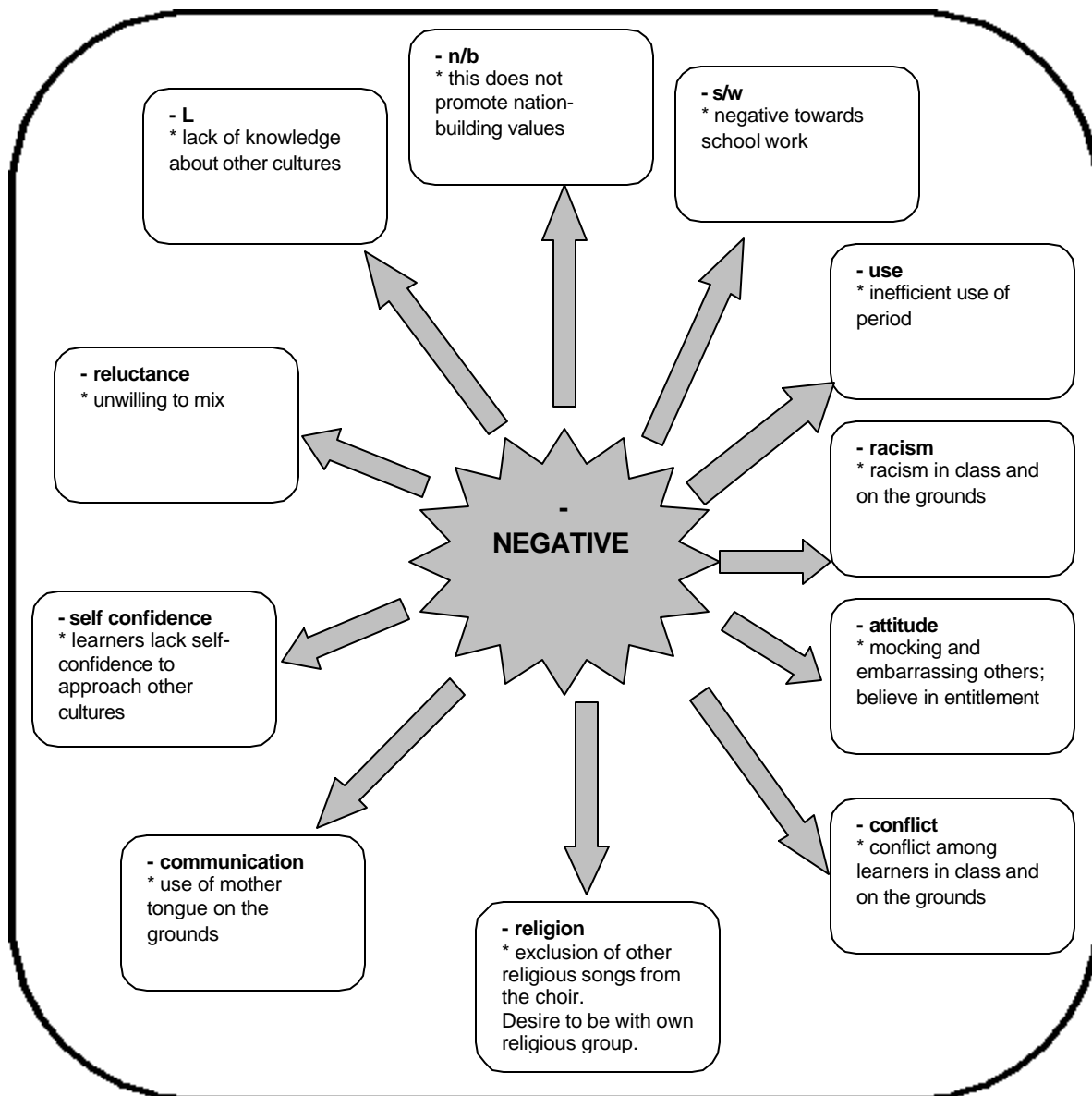


## AXIAL CODES – POSITIVE FACTORS

CODE	EXPLANATION
<b>+ n/b</b>	nation-building
<b>+ morals</b>	moral values to be inculcated
<b>+ m/c/e</b>	multicultural education – a positive attitude
<b>+ counselling</b>	counselling to deal with the issues of the past
<b>+ tasks</b>	class tasks such as talks and plays
<b>+ communication</b>	better communication among cultural groups
<b>+ integration</b>	mixing of cultures to be encouraged
<b>+ sports</b>	integrated multicultural sports teams
<b>+ change</b>	desire to change from within
<b>+ respect</b>	develop respect for all cultures
<b>+ subject</b>	devote a subject to nation-building

DIAGRAM 5.2

## AXIAL CODING OF NEGATIVE FACTORS: APPENDICES E AND G



## AXIAL CODES – NEGATIVE FACTORS

CODE	EXPLANATION
- n/b	does not contribute towards promoting nation-building values
- s/w	negative towards school work
- use	inefficient use of period
- racism	racism in the classrooms and on the grounds
- attitude	mocking and hurtful attitude towards others; believe in entitlement
- conflict	conflict among learners in class
- religion	exclusion of other religious songs from the choir
- communication	use of mother tongue inhibits integration among cultures
- self-confidence	lack of self-confidence to approach other cultures
- reluctance	no desire to integrate
- L	lack of knowledge about other cultures

- The final stage of coding, called selective coding, entailed identifying the core code or central story in the analysis and examining the relationship between the core code and other codes. The core codes that emerged during this stage of analysis were:

<b>+ n/b</b>	Proposals, strategies or aspects that contribute or could contribute to the promotion of nation-building and nation-building values at multicultural secondary schools
<b>- n/b</b>	Practices that do not contribute to the promotion of nation building and nation-building values at multicultural secondary schools

The axial codes that emerged during the analysis, supported or linked up to these core codes.

In order to preserve confidentiality for the learners and the educators, the researcher provided a code for each of the participants. The codes for the learners are indicated below in Table 5.1. The codes for the educators are indicated later. Learners were coded as follows:

**TABLE 5.1**  
**CODES FOR CULTURAL GROUPS**

CODE	EXPLANATION	NUMBERS
<b>E</b>	English	1, 2, 3
<b>Z</b>	Zulu	1, 2, 3
<b>I</b>	Indian	1, 2, 3
<b>T</b>	Taiwanese	1, 2
<b>A</b>	Afrikaner	1, 2, 3
<b>C</b>	Coloured	1, 2

During the analysis of both the interviews, the researcher refers to the learners by code and number, for example E-1 or Z-2. This means that English learner, number 1 is being referred to, or Zulu learner number 2 is the person referred to. The next set of codes that was used in the analysis phase was that for the nation-building values. The codes and explanations are indicated below in the form of Table 5.2.

**TABLE 5.2**  
**CODES FOR NATION-BUILDING VALUES**

VALUES	CODES
Democracy	<b>D.</b>
Multilingualism	<b>M/L.</b>
Ubuntu	<b>Ub.</b>
Justice	<b>Just.</b>
Transparency	<b>Trans.</b>
Success	<b>Succ.</b>
Compassion	<b>Comp.</b>
Honour	<b>Hon.</b>
Moral values	<b>Moral.</b>
Cultural tolerance and respect	<b>C/T/R.</b>

#### **5.5.1.4 Learners' behaviour and atmosphere during the interviews**

These comments apply to both the interviews. The researcher was able to get the learners to relax and release their tension through his ability to introduce humour into the proceedings. References to humour are marked with **[block brackets]**. The researcher adopted a positive, reinforcing and warm attitude in all the interviews and discussions. He believes that positive reinforcement and praise bring out the best in people. It helped them to relax and to contribute to the discussion more frequently than normal. References to reinforcement or praise are indicated in the analysis through the use of {curly brackets}. The researcher analyses the individual items from Appendix E next.

### **5.5.2 Qualitative analysis of initial interview with all learners**

The qualitative analysis of the initial interview is preceded by a short introduction.

#### **5.5.2.1 Introduction**

The instrument that was used for this interview was the Initial Interview Instrument (Appendix E). The researcher began the interview by introducing himself to them and by outlining his aims. He appealed to them for their help and reassured them about the importance of confidentiality for them, their educators and the school. The need to audiotape the sessions was explained to them. Only after all of this was done, did the researcher formally begin with the interview. The researcher discusses the learners' behaviour and the atmosphere during both the interviews in the next subsection.

#### **5.5.2.2 Qualitative analysis of individual items**

In order to enrich the analysis, the researcher makes use of extensive quotations from the transcripts. These quotes are indicated in *italics*.

##### ➤ **Item 1**

The purpose of item 1 was to allow the researcher to introduce himself to the learners and vice versa. The researcher's intention was to get to know the names of the learners, their cultural groups and their ages. This proceeded as planned. There were initially 15 learners in the group, but this increased to 16 later on in the interview.

The researcher was open (transparent) with the learners about who he was and the importance of their participation in his research. Some of the learners were understandably still nervous and uncertain about what was happening at this stage, even though the researcher had spent some time reassuring them before the formal interview began. This can be seen from the responses of some of the learners who provided short incomplete introductions, such as only a name or names and cultural group without their ages. The rapidity at which some of the learners spoke, as well as the soft tones, indicated a certain amount of stress.

The researcher managed this situation by introducing humour at this point. This can be seen in the way he responded to learner I-2 by saying, [ "*You are the popular pupil in your class – the pupils know you quite well.*" ] This released much of their tension and evoked laughter. Shortly after that the researcher was able to bring further warmth to the interview by playing on the pronunciation of the name of one of the learners, Z-2. The learners and the researcher were quite relaxed and comfortable at the end of this item.

➤ **Item 2**

The purpose of item 2 was to find out how the learners were finding school life. It was envisaged that this would lead to a discussion about the experience of a multicultural secondary school.

The learners provided frank answers to this question. Various interesting responses were elicited. Some of them are indicated here: "*busy – I-3*"; "*a lot of work – E-2*"; "*just coping – Z-2*"; "*No! – Z-1* (response to whether she was enjoying school). The researcher has coded these as negative schoolwork or – **s/w**.

The above led to a discussion of how one felt about being in a multicultural secondary school. There were many positive comments to this question. The researcher coded these as positive multiculturalism or + **m/c/e**. The responses indicated that they were quite satisfied with being in a multicultural secondary school. Secondly, there was a strong desire to succeed academically.

The response to this question from the majority of learners was an enthusiastic "Yes!" Other comments were: "*I think it's okay because you learn – A-2*"; "*It's okay – A-3*"; "*Quite nice – T-1.*"

There was one negative comment, *“Class is boring; walk around the whole school. Teachers sometimes strict on you all the time – C-1.”* This was out of context with the question and was coded as negative schoolwork or – **s/w**.

The researcher then spent some time explaining the three aims of his study to the learners. He also outlined his plans for future meetings with the learners, so that they would know what to expect at the next contact session. The learners were then invited to respond to the topic, by providing words that are linked to nation-building.

➤ **Item 3**

The third item focused on topics that are supposedly covered in learning areas such as Life Orientation. One learner indicated that jobs and career choices were discussed. The researcher prompted the learners to indicate the name of the subject. This drew much laughter from them. One learner indicated that they have a subject called Counselling. When questioned about the topics the other learners indicated that there was no real counselling taking place. During the Counselling period the learners were shown a video. One learner indicated, *“Just watch movies – E-3.”* The educator would put on the film and *“They just tell you to keep quiet – Z-1.”* Another learner was more forthright and stated, *“We never ever had a counselling class – that is a fact. When she comes in – Good morning, class; walk in and walks out – C-2.”* This was reinforced by *“She tells us to keep ourselves busy and then she walks out – T-1”*

The researcher coded this as – **use**, which means that the period or subject was not being utilised efficiently. Learners appeared to lack knowledge about other cultures and nation-building values. This was coded as – **L**. Item 4 is closely linked to item 3. The researcher’s analysis of the inefficient use of life skill lessons is that this does not contribute to nation-building.

➤ **Item 4**

The purpose of item 4 was to elicit topics from learners that they would like to study in order to contribute to the development of the country. Learners were asked what would they like to see being done in the Counselling period. Important topics were put forward such as: *“Career choices– T2”* ;*“Get to know each other like in Life Orientation. Topics in general, drugs, youth – C-2”* ; *“Getting to know each other–A-3.”*



The researcher spent some time discussing the nation-building values that he would like to be promoted. It was pleasing to note that there was interest shown by learners in this. One of the learners wanted to know more about Ubuntu and the researcher discussed this. Another learner then indicated that the counselling period should be used to, “*Talk about how we can help other cultures, to communicate with them, to understand how they celebrate their culture - C-1.*” This was coded as **+ communication**. The researcher has preserved the “messiness” of their everyday talk, in order to give the text a sense of reality. This was discussed in section 4.7.3.1. Therefore sentences may not be grammatically correct or complete in every sense. This can be seen in the last comment by C-1. Learner A-3 felt that the counselling period should be used for getting to know each other. The researcher then engaged in positive reinforcement for this learner by stating, {“Getting to know each other is very important.”}

It is apparent that the learners, albeit at a young age, wish to learn something that will be of benefit to the nation as a whole. These are regarded as positive points that could contribute to nation-building. The researcher has accordingly coded these as **+ n/b**.

➤ **Item 5**

The purpose of item 5 was to encourage the learners to clarify doubts and to identify to a greater extent with the research. An interesting comment was made by a learner who felt that “*As a young generation, we must work on that and not judge one another; because that’s still happening in school but the teachers don’t look at it like it’s happening but.. They should be taught that what’s happened in the past should not do it over again. Counsel pupils and talk about it.*” The first part could be regarded as a negative factor that militates against effective nation-building and is coded as **- n/b**. The second part from, “*They should be taught..*” is analysed as a positive point for nation-building and is coded as **+ subject** and **+ counselling**.

Another learner adopted a slightly different point of view. Learner C-2 felt that, “*I don’t think we should actually go into it again. We learnt about apartheid. I think we should just find a way to resolve our issues. Mix with Afrikaans children – have discussions and debates... so we mustn’t make the same mistake again*” This learner proposed that ways needed to found to improve the situation in South African schools and the country as a whole. It is also regarded as a positive n-b comment and is coded as such, **+ n-b**. She indicated that

the mixing of learners, coded as **+ integration**, and holding of discussions and debates, coded as **+ communication**, are possible solutions to resolving issues.

Other learners took this opportunity to speak about the personal issues they were faced with in their lives. These issues centred on alcohol, life, drugs, peer pressure, teenagers at parties and relationships. It is clear that the youth are in need of guidance in these issues, which fall under moral values. The code for this was **+ morals**. Moral values thus need to be promoted to a greater extent at secondary schools.

➤ **Item 6**

The last item was a concluding statement from the researcher. The researcher expressed the hope that the learners were feeling much more comfortable with having him around. They responded in the affirmative. He indicated that he was looking forward to meeting them again and thanked them for their co-operation. This initial interview thus ended on a positive note. The researcher concludes the qualitative analysis of the initial interview with the learners by providing a summary in the form of a self-explanatory table, which indicates the codes and the verbatim data that emerged during the analysis.

➤ **Summary**

A summary of the codes and the verbatim data from the initial interview are indicated below as Table 5.3.

**TABLE 5.3**  
**SUMMARY OF DATA FROM INITIAL INTERVIEW**

<b>CODING</b>	<b>VERBATIM DATA</b>
<b>- s/w</b>	No!!
<b>+ m/c/e</b>	yes I think it's okay it's okay quite nice lots of different people, cultures
<b>- use</b>	just watch movies anything There is a subject called counselling but they don't do that. They just tell us to keep quiet
<b>+ n/b</b>	getting to know one another career choices I think it's good because we live around them and they live with us
<b>- n/b</b>	just watch movies we never ever had a counselling class
<b>+ counselling</b>	counsel pupils and talk about it
<b>+ integration</b>	mix with Afrikaans children
<b>+ communication</b>	have discussions and debates
<b>+morals</b>	dealing with what is right and wrong smoking, alcoholism, drug abuse, relationships.
<b>C/T/R</b>	which festival do you think is a good one -- Diwali Chinese - interesting Zulu - quite interesting
<b>M/L</b>	Afrikaans interesting because of their language

Table 5.3 is self-explanatory. The codes and verbatim data link up with the analysis done in this section. Important details emerged with regard to the use of the period allocated to deal with life issues. Careers have been discussed with the learners, but life issues can be focused upon more frequently.

Secondly, the learners have indicated a desire to learn more about topics such as drugs, youth, getting to know about other cultures, helping other cultures, communicating with them and developing an understanding of how they celebrate their festivals. In the next

section, the researcher analyses second focus group interview that he conducted with the learners in their separate cultural groups.

### 5.5.3 Qualitative analysis of second interview with learners in cultural groups

The researcher met the learners in their separate cultural groups for this second interview (see Appendix G). There were several objectives to this interview. These were to establish the learners' feelings about the research; their feelings about being in a multicultural secondary school; their views on how the learners from different cultures got along with one another; suggestions on how to improve the situation and nation-building values that they would like to include in their subjects. In the next subsection, the researcher provides an introduction to the analysis.

#### 5.5.3.1 Introduction

The learners appeared to be quite settled in their school and were apparently enjoying the experience. It was also clear that these learners had developed a strong sense of loyalty towards their school and felt proud to be part of the institution. There was a great deal of similarity among all the learners' responses to items 1, 2 and 3. Therefore, the researcher focuses upon these responses initially and thereafter analyses the responses to items 4, 5 and 6 under the different cultural groups.

##### ➤ Item 1

Item one focused on the learners' feelings about the topic. The common feeling that was expressed was that the topic was a relevant topic. Some of the expressions used by the learners were as follows: E-2 "*It's good. It teaches us all to live together.*"; Z-2 "*A good topic. Different cultures – how to act in different situations better.*"; T-2 "*I think it's a good topic because we all live in the same country.*" These responses indicated a favourable attitude towards nation-building values and were coded as **+ n/b**. Learner E-3 indicated "I just think ja that it makes us more aware of it and nation-building values and it's good to know what other cultures want us to expect from them and what we need to expect from ourselves." This very positive response was coded as **+ m/c/e**.

➤ **Item 2**

Item two elicited their feelings on participating in the research. Learners generally felt that it was “okay” or “exciting.” Other sentiments that were expressed were as follows: C-2 “*I feel it’s a good thing that we actually participate in and helping people in the future and building up your self-esteem.*”; T-1 “*Fun and interesting.*” ; E-3 “*I think it’s interesting. We get to interact with them and get to know about nation-building values that we don’t know.*”; Z-1 “*It feels good.* The researcher coded these as **+ n/b.**”

➤ **Item 3**

The purpose of item 3 was to establish how the learners feel about being in a school with many different cultures. The majority of the responses were similar one again. Some of the responses were, I-3, “*I think it’s brilliant, because knowing other lives, it’s very nice. We get to learn more things and to have an influence on them.*” coded as **+ m/c/e**. Learner E-2 stated, “*It’s very interesting to find out about other people – their religion, their cultures,*” ; “*I enjoy it as well because we are all in the same class with them,*” ; “*It’s okay,*” ; “*It’s good being in a school with many different cultures.*” These were all coded as **+ m/c/e**. One of the learners, Z-2 indicated, “*It’s good ...but I must say there is racism, it happens in all the schools.*” This was coded as **– racism**. The researcher’s analysis of this is that there is a degree of racism present and that this is an aspect that needs to be addressed. However, it would be wrong to label all the learners in the institution as being racists, because the majority of the learners do not view this as an issue of contention. Learner Z-3 stated, “*It’s exciting because we get to know each other and some of the teachers are friendly.*” The code for this was **+ m/c/e**.

At this early stage of analysis, it was apparent that these learners possessed the nation-building value of honour towards their school. In the next subsection, the researcher provides an analysis of the remaining questions, per cultural group. The first cultural group to be interviewed separately was the English cultural group.

### 5.5.3.2 English cultural group

➤ **Item 4**

Item 4 was intended to establish how learners from different cultures get along. These learners felt that they got along much better in the classrooms than on the grounds. The

view of these learners was that learners in general split up and went their separate ways during the breaks. A learner indicated that, *“On the grounds, it’s different. Hardly any of them mix.”* One of the learners indicated that *“guys mix, girls really stick to their own groups.”* The apparent lack of meaningful integration on the grounds was coded as – **n/b**.

➤ **Item 5**

The purpose of item 5 was to get suggestions from the learners on how to improve the situation. A learner indicated that, *“This thing we had here, talking about everything, everyone should have.”* Another learner who stated that, *“Just to get to mix with each other and to talk to each other,”* echoed this. These learners thus attached much importance to the degree of communication, coded **+ communication**, among the various groups. It is an aspect that needs to be looked at seriously by all educators.

➤ **Item 6**

For item 6, the learners were expected to indicate which nation-building values they would like to include in subjects such as Right Living, Guidance or Life Orientation. In view of the fact that Counselling was an established subject for them, they were then asked to focus on that subject. The majority of the learners felt that all the values, coded as **D.,Trans., M/L., Comp., Ub., Hon., Just., C/T/R., Succ.** and **Moral** were important and should be included. One learner stated that cultural tolerance and respect, coded as **C/T/R**, was his choice of the nation-building value that should be included. These values, according to a learner had helped her by giving her *“a positive attitude and maybe would help other people as well.”*

Learners attach a high degree of importance to communication as a tool to improve the situation. This indicates, to the researcher, that these learners are able to think in a mature manner. Their responses to the last question were also indicative of the seriousness and maturity with which they have tackled their participation in the research. In the next subsection, the researcher analyses the focus-group interview with the Zulu cultural group.

### 5.5.3.3 Zulu cultural group

#### ➤ Item 4

These learners were of the opinion that cultural groups primarily remain together during the breaks. This was in response to item 4. The degree of interaction and communication is low among the different groups. Views expressed were as follows: *“On the grounds, it’s like go with own culture. It’s like some people don’t like the other people, the other cultures.”* Another learner indicated, *“Sometimes, sometimes there is little. Some Whites go to the Blacks, especially the young ones – Grade 8. ...Indians mostly with Taiwanese.”* The third learner was more emphatic, *“No, not mixed...the Blacks stick to the Blacks, the Whites stick to the Whites and don’t communicate – just stick to your friends.”* These were coded as **-n/b** and **- reluctance**.

These views are similar to that expressed by the learners from the English cultural group. The comment about the interaction of Indians and Taiwanese correlates well with the analysis of the proximity diagram in section 5.6.4. It would appear that there is a healthy degree of interaction and communication between these two cultural groups. In the next paragraph the researcher examines the responses to item 5.

#### ➤ Item 5

There were some negative feelings expressed by the learners on how to improve the situation, which was item 5. Learners indicated, *“Never can do anything except us. In class she’s my friend but not outside.”* ; *“It’s hard to just go into a certain culture and get along. You can talk and talk but inside they might be feeling ugh, what’s this guy doing here!”* ; *It’s quite impossible because everyone’s got his own friends.”* The researcher analyses this as a lack of self-confidence and reluctance on the part of learners to mix and coded it as **- self-confidence** and **- reluctance** accordingly.

After some prompting from the researcher, a suggestion was made that learners should be made to interact with others in a mixed group. Another member who stated emphatically that he, *“won’t.”* – coded as **- reluctance** immediately rejected this. Another learner indicated that, *“sports – lots of activities bring us together, we respect each other.”* The coded here was **+ sports**. This was followed by an important input that, *“I feel like it’s within us. If we don’t want to do, it won’t happen.”* It is therefore clear that improvements can only

be made or effected if there is a willingness to change on the part of the person him/herself. The researcher coded this as **+ change**.

➤ **Item 6**

The purpose of the last question was for learners to indicate which nation-building values they would like to include in subjects such as Right Living, Guidance, Life Orientation or Counselling. A common value for the learners was that of respect. This was linked to cultural tolerance and respect (**C/T/R**). Other values that were indicated were Ubuntu (**Ub**) and communication. Communication in a multicultural secondary school is the cornerstone of nation-building. The researcher's analysis of this is that the ability to communicate in a common language is a prerequisite for building bridges among the various cultural groups. This is linked up with the value of multilingualism (**M/L**). In the next subsection, the researcher analyses the Indian and Taiwanese groups. This interview took place simultaneously as both the groups turned up at the same time for the interview. However, the analyses will be done separately.

### 5.5.3.4 Indian cultural group

➤ **Item 4**

These learners responded to item 4 as follows: *"In the classroom, get along fine; on the grounds I don't think it's fine."* Another learner indicated that the degree of interaction in the classrooms was the same as on the grounds. The same learner then contradicted himself by stating that, *"Indians with Indians, Taiwanese with Taiwanese, Blacks with Blacks."* These views are very much the same as those of the other learners. Learners tend to get along well in class together, where they have to co-exist in a confined space. However the majority of the learners tend to prefer the company of their own cultural groups during the breaks, coded as **- n/b**.

There were two main reasons presented by learners for preferring to remain with their own cultures. The first was that, *"they have a better understanding of their culture."* This indicates that learners are more comfortable with their own cultural groups. Secondly, it could be due to personal pressures, because they worry what others will think about them. They are *"scared."* The researcher's analysis is that the learners need to develop their self-



confidence in order to interact to a greater extent with other cultural groups. The lack of self-confidence was coded as – **self-confidence**.

➤ **Item 5**

The learners were unable to provide much in terms of suggestions on how to improve the situation (item 5). A noteworthy suggestion was that learners, “*needed to have more confidence in themselves and not be so closed up.*” The researcher feels that it is a difficult task to build up confidence. However, it is an issue that needs to be explored.

➤ **Item 6**

For item 6, the learners indicated which nation-building values they would like to include in subjects such as Right Living, Guidance, Life Orientation or Counselling. These learners clearly felt that all the nation-building values coded as **D., Trans., M/L., Comp., Ub., Hon., Just., C/T/R., Succ.** and **Moral** needed to be included in the curriculum. It appears as if these learners have attached a high degree of significance to all the nation-building values. In the next subsection, the researcher analyses the second interview with the Taiwanese cultural group.

#### 5.5.3.5 Taiwanese cultural group

➤ **Item 4**

The learners’ responses to item 4 were similar to the responses of the other learners. The general view expressed was that the learners were getting along, “*quite well*” in the class but on the grounds there was not much mixing. One learner indicated that they get along well in the classrooms, “*because they don’t fight a lot.*” When questioned further by the researcher he said that, “*if they want to fight, even if the teacher is there they still fight.*” This was coded as – **conflict**. On the grounds the learners tend to remain in their separate cultural groups, - **n/b**, with some of them mixing.

An important view that was expressed as a reason for learners tending to prefer to remain in their cultural groups was communication. Taiwanese learners communicate in their mother tongue on the grounds. Another learner added that, “*If you vye (go) to the other culture groups, all Blacks and you there when they speak their own language then you won’t understand it.*”

The researcher's analysis of this is that the use of the mother tongue, on the grounds, is a negative factor that militates against the promotion of nation-building values in multicultural secondary schools. This was coded as – **communication**.

➤ **Item 5**

No real suggestions of note were forthcoming from the learners, in response to item 5. The researcher prompted them for ideas in terms of sport, but their concurrence with the researcher's suggestion cannot be regarded as original.

➤ **Item 6**

In response to item 6, these learners felt that the value of cultural tolerance and respect (**C/T/R**) was extremely important. The reasons forwarded for this were as follows: *“Because some of the people they don't like the other cultures and don't respect them .”* Other expressions used were that, *“You get this bad attitude from the other group.”*; *“don't have enough respect – making funny sounds”*; *“make fun of our languages and copy what we are saying and laughing at us.”*

The researcher's analysis is that there is a fairly high degree of cultural intolerance and disrespect shown towards the Taiwanese learners. This was coded as – **attitude**. This is probably symptomatic of similar problems at other such institutions and is something that needs to be addressed.

#### 5.5.3.6 Afrikaner cultural group

➤ **Item 4**

The learners' responded to item 4 by stating that they got along well in the classrooms and that they were good friends. Sometimes there *“might be disagreements; most of the times, understand each other.”* The researcher coded this as **+ n/b**. There was more interaction in the classroom (**+ integration**) than on the grounds. Another learner indicated that, *“There is disagreements. Sometimes racism comes in.”* Racism has been coded as – **racism**. All the learners from this group indicated that they preferred to integrate with the English learners during the breaks. This correlates with the information culled from the proximity diagram in section 5.6.4. The issue of racism was also mentioned by a learner in section 5.5.3.1 and is an aspect that requires attention. It could be regarded as a negative factor

that militates against the effective promotion of nation-building values at multicultural secondary schools.

➤ **Item 5**

A good suggestion was made by one of the learners in response to item 5. She indicated that nation-building values could be promoted by making them a subject. The researcher coded this as **+ subject**. Another learner felt that there was need for everybody to respect each other. This was coded as **+ respect**. The importance of open communication was also emphasised as, *“Everybody gives their side, then there will be respect.”*

➤ **Item 6**

The last item dealt with nation-building values to be included in subjects such as Counselling. The common value for all the learners was cultural tolerance and respect (**C/T/R**). One of the participants indicated that, *“we need to tolerate other cultures; to respect them.”* Other values were success (**Succ.**) and honour (**Hon.**). It would appear that the Afrikaner cultural group attaches much importance to succeeding in life. The learners linked success to good relationships, *“If we get along better with people around you; you may succeed further, if you didn’t get along.”* These responses corresponded with their responses in section 5.6.3.5, which dealt with their nation-building values. It can therefore be deduced that the Afrikaner cultural group attaches the highest degree of importance to cultural tolerance and respect. In the subsection that follows the researcher analyses the responses of the Coloured cultural group.

#### 5.5.3.7 Coloured cultural group

➤ **Item 4**

These learners’ response to item 4 was that there was a fair degree of mixing on the grounds. The greatest amount of interaction was between the English and Zulus and English and Afrikaners. This once again corresponded with the information that has already been established about the interaction patterns of the English, Afrikaner and Zulu cultural groups. The learners spend their time on the grounds by sitting together and talking to each other. They also felt that learners generally preferred to remain in their cultural groups coded as **- n/b**, and that there could be much better mixing on the grounds.

➤ **Item 5**

Several suggestions of note were made in response to item 5. One learner indicated that on certain days learners from, “*two different cultures should be put together (+ integration) to spend time together for maybe half an hour.*” The importance of opening up channels of communication (**+ communication**) and forming friendships was also suggested. It, “*just starts with hello and all that..*” Other suggestions were: talks at assembly on topics such as respect; participating in school plays, sport and choir. These were coded as **+ tasks**.

There was poor participation by Indians and Taiwanese in the choir and a learner suggested that the inclusion of songs from these cultural groups could improve the situation. Christian songs dominated the choir’s repertoire. This could be regarded as a negative factor that militates against the effective promotion of nation-building values and that the suggestion of the learner needed to be taken into account. It was coded as **– religion** accordingly.

➤ **Item 6**

The values that learners felt that needed to be included into the school curriculum were honour (**Hon.**), democracy (**D.**), ubuntu (**Ub.**), multilingualism (**M/L.**) and cultural tolerance and respect (**C/T/R.**). Honour was important, as one could be seen as supporting one’s country. Multilingualism was seen as vital to effective communication because, “*It’s good to know other people’s language so you can communicate and..er.. know other people’s cultures.*” Cultural tolerance and respect was highly regarded because, “*You have to respect other people and people will understand that everyone is the same.*” This is linked closely to the ideals of democracy, namely that all people are equal. In the next subsection, the researcher presents a summary of the main points that emerged from these interviews.

### **5.5.3.8 Summary**

The learners were unanimous in their view that it was good to be in a multicultural secondary school. Even though there was an element of racism, they were all comfortable and settled in their school. They all felt that interaction among cultures, in the classrooms, was much better than that on the grounds. Their view was that there was a fair degree of integration on the grounds but that learners generally kept to themselves.

Secondly, interaction and integration of the various cultures can be improved by having more talks and discussions on these issues. The self-confidence of learners also needs to improve so that they will feel comfortable to approach other cultures on the grounds. Another important point was that learners needed to adopt a positive attitude towards other cultural groups and that change had to come from within. Putting learners together for limited periods of time and making nation-building values a subject were other suggestions on how to improve the situation at school.

Nation-building values that may be included for study in the school curriculum were as follows:

**TABLE 5.4**  
**NATION-BUILDING VALUES SUGGESTED BY LEARNERS**

<b>CULTURAL GROUP</b>	<b>NATION-BUILDING VALUES</b>
ENGLISH	Democracy, Multilingualism, Ubuntu, Justice, Transparency, Success, Compassion, Honour, Moral values, Cultural tolerance and respect
ZULU	Cultural tolerance and respect, Ubuntu, Multilingualism
INDIAN	Democracy, Multilingualism, Ubuntu, Justice, Transparency, Success, Compassion, Honour, Moral values, Cultural tolerance and respect
TAIWANESE	Cultural tolerance and respect
AFRIKANER	Cultural tolerance and respect, Success and Honour
COLOURED	Cultural; tolerance and respect, Democracy, Ubuntu, Multilingualism, Honour

The researcher discusses the use of the learners in the analyses of the data from the interviews, in the next subsection.

#### **5.5.4 Use of learners in analysis**

The researcher has alluded to the use of the learners in the analysis of the data in section 4.7.1.4. A few learners assisted the researcher by reading over the transcripts of the initial interview and the interview with their own cultural groups. They were quite satisfied with the contents and did not make any further additions. No changes were thus effected to the original interviews. Despite the fact that only a few learners participated in this exercise, their contributions have lent greater validity to the analysis of the data. In the next section, the researcher analyses the data from the open-ended questionnaire.

## 5.6 QUALITATIVE ANALYSIS OF OPEN-ENDED QUESTIONNAIRE

There were 16 completed returns to the open-ended questionnaire (see Appendix F). The researcher analysed the open-ended questionnaire according to the guidelines in section 4.7.2. In the first subsection, the researcher discusses the procedure and the coding system.

### 5.6.1 Procedure used in analysis

#### ➤ Stage 1

In stage 1 of the analysis the researcher used guideline 1 (see section 4.7.2). The researcher drew a random sample of three questionnaires completed by the learners. These questionnaires were from the Indian, Afrikaner and Taiwanese cultural groups.

#### ➤ Stage 2

The second step of the guidelines from section 4.7.2 was followed here. The researcher read the responses several times and considered what coding schemes or categories to be used.

#### ➤ Stage 3

In this stage, the researcher formed initial categories by separating the information into subcategories. This was in accordance with the third guideline in section 4.7.2

During this stage, the researcher realised that category three, communication and interaction in a multicultural secondary school, would be extremely difficult to analyse. The reason for this was that there was a huge variation in terms of responses to the zones or subcategories in Appendix F requiring:

- cultural group that learners from one group interact fairly well with;
- cultural group that learners from one group have some interaction with;

- cultural group that learners from one group hardly have any contact with.

The problem that manifested itself was that there were only two or three learners per cultural group and their responses were extremely varied. Since the study was aimed at arriving at communication and interaction patterns for the cultural group and not for individuals, it would have been an impossible task to complete. The reason for this possibly was the “closeness” between the above three zones or subcategories. The researcher therefore settled upon using three subcategories, indicated below, which would clearly illustrate different patterns of communication and interaction among the cultural groups. The initial categories and subcategories that emerged are presented in Table 5.5.

**TABLE 5.5**  
**INITIAL CATEGORIES AND SUBCATEGORIES**

CATEGORY NUMBER	CATEGORY	SUBCATEGORIES
1	Background information	Cultural group: English Zulu Indian Taiwanese Afrikaner Coloured  Number of boys Average age of boys Number of girls Average age of girls
2	Nation-building values of learners	Democracy Multilingualism Ubuntu Justice Transparency Success Compassion Honour Moral values Cultural tolerance and respect
3	Communication and interaction in a multi-cultural secondary school	Cultural group that learners from one group have most contact with Cultural group that learners from one group interact fairly well with Cultural group that learners from one group have no interaction with
4	Family values	Democracy Multilingualism Ubuntu Justice Transparency Success Compassion Honour Moral values Cultural tolerance and respect

➤ **Stage 4**

Stage 4 was completed in accordance with guideline 4 in section 4.7.2. In this stage the researcher formalised the coding scheme. The codes and descriptions are indicated below.

**TABLE 5.6**  
**CODING SCHEME BASED ON SUBCATEGORIES**

CATEGORY NUMBER	CATEGORY	SUBCATEGORIES	CODE
1	Background information	Cultural group: English Zulu	E Z



		Indian Taiwanese Afrikaner Coloured	I T A C
		Number of boys Average age of boys Number of girls Average age of girls	
2	Nation-building values of learners	Democracy Multilingualism Ubuntu Justice Transparency Success Compassion Honour Moral values Cultural tolerance and respect	D. M/L Ub. Just. Trans. Succ. Comp. Hon. Moral. C/T/R.
3	Communication and interaction in a multi-cultural secondary school	Cultural group that learners from one group have most contact with Cultural group that learners from one group interact fairly well with Cultural group that learners from group have no interaction with	M I/A F.W I/A N I/A
4	Family values	Democracy Multilingualism Ubuntu Justice Transparency Success Compassion Honour Moral values Cultural tolerance and respect	D. M/L. Ub. Just. Trans. Succ. Comp. Hon. Moral. C/T/R.

➤ **Stage 5**

In this stage the researcher proceeded with trial coding of the random sample as indicated in the guidelines in section 4.7.2. The codes that emerged, in stage 4 above, were used. Trial coding was done on the completed open-ended questionnaire. The codes are visible for examination.

➤ **Stage 6**

This stage was completed in accordance with guideline 6 of section 4.7.2. This involved getting an independent rater to code the same data. The independent rater was a school principal with a Ph D in the Psychology of Education. Her coding was compared to that of

the researcher. When an agreement level of 80 to 90% was reached, coder reliability had been established.

➤ **Final stage**

Only when coder reliability was reached did the researcher begin with the final coding and the analysis thereof. In the next section, the researcher begins an analysis of category 1.

### 5.6.2 Analysis of category 1

This category deals with background information on the learners. The information is factual in nature and can be presented in table form. This is done in Table 5.7 below.

**TABLE 5.7**  
**BACKGROUND INFORMATION ON LEARNERS**

<b>CULTURAL GROUP</b>	<b>NUMBER OF BOYS</b>	<b>AVERAGE AGE</b>	<b>NUMBER OF GIRLS</b>	<b>AVERAGE AGE</b>
<b>E</b>	1	15 yrs.	2	15 yrs. 6 mths.
<b>Z</b>	2	15 yrs.6 mths	1	16 yrs.
<b>I</b>	1	15 yrs.	2	15 yrs. 6 mths.
<b>T</b>	1	16 yrs.	1	15 yrs.
<b>A</b>	0	0	3	15 yrs. 6 mths.
<b>C</b>	1	15 yrs.	1	15 yrs.

Table 5.7 indicates the composition of the learners who participated in this study. Their cultural groups, the number of boys and girls per group and their average ages are indicated. There were six boys and ten girls in this study. All the learners were from Grade 10 and fell into similar age groups. There is no significant difference between the ages of the boys and the girls, with the average age for both the boys and the girls being 15 years and 6 months. In the subsection that follows, the researcher analyses categories 2 and 4.

### 5.6.3 Analysis of categories 2 and 4

The researcher has decided to analyse the information from categories 2 and 4 concurrently. The purpose of this is to allow comparisons to be made between the nation-building values that the learners possess and that of their families. Secondly, it would give

an indication of the degree of importance that is attached to the stated nation-building value by the learners themselves and by their families. In the first subsection, the researcher analyses the nation-building values of the English cultural group.

#### 5.6.3.1 English cultural group values

The value that these learners regarded as being the most significant for them was cultural tolerance and respect, coded as **C/T/R**. Its important was underscored by comments such as, *“There must be respect among the different races, we must be able to interact with one another to work together,”* and *“In order to live in a better world, we need to tolerate and respect other people.”*

Two of the learners listed honesty as an important value. It was felt that, *“if you are honest with everyone, it makes the world a better place.”* The researcher encoded this as **Trans**. Other values that were indicated by the learners, but did not have a high degree of importance were democracy (**D**), multilingualism (**M/L**) and success (**Succ**).

The value that was given the greatest weighting by the learners for their family members was once again cultural tolerance and respect (**C/T/R**). This was attributed to the majority of the family members. The next most important value was democracy (**D**). This was followed closely by justice (**Just**). Other values that were regarded as being fairly important to their families were honour (**H**), success (**Succ**), compassion (**Comp**), Multilingualism (**M/L**) and transparency (**Trans**). Ubuntu (**Ub**) was allocated to the least number of family members and cannot be regarded as being significant to them.

It is evident that that the English cultural groups have an extremely healthy regard for cultural tolerance and respect (**C/T/R**). Their children share this value as well. The value of democracy (**D**) was indicated as being very important to them. A strong sense of justice (**Just**) appears to pervade these families as well. These are very strong nation-building values to possess. An analysis of the Zulu cultural group values follows.

#### 5.6.3.2 Zulu cultural group values

Learners indicated cultural tolerance and respect (**C/T/R**) as their most important value. Statements made in this regard were, *“As people we should respect one another,”* and *“Because if you don’t respect others, how do you think they will respect you?”*

There were 11 family members in total for category 4, excluding the learners. Cultural tolerance and respect (**C/T/R.**) was the most highly regarded value by family members. This was allocated to almost all the members. Justice (**Just.**) and honour (**Hon.**) were also important values, albeit to a lesser extent to **C/T/R.** Each of these values was allocated to a significantly large number of family members. Multilingualism (**M/L.**) was of less importance to the family members. The other notable values were Ubuntu (**Ub.**), success (**Succ.**), compassion (**Comp.**) and moral (**Moral**) values. These were allocated to fewer members. Democracy (**D.**) as a value did not feature strongly in any of the learners' families and had the least amount of importance attached to it.

It can be deduced that the most important nation-building value for this cultural group is cultural tolerance and respect (**C/T/R.**). Both the family members and the learners subscribe to it. The next two important values are justice (**Just.**) and honour (**Hon.**). It would appear that Zulu families place much emphasis on the need for fairness and to be honourable. The researcher analyses the Indian cultural group values next.

#### 5.6.3.3 Indian cultural group values

The nation-building value that was regarded as having the highest degree of importance for Indian learners was cultural tolerance and respect (**C/T/R.**). This was indicated by all the participants. They felt that, *"You have to respect others before they respect you,"* and that *"understanding and tolerance.. is extremely important for people to understand each other."* Of lesser importance to the learners were the values of transparency (**Trans.**), honour (**Hon.**) and compassion (**Comp.**).

There were a total of 10 members, excluding the learners, in the three families. The majority of the members were ascribed to possessing the value of cultural tolerance and respect (**C/T/R.**). This was similar to what the learners felt as being most important. The second most important value for them was compassion (**Comp.**), which was allocated to fewer family members. Success (**Succ.**), was the next important value for the families. Nation-building values with a lower degree of significance for the members were: honour (**Hon.**) and democracy (**D.**), which were ascribed to very few members. Of least significance to the Indian cultural group were the nation-building values of multilingualism (**M/L.**), Ubuntu (**Ub.**), transparency (**Trans.**) and justice (**Just.**).

It is clear from the above that the learners and their families share many of the same values. The values of cultural tolerance and respect **(C/T/R.)** compassion **(Comp.)** and success **(Succ.)** are important in their lives. In the next subsection, the researcher analyses category 3, which deals with communication and interaction in a multicultural secondary school. An analysis of the Taiwanese cultural group values follows.

#### 5.6.3.4 Taiwanese cultural group values

Cultural tolerance and respect **(C/T/R.)** was regarded as being very important for the learners. The importance of accepting people from other cultures was stressed. Of significance to the researcher was the high degree of importance that the family placed on this value as well. Cultural tolerance and respect **(C/T/R.)** was the most important nation-building value to all the family members. This was indicated for the majority of the family members. There was therefore much in common between the values of the learners and their families.

The researcher then proceeded to the other values for the families. The values of honour **(Hon.)**, success **(Succ.)** and multilingualism **(M/L.)** were of equal important to the families. Each of these values was indicated for a significant number of family members. It would appear that the Taiwanese attach a fairly high degree of importance to these values.

The other value that was indicated was democracy **(D.)**. This was regarded as being important for a few family members, namely a set of parents. None of the other members of both the families were ascribed to possessing this value.

The analysis one draws is that both learners and family regard cultural tolerance and respect **(C/T/R.)** as a cornerstone value in their lives. This bodes well for nation-building. Family members view honour **(Hon.)**, success **(Succ.)** and multilingualism **(M/L.)** as also being important, albeit to a lesser degree. The Taiwanese are a 'new' cultural group in South Africa and they are intent on making a success of their lives. In order to do so, it is important for them to be able to converse in different languages, hence the value of multilingualism. The value of honour is closely linked to respect, as one cannot honour someone else if there is no respect in the first case. The researcher analyses the Afrikaner cultural group values next.

#### 5.6.3.5 Afrikaner cultural group values

The most important value for these learners was cultural tolerance and respect (**C/T/R.**). Learners felt that it was important to, *“respect the people you live with .. people from another culture.”* These learners also indicated success (**Succ.**), honour (**Hon.**) and compassion (**Comp.**) as being important values in their lives. The desire to succeed was evident in statements such as, *“I want to succeed in my world so that I can go and study and be myself,”* as well as, *“do something for you and others.”* The need to, *“honour your country”* was clearly indicated. Compassion featured strongly as *“to let people know that I care and that I want to help them in every way.”* This was clearly a value that had great significance to them.

The most important family value for Afrikaner families was cultural tolerance and respect (**C/T/R.**). This was attributed to the majority of the family members. It was similar to the value system of the learners. The second most important family value was success (**Succ.**). It was allocated to a fair number of family members. Success was also an important value for the learners. Other values were allocated to family members but these did not weigh as heavily as the values already mentioned. These values were justice (**Just**), compassion (**Comp.**), moral values (**Moral**) and multilingualism (**M/L.**).

Families have an extremely important role to play in the shaping and assimilation of nation-building values. It is apparent from the above that the values of the Afrikaner families are the same as those of their children. The nation-building value of cultural tolerance and respect (**C/T/R.**) is the most significant value for Afrikaners. This is followed by success (**Succ.**), which can only be achieved through hard work in academics and in sport. The Coloured cultural group values are analysed in the next subsection.

#### 5.6.3.6 Coloured cultural group values

The values that these learners held as being of importance to them were cultural tolerance and respect (**C/T/R.**), transparency (**Trans.**), success (**Succ.**) and moral values (**Moral.**). All of these values were weighted equally and no single value could be seen as being more important than the other.

There were seven members that made up the different families, excluding the learners. The value that the learners allocated as being of the greatest significance to their families was cultural tolerance and respect (**C/T/R.**). This was allocated to the majority of the members.

This was followed by the value of multilingualism (**M/L.**), which was indicated for fewer members. Honour (**Hon.**), was analysed to be the third most important value for the family members. Other values that can be regarded as carrying low degrees of importance were: democracy (**D.**), justice (**Just.**), success (**Succ.**), compassion (**Comp.**) and transparency (**Trans.**). Each of these values was ascribed to a single member only.

The above indicates that cultural tolerance and respect (**C/T/R.**) has the greatest degree of significance for family members and learners. The Coloured cultural group is also seen as placing much emphasis on the value of multilingualism (**M/L.**). These values are indispensable for effective nation-building. The researcher provides a summary of the cultural group values in the next section.

#### 5.6.3.7 Summary

This section dealt with the nation-building values of the learners and their families. Data were presented for cultural groups and not for individuals. The researcher ascertained that there was much in common between the nation-building values of the learners and their family members. This applied to all the cultural groups.

The learners and family members from the English cultural group attached the greatest amount of importance to **C/T/R.** This was followed by the values of **D.** and **Just.** The Zulu cultural group nation-building values, in decreasing degrees of importance were **C/T/R.**, **Just.** and **Hon.** The next group was the Indian cultural group. Their most important nation-building value was **C/T/R.** This was followed by **Comp.** and then **Succ.** The nation-building value that the Taiwanese cultural group was ascribed to value the most was **C/T/R.** Values of secondary importance to them were **Hon.**, **Succ.** and **M/L.** Nation-building values, in decreasing degrees of importance for the Afrikaner group were **C/T/R.** and **Succ.** The Coloured cultural group attached the greatest degree of importance to the nation-building value of **C/T/R.** The next significant value for them was **M/L.**

Cultural tolerance and respect (**C/T/R.**) is the nation-building value that all the cultural groups value the most. Success (**Succ.**) also featured strongly among many cultural groups as well as justice (**Just.**) and honour (**Hon.**). In the next section, the researcher analyses category 3 of the open-ended questionnaire, which deals with communication and interaction in a multicultural secondary school.

### **5.6.4 Category 3 – communication and interaction in a multicultural secondary school**

In this subsection, the researcher analyses the learners' responses to the proximity diagram, as per Appendix F, Section B – instruction 2. The learners had to indicate the degree of communication and interaction that they have with other cultural groups at school. As indicated in section 5.6.1 (see Table 5.5) codes were developed during the analysis phase to make this process easier. The codes that were used are:

- M I/A** - Most interaction
- F.W I/A** - Interacting fairly well
- N I/A** - No interaction

The codes for the different cultural groups remain the same. In the first subsection, the researcher analyses the interaction and communication patterns of the English learners.

#### **5.6.4.1 English learners - communication and interaction patterns**

There was a fair degree of similarity among the responses of the learners. There were also notable differences among the three for the cultural group that was closest to them. The researcher thus looked for commonalities among the groups that surrounded the English learners, to ascertain the group that was the closest to the learners and the group that communicated and interacted fairly well with them. The group that was seen as being completely removed from them was clearly identified. The communication and interaction patterns are as follows:

- M I/A - A. cultural group
- F.W. I/A - I. cultural group
- N I/A - T. cultural group

The greatest degree of communication and interaction takes place with the Afrikaner cultural group. The situation was also the same for the Afrikaner group who had identified the English learners as the group with whom they have the most amount of contact. The Indian cultural group was the group with whom communication and interaction took place fairly well. The Taiwanese group was regarded as the group with whom no communication and interaction took place. The researcher analyses the communication and interaction patterns for the Zulu cultural group next.

#### **5.6.4.2 Zulu learners - communication and interaction patterns**



These learners also had a range of responses to the various items. The researcher then looked for common groups in the communication and interaction zones to arrive at his conclusions. The analysis revealed the following:

- M I/A - E. cultural group
- F.W. I/A - A. cultural group
- N I/A - I. cultural group

These learners saw themselves as communicating and interacting the most with the English learners. They were communicating and interacting fairly well with the Afrikaner learners. This was also the perception of the Afrikaner learners in subsection 5.6.4.5. The Zulu learners saw themselves as being completely removed from the Indian learners. The communication and interaction patterns for the Indian cultural group follow.

#### **5.6.4.3 Indian learners - communication and interaction patterns**

There were some variations to the responses of the learners for the cultural groups closest to and with whom communication and interaction was taking place fairly well. The researcher used a similar approach as above, by looking for common groups in the target zones to arrive at his analysis. The learners were quite settled on the cultural group that they saw themselves as being completely removed from. The results of the analysis are as follows:

- M I/A - E. cultural group
- F.W. I/A - T. cultural group
- N I/A - A. cultural group

These results correlate quite well of the analyses from the English and Taiwanese groups. The English learners had indicated that they are interacting and communicating fairly well with the Indian cultural group and the Taiwanese had indicated that they have the most contact with the Indian group. Therefore, there appears to be a measure of consistency and reliability in the responses. The Indians saw themselves as being completely removed from the Afrikaner cultural group. An analysis of the communication and interaction patterns for the Taiwanese cultural group is next.

#### **5.6.4.4 Taiwanese learners – communication and interaction patterns**

There was a high degree of consistency between the responses of both the learners. Two cultural groups could be regarded as being quite close to these learners. They are the English and the Indian cultural groups. There were obviously differences between the learners but the researcher looked for commonalities among the cultural groups around the Taiwanese learners. There was no difference between the learners when it came to identifying the cultural group that was completely removed from them. This was the Afrikaner group.

The following communication and interaction patterns have been ascertained:

M I/A - I. cultural group  
 F.W I/A - E. cultural group  
 N I/A - A. cultural group

Taiwanese learners are therefore seen as being most comfortable with Indian learners. They interact fairly well with English learners but have virtually no contact at all with the Afrikaner learners. The researcher analyses the communication and interaction patterns for the Afrikaner cultural group in the next subsection.

#### **5.6.4.5 Afrikaner learners – communication and interaction patterns**

The learners from this cultural group were very consistent in their responses. The following situation obtained:

M I/A - E. cultural group  
 F.W I/A - Z. cultural group  
 N I/A - T. cultural group

The proximity diagram indicated that Afrikaner learners have the most amounts of communication and interaction with the English cultural group. They communicate and interact fairly well with the Zulu group and are completely removed from the Taiwanese group. The communication and interaction pattern for the Coloured cultural group is next.

#### **5.6.4.6 Coloured learners - communication and interaction patterns**

The responses from this group were fairly consistent and much easier to analyse. The following situation obtains:

M I/A - E. cultural group

F.W. I/A - I. cultural group  
N I/A - T. cultural group

The coloured learners seem to enjoy the most amount of contact with the English cultural group. They interact fairly well with the Indians but see themselves as completely removed from the Taiwanese group.

#### **5.6.4.7 Summary**

The information in this section indicates with whom each cultural group of learners has the most contact with; communicates and interacts with fairly well and has no contact with at all. The researcher has compiled Diagram 5.3 to illustrate this.

**DIAGRAM 5.3**  
**COMMUNICATION AND INTERACTION PATTERNS AMONG LEARNERS**

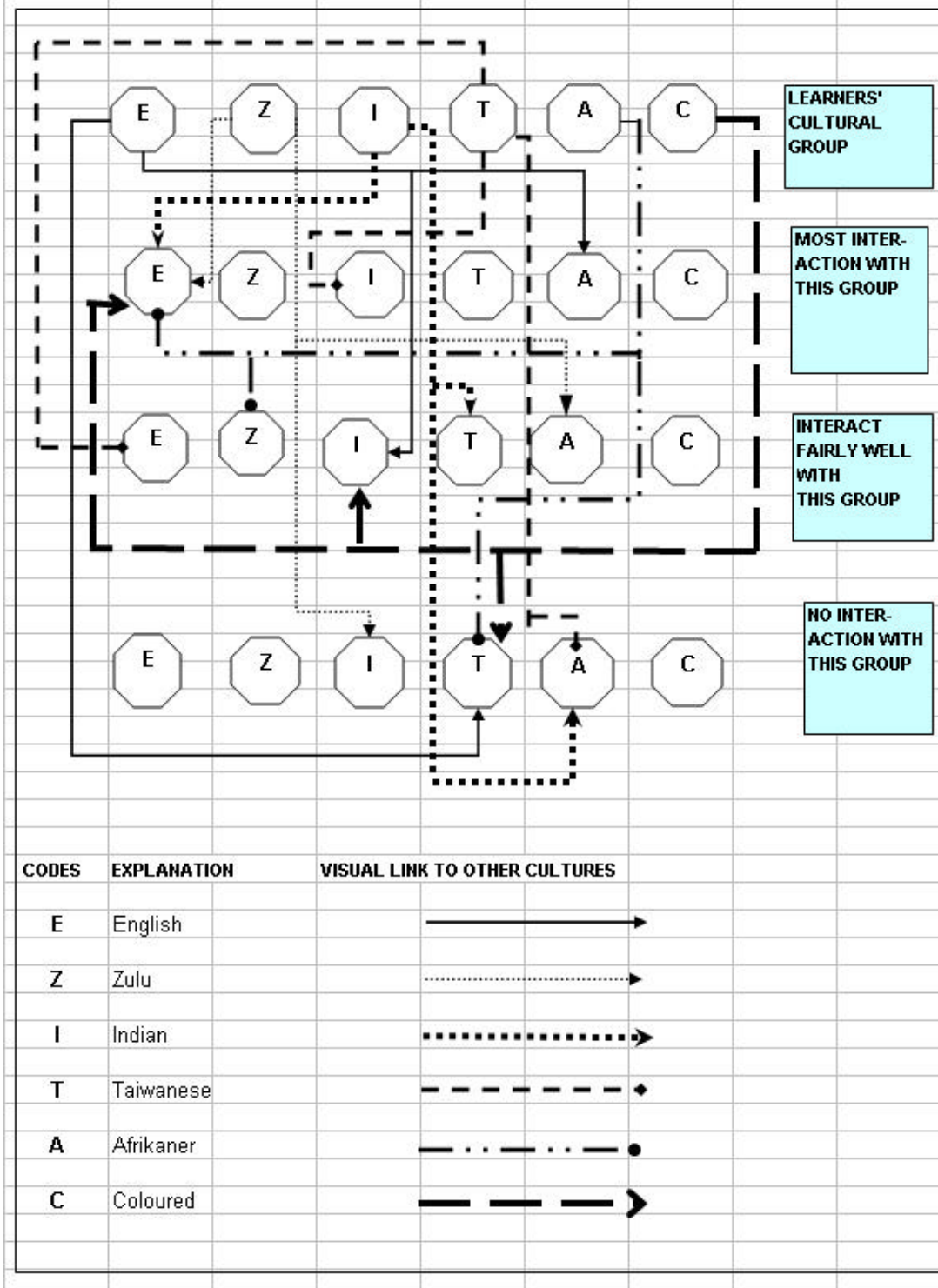


Diagram 5.3 indicates that from the six cultural groups that have been involved in this research, it is now possible to state that the most popular cultural group of learners is the English cultural group. Four out of the other five groups chose them as their first choice for

the most contact. The fifth group held them in high esteem as well and labelled communication and interaction with them as going fairly well.

The Indian cultural group, albeit a small group at school, can be viewed as the group with whom other learners communicate and interact with fairly well. They appeared twice in this category and once for the most amounts of communication and interaction. The group that most learners viewed themselves as being completely removed from was the Taiwanese group. They appeared thrice in this category. The Afrikaner group appeared twice in this category and the Indian group once. The researcher alludes to this analysis once again in chapter 6. In the next section, the researcher analyses the data from his post-empirical research discussion with the subject educators.

## **5.7 ANALYSIS OF POST-EMPIRICAL RESEARCH DISCUSSION WITH SUBJECT EDUCATORS**

Two sets of discussions were held with educators. The first discussion was with classroom observation educators and the second with the grounds observation educator (Appendix H). Each of these is analysed separately. The analysis of the classroom based observations follows.

### **5.7.1 Analysis of post-empirical research discussion: classroom based observation**

This section is made up of an introduction, the process involved in analysing the classroom based observations and the analysis of the discussions. The introduction to the analysis is next.

#### **5.7.1.1 Introduction to analysis of post-empirical research discussion: classroom based observation**

The researcher began his discussion by requesting permission from the educators to make an audiotape of the interview. Once permission was granted, the interview/discussion began formally. The observation of the learners had proceeded without them knowing that they were being observed. This took place as planned, in the various subject classes and on the grounds, during the breaks. Fifteen educators took part in the observation; fourteen in the classrooms and one on the grounds. The researcher discussed the educators'

observations using Appendix H. He had to conduct two separate discussions. The first was for the classroom observation and the second was for the observation on the grounds. Each of these discussions is analysed separately. In the next subsection, the researcher discusses the process that he followed in the analysis of the discussion with the classroom educators.

#### **5.7.1.2 Process followed in analysing the post-empirical research discussion: classroom observations**

The researcher utilised the guidelines, as stipulated in section 4.7.3, in the analysis of this the discussion. A discussion of the first stage follows.

##### **➤ Stage 1**

In stage 1 of the analysis, the researcher performed two separate and complete readings of the entire transcripts. The purpose of this was to get a sense of the data or information from the discussions. The researcher then concentrated on items 1 and 2 and read the educators' responses a few more times. These items provided data on how the educators felt about being part of the research and their moments of difficulty, frustration and joy.

##### **➤ Stage 2**

The researcher highlighted the relevant comments made by the educators and used these in his analysis.

##### **➤ Stage 3**

In this stage, the researcher performed a point-by-point analysis of all the items. The researcher read the text intensively and identified key words for each of the items. He then tabulated these key words and ideas that revolved around them. These ideas were linked to the key words by virtue of similar meanings, intentions or by repetition. This is indicated in Table 5.8 below.

**TABLE 5.8**  
**KEY WORDS AND IDEAS - DISCUSSION WITH SUBJECT EDUCATORS INVOLVED**  
**IN CLASSROOM OBSERVATIONS**

<b>ITEM</b>	<b>WORDS</b>	<b>IDEAS AND RELATED WORDS</b>
ITEM 1	Difficult	have syllabus lots of things we need to go through difficult to keep an eye on them to others maybe it really wasn't a big thing it depends on the number of learners you had to observe lots of days when there is no interaction
ITEM 2	Never difficult	never difficult for them to interact I couldn't see any problems Ja there were no problems but there were no problems it wasn't frustrating It wasn't a problem. It wasn't frustrating
ITEM 3	Interact Integrate	co-operative actively integrate started integrating many years ago get on well together got along very well didn't really interact but the Taiwanese and Indian boys did got along get integrated play sports interact much better, communicate much better building up interaction they are all interacting learn to interact interaction
ITEM 4	Respect  Values	a sign of respect common language respecting him as a good hockey player right and wrong common values ubuntu don't call another religion stupid democracy transparency justice compassionate felt sorry for.. justice system
ITEM 5	Families  Values	where they come from - not staying with their parents values come from parents kids are not born racists common values functional values
<b>ITEM</b>	<b>WORD</b>	<b>IDEAS AND RELATED WORDS</b>
ITEM 5	Values	doing a wonderful job with regard to values we had to fight for those values

	Unknown	scared of the unknown there is still the suspicion
ITEM 6	Education          Parents	constant education you can never stop there are places in the syllabus where all these 10 values can be developed tell someone 200 times before that comes into teaching situations in your class, surely brings that out as well parents - more ignorance on their .. parent called upset refused their children to enact that type of religion

➤ **Stage 4**

In this stage, the researcher coded the raw data in terms of existing codes that had emerged from the interviews with the learners. New codes also emerged during this interview. All the codes that were used in analysing for this discussion are indicated in Table 5.9 below and in the coding and notes column of the transcribed texts.

**TABLE 5.9**  
**CODES - DISCUSSIONS WITH EDUCATORS**

CODE	EXPLANATION
+ n/b	Positive actions or ideas that promote nation-building values
- n/b	Negative actions or ideas that militate against the promotion of nation-building values.
- l/a	Negative contacts among cultures that do not promote nation-building values
+ l/a	Positive interaction or contacts that promote nation-building values
+ integration	integrating freely and fully with other cultures - real mixing and not just meeting
AC	Another culture
OC	Own culture
- attitude	Negative attitude; belief in entitlement
- families	Negative family impact on the learners' socialisation and education
- ethnicity	Negative effect of a desire to retain ethnic identity above learning about others
- L	Lack of knowledge
- religion	Negative influence of religion in separating learners and sowing intolerance
+ sports	Positive effect of sports to promote nation-building values.
- communication	Use of mother tongue inhibits communication with other cultures
+ education	Constant education about values and not to fit stereotypes or labels
+ cct	Cross curricular teaching
+ love	Show love to all the learners

The researcher used the same codes for the nation–building values as seen in Table 5.6. When the coding was complete, the researcher began with the analysis proper.

**5.7.1.3 Analysis of post-empirical research discussion with classroom observation**



### subject educators

Each of the items is treated separately. Statements that were made by the educators are indicated in italics.

#### ➤ Item 1

The researcher asked the educators to indicate how they felt about being part of the research. Comments such as, “*It was difficult at times, because we have our syllabus,*” indicated that some of them felt that it was difficult at times because of the amount of work that they were involved in. Other educators indicated that, “*I think it depends on the number of learners you had to observe.*” ; “*I only had two, so to me it wasn’t a big thing.*” The researcher’s analysis of this was that the research was manageable despite the teaching workload of the educators. Some educators had very small groups of learners to observe. The general sentiment was that educators were able to cope with being part of the research and doing their teaching at the same time.

#### ➤ Item 2

Item 2 was a follow-up from item 1. Educators were asked to speak about their moments of difficulty, frustration or joy during the research. This item was intended to allow the educators an opportunity to ventilate their true feelings about the research. All the educators who responded to this item did so in the positive. They had not experienced any moments of frustration. It was, “*never difficult...; there were no problems and it wasn’t frustrating.*” It was a positive experience for the educators.

#### ➤ Item 3

This item focused on interaction among the different groups. The majority of the learners seem to get on well with their classmates. Some learners were reserved and quiet by nature. One of the educators noted negative interaction (**- n/b**) among learners of the same cultural group. She found, “*a bit of a problem with interaction in their own culture.*” This was in the form of arguments among the learners. There was little scope for interaction in the maths classes.

There was a much positive interaction (**+ i/a**) among the different cultures in the classrooms. These are discussed below. Indian, Taiwanese and Coloured boys were observed to be

interacting very positively with a White girl. The educator's comment was, "*Gee, our kids get on well together.*" Another educator commented on how well the Taiwanese and Indian boys got along with one another. They were observed to be laughing and joking with one another.

Educators commented on interaction patterns out of the formal lessons. Learners were seen to be interacting and communicating well for different codes of sport. The educator stated that, "*I've found that those who play sports and sports in a team will find that they interact much better, communicate much better.*" They were apparently united by common goals. Other examples of positive interaction were found in the school choir and the school band.

➤ **Item 4**

The purpose of this item was to elicit examples from educators of learners exhibiting nation-building values. Several examples of good quality (**+ n/b**) were noted. The researcher has analysed these, the relevant nation-building value(s) and the codes at the end of each example in bold print. The codes are the same as depicted in Table 5.5. They are as follows:

- Indian learners helped a Taiwanese learner to catch up with work because he had changed his class – **cultural tolerance and respect (C/T/R.); compassion (Comp.); ubuntu (Ub.)**
- An Indian boy helped a Taiwanese girl who could not understand the language. He explained and translated everything to her – **cultural tolerance and respect (C/T/R.); compassion (Comp.); ubuntu (Ub.)**.
- Taiwanese learners shared their textbooks with Indian learners who had forgotten their books – **cultural tolerance and respect (C/T/R.); compassion (Comp.); ubuntu (Ub.)**.
- A Muslim learner defended a Catholic learner who had been criticised for his religious practice by a Hindu learner – **democracy (D.), namely freedom in religion; cultural tolerance and respect (C/T/R.)**
- Learners were standing to attention at assembly and singing the national anthem – **honour (Hon.)**
- The Representative Council of Learners election at school was conducted in an open and fair manner – **transparency (Trans.)**

- Educators were questioned by learners on the use of school fees and the reasons for an increase thereof – **transparency (Trans.)**
- A group of learners from various cultures displayed sympathy for a learner who was caught stealing. This led to a discussion on the fairness of the punishment – **compassion (Comp.); justice (Just.)**
- Learners from various cultures showed concern for and support for a White girl who was wrongfully accused of saying something nasty behind a Black boy's back – **compassion (Comp.); justice (Just.)**
- A White learner voluntarily initiated a collection for a Black learner who required money to participate in a sporting tournament – **cultural tolerance and respect (C/T/R.); compassion (Comp.); ubuntu (Ub.)**

An analysis of the above reveals that the nation-building value of cultural tolerance and respect **(C/T/R.)** is being widely practiced. This is closely allied to Ubuntu **(Ub.)**, which focuses on the worth and dignity of human beings. Other values that are being exhibited to a large extent are compassion **(Comp.)**, transparency **(Trans.)** and justice **(Just.)**. These values reveal that these learners are growing up with feelings of concern for their fellow human beings. They also have a strong desire for fairness and openness in the policies and practices of the institution. The other values of democracy (religious freedom) and honour reveal that the learners in question attach importance to religious freedom and non-discrimination. Furthermore, they have a strong sense of honour towards their school. The demonstration of these nation-building values at a multicultural secondary school level augurs well for the future of South Africa.

➤ **Item 5**

This item required educators to indicate the factors that militate against the promotion of nation-building values. Several factors or reasons were proposed for this. The overall coding was – **n/b**. Specific examples and their codes are indicated below.

- Many learners come from fragmented families **(- families)**. They are living with guardians, who do not do instil the proper nation-building values in these learners. These learners often come from rural areas and live with relatives in an urban environment or are left in the care of relatives while their parents work and live away from home.

- Many learners leave their parents because of personal disagreements and live separately (**- families**). In such cases, it is difficult to develop a proper understanding of nation-building values.
- Ethnicity (**- ethnicity**) plays a major role in preventing the promotion of nation-building values. Learners are influenced by parents to keep to their ethnic groups.
- Some learners believe that they are entitled to everything (**- attitude**). They, “*expect everything to be given to them.*” This attitude of ‘entitlement’ makes it difficult for these learners to assimilate nation-building values.
- Ignorance about other cultural groups (**- L**) often translates into fear and suspicion of their motives or intentions. This inhibits the promotion of nation-building values.

The researcher has already alluded to ethnicity in chapter 3. It would therefore seem that this is a stumbling block in the promotion of nation-building values at multicultural secondary schools. The family plays an extremely important role in developing and assimilating these values. When there is a lack of proper parent involvement, learners are likely to grow up without having assimilated the correct nation-building values.

➤ **Item 6**

The purpose of this item was to elicit proposals and strategies from the educators on how to promote nation-building values. The proposals are coded as **+ n/b overall**. The specific examples and codes are indicated below:

- Constant education, “*every single day, like in assembly...*” It is a process that can never stop. Another educator, who framed it as the need to repeat these values “200” times before it is assimilated, supported this idea. It was coded as (**+ education**).
- Making learners aware of stereotypes (**+ education**) and the need not to assign labels such as being disruptive or troublesome learners.
- Working with parents, especially those who emphasise their culture at home. Children from such families come to school and get, “*out of line*”. To these learners such conduct is acceptable. The code for this was (**+ parents**) as they need to play a positive role in promoting nation-building values.
- Cross-curricular teaching (**+ cct**), whereby different subject educators include these values at appropriate points in their lessons.
- The need to educate parents about the importance of learning about different religions. Parents should not interfere in normal lessons that focus on the value of

cultural tolerance and respect. Parents need to encourage their children to get to know more about the other cultures that they interact with at school.

- Getting learners of different cultures involved in sporting codes. This builds up team spirit and engenders the value of honour to the school (**+ sports**).
- Show the learners as much love as possible, no matter what race or culture they belong to. It will eliminate many problems (**+ love**).

These proposals reflect very favourably on the maturity of the educators. The role of the parents has once again been highlighted as an extremely important aspect in the promotion of nation-building values. Educators have a major role to play in educating parents and the learners to develop and to assimilate the nation-building values under discussion. It is a challenge to all multicultural institutions to take up. The researcher intends to use these suggestions and other ideas gleaned in chapter 3 to make his final proposals in the next chapter. In the next subsection, the researcher analyses his discussion with the educator who observed the learners on the grounds.

### **5.7.2 Analysis of post-empirical research discussion with educator: observations on the grounds**

This section is made up of an introduction, the process involved in the analysis and the analysis of the discussion proper.

#### **5.7.2.1 Introduction to analysis of post-empirical research discussion with educator: observations on the grounds**

The researcher met this educator separately as he realised that the discussion on learner interaction patterns on the grounds was likely to take up a significant amount of time. This educator had also been present for the discussion with the classroom observation educators and had already made several contributions. The educator had observed the selected learners for a period of two weeks on the grounds. Each observation period was for half an hour. It was felt that two weeks were sufficient, as the data had been saturated. This meant that no new data were likely to surface after this period of observation. The educator had taught all the learners previously and was therefore able to identify them quite easily. The process involved in the analysis of the data follows.

#### **5.7.2.2 Process of analysis and analysis of post-empirical research discussion with educator: observations on the grounds**

The researcher used a similar process in analysis, with some minor changes, to the one used for educators involved in classroom observation. The items that were discussed were a natural follow-up on Appendix H, which had been used in the discussion with the classroom observation educators. The guidelines for analysis are indicated in section 4.7.3.

➤ **Stage 1**

In the first stage of analysis the researcher re-read the transcripts of the discussion several times. The purpose of this was to get a sense of the data from the discussion.

➤ **Stage 2**

The researcher marked off (highlighted) relevant comments by the educator. These comments were in response to specific items.

➤ **Stage 3**

In this stage the researcher read the text intensively and performed a line-by-line analysis. He tabulated the key words and related ideas. These are indicated in Table 5.10, which follows:

**TABLE 5.10**  
**KEY WORDS AND IDEAS - DISCUSSION OF OBSERVATIONS ON GROUNDS**

ITEM	KEY WORDS	RELATED WORDS AND IDEAS
------	-----------	-------------------------

1	Mingle	Afrikaans children - don't mingle much English girls mingle Coloured kids mix Indian girl mingled Derby Day in the hall - Indian learners onto the stage - love the attention They misbehave together as well On the grounds they don't mingle Taiwanese mixes in class - on the grounds they don't.
2	Personality	interact they don't easily do it on their own Zulu don't actually mix even when they play sport together Zulu children use a lot of their mother tongue on the grounds Taiwanese children - mother tongue - yes definitely I think it's personality just feel more comfortable more at ease sit in own groups
3	Assembly Stereotyping Parents	co-operative respect don't sweep it under the carpet talk about it case of Muslim boys left and went to Muslim school
4	Aggressive Own culture	argument - Afrikaans prefect punishing Coloured and Indian boy trouble makers incidents within own culture hitting him Afrikaans girls conservative - don't mix at all Strange - on rugby field - Indian boys playing soccer here; the Black boys playing soccer there; the Taiwanese boys playing basketball there.

➤ **Stage 4**

This stage involved coding of the text by focusing on the highlighted text, identified key words and related ideas. The codes that emerged from this exercise are indicated in Table 5.11 below.

**TABLE 5.11**  
**CODES - ANALYSIS OF DATA - OBSERVATION ON GROUNDS**

CODE	EXPLANATION
+ n/b	Positive action or idea for promoting nation-building values
- n/b	Negative action or idea that militates against the promotion of nation-building values

+ I/a AC	Positive interaction with another culture
- I/a AC	Negative interaction with another culture
+ I/a OC	Positive interaction with own culture
- I/a OC	Negative interaction with own culture
- Comm.	Negative communication - use of mother tongue inhibits contact among cultures
+ Educ.	Positive role played by education of learners
- Religion	Negative effect of desire to retain religious identity
+ Integration.	Positive integration - good mixing of cultures
- Integration	No integration or mixing at all
Just.	Justice

➤ **Stage 5**

The researcher performed a qualitative analysis of the discussion by examining each item separately. There were four items in this discussion.

➤ **Item 1**

The purpose of this item was to elicit the educator's general observations of interactions on the playgrounds. The analysis of the data reveals that the Afrikaner learners (only girls were observed) were very quiet and well mannered on the grounds. They did not mingle with other groups and were seen to, "*stick together, conservative, sit together.*" They were coded as – **Integration** as well as **+ i/a OC**.

The Indian learners under observation were much more outgoing and mingled quite a bit with other cultures. They were coded as **+ i/a AC**. Positive interaction behaviours could best be described as walking or sitting together, talking and joking and playing sport with other learners from other cultures. Moslem learners (not participants in the research) kept to themselves. Their code was – **Integration**. Other Indian boys (participants and non participants in the research) mixed freely with Coloured boys. Their code was **+ Integration**.

The Zulu learners tended to remain in their own cultural group. Black girls especially tend to stick together. The boys played soccer in their own cultural group. They were coded as – **Integration** as, "*They don't actually mix even when they play sport – together.*"

The Taiwanese learners were described as, "*They don't actually mix. They stick to their own culture.*" They spoke in their mother tongue on the grounds. When the boys played basketball, it was with their cultural group. They were coded as – **Integration**.



The English learners mixed quite a bit with other groups. The comment was that, “*English girls mingle.*” One of the learners spent much time with the Afrikaner group and another learner spent time with a Coloured friend. They were coded as **+ i/a AC**. The English and Coloured learners were close friends and, “*when they misbehave they misbehave together as well.*”

Learners from the Coloured group were described as, “*Coloured kids mix*” and were coded as **+ i/a AC**. At times they presented different interaction patterns. The boy was very sociable and spent much time with an English learner, whereas the girl, who had previously described herself as very outgoing, spent most of her time with friends of her own cultural group. Interaction patterns were therefore coded as both **+ Integration** and **– Integration**.

➤ **Item 2**

This item was a follow-up from the responses in item 1, where the use of the mother tongue was discussed. The researcher attempted to establish if this was a factor that militates against the promotion of nation-building values at multicultural secondary schools.

The researcher’s analysis of this is that the Taiwanese and Zulu learners spent much of their break time conversing in their mother tongue. The Taiwanese were, “*Yes, definitely,*” speaking in their mother tongue (**– Comm.**) and two of the three Zulu learners were observed to be conversing in their mother tongues on the grounds. This was coded as **– Comm.** accordingly.

During this discussion the researcher established that the personality of learners emerged as a factor that resulted in the mixing of learners on the grounds. Those learners who were naturally, “*outgoing,*” mixed quite a lot.

➤ **Item 3**

In this item, the researcher attempted to elicit ways to promote nation-building values. The analysis of the text reveals that education, coded as **+ Educ.** of the learners is a major factor to be considered. The use of, “*assembly on respect or honour or obedience..*” is one way to promote the values. Furthermore, learners need to be taught about stereotyping. One should not, “*sweep it under the carpet... but rather talk about it.*”

The role of parents was also highlighted by a discussion of how some parents want their children to preserve their religious identities. This was coded as – **Religion**.

➤ **Item 4**

The purpose of this item was to establish if any incidents of negative interaction took place among the learners. The analysis revealed some instances of negative interactions/contacts taking place. The first incident involved an Afrikaans prefect punishing Coloured and Indian boys because of their hair. The prefect was very aggressive towards them, which resulted in an argument between them. The coding for this was – **i/a AC**. The second one took place among learners of the same culture. A Black learner was celebrating his birthday and the other Black boys began hitting him quite vigorously. This was regarded as - **i/a OC**.

The educator also observed a negative integration (**-integration**) phenomenon during the breaks. It was described as, *“Strange – on the rugby field – Indian boys playing soccer here; the Black boys playing soccer there; the Taiwanese boys playing basketball there.”*

There were many instances of positive interaction among the learners. This took place on Derby Day and have been coded as **+ integration**. The educator, *“saw mixing of different cultures playing against a team of different cultures.”* In the next subsection, the researcher compiles a summary of his analysis.

### 5.7.2.3 Summary

The majority of the learners prefer to remain in their own cultural groups during the breaks. However, there is a fair degree of mixing of learners taking place. This pertains mainly to the English and Indian learners. However, the situation can be improved, by getting learners to de-emphasise their ethnic identities in favour of a South African identity in public institutions. Learners need to integrate on a non-racial and non-cultural basis during the breaks. This ought to promote better understanding among the cultures and lead to a peaceful and progressive nation.

Learners probably prefer to remain in their own cultural groups on the grounds because:

- They are much more comfortable with their own culture groups.
- Some learners speak in their mother tongue on the grounds. This could also unwittingly act as a deterrent to other cultural groups from joining them.

- They need to relax. Being with learners of one's own culture allows this. They do not have much time to interact with their own cultures during lesson time.

In the next section, the researcher analyses the data from Appendix D – the Observation Data Sheets.

## **5.8 QUALITATIVE ANALYSIS OF OBSERVATION OF LEARNERS**

This section is made up of an introduction, the process involved in the analysis of the data, the analysis proper and a summary of the analysis. The introduction follows.

### **5.8.1 Introduction**

Observation of the selected learners took place in the classrooms and on the grounds, during the breaks as specified in Appendix D. Fifteen subject educators, in various subjects, conducted the observation. The learners were unaware that they were being observed and thus presented their normal behaviour patterns. They were observed for approximately one month in the classrooms and for two complete weeks on the grounds. Observation came to a halt with the onset of the examinations. At this stage, educators had observed the learners to such an extent that no new data could have come forth from further observation. The data were thus saturated. The next subsection focuses on the process involved in the analysis of the data.

### **5.8.2 Process followed in the analysis of data**

The researcher followed the guidelines as specified in section 4.7.4 in the analysis of the data. There were five strategies, which the researcher complied with. Each of these is discussed below.

- **Strategy 1**

This strategy involved jotting down ideas and highlighting of certain information. The researcher performed both of these tasks on the Observation data sheets (Appendix D).

The raw data (observation sheets) were collated for each learner. The first sheet refers to the observation on the grounds. Much reference is made to Derby Day on this sheet. It refers to a day of sport and activities between two local multicultural secondary schools. The subsequent sheets are for the observations in the various subjects.

➤ **Strategy 2**

The second strategy involved the taking of notes. The researcher's notes have been typed for easy reference. This is alluded to in the next strategy.

➤ **Strategy 3**

This strategy entails the displaying of notes. The researcher has displayed his notes in the form of Table 5.12. This allowed for contrasts and comparisons to be made.

➤ **Strategy 4**

This strategy involved the identification and development of codes to analyse the comments and notes made by educators. The codes that were used by the researcher in analysis were the same as those used by the educators in observation. The educators had agreed upon these codes when the researcher met them at the commencement of the empirical research. The codes that were used are indicated on Appendix D and are as follows:

- + Positive interaction
- Negative interaction
- OC** Own Culture
- AC** Another culture

The researcher has indicated codes and comments on the first and last observation sheet for each learner. The first sheet is for observations on the ground. The second and subsequent sheets are for classroom observations. These codes and comments are also reflected in Table 5.12.

➤ **Strategy 5**

The researcher used the strategy of counting the frequency of codes to arrive at a description of the interaction patterns for each learner on the grounds and in the various

subjects. The information that has been gleaned from this analysis has allowed the researcher to make a qualitative evaluation of the overall interaction patterns for each cultural group. The entire analysis is indicated in Table 5.12, which is labelled as Observed Interaction Patterns at School.

TABLE 5.12					
OBSERVED INTERACTION PATTERNS AT SCHOOL					
CULTURE	GROUNDS		CLASSROOM		SUMMARY
	CODE	INTERACTIONS	CODE	INTERACTIONS	
English - 1	+AC	Derby Day - interacted with other groups.	+OC	Smiling, laughing and sharing of ideas with friends. Sitting with OC friends.	Grounds: +OC Class: Balance OC & AC <b>Overall: +OC</b>
	+OC	Other days - talking and laughing with OC.	+AC	Chatting to a mixed cultural group - boys and girls; shares information with others.	
English - 2	+AC	Derby Day and other school days - much interaction, smiling and talking.	+AC	Helps in collecting information; helped others with shading techniques; smiling; talks with respect to AC; explained drawing to others; problem solving with AC.	Grounds: +AC Class: Balance OC & AC <b>Overall: +AC</b>
	+OC	Smiling, laughing and talking with OC.	-AC	Kept to OC - did not ask for help from AC.	
			+OC	Smiling; talking and sharing of ideas.	
English - 3	+AC	Much interaction with other cultures on Derby Day. Played hockey with mixed teams; talks and laughs easily with AC on other days.	+AC	Jokes, talks and teases; enjoyed role play and group discussion; likes to lead.	Grounds: +AC Class: +AC <b>Overall: +AC</b>
			+OC	Happy with own culture friends.	
Zulu - 1	+OC	Talking and laughing with OC.	+OC	Co-operative with group; helps friend with research; listens attentively; talking in Zulu; laughing with OC.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
			+AC	Talks with respect to AC; enjoyed role play.	
			-AC	Reluctant to interact with AC.	
Zulu - 2	+OC	Talking and laughing with OC.	+OC	Talking and laughing with OC.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
			-OC	Was aggressive and disruptive to OC.	
			+AC	Borrowed a pencil.	
Zulu - 3	+OC	Talking and laughing.	+OC	Talking and happy with friends.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
	-OC	Play fighting with OC.	+AC	Sitting with AC for video.	
			-AC	Much complaining; verbal abuse towards a girl from AC.	

CULTURE	GROUNDS		CLASSROOM		SUMMARY
	CODE	INTERACTIONS	CODE	INTERACTIONS	
Indian - 1	+AC	Derby Day - spirit building; other days - plays hockey with other cultures; mixes well; smiles and mixes with AC.	+AC	Much interaction with other cultures; positive to other cultures with same interests; helped correct work of AC; friendly, smiling and talkative.	Grounds: +AC Class: +AC <b>Overall: +AC</b>
			+OC	Working together.	
			-OC	Arguing with learners from OC.	
Indian - 2	+OC	Talking, laughing and smiling; playing soccer with OC.	+AC	Helped Taiwanese learner complete work; friendly; enjoyed role play with other cultures; participates in group discussion; mixes well with Zulu, English and Taiwanese boys and girls.	Grounds: +AC Class: +AC <b>Overall: +AC</b>
	+AC	Derby Day - played hockey in mixed cultural team. Other days interacts with AC.			
Indian - 3	+OC	Talking and mixing with OC.	+OC	Mainly with OC. Generally a quiet learner; shares ideas.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
			+AC	Gets on with other cultures; shares ideas talking and laughing.	
Taiwanese - 1	+OC	Smiling, laughing and talking with OC.	+OC	Talking; helped fellow learner with English; good natured; sense of humour.	Grounds: +OC Class: Balance OC & AC <b>Overall: +OC</b>
			+AC	Jokes, laughs and is happy; sensitive towards other culture groups; helpful.	
Taiwanese - 2	+OC	Talking, laughing and smiling.	+OC	Talks to OC.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
	+AC	Interacts with girls from AC.	+AC	Talked to Indian girl; helpful to another girl.	
Afrikaner - 1	+OC	Talking and laughing	+OC	Working in group; talking and laughing.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
	+AC	Derby Day only - spirit building.	-OC	Not working -sitting on window sill; not very happy in group work.	
			+AC	Helped Indian girl with problem; amused by comment made by Indian boy.	
Afrikaner - 2	+OC	Talking and laughing	+OC	Shared textbook with OC; talked to friend.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
	+AC	Derby Day only - spirit building.	-AC	No interaction with AC.	
Afrikaner - 3	+OC	Talking and laughing	+OC	Keeps to OC.	Grounds: +OC Class: +OC <b>Overall: +OC</b>
	+AC	Derby Day only - spirit building.	-AC	No interaction with AC.	

CULTURE	GROUNDS		CLASSROOM		SUMMARY
	CODE	INTERACTIONS	CODE	INTERACTIONS	
Coloured - 1	+AC	Good interaction on Derby Day - played hockey in a mixed team.	+AC	Mixes well with other cultures - boys and girls; tried to get learners from AC to get on with work.	Grounds: +AC Class: +AC <b>Overall: +AC</b>
		Other days is friendly, talks and laughs with other cultures.	+OC	Gets on well with OC.	
	-AC	Teasing other learners and vice versa.			
Coloured - 2	+OC	Smiling, laughing and talking with OC mainly.	+OC	Discusses school work; contributes to discussion; tries to keep order; communicates well.	Grounds: +OC Class: Balance +OC & +AC <b>Overall: +OC</b>
	+AC	Derby Day - spirit building.	+AC	Helped AC to solve problem; mixes well; converses with AC in group discussion.	

Table 5.12 is self-explanatory. However, the researcher has compiled a summary of the analysis.

### 5.8.3 Summary

Each of the cultural groups is discussed separately. The English learners spent much of their time communicating and interacting with other cultural groups. They appeared to enjoy the company of other learners and displayed respect for other cultures. They spent a fair amount of time interacting among themselves. However, their overall interaction patterns can be best described as being positive towards another culture.

The Zulu learners tended to spend their time on the grounds in the company of their friends from the same culture group. They communicated a great deal in their mother tongue on the grounds. This was also practised in class on occasion. There was very little positive interaction with other culture groups in class. Their overall interaction has been classified as being positive towards their own culture.

The Indian learners depicted a very significant desire for cross-cultural interaction, both in the classrooms and on the grounds. They were able to socialise easily with other cultures and were prepared to share information and to help them. These learners actively sought



out the company of learners from other groups. Their interaction can best be classified as being strongly positive towards another culture.

The Taiwanese learners spent most of their time in the company of friends from their own culture. They also communicated in their mother tongue on the grounds. One of the learners maintained a balance between his own culture and other friends, especially in the classrooms. Their interaction has been classified as being positive towards their own culture.

The Afrikaner cultural group displayed strong bonding tendencies to one another on the grounds and in the classrooms. They also conversed in their mother tongue on the grounds and felt comfortable with one another. They were not perceived as making any attempt to initiate meetings or interaction with other cultural groups. Their overall interaction is best described as being exclusively positive towards their own culture.

The Coloured learners were much more sociable and willing to mix with other groups. There was a healthy degree of interaction with other cultures in the classrooms. Their interaction patterns on the grounds were slightly different with contrasts between the two learners. However, their overall interaction has been classified as being positive towards another culture.

Of the six cultural groups that took part in this study, three of them have depicted a strong preference to interact with their own cultural groups. It was also ascertained that the learners from these three groups tend to spend a significant amount of the time conversing in their mother tongues on the grounds. Their contact with other cultures was minimal and perfunctory.

The other three cultural groups, namely English, Indians and Coloureds spent major parts of the school day in the company of other cultural groups. Their interactions with other cultures can be described as being genuinely intense. They depicted a serious commitment to harmonising relationships with others. The quality of their interaction was of a consistently high degree. This bodes well for the future. In the next section, the researcher presents his interpretation of the data that emerged from the analysis.

## **5.9 INTERPRETATION**

In this section, the researcher provides an interpretation of the data that has emerged from the analysis of the various research techniques and instruments used. The first interpretation is for the initial interview that was conducted with the learners.

### **5.9.1 Initial interview with learners**

This interview (Appendix E) provided important information on two main aspects, namely the nature of work that is being done currently in terms of subjects that focus on life issues and secondly the things that should be taught at schools in order to develop South Africa.

With regard to the first aspect, the majority of this group of learners were not given sufficient exposure to life issues. The main issue that had been discussed in class was careers. Other life issues thus need to be focused upon.

Secondly, a need has been identified for learners to be taught about inter-cultural communication and integration. It is also important for the youth to be educated in nation-building values so as to avoid repeating the mistakes of the past. Therefore educators have to take a leading role in resolving the issues from the past. The interpretation of the second interview follows.

### **5.9.2 Second interview with learners**

The researcher's interpretation of the data regarding interaction among the learners from different cultures (Appendix G) is that interaction in class is good. Learners are finding school life interesting as they are finding out about different cultures and religions. However, interaction and integration on the grounds needs to be improved. There is far too much of cultural segregation on the grounds. There are also instances of racism, which need to be addressed.

Fostering communication among the cultures, having more discussions on nation-building values and getting the learners to mix can improve interaction and integration. It is also necessary to build up the self-confidence of the learners, so that they will feel comfortable to approach others and to initiate meaningful contact with them. Learners have to lead the way in fostering better communication, interaction and integration among themselves. They need to develop a positive attitude towards all cultural groups.

Learners need to and want to be taught the values of cultural tolerance and respect, democracy, multilingualism, success and honour. They need to be taught about the dignity (Ubuntu) of other cultural groups so that no culture is mocked and or considered inferior.

In the next subsection, the researcher provides an interpretation of the data from the open-ended questionnaire.

### **5.9.3 Open-ended questionnaire**

The researcher's interpretation of the data that emerged from analysis of the responses to Appendix F is as follows:

Sixteen learners, six boys and ten girls took part in this study. All the learners were from Grade 10 and had an average age of 15 years and 6 months.

Secondly, it is clear that both learners and family members share the same values. There was a great deal of similarity between the values of the learners and that of their families. This applied to all cultural groups. The members of the English cultural group attached the greatest amount of importance to cultural tolerance and respect. This was followed by the values of democracy and justice. The nation-building values for the Zulu cultural group, in decreasing degrees of importance were cultural tolerance and respect, justice and honour. The next group was the Indian cultural group. Their most important nation-building value was cultural tolerance and respect. This was followed by compassion and then success. The nation-building value that the Taiwanese cultural group was ascribed to value the most was cultural tolerance and respect. Values of secondary importance to them were honour, success and multilingualism. Nation-building values, in decreasing degrees of importance for the Afrikaner group were cultural tolerance and respect and success. The Coloured cultural group attached the greatest degree of importance to the nation-building value of cultural tolerance and respect. The next significant value for them was multilingualism.

Cultural tolerance and respect is the nation-building value that all the cultural groups value the most. Success is also very important to many groups together with justice and honour.

The interpretation of interaction patterns among the various cultural groups of learners reveals that the most popular cultural group of learners is the English cultural group. The Indian cultural group, albeit a small group at school, can be viewed as the group with whom

other learners communicate and interact with fairly well. The group that most learners viewed themselves as being completely removed from was the Taiwanese group. An interpretation of the post-empirical discussions with the educators involved in the observation of learners follows.

#### **5.9.4 Post-empirical research discussions with educators**

The researcher's interpretation of the discussions that he held with the classroom observation educators and the grounds observation educator (Appendix H) is indicated below.

The majority of the learners appear to be getting on well with learners from different cultures in the classrooms. The majority of the interactions are positive in nature with only a few negative own culture interactions. Several good examples of interaction and co-operative behaviours have been noted. Many learners have been identified as having inculcated and to be exhibiting nation-building values. The values of cultural tolerance and respect, Ubuntu, compassion, transparency and justice are the main values that appear to be visibly demonstrated.

Interaction and integration on the grounds, during the breaks, is fairly low-key. Some learners spend much of their time communicating and interacting with other cultural groups, but a significant number of learners prefer to remain in the company of friends of their own culture. Learners appear to enjoy the companionship of their own culture during the breaks as this provides them with an opportunity to meet, converse in one's mother tongue, eat and to unwind with learners who share a common way of life. Negative own culture interaction, negative another culture interaction and negative integration behaviour patterns occur on the grounds during the breaks. Even though this is not widespread, there is a need to address this situation.

The promotion of nation-building values is hampered by dysfunctional or disjointed families. These families cannot impart or may be ignorant of the need to impart these values, which ought to originate in the home. Secondly, parents who do not wish their children to learn about other cultures and religions, work against the effective promotion of nation-building values. To this extent, religious intolerance is a factor that militates against the promotion of these values. Thirdly, the use of the mother tongue, especially on the grounds, appears to

inhibit contact and communication among various cultures. This poses a serious communication problem for those who wish to interact with the mother tongue users.

The researcher presents his interpretation of the analysis of the observation data sheets next.

### **5.9.5 Observation data sheets**

An interpretation of the analysis of the observation data sheets (Appendix D) reveals that of the six cultural groups that took part in this study, three of them, namely the Afrikaner, Zulu and Taiwanese have depicted a strong preference to interact with their own cultural groups. These learners also spend a significant amount of their break time conversing in their mother tongue on the grounds. Their contact with other cultures is minimal and perfunctory.

The remaining three cultural groups, namely English, Indians and Coloureds spend most of the school day in the company of learners from other cultural groups. These learners have established good relationships with other cultures and appear to be actively seeking out their company. The researcher presents the conclusion to this chapter in the next section.

## **5.10 CONCLUSION**

In this chapter, the researcher analysed the data from the empirical research that he had conducted at a multicultural secondary school. The topic lent itself to a study in a natural environment for educators and learners. Therefore, the researcher conducted the study at a school. There were two main groups of participants. The first group was a group of learners who were selected from the major cultural groups at the school. In total there were 16 participants from six cultural groups. The second group was made up of 15 subject educators who observed the interaction patterns of the learners on the grounds and in the various subjects.

The entire empirical research was conducted according to the design in section 4.5. The researcher elicited permission from the Chief Superintendent of Education for the relevant educational district. Thereafter, he got permission from the principal of a multicultural secondary school to conduct the empirical research there. In the next stage the researcher met with the Grade 10 educators and outlined the aims and the method of his study to them.

The researcher was assisted and supported by the Grade Head, who arranged this meeting and other important details. A great deal of time was spent on this meeting in order to elicit their support and thereafter to explain their roles in the observation of the learners and the need to meet them (educators) after the observation was complete. The Grade Head and subject educators were very co-operative and identified the sample group of learners from the six major cultural groups at school.

In the analysis of the initial interview with the learners, the researcher used codes to depict positive and negative attitudes towards schoolwork and multicultural secondary schools. Other codes were developed for factors militating against the promotion of nation-building values and proposals on how to enhance or promote these values. This interview allowed the researcher and the learners to get to know each other and to come to grips with the topic.

The researcher then met the learners for a second time, in order to administer an open-ended questionnaire to them. A post-graduate principal assisted the researcher to analyse the data from this questionnaire. The data revealed factual background information on the learners, their values and the nation-building values of their families. An important part of this questionnaire was the completion of a proximity diagram, which depicted the degree of interaction and communication that the participants have with other cultural groups. Codes were used in the analyses to depict the values and interaction patterns of the learners.

This was followed by a second interview with the learners. The learners were interviewed in their separate cultural groups. The researcher was able to establish how well learners of different cultures got along with one another, proposals on how to improve the situation at school and which nation-building values they would like to include in their curriculum.

The researcher then conducted post-empirical discussions with the educators involved in the observation of the selected learners. The first discussion was with the subject educators who observed the learners in the various subjects and the second discussion was with the educator who had observed them on the grounds. An analysis of these discussions revealed the nation-building values that are being exhibited by the learners, the obstacles to the promotion of nation-building values in multicultural secondary schools and proposals on how to promote these values.

The next task that was undertaken was the analysis of the data from the observation sheets. This was time consuming. Interaction and communication patterns on the grounds were observed and recorded separately. The researcher examined the codes used and the comments made by the educators to arrive at a conclusion of the interaction patterns for each learner for each observation site. He then made an overall assessment of the interaction patterns for each cultural group.

In the penultimate section of this chapter, the researcher provided an interpretation of the data that emerged from the analyses of the various research techniques and instruments. In the next chapter, the researcher used the information that has been gleaned from chapter five to present the integration of findings, conclusions and recommendations to his research. The first two sections will deal with the introduction and a brief outline of the awareness of the problem. This will be followed by the aims of the study, conclusions based on the findings of the research and recommendations in order to improve the situation. The researcher will also present recommendations for further research.

## CHAPTER 6

### SUMMARY, INTEGRATION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 INTRODUCTION

The researcher begins this chapter by reviewing his awareness of the problem and by focusing on the statement of the problem. He then proceeds to the aims of the investigation. This is followed by the conclusions that he has reached, according to the findings of the research. The researcher then makes recommendations on strategies that can be employed to promote nation-building values at multicultural secondary schools. He also makes recommendations for further research and indicates the problems that were experienced with the present research. In the next section, the researcher discusses his awareness of the problem.

#### 6.2 THE AWARENESS OF THE PROBLEM

Since the amalgamation of the various education departments in 1994, schools in the formerly White, Indian and Coloured residential areas have become multicultural in composition. Learners of different races and cultural groups have created new, colourful centres of learning. However, the pre -1994 situation remains very much unchanged in the townships, with only Black learners populating these schools.

The researcher is an educator at a multicultural secondary school. He has become concerned about several aspects pertaining to the learners and the policies of the schools. These are as follows:

- Learners generally prefer to have team members from their own cultural groups for group activities.
- They generally associate with one another along racial and cultural lines out of class.
- There is not much integration out of school.
- Previously advantaged learners are reluctant to learn an African language.



- Use of the school for primarily academic purposes only, namely the passing of examinations. This means that learners are leaving school without having assimilating nation-building values.
- Incidents of cultural intolerance and disrespect from time to time.
- Religious policies that favour one religion only.

These learners are likely to exit the school system and to continue to live their lives in isolation from other cultures just as they did at school. This means that South African society is likely to stagnate. Therefore, communication, interaction and integration needs to be pursued vigorously in school so that these learners can make this a way of life, to be continued when they exit the schooling system. In order to do this, the learners need to be sensitised to and to assimilate the essence of nation-building, namely the inculcation of nation-building values. It is the opinion of the researcher that this country can only progress and prosper once nation-building values are promoted actively at multicultural secondary schools. In the next section, the researcher discusses the analysis of the problem.

### **6.3 ANALYSIS OF AND STATEMENT OF THE PROBLEM**

The researcher discussed his observations and concerns with other educators. These educators concurred with the researcher's feelings and indicated that these learners were unlikely to make significant, positive contributions to the social well-being and development of the nation. The reason for this was that multicultural secondary schools were not producing well-rounded citizens who have a healthy respect for the obligations of citizenship.

The researcher concluded that multicultural secondary schools were not providing the basis for good citizenship, namely the vigorous inculcation of nation-building values. It was therefore necessary for the researcher to ascertain if these values were being taught and were being assimilated at multicultural secondary schools. The statement of the problem thus read:

- To what extent are nation-building values being promoted at multicultural secondary schools and what are the factors that militate against the promotion of these values?
- Secondly, what are the strategies that can be devised to promote these values?

In the section that follows, the researcher discusses the aims of his study.

## **6.4 THE AIM OF THE INVESTIGATION**

There were two general aims and three specific aims to this study.

- General aim A: To investigate how nation-building values are being promoted in multicultural secondary schools in South Africa;
- General aim B: To determine the extent to which nation-building values are being promoted in multicultural secondary schools in South Africa.

Specific aim A was to ascertain the values that underpin nation-building in multicultural secondary schools. The second was to establish the factors that militate against the promotion of these values and specific aim C was to establish strategies and proposals to promote these nation-building values in multicultural secondary schools. The researcher's belief is that this study could contribute significantly to the ultimate creation of a peaceful and progressive nation. In the next section, the researcher discusses the conclusions that he has come to in this study.

## **6.5 CONCLUSIONS BASED ON THE FINDINGS OF THE RESEARCH**

In this section, the researcher presents his conclusions to the research, which are based on the findings that he has made. These findings are discussed in terms of the aims of the research. The researcher has synthesised the findings from the literature study and the empirical research and presents them holistically. Reference is made to the sections from which the conclusions are drawn.

### **6.5.1 General aim A**

The purpose of this aim was to investigate how nation-building values are being promoted in multicultural secondary schools in South Africa.

The researcher ascertained the following from the post-empirical research discussion with subject educators (section 5.7.1.3, items 3 and 6).

- The school has mixed teams of learners for the different codes of sport and this fosters cultural tolerance and respect, honour and success.

- Educators talk to the learners about nation-building values at the school assembly;
- Educators display love to the learners.

Section 5.7.1.3, item 4 revealed that learners also promote nation-building values by depicting cultural tolerance and respect, compassion and Ubuntu amongst other values. This is done in an unconscious manner when they interact with other learners.

The extent to which nation-building values are being promoted is discussed under the next general aim.

### 6.5.2 General aim B

The purpose of this aim was to determine the extent to which nation-building values are being promoted in multicultural secondary schools at present.

- a) The researcher's first conclusion is derived from the **initial focus group interview with learners (empirical research)**. Not much attention is being paid to the deliberate teaching of nation-building values as learners are not involved in constructive lessons that focus on this issue. The lack of a structured subject or learning area that focuses on nation-building in secondary schools, leads to learners exiting the school system without acquiring essential nation-building values that would assist them to make meaningful contributions to the country.
- b) From the researcher's **discussions with the educators (empirical research)**, the following conclusion was drawn: the school was promoting various nation-building values. Learners were exhibiting several of these nation-building values in class. These were cultural tolerance and respect, Ubuntu, compassion, justice, democracy (religious freedom), and honour. The school was transparent at different levels.
- c) The **second interview with the learners (empirical research)** led the researcher to conclude that learners get along much better in class than on the grounds. They communicate and interact across the cultural divide when necessary. This can be attributed to the encouraging and stabilising influence of the educators. However, the degree of communication, interaction and integration in class among the different cultural groups can be improved. Racism, cultural intolerance and

disrespect among the learners are manifested periodically in class. There is a greater degree of intolerance and disrespect for other cultures on the grounds.

- d) Learners from the Afrikaner, Zulu and Taiwanese cultural groups generally keep to themselves on the grounds. The Indian, English and Coloured learners actively seek out the company of learners from other cultural groups. The latter three cultural groups demonstrate a significant degree of communication and interaction among the various cultures. These learners exhibit the nation-building value of cultural tolerance and respect as well as Ubuntu to a greater extent than the former three groups.

### 6.5.3 Specific aim A

The purpose of this aim was to ascertain the values that underpin nation-building in multicultural secondary schools.

- a) The **literature study in chapters two and three** enabled the researcher to identify ten nation-building values as being indispensable to the whole development of the learner. The assimilation of these values is seen as the starting point towards producing well rounded learners (citizens) who will contribute in a positive and significant manner towards a united and progressive nation. The researcher presents a brief discussion of each of the values next.

➤ **Democracy**

Democracy is a value (see section 2.4.1) that guarantees the dignity of the human soul and as such needs to be nurtured, treasured and guarded. In its simplest form democracy refers to government by all the people by ignoring hereditary class distinctions and tolerating minority views (Concise 1984:254, s.v. "democracy"). This means that all citizens, including educators and learners should be accorded equal rights and that there should be no discrimination based on colour, race, religion, belief, sexual orientation, language, disability, age, origin, conscience or marital status.

The task of educators therefore is to guide learners towards discovering the fundamental principles that underpin democracy. The principles of freedom of

expression, freedom of association, freedom of movement, the right to vote and non-discrimination are the cornerstones of a prosperous and democratic nation. The ideal democratic multicultural secondary school is free of racism and ethnicity.

➤ **Multilingualism**

Multilingualism is a value (discussed in section 2.4.2) that teaches one the importance of respect for the language and culture of other groups. South Africa has eleven official languages and several other minority languages. In order to contribute meaningfully to the development of this country, it is hoped that all educators and learners become trilingual.

Multilingualism has the potential to unite diverse cultures. It indicates a healthy regard for and an acceptance of the worth of the culture of the next person. The learning of one of the African languages should therefore become a priority for all South Africans.

It is also important for all South Africans to be able to converse in a common language. Such a common language need not be foisted upon people but can be decided upon in a democratic manner. It could also be used to drive the process of national reconstruction and development.

The promotion of non-English languages is linked to the development of moral values. One would expect that educators, who are multilingual, have an advantage in imparting moral values at school. Multilingual learners also have an advantage when it comes to seeking employment. Schools that advocate multilingualism are better at equipping their learners to face the challenges of the outside world.

➤ **Ubuntu**

Ubuntu (section 2.4.3) is a social ethic and unifying value that is relevant to educators and learners. Sentiments related to African values are expressed through Ubuntu. This value espouses pertinent tenets for both educators and learners. These are justice; respect for persons and property; tolerance;

compassion and sensitivity for the aged, the handicapped and the less privileged; unwavering and not obsequious obedience to adults, parents, seniors and authority; courtesy; reliability; honesty and loyalty.

The Zulu translation of Ubuntu means, “A person depends on others to be a person”. This means that human beings need human beings in order to affirm their humanity. People cannot live in isolation and therefore desire being valued as a creation of humanity. Ubuntu recognises the worth and dignity of every human being and is therefore a value that needs to be promoted vigorously at multicultural secondary schools.

The deeply rooted value system of South Africa needs to be harnessed if we are to live in harmony as a multicultural and non-racial nation. At school level, Ubuntu signifies co-operation, collective responsibility, harmonious co-existence and interdependence of a multicultural learner and educator population.

➤ **Justice**

One of the most important ‘ingredients’ of a prosperous country is a justice system that safeguards the rights of every individual. Learners need to discover the value of justice in their lives from an early age. It is therefore incumbent upon administrators and educators at multicultural secondary schools, to create systems that allow learners to see justice in action. In its simplest form justice means to be fair.

Learners are much more likely to attach the greatest significance to justice if they experience justice in action at school. Justice needs to be applied equally to all people with the aim of re-education and not vengeance. In this way learners ought to make a positive impact on the process of nation-building in South Africa, whilst at school and when they leave school.

Justice (see section 2.4.4) is inextricably linked to the common good and the exercise of authority. Authority has to be exercised in a fair and transparent manner at school level. The main function of justice therefore is to remove inequalities and to bring about redress for the harm that has been done to one.

Learners are much more likely to contribute positively to nation-building in school and out of school if they have assimilated the value of justice.

➤ **Transparency**

A school that is transparent has policies and practices that are clearly stated, easily understood and which are free of affection or disguise. In such a school there is no secrecy in the manner in which it operates. Transparency is linked to the value of democracy, whereby citizens have a right to know what structures are governed. Similarly, learners can be involved in decision making as part of this process.

Schools that attach a high degree of importance to transparency are less likely to experience problems related to corruption, appointments and promotions. Transparency also emphasises the need for accountability to learners and educators. When all stakeholders in a school become accountable for their actions they are likely to operate in a much more transparent manner.

The value of promoting transparency (section 2.4.5) in multicultural secondary schools lies in its potential to create a nation of honest, hard working people.

➤ **Success**

In order for this country to succeed, multicultural secondary schools need to inculcate a healthy regard for the value of success in one's life. The researcher defines success as a favourable outcome. Success needs to be sought, willed and fostered. Those who do not desire success in life are likely to be unproductive and apathetic individuals.

Learners need to discover the joys of success for themselves. Success cannot be only confined to the passing of examinations, but also to succeeding in the fields of arts and sport. The inculcation of a strong work ethic is a pre-requisite for success (see section 2.4.6). Learners have to be guided towards the inculcation of this strong work ethic. An excellent way in which to motivate learners to strive for success is to make them aware of the lives of successful role models in South African society.

There are several benefits to success. Firstly, learners develop feelings of self-worth and competence. They attain recognition in their work places and in the community. This further enhances their feelings of self-worth and competence. Success is also likely to lead to economic independence, which ensures a settled and productive life after school. The ultimate benefit of success is that it leads to the development of the nation.

➤ **Compassion**

Compassion is a value (see section 2.4.7) that ought to form a natural part of all educators' and learners' lives. Unfortunately, over-exposure to violence and a desire to be portrayed as a strong person, amongst other factors, has diminished society's sense of compassion. Being compassionate means having concern for or feelings of care for those who are less fortunate than oneself.

Learners grow up in a world of much suffering. They need to be able to feel pity for others, to the extent that it moves them to do something in order to alleviate the situation. Since the areas of suffering and hardship are varied and wide, the researcher has focused his attention primarily on the scourge of HIV/AIDS (see section 2.4.7). South African learners presently face the daily scenario of loved ones such as parents, members of their families and peers suffering from and dying of AIDS. There is a urgent need for our learners to discover for themselves the hardships of those infected with and affected by HIV.

The role of educators is extremely important in the dissemination of information about AIDS. Educators need to focus on the value of compassion in Learning Areas such as Life Orientation. They need to guide learners to an awareness of the need to get involved in the fight against the virus. The use of examples of children dying from AIDS is an effective way to develop this value. Once this happens, learners are likely to galvanise support from their parents and the community to help the sufferers. Learners can develop a fund, through their representative council of learners, to assist fellow learners and families who have been affected by tragedies.



It is recommended that every school develop a counselling centre. The counselling room should be comfortable and be set in a manner, which promotes closeness between the participants. The use of a strict, classroom table and chairs format is not recommended. Any educator who has ascertained that a learner is in need of care may use this room. Learners and educators are likely to communicate better in such a non-threatening environment. School heads need to liaise with Social Work agencies in the community to provide counselling services for learners. The development of a counselling room is a powerful way of demonstrating to learners that educators care for their charges.

It could also be a valuable exercise for learners to get involved in community organisations that assist others. Two of these organisations are: TADA (Teenagers against Drug Abuse) and FOSA (Friends of the Sick Association). Their involvement would help to build a better nation for all South Africans.

The value of promoting compassion is that it leads to a nation of sensitive, caring people. This is the true essence of nation-building.

➤ **Honour**

Paying honour to one's nation is one of the cornerstones of a nation at peace with itself. Multicultural secondary schools are prime locations at which the value of honour to one's nation can be developed. Honour means that learners develop great respect for someone or something.

In order for learners to develop into men and women of honour, they need to be loyal to their nation. Loyalty does not imply that learners are brainwashed into accepting everything from the state. Learners, however, need to develop a sense of honour (see section 2.4.8) towards the national anthem, the Coat of Arms and the national flag. The singing of the national anthem and the display of the national flag are outward signs of honour towards one's country. The Coat of Arms is the highest visual symbol or emblem of the state. It represents the authority of the President of South Africa and as such deserves to be respected.

➤ **Moral values**

The major purpose of providing moral education (see section 2.4.9) in schools is to enable the learners to cultivate good character for the sound progress of the nation. A nation will only progress if learners assimilate essential moral values such as trust, fairness, politeness, honesty and consideration. Moral values also focus the thoughts, attitudes, motives, feelings and dispositions of people. If the early moral education of learners proceeds satisfactorily, they will come to acquire the concepts of love, justice, truth telling and honesty.

No nation can hope to prosper without moral values. Moral values are the values on which we base our daily existence which bring order and stability into our lives. Morals are the standards, values and norms, which govern one's day-to-day decisions, judgement and behaviour. Educators play an extremely important role in the promotion of moral values, as they are role models for the learners. Learners are likely to assimilate moral values much more easily if they witness their educators practising them in their daily lives.

Morals provide an invisible link between oneself and other people because they are some of the unstated assumptions behind the way one views the world. Morals determine what is considered true, right, good, worthwhile, desirable and ethical. It is through one's morals that one creates involvement and acceptance amongst members in the family, peer group and society.

➤ **Cultural tolerance and respect**

Multicultural secondary schools are the ideal sites at which to promote the value of cultural tolerance and respect (see section 3.9). Since these schools are a microcosm of the South African nation, much can be achieved by the promotion of this value. Tolerance means that learners need to develop a willingness to endure and to exist alongside other cultures without interference. Cultural tolerance is most effective when it is accompanied by the development of respect for other cultures as well.

The highlighting of and the exploration of one another's cultures at school level are necessary to promote this value. Learners who assimilate the value of

cultural tolerance and respect grow up to be much more sociable and accommodating of differences.

Schools that actively promote this value are likely to experience fewer or no problems with conflict among different cultural groups. Learners who have assimilated the value of cultural tolerance and respect ought to be more settled and confident with high degrees of interaction and integration among the various cultural groups.

**b)** Conclusions reached from the **open-ended questionnaire** are that nation-building values for both learners and family members are:

➤ **Cultural tolerance and respect**

This was regarded as the most important value (section 5.6.3.7). The learners are clearly strongly influenced by the values of their family and subscribe to this as well. The degree of inter-cultural communication and interaction reflects the degree of importance that learners attach to the values of cultural tolerance and respect. The degree of communication and interaction among the different cultural groups varies. The group that interacts the most with other cultures is the English cultural group. The Indians are the second most popular cultural group with the Coloured group third, in terms of interaction.

➤ **Honour, justice, success and multilingualism**

These values were also important to both learners and families, although to a lesser degree than cultural tolerance and respect.

#### **6.5.4 Specific aim B**

The purpose of this aim was to identify factors that militate against the promotion of nation-building values in multicultural secondary schools.

**a)** The first set of conclusions was drawn from the **literature study in chapter three**. As these factors have been discussed at length in chapter three, the researcher merely presents the salient points from each of the factors.

➤ **Prejudice**

Prejudice (see section 3.12.1) is a major threat to the process of promoting nation-building values at multicultural secondary schools. Prejudice is an attitude that is based on preconceived judgements and beliefs that are usually negative. The cause of this is usually unsubstantiated or flawed information.

Educators, parents, peers, experiences and messages in films and the media are usually the sources from which such prejudice originates. Prejudice can be directed at an individual or towards an entire group. It can be race, religion, ethnic, age or gender based. This means that the person who harbours such an attitude is likely to act in an unfair or discriminatory manner towards the person(s) that he or she is prejudiced against.

When an educator is prejudiced against a learner or a group of learners because of different beliefs to that of the educator, much harm can result. The process of nation-building is likely to be adversely affected.

➤ **Ethnicity**

Ethnicity (section 3.12.2) is a phenomenon that could be best described as being closely allied to race and is seen as developing in response to racism or oppression. An ethnic group's origin is denoted by birth or descent rather than nationality (Fowler 1996:296). Ethnic groupings are likely to become popular when learners discover that their ethnic group is in the minority or when parents do not wish their children to be tainted by the influence of other ethnic groups.

Parents who emphasise ethnicity above nation-building are doing their children a grave disservice as it is likely that the process of integration and interaction at multicultural secondary schools will be negatively affected.

Ethnicity is the root of many of the conflicts around the world. It is also becoming a problem in South African schools, since it discourages effective cross-cultural integration and acceptance. If unchecked, ethnicity has the potential to become the biggest divisive force in South African society.

➤ **Religious intolerance**

Religious intolerance (section 3.12.3) is closely linked to religious indoctrination. This means that there are fanatics in every walk of life who are involved in indoctrinating children and adults alike into believing that their religion is exclusive. Schools and communities that do not tolerance and respect other religions are likely to produce children who grow up with the false notion that there is something seriously wrong with other religions. Consequently, people of other faiths are regarded as infidels or heathens.

The task of educators should be to ensure that the provisions of the Constitution of South Africa are met, namely that there is no discrimination on the basis of religion.

➤ **Racism**

Racism (section 3.12.4) is a belief held by one race that they are superior to members of other races. Racist behaviour at multicultural secondary schools manifests itself in many different ways. Learners who pass derogatory comments or launch verbal attacks against members of other race groups are racist. Similarly, educators who label certain race groups as backward or barbaric are also racist.

Racist behaviour harms the person who practises it, as well as the person(s) who are subjected to such acts. The psychological damage of racist behaviour is often difficult to assess at the point of its occurrence since the victims do not always talk about it immediately. However, the effects can be long lasting and damaging to one's sense of self-confidence.

Learners and educators who practice racist behaviour at multicultural secondary schools have an exaggerated sense of the importance of their own race. Such a belief sows the seeds of malcontent in a population and incites one to create problems for others. These people are unlikely to contribute to the process of nation-building, as they cannot speak of love, tolerance and respect for others.

➤ **Misuse of curricular materials**

The use of curricular materials in schools that reflect negative stereotypes has the potential to portray cultural groups as being unworthy and lacking in ability to contribute to the development of a country (section 3.1.2.5). History books, in particular, may contain information that is inaccurate and incomplete.

When this happens, learners are likely to get the implicit message that their cultures are not worthy of study and that their culture has achieved little or contributed nothing to the development of the nation. Learners who graduated under the apartheid education system were the victims of a deliberate process to highlight the contributions of the Europeans over that of other groups.

Curricular materials that are misused can have a profoundly damaging effect on the psychological well-being of learners. These learners could learn not to value themselves or their communities. Furthermore, they could develop a poor self-esteem that could result in them becoming alienated from the educational process. When this happens multicultural secondary school learners are unlikely to contribute fully to nation-building.

➤ **Hegemony**

Hegemony is a form of ideological control in which dominant beliefs, values and social practices are produced and distributed throughout a range of institutions such as schools, the family and the mass media (see section 3.1.2.6). These beliefs, values and social practices create the perception of dominance and intellectual and moral leadership of a social group.

At multicultural secondary schools, hegemony manifests itself through the selection of cultural values and materials that are deemed to be socially legitimate. Secondly, certain cultural content and forms are regarded as being superior or as inferior. Learners who share these beliefs and values tend to band together and create a perception that they yield tremendous power and influence over others.

It is possible that certain cultural groups, by virtue of their dominant numbers, may seek to exert control over minority groups in multicultural secondary schools. The members of the dominant culture could then be regarded as invaders. They may even attempt to inhibit the creativity of the invaded by curbing their expression. Such a situation could then result in confrontation and upheaval at schools.

These above factors militate against the promotion of nation-building values and also present themselves in multicultural secondary schools. They impede the creation of a sound educational environment and ultimately impede the creation of a united and progressive nation.

- b)** These conclusions were derived from the researcher's **second focus group interviews (empirical research)** with the learners. Diagram 5.2 has reference.
- The use of the mother tongue appears to be a factor that militates against effective interaction on the grounds.
  - There is a general lack of self-confidence and communication skills among the learners. They are either afraid of being rejected or suspicious of the motives of other learners.
  - Cultural intolerance is depicted through negative attitudes towards other groups and inhibits inclusion in games such as soccer.
  - Disrespect of other cultures inhibits effective interaction. Mimicking the mother tongues of others in a derogatory way indicates this.
- c)** The researcher arrived at the following conclusions, which are based on the **post-empirical discussions** that he had **with the educators**. Section 5.7.1.3, item 5 has reference.
- The inability of step or surrogate parents to instil proper values in children who come from broken homes.
  - A culture of entitlement pervades the mentality of many learners. This means that they expect everything without giving anything in return.
  - Ethnicity, especially on the part of parents, affects the learners' communication and interaction patterns.
  - Religious intolerance, especially from parents, affects the ability of schools to perform their tasks effectively.

- Fear and suspicion of the motives of other cultural groups affects communication and interaction patterns.

In the next section, the researcher presents recommendations on how to promote nation-building values at multicultural secondary schools.

### **6.5.5 Specific aim C**

The purpose of this aim was to establish strategies and proposals to promote nation-building values in multicultural secondary schools. The researcher has arrived at several recommendations, which are presented below.

## **6.6 RECOMMENDATIONS**

The researcher presents three categories of recommendations in this section. All of the recommendations are based on the literature study and the empirical research. The first two categories focus on the two main role players in the promotion of nation-building values at multicultural secondary schools. These are the learners and the educators. For each strategy, the researcher indicates the area of research from where the strategy has originated, his own views on promoting nation-building values through the strategy and the values that will be promoted through the use of each strategy. The third category deals with the researcher's recommendations to the Department of Education on the promotion of nation-building values.

### **6.6.1 Strategies relating to learners**

- **Seminaring**

Seminaring, according to the literature study in section 3.10.1 is a process that allows learners to discuss controversial, multifaceted and personally involving topics in a manner that invites each person's voice and contribution. This involves expressing ideas clearly, listening carefully and trying to understand others accurately.



Time needs to be set aside time for learners to lead seminars on issues that affect them personally. This will allow learners to discuss and examine issues from different perspectives and to develop a healthy regard for the complexities of a situation and for the viewpoints of others. This ought to contribute towards the promotion of the nation-building values of Ubuntu and cultural tolerance and respect.

➤ **Involvement in sport**

Sport is an effective medium through which cultural tolerance and respect can be fostered. The literature study in section 3.10.2 indicates that the occurrence of sports people from diverse cultures co-operating on the sports-field encourages nationalism in a positive manner.

Sport has the potential to achieve cohesion, trust and respect among communities that have been kept apart by apartheid for years. The language of sport and the values that are promoted are universal.

A recommendation from the empirical research was that there should be increased levels of participation in sports and other activities. The values of democracy, multilingualism, success, transparency, justice and tolerance and respect can be effectively promoted by sports in multicultural secondary schools.

➤ **Claiming ownership of the school**

This ideas postulated under this strategy originated from the researcher and were discussed in section 3.10.3. This means that learners identify with their schools to a greater extent and celebrate the multicultural diversity that links them together. Learners develop a sense of ownership of the school and personal pride in being part of the institution by forming associations, clubs and societies. In addition to this, intense involvement in official bodies such as the Representative Council of Learners and the Governing Body is also required. Membership of such bodies is open to all learners and is not determined by race, religion, gender or beliefs. Claiming ownership of the school means assuming responsibility for activities and programmes that are designed by the learners.

The key to claiming ownership is the display of initiative and becoming active participants. The performance of plays, delivery of talks at appropriate places such as the school assembly, involvement in and the promotion of non-Christian songs for inclusion in school choirs are examples of the above. Learners can be encouraged by their educators, who need to set aside time for them during the school day or after school to indulge in their plans.

These learners are therefore likely to promote the nation-building values of honour, democracy and cultural tolerance and respect by their actions.

➤ **Cross-age tutoring**

This recommendation emanates from the literature study in section 3.10.4. This concept entails learners from a higher grade tutoring younger learners in subjects or learning areas in which they have difficulty. When learners of different cultural groups get involved in such programmes, they are likely to promote the values of multilingualism and cultural tolerance and respect.

Other nation-building values can also be promoted. This would depend on the nature of the content being imparted. It would be extremely useful for learners of different cultures to tutor their younger peers in multicultural education.

➤ **Change of attitude**

The empirical research in section 5.5.3.8 indicated that learners could promote the nation-building values of cultural tolerance and respect and Ubuntu through a change of attitude on their own part. A change of attitude means becoming more approachable, positive, respectful and compassionate towards other cultures.

## **6.6.2 Strategies relating to educators**

➤ **Self-empowerment**

Self-empowerment as a strategy to promote nation-building values (see section 3.11.1) was derived from the literature study. It means equipping and empowering themselves with knowledge about the lives that their multicultural learners lead.

This is extremely important in order to foster a better relationship between the educator and the learners.

Paying home visits; attending dinners, sports and cultural events are ways to learn more about the learners. During such encounters the educator is likely to learn much about face-to-face communication, particularly about politeness, rudeness and directness within a cultural context.

Educators who empower themselves about the moral values of different cultural groups are in a better position to communicate with, influence and educate their learners. By doing so, educators would be promoting nation-building values such as moral values and cultural tolerance and respect.

➤ **Paradigm shift and preparation**

The literature study in chapter three, section 3.11.2 indicates that multiculturalism is for those who wish to change. Without true conviction, educators will simply repeat appropriate phrases and use multicultural materials, but will not demonstrate an appreciation for diversity. Respecting diversity begins with the individual and self-reflection is a valuable tool that can be utilised if educators wish to change. Educators that are committed to diversity will continue to make a difference in the lives and futures of all children.

The researcher is of the view that a paradigm shift refers to a change of attitude on the part of the educators. Educators need to accept the changes that occurred in South Africa during the last ten years and play a meaningful role in the development of the nation. This begins through a process of self-reflection, embracing all that is good about the new South Africa and committing themselves to the nation.

Educators who view all learners as being of equal worth facilitate the promotion of nation-building values such as democracy, Ubuntu and cultural tolerance and respect. Such educators also engage in intensive preparation, in order to make their lessons relevant for all cultural groups. This is a demanding task, as content matter has to be carefully selected so that it complements rather than contradicts learners' experiences.

➤ **Effective use of school materials and lessons**

The first two paragraphs of this recommendation emanate from the literature study in chapter three. School materials should reflect a wide variety of racial, cultural and class backgrounds. The use of such material needs to be aimed at promoting interaction within multicultural classrooms.

Human and Social Sciences, Life Orientation and Arts and Culture are examples of learning areas that lend themselves to the effective use of school materials to convey the history, beliefs and values of different cultures. Sensitivity is required in the handling of school materials so that no cultural group is embarrassed.

The empirical research revealed that lessons should be structured to include:

- discussions in multicultural groups of learners on values as this would facilitate understanding and communication;
- topics that focus on nation-building values and that these values could be discussed regularly and consistently at appropriate points in their various lessons.

➤ **Inclusive education**

The literature study in section 3.11.4 of chapter three recommended inclusive education as a strategy to promote nation-building values. Inclusive education refers to an education that caters for different types of learners. Educators promote the nation-building values of compassion, moral values, honour and cultural tolerance and respect by accepting and respecting that all learners are different in some way and have different learning needs, which are equally valued and an ordinary part of our human experience. These educators acknowledge and respect differences in learners, whether due to age, gender, ethnicity, language, class, disability or HIV status. They are concerned about changing attitudes, behaviour, teaching methodologies, curricula and the environment to meet the needs of all the learners.

In order to achieve the above, classrooms have to be warm and safe. Furthermore, chart displays on information and material about the various groups of learners in the classroom is recommended (see chapter three).

➤ **Interdisciplinary instruction**

The empirical research in section 5.7.1.3 recommends cross-curricular teaching in order to promote nation-building values. This is the same as interdisciplinary instruction, which is discussed in the literature study in chapter three. It refers to the teaching of concepts across many different learning areas. These concepts could refer to nation-building values, academic content or themes. This requires a great deal of preparation and collaboration among the different educators.

Learners' benefit when a single theme or incident is examined from different perspectives. Tasks that require learners to conduct research on themes or incidents and to identify the links between the different disciplines are useful to promote nation-building values.

➤ **Managing diverse classrooms effectively**

Culturally responsive teaching in multicultural secondary schools is required to promote nation-building values. This recommendation originates from section 3.11.6 of chapter three of the literature study. The extent to which educators see, understand and affirm their learners, determines to a large extent the achievements of the learners.

An important aspect of effective classroom management is to interpret cultural mannerisms correctly and to resolve conflicts that are culturally based. Therefore, educators need to learn about the cultural mannerisms of their learners. No nation-building can take place without educators relating to their learners. Educators who display good management skills in multicultural classrooms can promote the nation-building value of cultural tolerance and respect.

➤ **Coping with language**

The strategy of coping with language comes from the literature study in chapter three. Indigenous language diversity can flourish in multicultural classrooms through drama, songs and dances. Relating fables in the mother tongue that have been transmitted from parents to learners is likely to engender much discussion.

These discussions could prove to be effective to promote nation-building values such as compassion, transparency, justice, honour and moral values.

This is not a licence for disorder to prevail in class, where each learner speaks in a different language. The use of different languages in a classroom needs to be carefully monitored so that it does not lead to confusion among the learners.

Learning about the body language of different cultures will help to eliminate misunderstanding about what certain gestures or body movements mean. This can promote the value of cultural tolerance and respect.

➤ **Conflict resolution**

This strategy has been focused upon in section 3.11.8 of the literature study. Educators who teach multicultural secondary school learners need to possess conflict resolution skills. Conflict situations among learners are likely to develop at some point in time. It would therefore be of advantage to the educator to have the necessary knowledge and conflict resolution skills to deal with the problem. The possession of such skills makes it easier for educators to mediate and to encourage harmony among learners.

Educators promote nation-building values when they show compassion; display transparency in how they go about resolving the matter and act in a manner that ensures that justice is done. They are expected to encourage honesty, trust and respect among the conflicting parties. Educators may not always have the correct solutions or methods to deal with the problems. In such cases it is essential for them to seek the support of their colleagues.

➤ **Parent involvement**

The first part of the discussion on parent involvement has been culled from chapter three of the literature study. Parents are a vital resource for research projects that are given to learners. Their involvement in a research project on cultural practices is likely to stimulate the interest of the learners in the topic. It is also likely to act as an educative process for the parents, especially if they have to complete questionnaires pertaining to their own cultural beliefs. Some parents are likely to

read and gain more information on their own culture, while filling in such a questionnaire.

A strong recommendation from the empirical research was that schools have to interact with parents to a greater degree in order to sensitise them to the values of democracy and cultural tolerance and respect. Religious freedom in democracy is an important aspect that needs to be highlighted.

It is recommended that educators promote the nation-building values of democracy, success, compassion, transparency, cultural tolerance and respect and moral values by getting parents involved in classroom talks and panel discussions. For example, an attorney or magistrate who is a parent could get meaningful participation from learners if he or she is invited to talk to the learners on a career in law. The above nation-building values would come into play. All that is required is for educators to identify the wealth of parental expertise and knowledge and to harness this valuable resource.

➤ **Skills enhancement**

Skills enhancement as a strategy to promote nation-building values has been derived from the literature study in chapter three, section 3.11.10. Skills enhancement for educators is advocated in:

- the delivery of life skill lessons, which ought to incorporate multicultural education;
- inclusive education;
- conflict resolution.

The benefit of this is that educators would be able to promote nation-building values with a higher degree of competence and efficiency. The promotion of these skills should become an important priority for the Department of Education (DOE), in terms of the Skills Development Act 97 of 1998.

The enhancement of educator skills can naturally lead to the delivery of better-prepared and interesting lessons. This will be of benefit to the learners. The educators also need to enhance the skills of their learners in vital areas such as

conflict resolution and organisation. The nation-building values of compassion, success and cultural tolerance and respect will be promoted.

➤ **Research and reading**

Nation-building values cannot be promoted effectively if educators lack book knowledge, amongst other factors. An essential requirement for educators is to engage in research and reading of their own. Educators who devote some of their time towards researching multicultural education will benefit from this labour.

They should also make a point of reading books that deal with the cultures that are found within their school. Reading material is widely available. All that is required is commitment from the educators to improve the lot of the learners and to develop the nation for its entire people.

➤ **Role modelling**

Role modelling is an effective strategy to promote nation-building values and has been discussed in section 3.11.12 of the literature study. Educators serve as role models for their learners and therefore have the potential to influence them in positive and negative ways. Learners can be inspired to reach for greater heights in the academic and extra-curricular fields if they see their educators studying to further their careers or by participating in sports and community bodies outside school. Similarly, educators do much harm to the learners by modelling undesirable traits such as smoking and the use of injudicious or crude language.

Educators exhibit all the nation-building values that have already been discussed, at some stage during their working hours. They are the most effective mediums through which these values can be promoted, as learners are likely to be influenced through their conduct. It is therefore necessary for educators to match their words to their deeds in order to gain the respect of their charges. Educators are expected to be aware of the consequences of their actions at all times.

In the next subsection, the researcher outlines his recommendations to the Department of Education.



### 6.6.3 Researcher's recommendations to the Department of Education

The National Department of Education (DOE) is responsible for the curricula that learners study. The researcher believes that the present curricula for the General Education and Training (GET) phase, as well as the Further Education and Training (FET) phase should be reviewed. Despite the fact that most schools have a body of multicultural learners, no direct reference is made to this important component of education. Multicultural education is the broad concept through which learners of different cultures learn about living in one society and developing that society. It encompasses non-discrimination and non-racism as core elements. The bases of multicultural education are nation-building values.

Multicultural education, nation-building and the values of nation-building are not clearly incorporated into the relevant documents released by the national Department of Education:

- The DOE Educator Guide to Phase OBE into FET 2002 – 2005 (2002:3 – 5) specifies the key principles of the National Curriculum Statement, critical outcomes and developmental outcomes.
- The National Curriculum Statement Grades 10 – 12 Life Orientation (Draft) (2003:29-40) indicates the core concepts to be studied.

Both of these key documents lack direct reference to multicultural education and nation-building values. Indirect reference is made to values, but such cursory treatment is insufficient if one intends to use education as a tool to build up a peaceful and progressive nation.

#### 6.6.3.1 General recommendations

It is recommended that:

- Multicultural education is a vital component and should be included in the curriculum. It should be incorporated into the Life Orientation syllabus from Grades 10 to 12.
- Nation-building needs to be included as part of the curriculum dealing with multicultural education. The study of nation-building therefore ought to have the values that underpin nation-building as its core.
- The Department of Education should empower its task team that is working on the Life Orientation Curriculum for the FET phase to take these

recommendations into account. Life Orientation presently has four focus areas in the FET phase, according to the Department of Education Draft document - National Curriculum Statement Grades 10 – 12 (schools) for Life Orientation (Department of Education 2003: 11-12). These focus areas are linked to four learning outcomes that address personal well-being, citizenship education and social justice, recreation and physical activity, and careers and career choices.

- A new learning outcome needs to be developed in order to address the issue of multicultural education and nation-building values. This could be regarded as Learning outcome 1 and should read as “Multicultural Education”. The details for this are indicated after the next recommendation.
- The present Learning outcome 1 (Personal Well-being) and Learning outcome 2 (Responsible citizenship) may be combined under one outcome, which could read as “Personal Citizenship”. The assessment standards and core concepts would have to be amended to fit the new designation. This would become Learning outcome 2 and the details for this would have to be worked out by a task team.

#### **6.6.3.2 Amendment to FET Life Orientation curriculum**

The researcher’s recommendation for the incorporation of multicultural education into the FET Life Orientation curriculum is indicated below.

#### **Learning Outcome 1: Multicultural Education**

The learner is able to achieve knowledge, values, attitudes and skills in multicultural education.

#### **Assessment standards**

We know this when the learner in:

#### **Grade 10**

- Explains the concepts of multicultural education and nation-building values;

**Grade 10**

- Demonstrates an understanding of the relation between multicultural education and nation-building values;
- Displays an understanding the values that underpin nation-building;
- Explores the characteristics of a multicultural secondary classroom;
- Applies his or her knowledge, values and skills to achieve positive attitudes and relationships among the various cultures.

**Grade 11**

- Provides evidence of the ability to plan short, medium and long term goals for improving relationships in a multicultural secondary school;
- Explores the factors that contribute to the promotion of nation-building values in multicultural secondary schools;
- Explores the factors that militate against the promotion of nation-building values in multicultural secondary schools;
- Conducts research into contemporary national issues that appear to be promoting or militating against the promotion of nation-building values in South Africa.

**Grade 12**

- Discusses the significance of building and sustaining positive relationships;
- Presents a model for the resolution of a national or international problem.

Proposed content that could be used to achieve the assessment standards are indicated below.

## Core Concepts

The following core concepts could be addressed in the assessment standards:

Grade 10	Grade 11	Grade 12
Multicultural education	Diversity	Democratic structures
Nation-building	Discrimination	Cultural tolerance and respect
Nation-building values:	Communication	Problem solving skills
Democracy	Interaction	Justice
Multilingualism	Integration	Self knowledge
Ubuntu	Prejudice	
Justice	Racism	
Transparency	Ethnicity	
Success	Hegemony	
Compassion	Parental involvement	
Honour	Seminaring	
Moral values	Ownership	
Cultural tolerance and respect	Tutoring	
	Self-knowledge	
	Paradigm shift	
	Inclusive education	
	Conflict resolution	
	Role modelling	

- Educators for Life Orientation should be given special in-service training in the teaching of multicultural education and the promotion of nation-building values. Only then will these aspects be given the serious attention that they deserve.
- Every secondary school could begin an intra-school exchange programme. This means that families exchange learners from different cultural groups. Schools that do not have learners of different cultures need to begin this programme in conjunction with multicultural schools. This ought to foster the nation-building value of cultural tolerance and respect. The researcher focuses on the limitations of the study in the next section.

## **6.7 LIMITATIONS OF THE STUDY**

This research was limited to a single school and a small sample of participants. Qualitative research does not lend itself to working with large numbers of participants. It therefore means that the conclusions drawn from this research should not be generalised to all multicultural schools and cultural groups of learners.

The empirical study was also limited in terms of time. Although the researcher is satisfied that all available data were saturated, it would have been preferable to observe the learners at leisure over a longer period of time.

Since educators were not fully trained in the technique of observation, it makes it difficult to check on the validity of their findings. Furthermore, given the fact that values are intangible, it is possible that cultural perspectives could contaminate the views of both educators and learners. The researcher indicates his recommendations for further research in the next section.

## **6.8 RECOMMENDATIONS FOR FURTHER RESEARCH**

The researcher's overall conclusion was that, despite the good work that is being done in multicultural secondary schools, much more has to be done in order to promote nation-building values. He therefore recommends the following areas for future research.

### **6.8.1 Curriculum research by Department of Education**

The Department of Education ought to commence research into the direct incorporation of multicultural education into the Life Orientation curriculum. Such research will cover aspects such as nation-building and nation-building values.

### **6.8.2 Segregated schools**

Research needs to be conducted at schools that are still racially and culturally segregated to determine the extent to which nation-building values are being promoted. This empirical research should include as many schools as possible and should be conducted over a longer period of time. Despite the fact that these schools do not have mixed learner

populations, there is an urgent need to ascertain if they are addressing the issue of nation-building. The last section of this chapter deals with the final comments of the researcher.

## 6.9 FINAL WORDS

South African society is bedevilled by a lack of respect for the law, corruption (which includes government officials) and violence. The researcher is of the firm opinion that the cause of this lies in an inefficient education system, that produces learners who are not equipped to deal with the challenges of adulthood and nation-building.

There will be no peace and progress in South Africa if the basics are not attended to at school. The solution to these problems is the active and deliberate promotion of nation-building values in multicultural secondary schools. Therefore the DOE is urged to consider the researcher's recommendations very seriously. The researcher concludes by quoting an excerpt from Clark and Nance (2000:24).

### **Underneath We're All the Same**

He prayed - it wasn't my religion.

He ate - it wasn't what I ate.

He spoke - it wasn't my language.

He dressed - it wasn't what I wore.

He took my hand - it wasn't the colour of mine.

But when he laughed - it was how I laughed,

And when he cried - it was

How I cried.

All educators and learners have to learn to accept that they share a common nation-hood and that though they may differ in many respects, they are one in their common humanity. With the dawn of this understanding will come a new era of peace and prosperity for South Africa.

## APPENDIX A

### LETTER TO DEPARTMENT OF EDUCATION

MR N SINGH

Persal No: 10944265

TEL: 034-3121733

P.O.Box 23774

The Chief Superintendent of Education

10 March 2003

Sir

#### **REQUEST TO CONDUCT STUDY AT HIGH SCHOOL**

I hereby request permission to conduct research at a local High School for the Doctor of Education Degree in the Psychology of Education. A letter from UNISA, confirming my acceptance and topic is attached. The topic is:

#### **THE PROMOTION OF NATION-BUILDING VALUES IN MULTICULTURAL SECONDARY SCHOOLS**

I believe that such a study is essential for the future development of education in South Africa and that the fostering of nation-building values is central to the progress of learners and community.

#### **THE AIMS OF THIS STUDY ARE TO:**

- To ascertain the values that underpin nation-building in multicultural secondary schools.

In order to contribute to nation-building, it is essential to undertake research to identify the values that ought to be taught in multicultural secondary schools. The bases of a peaceful and progressive nation are the values that are imparted to our learners at school level. Multicultural schools are the sites for the building and inculcation of these essential values. Modern education places too much emphasis on pass rates and symbols. Values, morals and ethics are aspects that are being sadly neglected in the pursuit of higher pass rates. Hence learners are leaving school, without having being given an all-round education.

- To establish the factors that militate against nation-building in multicultural secondary schools.

Multicultural secondary schools ought to be the sites at which people (learners) from various cultures come together to interact, learn, share and progress. One is concerned that is not happening as one would like to see. Learners are still very much polarised in terms of culture, race and religion. Incidents of intolerance and conflict are highlighted in the media from time to time. It is my intention to ascertain the factors that militate against nation-building in our schools. In order to do this, I need to interact with learners from various cultures at multicultural secondary schools. Once I have established these factors, I can proceed to the next aim of this study, which is indicated below.

- To establish strategies and proposals to promote nation-building values in multicultural secondary learners.

It is my intention to establish ways and means to promote these values at multicultural secondary schools. Theoretical research has to be combined with empirical research, in order to achieve this aim. For this I need to interact with both learners and members of staff. I believe that these proposals should contribute positively towards nation-building in South Africa.

I would like to use a High School that is truly representative of all the cultural groups in our District. The participants for this study are to be Grade 10 learners only. It will entail the identification of a sample of 18 learners. These learners ought to reflect the cultural diversity of their institutions. The lessons of these learners will not be compromised in any way. I intend to work with them during their non-examination periods and at other times that are specified by their educators and themselves.

It is envisaged that the **time span** of the school-based research will be approximately one month. During this period each learner should have approximately four contact sessions with the researcher. The following research techniques are to be employed:

Interviews

Open-ended questionnaire

Observation

Post-empirical discussions with educators

I will have to enlist the support of the subject educators of these learners, in order to ensure the validity and trustworthiness of my research. The educators will be asked to observe the learners' interaction patterns. Educators will be briefed fully on the aims and the route of the study.

**ETHICAL CONSIDERATIONS** will apply. At your discretion, information that is gained may be used in the school district after the academic purposes have been fulfilled. Participation by educators and learners is voluntary. A copy of the finished product will be made available to you after examinations are complete.

Your kind consideration and early response will be much appreciated.

Yours faithfully

---

N SINGH



**APPENDIX B****LETTER TO PRINCIPAL**

MR N SINGH  
TEL: 034-3121733

P.O.Box 23774

The Principal

10 March 2003

Sir

**REQUEST TO CONDUCT DOCTORAL STUDY AT YOUR SCHOOL**

I completed my Master of Education degree by specialising in the Psychology of Education. I have been accepted to study for the Doctor of Education Degree at UNISA. My topic is as follows:

**THE PROMOTION OF NATION-BUILDING VALUES IN MULTICULTURAL SECONDARY SCHOOLS.**

I hereby apply to you to kindly grant permission for me to conduct part of my empirical research at your school. I believe that such a study is essential for the future development of education in South Africa and that the fostering of nation-building values is central to the progress of learners and community.

The aims of this study are to:

- To ascertain the values that underpin nation-building in multicultural secondary schools
- To establish the factors that militate against nation-building in multicultural secondary schools
- To establish strategies and proposals to promote nation-building values in multicultural secondary learners

I would like to use your school, as I believe that this is the only secondary school in the District that is truly representative of all the cultural groups. Only Grade 10 learners are to be used.

In stage 1, the researcher meets with the Subject educators of learners in Grade 10. He discusses his research with them and elicits their co-operation. Educators help to identify a sample group of approximately eighteen learners. The researcher then explains the design of his study and provides them with guidelines and observation data sheets. Educators are expected to observe the interaction patterns of these learners in the classroom and on the grounds. The learners will not be told that they are being observed. This is necessary in order for the learners to present their natural behavioural and interaction patterns. The educators will observe the learners for approximately one month. Each observation session is expected to be for a few minutes only, and will not affect the work of the educator, nor the learner.

The learners, on whom the study will report, ought to be from the major cultural groups found at the school and would probably be comprised as follows:

3 English; 3 Zulu; 3 Indians; 3 Taiwanese; 3 Afrikaner; 3 Coloured

The researcher thereafter arranges for a suitable time to meet the learners, so that their learning time is not affected. The researcher proposes to meet the learners during their non-examination subjects and/or after school.

In stage 2, the researcher meets the learners. He introduces himself and the topic that he is researching. Learners are told that participation is voluntary and that their names will not be disclosed. It is important for the researcher and the learners to get to know one-another. At the second contact the researcher presents the learners with an open-ended questionnaire. The purpose of this is to establish the views of the learners with regard to nation-building values in multicultural secondary schools.

At the third contact session with the learners, the researcher divides the learners into their various cultural groups. Each group is to be interviewed separately. The purpose of these interviews is to establish the barriers that militate against effective nation-building and to elicit learner views on how to promote nation-building values in multicultural secondary schools.

The researcher intends to meet the subject educators at the conclusion of the observation period. The purpose of this is to elicit their views on the extent to which learners interacted with other cultural groups and the quality of these interactions. Educators views with regard to factors that militate against nation-building in multicultural secondary schools and how to promote these values will also be elicited.

I humbly appeal to you to give my application your favourable consideration. I assure you that this study will not compromise the integrity or reputation of your fine school.

Please respond as soon as possible.

Yours faithfully

---

N SINGH

## APPENDIX C

### OBSERVATION GUIDE FOR EDUCATORS

Subject educators are to observe the learners in the classrooms and on the grounds during standard/normal play ground duty.

#### Important points:

- Keep your distance – don't unsettle the learners.
- Don't question the learners about what or why are they doing certain things.
- Focus unobtrusively on one particular learner or a group of learners at a time. Do not try to observe all of them at the same time.
- Devote about five minutes per learner, per session.
- Observe each learner for as many sessions as possible until no new information surfaces.
- You may observe the learner in different situations on the same day. Record each observation separately.
- Leave the setting as soon as possible after observing.

CULTURE	INTERACTION PATTERNS	
	POSITIVE (+)	NEGATIVE (-)
Own	Talking Smiling Laughing Contributing to small and large group discussions Contributing to the completion of projects	Complaining Verbal abuse Mocking others in group or around him Physical fights Refusal or unwillingness to contribute to small and large group discussions Refusal or unwillingness to contribute to the completion of projects
Another	Talking Smiling Laughing Contributing to small and large group discussions Contributing to the completion of projects	Complaining Verbal abuse Mocking others in group or around him Physical fights Refusal or unwillingness to contribute to small and large group discussions Refusal or unwillingness to contribute to the completion of projects

#### CODES

+ Positive interaction    - Negative interaction    **OC** Own culture    **AC** Another culture

## APPENDIX D

## OBSERVATION DATA SHEET

Number of Learner : 1  
 Cultural Group : Indian  
 Grade: 10           

DATE	CODE	SITUATION	COMMENTS
22-02-03	+OC	English	Group discussion on Macbeth- good inputs “ we need to be honest with one-another”
23-02-03	-AC	Life Orientation	Case study in group on family relationships- no contribution – sulky
	-OC	Grounds	Mocking and irritating fellow Indian learners
24-02-03	+AC	Grounds	Playing cricket with Zulu and Indian learners – happy
<b>FOR DISCUSSION WITH RESEARCHER AFTER OBSERVATION IS COMPLETE</b>			

**CODES**

+ Positive interaction    - Negative interaction    **OC** Own culture    **AC** Another culture

## APPENDIX E

### INITIAL INTERVIEW INSTRUMENT (III)

#### ORIENTATION

This is the first contact between the researcher and the learners. The purpose of this interview is for the researcher to get to know the learners and to introduce his study to them. At this contact session, the researcher meets all the learners at the same time. The interviewer has a list of statements and questions to act as a discussion guide for the interview. Statements are indicated in italics.

#### INTRODUCTION

*I am Mr N Singh. I work at a secondary school here in town. I have been teaching for 24 years and love my job. At the moment, I am busy studying through the University of South Africa because I would like to make a positive contribution to the education system in South Africa.*

1. Now that you know a little about me, I would like you to tell us your name, where you live and to which cultural group you belong.

#### **Input from learners**

*Thank you for that.*

2. How are you finding school life?

#### **Input from learners**

*Let us now share our experiences and our thoughts about the work I am doing and what it really means to you to be a learner. (Introduction of the topic for research).*

3. Tell us about some of the topics or aspects that your educators focus upon in the subject Right Living or Guidance or Life Orientation, whatever it may be called?

#### **Input from learners**

4. South Africa is a young and growing country. What are some of the things that you believe should be taught at schools in order to develop this country?

#### **Input from learners**

\* It is envisaged that this question will generate much discussion. This ought to link up with the nation-building values that one should be promoting in multicultural secondary schools.

5. Are there any questions you would like to ask or are there any comments you would like to make?

**Input from learners**

6. *Thank you for your time and please think about my research topic. I hope that you are now comfortable in my presence. I am really looking forward to working with you over the next month. I will be meeting each one of you on two more occasions in the future.*

**APPENDIX F**

**OPEN ENDED QUESTIONNAIRE**

**There are two sections to this questionnaire. In Section A, please complete your personal details, without providing your name. Use the space that is allocated on the questionnaire.**

**Section A**

I am a <input type="checkbox"/> MALE OR <input type="checkbox"/> FEMALE * Place an X in the appropriate block.
Age (completed years): _____
Cultural Group: _____

**Section B**

**For Section B, read each question carefully and then respond by providing your own thoughts and feelings. These are open-ended questions and therefore there is no fixed or correct answer. All that is required is your personal and honest response.**

**1. What are the most important values in your life? Explain these values.**

---

---

---

---

---

---

---

---

---

---

---

---

## 2. Instruction:

2.1 Put your culture in the middle of the square. If you belong to the Coloured culture, write C in the middle of the square.

A = Afrikaner

I = Indian

C = Coloured

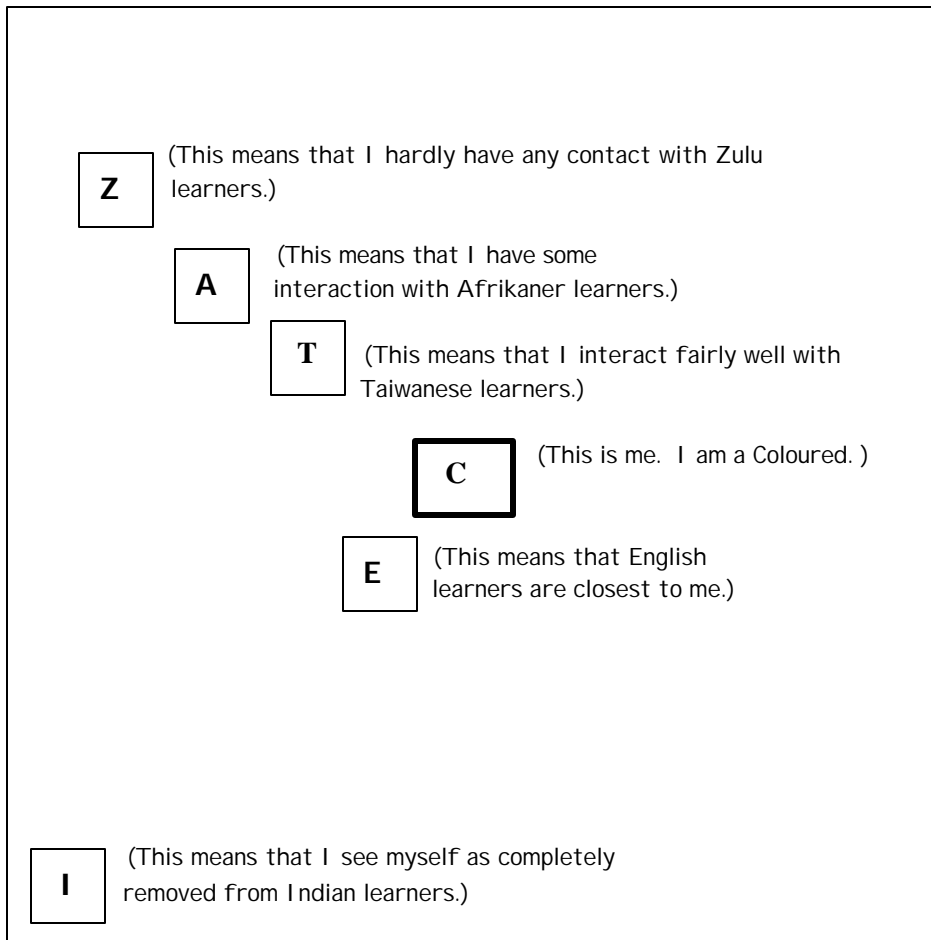
T = Taiwanese

Z = Zulu

E = English

2.2 Arrange the other cultures around yourself, as you see your own contact with them in your school life, as in the following example.

### EXAMPLE





**FILL IN YOUR RESPONSES HERE**

<input type="checkbox"/>	(This means that I hardly have any contact with _____ learners.)
<input type="checkbox"/>	(This means that I have some interaction with _____ learners.)
<input type="checkbox"/>	(This means that I interact fairly well with _____ learners.)
<input checked="" type="checkbox"/>	(This is me. I belong to the _____ cultural group.)
<input type="checkbox"/>	This means that _____ learners are closest to me.
<input type="checkbox"/>	(This means that I see myself as completely removed from _____ learners.)

3. Complete the **Family's Nation-Building Values Diagram** on the following page. You may change the person in each block depending on who lives in your home. There are only four blocks. If there are more than four members in your family, beside yourself, you must indicate the nation-building values of the four most important members of your family.

We have already discussed nation-building values at our first meeting. I am indicating these values once again in order to assist you to complete the diagram. You may use other values and should not restrict yourself to the given list. Think about the comments that your family makes about the Government, the local forum, the church and the schools. These comments should help you to decide on their nation-building values.

Nation-building values that have been discussed are: democracy, multilingualism, ubuntu, justice, transparency, success, compassion, honour, moral values, cultural tolerance and respect.

**Mum's nation-building values**

-----  
-----  
-----  
-----  
-----

**Dad's nation-building values**

-----  
-----  
-----  
-----  
-----



**Sister's nation-building values**

-----  
-----  
-----  
-----  
-----

**Brother's nation-building values**

-----  
-----  
-----  
-----  
-----

## APPENDIX G

### RESEARCHER'S GUIDE TO SECOND INTERVIEW

#### ORIENTATION

In this interview the researcher meets the learners in their separate cultural groups. It is not feasible to stipulate a time limit for each interview as the researcher intends to continue until the expected data are saturated. These questions act as a guide and may be adapted to suit the circumstances and ethos that prevails at the interview.

The statements made by the researcher are indicated in italics.

#### INTRODUCTORY PHASE

*To begin: you have had some time to think about the purpose of my research. You have also filled in a Questionnaire about your awareness of nation-building values and your own interaction patterns.*

1. How do you feel about the topic that is being studied?
2. What are your feelings about participating in the research thus far?

#### DEVELOPMENTAL PHASE

3. How do you feel about being in a school with learners from many different cultures?
4. Describe or discuss how the learners from different cultures get along with one another.
5. What would you like to happen in your school to improve the situation?

#### CONCLUDING PHASE

5. If you could include certain nation-building values in Right Living, Guidance or Life Orientation lessons, which values would you include? Discuss why you have chosen these values.

*Thank you for your patience and co-operation.*

## **APPENDIX H**

### **POST-EMPIRICAL RESEARCH DISCUSSION INSTRUMENT WITH SUBJECT EDUCATORS**

#### **Introduction**

1. The hard work of observing the learners is now over. How do you feel about the study in which you were involved?
2. Tell me about some of your moments of difficulty, frustration or joy.

#### **Body**

3. What are your comments about the extent of interaction among the various cultural groups?
4. At the beginning of this research, we talked about the nation-building values that I would like to see being promoted at multicultural secondary schools. Did you see learners exhibiting some of these values in their lessons or on the grounds?  
[discuss what you saw]
5. Do you feel that there are obstacles to the promotion of nation-building values in multicultural secondary schools? Discuss.
6. What would you propose to improve the situation?

#### **Conclusion**

Thank you for assisting me. I know that it has been very demanding on you, because of your normal workload, which is already very heavy. However, it is all very much appreciated.

**APPENDIX I  
LETTER FROM DEPARTMENT OF EDUCATION GRANTING PERMISSION FOR  
RESEARCH**



ISIFUNDAZWE SAKWAZULU-NATALI  
PROVINCE OF KWAZULU-NATAL  
PROVINSIE VAN KWAZULU-NATAL



UMNYANGO WEMFUNDO NAMASIKO  
DEPARTMENT OF EDUCATION AND CULTURE  
DEPARTEMENT VAN ONDERWYS EN KULTUUR

**UKHAHLAMBA REGION : AMAJUBA DISTRICT**  
**NEWCASTLE CIRCUIT MANAGEMENT CENTRE**

Ikheli:	9288 SECTION 5	Isikhwama Seposi:	Private Bag X 5011	Ucingo:	034-3291151/2/9
Address:	Hospital Road	Private Bag:	MADADENI	Telephone:	
Adres:	MADADENI	Privaatsak:	2951	Telefoon:	
	2951			Fax:	034-329 1159/61
Imibuzo:		Inkomba:		Usuku:	
Enquiries:	V.S.ZULU	Reference:	P.R.B. BHAGWANDASS	Date:	2003.06.10
Navrae:		Verwysing:		Datum:	

MR N. SINGH  
ST. OSWALDS SECONDARY SCHOOL  
P.O. BOX 23774  
NEWCASTLE  
2940

Dear Sir

**REQUEST PERMISSION TO CONDUCT EMPIRICAL RESEARCH**

Your request to undertake empirical research at a local multicultural secondary school, is hereby acknowledged.

This office has no objection if the following pre-requisites are adhered to:

1. Permission to undertake research at the school is granted to you by the principal and the school governing body.
2. The school has advised its RCL and Educators, accordingly.
3. The research exercise will not disrupt the academic program of the school.

We take this opportunity of wishing you well with your empirical research and look forward to you sharing your findings and recommendations with this office.

  
CENTRE MANAGER

cc Principal  
Chairperson - SBG  
Superintendents of Education.

**APPENDIX J****LETTER FROM SCHOOL GRANTING PERMISSION FOR EMPIRICAL RESEARCH**

P.O. Box 9276

1 April 2003

Dear Mr Singh

**PERMISSION TO CONDUCT EMPIRICAL STUDY**

I acknowledge receipt of your letter requesting permission to conduct empirical research at my school.

Permission is hereby granted on condition that:

1. The names of learners, educators and the school will be kept confidential;
2. The work of learners and educators is not disrupted.

Wishing you well with your studies.

Yours faithfully



J.d.T.

## APPENDIX K

## SAMPLE PAGE OF INTERVIEWS WITH LEARNERS

RAW DATA	OBSERVATION
<p>I.3: More work than I expected.  RE: E2, how are you finding schoolwork?  E2: <b>A lot of work.</b>  RE: <del>You are managing.</del> Z1?  Z1: <b>Lots of work. Biology, Home Economics.</b>  <b>Art – not much work.</b>  RE: <b>Enjoying school?</b>  Z1: <b>No!!</b>  ALL: [laughter]  RE: Z2?  Z2: <b>Just coping.</b></p> <p><b>RE: I have been listening to comments about schoolwork. I want to ask – do you enjoy being in a school where you have many different cultures?</b>  ALL: Yes [enthusiastically]  RE: A2, tell us how you find being in a school with different cultures?  A2: I think <b>it's ok</b> cause you learn...  RE: So you enjoy the experience?  A2: Yes.  RE: A3?  A3: It's ok.  RE: T1?  T1: Quite nice [laughter]  Lots of different people, cultures.  RE: You love it here?  T1: <b>It's ok.</b>  All: [laughter]  C1: <b>Class is boring- walk around the whole school.</b> Teachers sometimes strict on you all the time.</p> <p><b>RE: Thank you. We have limited time...  Now I want to tell you what my research is all about. There are problems at multicultural schools between learners of different cultures OR learners do not interact as much as they should be. Interaction is important to nation-building.  Researcher explains the 3 aims of the study and praises the school – learners are living in harmony – no problems – know how to get along with one another as different cultures. You have the experience – have been in this school for at least 2 years.  Multicultural education and nation-building is important to the world. We can learn from learners like you.  My purpose today is to get to introduce myself and to get to know you. Next meeting – open ended questionnaire. Third contact – speak to learners in separate culture groups. What do you think are words linked up with nation-building?</b>  Unknown: <b>Respect</b> for one another  Z3: <b>Communication</b>  I.3: <b>Everyone being equal</b>  RE: <b>understanding-</b> lovely (Praise)  E2: <b>tolerance</b>  RE: <del>Tolerance that's a lovely word. We are going to hear a lot about that.</del>  A1: <b>Standing together. Not being judged by the colour of your skin.</b>  RE: This is in terms of being equal equality.</p> <p><b>RE: My literature research has revealed the following nation-building values: democracy, multilingualism, compassion, transparency, honour, ubuntu,</b></p>	<p><b>- s/w</b>  Being candid</p> <p><b>+ m/c/e</b></p> <p>Learners much more at ease</p> <p><b>+ m/c/e</b></p> <p>Good involvement in understanding the topic</p> <p>{praise }</p>

## BIBLIOGRAPHY

- Abianchen. 2000. Race and Ethnicity. ***Abianchen @ aol.com. http://Ethnicity. 6-12-2003.***
- Act, 84 of 1996 1996. South African Schools Act. ***Section 5, subsection 1,2,3. Admission to public schools.*** Cape Town: Government Printer.
- Act No. 84 of 1996 1996. South African Schools Act: *Section 9, subsections 1 and 2: Suspension and expulsion from public school.* Cape Town: Government Printer.
- Act 108 of 1996. 1996. ***The Constitution of The Republic of South Africa.*** Pretoria: Typeface Media.
- ANC Communications. 2001. ***Freedom Charter.*** Johannesburg: Skotaville Press.
- Annis, D.B. 1995. The Relativity of Values and the Implications for Multicultural and Values Education. ***Journal of Thresholds in Education.*** 22 (3-4): 15-20.
- Babich, B.J. 1990. ***The Concept Of Community In Moral Education.*** Regina: U.M.I. Dissertation Services.
- Banks, J.A. 1999. ***An Introduction to Multicultural Education.*** Boston: Allyn and Bacon.
- Banks, J.A. 1999. Multicultural Education in the New Century. ***The School Administrator.*** 56(6): 8-10.
- Barth, J.L. 1989. Botswana Social Studies: Citizenship and Nation-Building. ***International Journal of Social Education.*** 4 (2): 53-59.



- Bean, M.S., Kumaravadivelu, B.  
& Lowenberg, P.H. 1995. Students as Experts: Tapping the Cultural and Linguistic Diversity of the Classroom. ***Journal of Excellence in College Teaching***. 6(2): 101-104.
- Bennett, C.I. 1999. ***Comprehensive Multicultural Education – Theory and Practice***. Boston: Allyn and Bacon.
- Berg, D.H. 1985. Reality Construction At The Family/Society Interface: The Internalisation of Family Themes and Values. ***Journal on Adolescence***. 20 (79): 605-618.
- Best, R. 2000. ***Education for Spiritual, Moral, Social and Cultural Development***. London: Continuum.
- Birch, B. 1985. ***A Question of Race***. London: Macdonald & Co.
- Boutte, G. 1999. ***Multicultural Education Raising Consciousness***. Belmont: Wadsworth Publishing Company.
- Booyse, J.J. 1997. ***Qualitative Research: Rationale, Methods and Challenges***. Institute for Educational Research. Seminar presented at Unisa, Pretoria.
- Bristow, D. & Motjuwadi, S. 1990. ***Soweto - Portrait Of A City***. Cape Town: Struik Publishers.
- Brodsky, S.L. 1988. ***The Psychology of Adjustment and Well Being***. Alabama: Holt, Rinehart and Winston Inc.
- Bryman, A. 1999(a). ***Qualitative Research Volume 1***. London: Sage.  
& Burgess, R.G.
- Bryman, A. 1999(b). ***Qualitative Research. Volume 111***. London: Sage.  
& Burgess, R.G.

- Burwood, L. & Wyeth, R. 1998. Should Schools Promote Toleration? ***Journal of Moral Education***. 27 (4): 467.
- Bybee, R.W. & Gordon Gee, E. 1982. ***Violence, Values and Justice in the Schools***. Boston: Allyn and Bacon, Inc.
- Chapman, M. 1997. The South African Story: Identities at the Crossroads. ***Journal of Literary Studies***. 13 (1/2): 210-223.
- Cherry, A., McGee Banks & Banks, J.A. 1997. Reforming Schools In A Democratic Pluralistic Society. ***Journal of Educational Policy***. 11 (2): 183-193.
- Chee, T.S. 1986. Education and Nation-Building in Two Multi-ethnic Societies: Malaysia and Singapore. ***Education Research and Perspectives***. 13 (1): 3-15.
- Cilliers, J. L. LE R. 1975. ***Education and The Child***. Durban: Butterworths.
- Clark, M. & Nance, C. 2000. Teaching Values of Tolerance and Peace through a Holistic Multicultural Curriculum. ***Curriculum and Teaching***. 15 (1): 5-26.
- Clayton, J.B. 1996. Voices from the Fringe. ***Voices from the Middle***. 3 (3): 3-4.
- Coelho, E. 1998. ***Teaching and Learning in Multicultural Schools***. Clevedon: W.B.C. Book Manufacturers Ltd.
- Cohen, L. & Manion, L. 1983. ***Multicultural Classrooms***. Dorset: Biddles Ltd, Guildford and King's Lynn.
- Cooper, J. & Trubek, L.G. 1997. ***Educating for Justice: Social Values and Legal Education***. Aldershot: Dartmouth Publishing Company Limited.

- Concise Oxford 1984. **s.v. “*assumption*”**. Oxford: Oxford Dictionary. Clarendon Press: 52.
- Concise Oxford 1984. **s.v. “*compassion*”**. Oxford: Oxford Dictionary. Clarendon Press: 191.
- Concise Oxford 1984. **s.v. “*democracy*”**. Oxford: Oxford Dictionary. Clarendon Press: 254.
- Concise Oxford 1984. **s.v. “*ethnic*”**. Oxford: Oxford Dictionary. Clarendon Press: 331.
- Concise Oxford 1984. **s.v. “*honour*”**. Oxford: Oxford Dictionary. Clarendon Press: 478.
- Concise Oxford 1984. **s.v. “*nation*”**. Oxford: Oxford Dictionary. Clarendon Press: 673.
- Concise Oxford 1984. **s.v. “*promotion*”**. Oxford: Oxford Dictionary. Clarendon Press: 824.
- Concise Oxford 1984. **s.v. “*respect*”**. Oxford: Oxford Dictionary. Clarendon Press: 887.
- Concise Oxford 1984. **s.v. “*tolerance*”**. Oxford: Oxford *Dictionary*. Clarendon Press: 1126.
- Concise Oxford 1984. **s.v. “*values*”**. Oxford: Oxford Dictionary. Clarendon Press: 1186.
- Cowan, L.G. 1965. ***Education and Nation-Building in Africa***. New York: Frederick A. Praeger Publishers.
- Creswell, J. W. 1998. ***Qualitative Inquiry and Research Design***. Thousand Oaks: Sage.
- Cross, P. & Leroke, W. 1995. Mystification of Democracy: Penny Enslin’s Critique of Nation-Building. ***Perspectives In Education***. 16 (2): 329-340.
- Darder, A. 1991. ***Culture and Power in The Classroom***. New York: Greenwood Publishing Group.

- Davies, L. 1994. ***Beyond Authoritarian School Management: The Challenge for Transparency.*** Derbyshire: Education Now Books.
- Davies, R. 2000. Unity in Diversity. ***Readership.*** 52-55.
- Deacon, M. 1998. The Ethics of Ubuntu? ***Journal of Word and Action.*** 38 (365): 5-6.
- De Beer, F.C. 1998. Ethnicity in nation-states with reference to South Africa. ***South African Journal of Ethnology.*** 21 (1): 32-40.
- Degenaar, J. 1993. No Siswe. The Myth Of A Nation. ***Indicator S.A.*** 10 (3):1-16.
- De Laine, M. 2000. ***Fieldwork, Participation and Practice. Ethics and Dilemmas in Qualitative Research.*** Thousand Oaks: Sage.
- Department of Education 1999. ***Circular Minute 61. Amendment to school calendar.*** Ulundi: Government Printer.
- Department of Education 2001(a). ***Manifesto on Values, Education and Democracy.*** Pretoria: Government Printer.
- Department of Education 2001(b). ***Special Needs Education. Building an Inclusive of Education and Training System. White Paper 6.*** Pretoria: Government Printer.
- Department of Education 2001(c). The Language of Discrimination. ***Tirisano. August-September:*** 1-2.
- Department of Education. 2002(a). ***Educator Guide to Phase OBE into FET 2002-2003.*** Pretoria: Government Printer.

- Department of Education. 2002(b). ***National Curriculum Statement Grades 10 – 12 (Schools) Life Orientation (Draft)***. Pretoria: Government Printer.
- Desclos, J. 1993. ***Values for Life. The Sources of Morality and Ethical Criteria***. Middlegreen (Ireland): The Guernsey Press Co. Ltd.
- Dilg, M. 1999. ***Race and Culture in the Classroom. Teaching and Learning Through Multicultural Education***. New York: Teachers College Press.
- Disasa, J. 1998. African Children's Attitude Toward Learning. ***Journal of Multicultural Counselling and Development***. 16 (1): 19-20.
- Duhon-Sells, R.M. & Pitts, E.T. 1994. ***A Vision of Multicultural Education for The Year 2000***. New York: The Edwin Mellen Press.
- Durban Declaration & Programme of Action. 2001. *World Conference on Racism, Xenophobia and Related Intolerance. Clause34. Internet.* [www.google.com/Durban.htm](http://www.google.com/Durban.htm)
- Du Toit, S.J. & Kruger, N. 1991. ***The Child: An Educational Perspective***. Durban: Butterworths.
- Erikson, E. H. 1963. ***Childhood and Society***. Bungay, Suffolk: Hogarth Press.
- Evans, A.R. 1988. Bearing One Another's Burdens. ***Journal of Religious Education***. 83 (2): 170-189.
- Ezzy, D. 2002. ***Qualitative Analysis: Practice and Innovation***. London: Routledge.

- Feather, N.T. 1999. ***Values, Achievement and Justice. Studies in the Psychology of Deservingness.*** New York: Kluwer Academic/Plenum Publishers.
- Flick, U. 1998. ***An Introduction to Qualitative Research.*** London: Butler & Tanner Ltd.
- Fowler, F.G. & Fowler H.W. 1996. ***The Pocket Oxford Dictionary.*** Oxford: Clarendon Press.
- Gall, M.D., Borg, W. R. & Gall, J.P. 1996. ***Educational Research An Introduction.*** New York: Longman.
- Government Employees and Pension Fund (GEPF) Today.  
2001. ***A newsletter for contributing members of the Government Employees Pension Fund. Issue 5.*** Pretoria: Government Printer.
- Government Communication and Information System.  
2000. A new Coat of Arms for South Africa.  
***Handout- Carnegie Art Museum : Newcastle.***
- Griffith, A.D. 1990. Social Studies for Nation-Building: A View from a Developing Society. ***Journal of Social Studies.*** 81 (4): 164.
- Grossman, H. 1997. Concern, Compassion, and the Community: Facing the Daunting Worldwide Challenges of HIV/AIDS. ***Therapeutic Recreation Journal.*** 31 (2): 121-129.
- Halstead, J.M. & McLaughlin H. 1999. ***Education in Morality.*** London: Routledge.
- Halstead, J.M. 1996. ***Values in Education and Education in Values.*** London: Falmer Press.

- Harris, D. 1987. ***Openness and Closure In Distance Education.*** East Sussex: The Falmer Press.
- Hawkes, T. 1998. Tolerance in Our Schools. ***Practising Administrator.*** 20 (4): 4-6; 44.
- Hawksley, H., Jacoby, J., Louw, H., Coetzee, E. & Findlay, H. 2000. ***Life Orientation Today – Senior Phase.*** Cape Town: Maskew Miller Longman.
- Heuberger, B., Gerber, D., & Anderson, R. 1999. Strength Through Cultural Diversity. ***Journal of College Teaching.*** 47 (3): 107- 108.
- Higgs, P. 1998. Nation-Building: A Dilemma for Education. ***Journal of Education and Training.*** 19 (2): 41-50.
- Holdstock, L. 1987. ***Education for a New Nation.*** Sandton: Africa Transpersonal Association.
- James, W. 2000. ***Values, Education and Democracy.*** Pretoria: Unisa.
- Jodhika, R.J.H. 1996. ***The Formation of Relationships in a Multicultural Setting at Tertiary Level.*** Unpublished D.ED. Pretoria: University of South Africa.
- Johnson, B. & Christensen, L. 2000. ***Educational Research: Quantitative and Qualitative Approaches.*** Boston: Allyn and Bacon.
- Kadalie, B. 1995. Coloured Consciousness: Building or Dividing the Nation? ***D.S.A.: Die Suid – Afrikaan.*** (55): 17-18.
- Kelly, M. 2000. ***Openness And Transparency In Governance: Challenges and Opportunities.*** Maastricht: Nispacee.

- Kontak. 1992. Contact among Children from Different Backgrounds is Important. *Journal of Social Work Practice*. (2): 35-36.
- Kopala, M. & Suzuki, L.A. 1999. *Using Qualitative Methods In Psychology*. Thousand Oaks: Sage.
- KwaZulu Natal Department of Education and Culture – Directorate of Arts, Culture and Youth Affairs. 2001. *Provincial Heritage Day Visual Arts and Craft Exhibition. Carnegie Art Museum, Newcastle*. Durban: Atlas Printers.
- Langford, P.E. 1995. *Approaches to the Development of Moral Reasoning*. Hove: Lawrence Erlbaum Associates.
- Lee, D. 1998. Honouring Diversity: An Interview with Diversity Trainer David Lee. *Student Aid Transcript*. 9 (4): 17-19.
- Loehrer, M.C. 1998. *How to Change a Rotten Attitude*. California: Corwin Press, Inc.
- Lotus FM. 2003. *Newsbreak*: 29 August 2003.
- Lubbe, G. 1995. The Role of Religion in the Process of Nation-Building: from Plurality to Pluralism. *Journal of Religion and Theology*. 2 (2): 159-170.
- Mabena, E.N. 1999. *The Morality of the Black Adolescent in a Multicultural Situation*. Unpublished D.Ed. Pretoria: Unisa.
- Madiba, M. 1999. Multilingualism and Nation-building in the “New” South Africa: Problems and Issues. *Journal of Language Matters*. 30: 59-81.



- Maharaj, M. 2001. Reflections in Prison. ***Supplement to the Sunday Times***. 10 June 2001: 2.
- Malala, J. 2001. A Divide that Fans the Flames of Hate. ***Sunday Times***. 22 July 2001: 15.
- Mangcu, X. 2001. Notes on Political Morality, Racial Identity and Cultural Tolerance in the Age of the African Renaissance. ***South African Journal of International Affairs***. 20-21.
- Manraj, S., Manjoo, F., 2001. Diamonds are Forever. ***Words and Visions 2001. World Conference Against Racism: 3***.
- Mansour, G. 1993. ***Multilingualism and Nation-Building***. Bristol: Longdunn Press.
- Marshall, C. 1995. ***Designing Qualitative Research. (2<sup>nd</sup> Edition)***. & Rossman, G.B. Thousand Oaks: Sage.
- May, T. 2002. ***Qualitative Research In Action***. London: Sage.
- Masipa, M.P. & Van Zyl, A. 1995. Women In Development. ***Journal of Dietics and Home Economics***. 23 (2): 115-117.
- Mathunyane, L.H. 1996. ***Relationship Formation In Multicultural Primary School Classrooms***. Pretoria: University of South Africa.
- Microsoft Word. 2000. Clip Art – ***Family***.
- Moulder, J. 1989. Moral Education In A Multicultural Environment. ***Bulletin for Academic Staff, University of Durban-Westville***. 10(1):18.

- MyLuong, T. Tran. 1990. Building Cross-Cultural Bridges. *Journal of Social Education*. 54 (4): 246-247.
- Parker, W.C. 1997. Democracy and Difference. *Theory and Research in Social Education*. 25 (2): 220-234.
- Paton, C. 2001. Caught in the Whirlwind of Change. *Sunday Times*. 16 September 2001: 17.
- Patton, M.Q. 1990. *Qualitative Evaluation and Research Methods. (2<sup>nd</sup> Edition)*. California: Sage.
- Phosa, N.M. 1998. Waarheen Afrikaner? *Journal of Word and Action*. 38 (364): 14-15.
- Punch, K.F. 1998. *Introduction to Social Research. Quantitative and Qualitative Approaches*. Thousand Oaks: Sage.
- Rasool, J.A. & Curtis, A.C. 2000. *Multicultural Education in Middle and Secondary Classrooms*. Belmont: Wadsworth.
- Rivkin, A. 1969. *Nation-building in Africa*. New Brunswick New Jersey: Rutgers University Press.
- Robertson, I. 1995. *The Complete Book of the Rugby World Cup 1995*. London: Hodder and Stoughton.
- Rosnow, R.L. & Rosenthal, R. 1996. *Beginning Behavioural Research. (2<sup>nd</sup> Edition)*. New Jersey: Prentice Hall Inc.
- Sarangi, R. 1994. *Moral Education in Schools*. New Delhi: Deep and Deep Publications.
- Seale, C. 1999. *The Quality of Qualitative Research*. London: Sage Publications.
- Senker, C. 2001. *Why are people racist?* London: Hodder Wayland.

- Shaffer, D.R. 1993. ***Developmental Psychology. (3<sup>d</sup> Edition)***. Pacific Grove, California: Brooks, Cole Publishing Company.
- Simon, K.G. 2001. ***Moral Questions in the Classroom***. New Haven: Yale University Press.
- Singh, B.R. 1995. Shared Values, Particular Values, and Education for a Multicultural Society. ***Educational Review***. 47 (1): 11-24.
- Singh, N. 2002. Order set aside but song deemed racist. ***Post***. 3-5 July 2002:
- Skills Development Act –97 of 1998 1998. ***Purpose of the act; Functions of the SETA and Learnership Agreements***. Mayville: Butterworths.
- Sonnekus, I.P. 1996. ***Enhancing Realistic Academic Self-Actualisation: A Psycho-Andragogical Perspective***. Unpublished D.Ed. Pretoria: Unisa.
- Spillius, A. 2001. End of the road for the Taliban. ***Sunday Times***. 9 December 2001:
- Stewart, C.J. 1982. ***Interviewing Principles and Practices***. Iowa: WMC & Cash, W.J. Brown.
- Taylor, G.R. 2000. ***Integrating Quantitative and Qualitative Methods in Research***. Lanham, New York: University Press of America.
- Taylor, S.J. 1984. ***Introduction To Qualitative Research Methods***. & Bogdan, R. New York: Wiley – Interscience Publications.
- Teffo, J. 1998. Botho/ubuntu as a Way Forward for Contemporary South Africa. ***Journal of Word and Action***. 38 (365): 3-5.

- Tuckman, B.W. 1999. ***Conducting Educational Research. (5<sup>th</sup> Edition).*** Orlando: Harcourt Brace College Publishers.
- Weinberg, D. 2002. ***Qualitative Research Methods.*** Massachusetts: Blackwell.
- Welman, J.C. & Kruger, S.J. 2000. ***Research Methodology for the Business and Administrative Sciences.*** Cape Town: Oxford University Press.
- Wilbur, G. 1998. Schools As Equity Cultures. ***Journal of Curriculum and Supervision.*** 13 (2): 126-133.
- Willig, C. 2001. ***Qualitative Research in Psychology.*** Buckingham, Philadelphia: Open University Press.
- Zibi, M.S. 1999. Ethnicity and ethnic prejudices are dangers in our fledgling democracy. ***Journal of Word and Action.*** 39 (369): 14-17.

