

THE FORMATION OF RELATIONSHIPS IN A MULTICULTURAL

SETTING AT TERTIARY LEVEL

by

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PROMOTER: DR E PRINSLOO

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I declare that THE FORMATION OF RELATIONSHIPS IN A
MULICULTURAL SETTING AT TERTIARY LEVEL is my own
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quoted have been indicated and acknowledged by
means of complete references.

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.....

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For
Mom and Dad
with love
and gratitude

ABSTRACT

The increasing cultural and social diversity of South African society necessitates a study of the formation of harmonious social relationships amongst students at multicultural tertiary institutions. Desegregation at educational institutions is still in its embryonic stage and the minimal changes at college campuses are tokenistic. Educators have to make a concerted effort to review the dynamics and complexities of institutional change and to deviate from the straitjacket of upholding only ethnocentric views.

A lack of communication and understanding between the different racial and ethnic groups on South African campuses has resulted in conflict and tension. This study takes an in-depth look at the psychology of prejudice, issues of ethnicity, racism and discrimination. A literature study and an empirical research project are used to gain an overview of the ramifications of racism on the formation of friendships in a multicultural milieu.

The results of this study indicate the need to create a diversified campus environment which will promote genuine cross-cultural exchange. Working with culturally different students is a challenge that requires an acceptance and appreciation of diversity,

flexibility, and improved contact and communication. Structured multicultural models and procedural frameworks have been designed specifically for implementation at institutions of higher learning to enhance social cohesion. The following recommendations are made:

- * Transitions models such as the contact hypothesis and the co-operative learning models promote the need for an interracial contact of people with equal status in co-operative situations.
- * Prejudice-Reduction Workshops will enable participants to learn about prejudice and to develop a positive mind-set towards all racial groups.
- * Specialized Programmes such as intercultural simulation games are ideal for discussions on culture shock, ethnocentrism and enculturation.
- * Mentoring Programmes ought to be designed to meet the needs of diverse students by providing wise and friendly counsel.
- * Academic Support Programmes or Affirmative Action Strategies are necessary to assist students to succeed by providing language and study skills programmes, additional tutorials and content-based instruction for specialized courses.
- * Special training courses for educators ought to be initiated to shape significant aspects of an intercultural campus environment.

* Preparatory Programmes which will improve interpersonal relationships, should be held prior to college entrance.

KEY TERMS

relationship formation

tertiary level

culture

cultural conflict

ethnocentrism

group formation

subordinate groups

desegregation

cross-cultural

multicultural

discrimination

prejudice

racism

stereotyping

ethnicity

minority

socialization

interracial

A NEW NATION

They play
laugh
talk and
smile

I notice not
colour
accent
dress or
style

When hands reach out
grasping
feeling
touching
embracing

I notice only
bonds forming
warmth
yearning
friendship
love

Bask in the sun
of a new dawn
walk tall
walk free
uncover hidden truths
which unfold
a new life
a new me

J R J HARILAL

*Don't walk in front of me,
I may not follow.
Don't walk behind me,
I may not lead.
Walk beside me
And just be my friend.*

CAMUS

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1

Introduction and Orientation

*People have one thing in common:
they are all different.*

ROBERT ZEND

CHAPTER ONE

1. INTRODUCTION AND ORIENTATION

1.1 INTRODUCTION

South Africa is an ethnically and culturally diverse society. Her policy of apartheid and separate development had resulted in racial segregation and inequalities in many areas, especially in the field of education. The past decade has, however, seen major political changes in the country with the result that education and the system of schooling is in the process of being restructured. The crumbling structures of apartheid have now made a unitary system of education possible, and the term "multicultural education" is being endorsed countrywide.

Multicultural education caters for students who come from all walks of life, namely, a wide range of socio-economic, cultural, religious and racial backgrounds, and who have divergent cognitive styles, value systems and linguistic patterns (Pai 1988: 38). According to McCormick (1988: 22), multicultural education is seen as a "reform movement" since it addresses the problems of educational inequalities and discrimination that the majority of South Africans have been subjected to.

Although education is on the threshold of tremendous changes, it is not a simple task to cater for students with divergent needs. The trend towards opening schools and tertiary institutions to all students irrespective of their race or culture, is not a panacea to the disadvantaged groups for the injustices of the past. The various social groups with their blend of cultures will have to learn to adapt to the demands of racially mixed schools in a pluralist society (Bullivant 1989: 27). One of the more serious concerns of such integration is the socializing process across racial barriers.

1.2 PROBLEM ANALYSIS

1.2.1 AWARENESS OF THE PROBLEM

The South African education system has been marked by a long history of racial segregation (Freer & Christie 1992: 94). Students in multicultural settings find it difficult to form meaningful relationships across racial lines because they have been accustomed to a population being segregated and compartmentalized into four main groups on the basis of race, colour and creed, namely Blacks, Whites, Coloureds and Indians (Vos & Brits 1990: 52). The researcher, an educator and lecturer at a tertiary institution, has observed that students of

different ethnic backgrounds and cultures tend to socialize and form relationships with students who share similar backgrounds, including race and sex. Certain factors tend to restrict the intermingling of groups of students and these can be ascribed to cultural, language, socio-economic and personality differences. Minority groups in a supposedly multicultural environment are reserved, introverted and shy. This observation is based both on the seating preferences in the lecture rooms, as well as the formation of groups during students' leisure times. This tendency towards ethnocentricity is important to educators who need to be aware of and sensitive to the special cultural needs of all students so that they may form meaningful relationships with other groups to help them function adequately and effectively in a heterogeneous social context.

1.2.2 EXPOSITION OF THE PROBLEM

The lack of equal educational opportunities for all children in South Africa had resulted in disadvantaged groups rebelling against an inferior system of education. It is not until a few years ago that the laws governing apartheid have been abolished and educational institutions have now opened their doors to students of all race groups and from diverse socio-

cultural backgrounds. However, a desegregated environment has not solved the educational crisis in the country since several problems have surfaced, inter alia, the lack of communication skills and the inability to socialize freely within a heterogeneous population.

According to Walker (1991: 158), all teachers and students in South Africa at the present time are the products of apartheid education. The problem of forming relationships with people of other cultural groups must be seen in the context of the students' background. From birth, children have been raised and educated in relatively homogeneous settings and Squelch (1993b: 192) quotes Ramsey (1987) in stating that such children are at greater risk of growing up ignorant of the lifestyles of the society in which they live.

Youth in the "new" South Africa, are entering schools and tertiary institutions with many inhibitions and prejudices. They have to adjust and adapt to a new democratic society which includes ethnically mixed institutions. Unfortunately, they have not had a bridging course to help them acclimatize to the new settings and students, especially those from the disadvantaged groups, are forming ethnocentric peer groups. This viewpoint is supported by Cohen & Manion (1983: 100) who state that peer groups are composed largely of racially homogeneous groups. Examples of

racial discord are evident on the campuses of most tertiary institutions in South Africa where the various racial groups are divided. The negative effects of such division are evident in the disruption of campus life and the culture of learning.

Youth today are a part of the transitional process in South Africa and the recipients of a new educational dispensation. The frustrations, conflicts and prejudices of the past must be overcome if they are to strive for racial harmony in a diverse society. Race should not be the underlying factor in the selection of friends or working partners. For multicultural education to succeed in this country, it is crucial that strategies be developed to promote an understanding of the convictions, beliefs and other cultural aspects of the various racial groups, as well as in assisting to restructure group relations (Vos & Brits 1990: 52). Students need to acquire a considerable range of social and personal skills in interpersonal relationships if they are to interact successfully and work with people from culturally diverse backgrounds (Collins 1986: 60; Holdstock 1987: 9).

1.2.3 STATEMENT OF THE PROBLEM

The present South Africa is relatively new as a non-

racial, democratic republic with equal educational opportunities for all race groups. For this reason, there is very little research and empirical evidence dealing with the difficulties experienced in the formation of relationships amongst students at tertiary level. Christie (1990: 130) states that since racial discrimination is so finely interwoven into daily life in South Africa, the mere bringing together of pupils in the same schools does not necessarily eliminate racial thinking or promote a clear understanding of the dynamics of race. The inhibitions, fears and attitudes of late adolescents need to be investigated to determine whether young people are adequately prepared to form inter-cultural relationships. For the purposes of clarity, hampering factors and problems which affect the formation of meaningful relationships will be highlighted.

The following key questions have been identified for investigation in this study:

- 1.2.3.1 Which factors obstruct the formation of relationships amongst students from different ethnic and cultural groups?
- 1.2.3.2 What factors contribute to the successful formation of relationships amongst college students with different cultural and racial backgrounds?

1.2.3.3 What are the most important challenges in promoting harmonious social relationships amongst tertiary students with different cultural and racial backgrounds?

The following questions have a bearing on the key questions which are important to this study:

1.2.3.1.1 What are the various role functions of groups with special reference to the late adolescent phase?

1.2.3.1.2 What are some of the trends in student group formation in a changing society?

1.2.3.2.1 To what extent do prejudice and racism negatively influence the formation of relationships?

1.2.3.2.2 What sources of group tension and conflict may be found?

1.2.3.2.3 What role can educators play to promote an understanding and tolerance amongst students at tertiary level?

1.3 AIMS OF THE STUDY

The aim of this research is to determine and analyse the factors that inhibit the formation of relationships amongst students from different cultural and racial

backgrounds. These factors will not only help to highlight the need to respect differing cultures and cultural values in society, but will also help to devise ways of promoting a positive attitude and approach towards the formation of relationships amongst students of all race groups. In the light of the findings of this study, various strategies that need to be implemented to promote the formation of sound and harmonious relationships amongst students of differing cultural and racial backgrounds will be proposed. In addition, by fostering good social relations, this study will serve to endorse the goals of multicultural education in South Africa.

The following procedures will be adopted in this research:

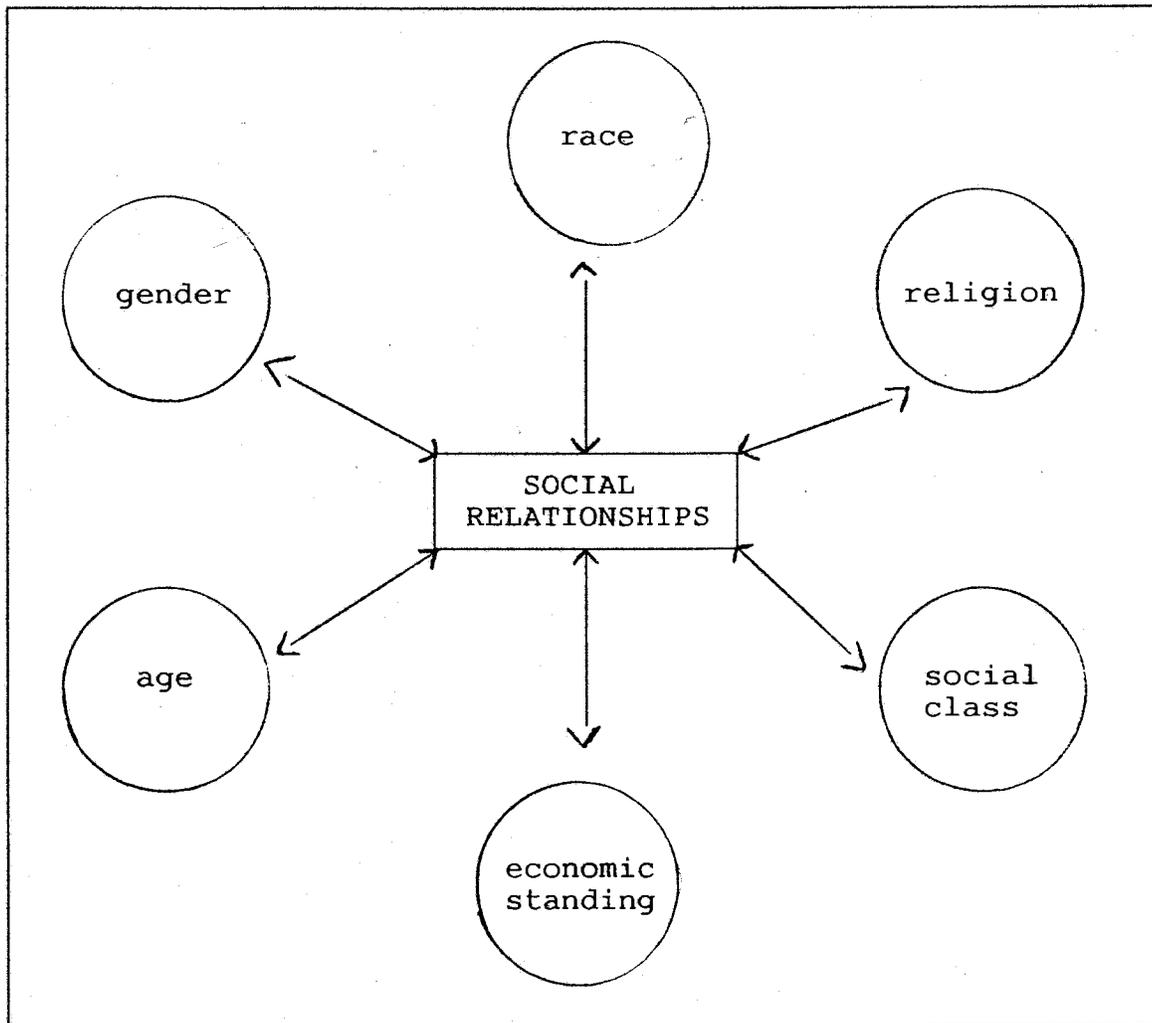
- * a broad literature study to gain insight into the many implications and challenges of multicultural education at tertiary level with a view to ascertaining the quality of relationships formed amongst college students with different cultural and racial backgrounds; and,
- * an empirical study to investigate and analyse ways in which tertiary students form inter-cultural social relationships.

In this study the age, race, gender, religion and socio-

economic standing of students at tertiary institutions are important variables. The following figure shows the link between variables and the formation of relationships amongst students:

FIGURE 1.1

Variables Influencing The Formation Of Relationships



(Adapted from J A Banks 1989: 16)

1.3.1 SIGNIFICANCE OF THE STUDY

Although a number of studies have covered the topic of multicultural education both locally and abroad and surveys have been conducted to gauge pupils' assessments of open schools as well as their friendship choices, there appears to be no significant empirical research which has addressed the problem of the formation of relationships amongst students of diverse cultural backgrounds at tertiary level. At present there is much theorizing about life in multicultural classrooms. The quality of the social relationships of students is crucial in the development of their total personality and is a determinant for the formation of harmonious relationships in the career and social worlds. Therefore, there is an urgent need to investigate the quality of their relationships.

Since this study takes an in-depth look at the influences of racism and prejudice in the socialization process of adolescents, it offers directions, highlights areas that need to be investigated, and provides a basis for further study in similar areas both locally and abroad. Once the problems have been illuminated and possible strategies to promote greater social awareness and understanding are proposed, the results of this research may reveal invaluable data on the formation of inter-cultural relationships. By critically examining

and evaluating the strategies proposed in this study, appropriate corrective action may be taken by all educators who are interested in the education and the total development of the child in a democratic society. Indirectly, this study will also influence the curriculum content offered at educational institutions, with the possible inclusion of relevant cross-cultural guidance and counselling programmes. In the final analysis, it is the responsibility of educational institutions and the community at large to promote good relations amongst students of different cultures and backgrounds.

1.4 LITERATURE SURVEY

A review of the literature in the area of multicultural education and friendship choices in multicultural classrooms revealed, inter alia, the following views and investigations relevant to the present study:

Grant & Sleeter (1989: 51) are of the opinion that the major purpose of the school is to help students learn to live together harmoniously in a democratic society. Since modern youth will enjoy the benefits of multicultural education, there is a call for students to learn to respect and work with one another regardless of race, class, gender or exceptionality. In this way

prejudice and discrimination against different groups will be reduced. After all, the goal of multicultural education is to help students to develop the knowledge, attitudes and skills needed to function within all cultures both locally and globally (J A Banks 1989: 23).

In her research into racially mixed Catholic schools in South Africa, Pam Christie (1990: 52) found that students had difficulty in forming cross-race friendships when there are limited opportunities for meeting out of school. In her investigation, she noted that one half of the white pupils did not have black friends. Furthermore, while pupils had the opportunity of mixing with other races at school, for many of them social relationships ended with the ringing of the school bell at the end of each day. The following pertinent comments by several pupils place the research problem in perspective (Christie 1990: 51, 61):

- * We don't really get to know people of other races because the only time we see each other is at school.
- * I'm not really good at making friends.
- * I'm not used to being with Whites, so I can't make friends with Whites.

This view is supported by Gaganakis (1992: 82) in her research at a private school in Johannesburg. The researcher states that interactions within the confines

of the school are harmonious, whilst out of school, social distance between the groups of pupils increases.

In a similar investigation, Durojaiye (Cohen & Manion 1983: 111) found that ethnic origin was clearly a factor in determining both friendship and rejection patterns. This study of junior pupils (8-11 years) was undertaken in a multicultural area in Manchester, England, to investigate the distribution of friendship choices.

According to Cohen & Manion (1983: 100-101) the evidence clearly indicates that race is a crucial factor operating in the peer group selection process amongst school pupils. The following points are a summary of the research literature on childrens' awareness of and response to colour differences and the consequences of these for friendship choice and social relations in multicultural classrooms:

- * children recognize colour differences very early and they correctly identify with their own skin colour;
- * as early as the pre-school years, racial attitudes are developed and these attitudes are strengthened with age; and,
- * during the primary school years, behavioural discrimination, which is measured by friendship choices, develops.

In South Africa, because racial segregation was the official policy, the population is faced with the legacy of a distorted education system. Now that the country is in a period of transition, students at educational institutions have to adjust to the new policies of desegregation.

Vander Zanden (1988: 259) states that desegregation now allows disadvantaged youth to gain access to cross-racial networks and interpersonal channels leading to higher education. Therefore, the climate is conducive to promote interpersonal skills which are necessary for successful inter-racial communication. To achieve this goal, there is the need to find new strategies to reduce friction between people so that students of both genders and from diverse ethnic and cultural groups will have sufficient opportunities to form meaningful relationships.

strategy
rationale

1.5 DEFINITION OF CONCEPTS

desegregation : the doing away with the practice of providing separate schools and other public facilities for different racial groups.

ethnicity : reflects the cultural uniqueness of

different groups and involves the shared customs, values, language, cultures and tradition of people within a particular ethnic group.

multicultural education : a reform movement which strives to provide equal educational opportunities for all students regardless of the groups to which they belong, such as those relating to race, ethnicity, culture, gender, social class, religion or exceptionality.

racism : discrimination or prejudice against a race, and the belief that one's own race is superior to other races.

relationship : the proximity and degree of goodwill that exists between people or groups that deal with one another.

tertiary level : colleges, technikons and universities which provide post-secondary education.

1.6 METHOD OF RESEARCH

The following two forms of research methods will be used

in formulating this study to facilitate a thorough investigation into the factors affecting the formation of relationships amongst students at tertiary institutions, and to collect relevant data in the context of the aims of the investigation:

1.6.1 LITERATURE STUDY

Literature dealing with racially mixed schools and multicultural education abounds in the United States of America and the United Kingdom. However, in South Africa, because of apartheid, education was an "own affairs" venture and the responsibility of each racial group (until recently). Consequently, there was very little racial integration in schools, except in a ~~handful~~ handful of elite private schools. Therefore, available local literature is limited.

A broad literature study on the general aspects related to multicultural education at the tertiary level is being undertaken in this investigation for the following reasons (Borg & Gall 1989: 117-118; Leedy 1993: 87-88):

- * it helps to delimit and clearly define the research problem;
- * on the general level it is time-saving to use the available texts, both current and completed research,

as a point of departure and in gaining deeper insight into the study. The researcher takes advantage of the knowledge which has accumulated in the past to determine what is already known, and this enables him/her to see his/her own study in a historical and associational perspective;

- * it assists the researcher in evaluating his/her own research efforts by comparing them with related efforts by others, in providing a possible approach to the research problem, and in furnishing solutions to several problematic situations;
- * a large number of ideas, theories and reported empirical data by literature scientists is on hand. Not only is the researcher able to appraise the findings of other researchers in a particular field, but he/she is also introduced to significant research personalities; and,
- * relevant information will be analysed and integrated with the writer's findings in this thesis to illustrate and clarify an established conceptual framework as suggested by Martin (1990: 67).

In this study a reference framework will be formulated by consulting both primary and secondary sources in books and articles in journals and periodicals with the following aims in mind:

- * to expose the need for and the importance of

successful relationships of students at tertiary institutions;

- * to cover the nature of racism and the psychology of prejudice that has thus far impeded the successful intermingling of groups of people in South Africa;
- * to outline the social challenges which the diversity of cultures in educational institutions present, and their implications in the formation of relationships between all race groups in South Africa; and,
- * to develop and formulate strategies to promote better understanding between human beings and a tolerance of one another.

A review of the literature will help in selecting items for inclusion in the questionnaires which will cover the formation of multi-ethnic inter-relationships at tertiary level.

1.6.2 EMPIRICAL STUDY *(data collection)*

In this study the descriptive-survey method of investigation in discovering and interpreting facts will be used. According to Leedy (1993: 34), the following are some characteristics of the descriptive-survey method:

- * questionnaires are a principal means of collecting

data;

- * the population of the study has to be carefully chosen, clearly defined and specifically delimited;
- and,
- * data collected by means of the questionnaires has to be organised and presented systematically so that valid and accurate conclusions may be drawn.

The aim of this empirical investigation is to question and obtain knowledge of the perceptions, views and needs of a significant number of students at several tertiary institutions in KwaZulu-Natal with regard to the formation of relationships. This attempt will involve:

- * an investigation into the need for promoting harmonious cross-cultural relationships at the tertiary level;
- * determining what factors inhibit the formation of relationships across cultural and racial boundaries;
- and,
- * an investigation of the perceptions, views and needs of students towards the formation of cross-cultural relationships in relation to variables such as sex, race, religion and the socio-economic standing of the students.

1.7 RESEARCH PROGRAMME

This study consists of six chapters, each dealing with a specific aspect of the research into the formation of relationships amongst students at tertiary institutions. The research design takes the following format:

In Chapter One, attention is given to the introduction and orientation of the present study. The problem of the research and the rationale for the study are analysed, the field demarcated, the aims and methods of investigation are stated and the research programme is presented.

In Chapter Two, intergroup relations which deals with the interaction of persons in groups, will be described and analysed. The social significance of groups will be highlighted. The formation of groups and relationships at tertiary level will receive special attention. The significance of the late adolescent developmental level concerning the formation of relationships will be investigated.

Chapter Three examines the psychology of prejudice in the South African context. The effects of racism and prejudice on the formation of relationships will be briefly reviewed from a historical perspective. Groups cannot interact meaningfully if there is tension and

conflict. Factors such as ethnic encapsulation, socio-economic differences, imitation and reinforcement, and attitudes and beliefs will receive emphasis. This chapter, therefore, concisely provides the political and historical background of the heterogeneous population in South Africa.

The research methodology employed in this study will be set out in Chapter Four. The planning or design of the empirical research, description of the research methods, the survey instrument, choice of the research group or subjects, and the aims and purposes of the study will be described in detail.

In Chapter Five, the findings of the empirical study pertaining to the formation of cross-cultural relationships at tertiary level will be reported. The outcome of the questionnaires, the analysis of facts, the provisional research findings and the summary will also be discussed in this chapter.

The summarized findings of the study, the final recommendations and implications for further practice and research with regard to forming successful relationships at tertiary institutions, will be presented in Chapter Six, the concluding chapter. Furthermore, strategies that promote an understanding and tolerance of all people, irrespective of their race

and culture, will be developed. Although this procedural framework will be designed specifically for the needs of South African students who are unaccustomed to life in racially-mixed, multicultural classrooms, it will also be applicable universally with mild modifications.

The five annexures include the following:

- Annexure A: Covering letter to Rectors
- Annexure B: Questionnaire to students
- Annexure C: Interview questionnaire
- Annexure D: The Perfus Story
- Annexure E: Analysis of responses to questionnaires

1.8 SCOPE

This study sets out to determine what factors inhibit the formation of harmonious inter-racial relationships amongst students at the tertiary level of education. A student's behaviour is determined by several factors, among others, his/her perceptions of the formation of relationships and his/her interest in the socialization process. In this framework, questionnaire responses will be used to collect data on the relevant historical and political aspects related to the formation of relationships in a post-apartheid, democratic South

Africa. The outcome of the questionnaires will be verified by means of an idiographic study which entails observing the interactions of two friendship groups consisting of six students each from each of the three colleges of education. These respondents will be randomly selected by the researcher from the target population which is not included in the empirical research but is similar to the intended sample. Both semi-structured and open-ended questions will be used to encourage respondents to respond spontaneously. An advantage of this procedure is the possibility of a greater depth of responses from the respondents' own frame of reference.

In the next chapter, the nature and importance of group relations and the formation of relationships will be outlined in detail. In addition, the implications of the late adolescent developmental phase for the formation of intergroup relationships will be discussed.

2

The Dynamics of Groups

Of all the things which wisdom provides to make life entirely happy, much the greatest is the possession of friendship.

EPICURUS

CHAPTER TWO

2. THE DYNAMICS OF GROUPS

2.1 INTRODUCTION

Human beings are gregarious by nature and, therefore, utilise their innate resources to the maximum when they interact with each other. With a few exceptions, every individual thrives on the warmth, proximity and companionship that friends provide. For this reason, the formation of relationships is crucial for one's total development as a human being. Furthermore, cross-cultural relationships will soon become the focal point of harmonious social interaction in a multicultural society.

The formation of groups clearly depicts the characteristics of the individuals who form them. Group members rely on each other for moral support as well as for tacit rules which assist them in their personality development, identity formation and socialization. Although group membership encourages one to take on certain responsibilities, it also prevents one from becoming domineering or overbearing.

In this chapter, the nature and importance of group relations and the formation of relationships will be

explained. Furthermore, an exposition will follow on the implications of the late adolescent developmental phase for the formation of intergroup relationships.

2.2 INTERGROUP RELATIONS

A "group" refers to a collection of two or more persons who share a common focus of interest and attributes. For this reason, human beings aspire towards group membership because they acquire a sense of identity and a feeling of well-being when they interact with others. The following three criteria distinguish groups (Vander Zanden 1979: 150):

- 2.2.1 Consciousness of kind: the tendency for people to recognise others like themselves;
- 2.2.2 Social relations between individuals: the mutual concern and affection, and the reciprocal influencing by two or more people of each other's feelings, attitudes and actions; and,
- 2.2.3 Goal-oriented associations: social units that are deliberately constructed to seek specific ends.

If the above criteria for the formation of groups are considered, then, in the educational field, students from diverse cultures will seek out other students with the intention of forming amiable social relationships.

This will foster a climate conducive to co-operative learning.

People are basically social beings who need other people because of their need for attachment and sociability (Stewart 1981: 132). Therefore, they are constantly involved in reciprocal social relations with groups of people. Human beings should always be seen in a social context since throughout life, we influence and are influenced by parents, peers, siblings, teachers, neighbours and co-workers. Group membership provides practice in belonging to a social network. The presence of friends and special "significant others" in one's life can often predict one's level of happiness and self-fulfilment (Papalia & Olds 1988: 632).

In order to facilitate harmonious relationships, people seek out groups which comprise any number of people who share similar identities, norms, values and expectations (Schaefer 1986: 117). By interacting with members of various groups, security, sociability, friendship and identity are established.

According to Horton & Hunt (1984: 187), it is through group experience that human beings become distinctively human, and that they internalize their cultural norms. This, in turn, affects their feelings and behaviour. Consequently, the individual must be seen as part of

society.

Feldman (1985: 371) highlights the following features of group membership:

- * an attraction to the activities or goals of the group;
- * a liking for the members of the group; and,
- * the needs for a group membership per se.

Since all cultures and local communities are part of society at large, there is a need for the various racial and ethnic groups in the present democratic South Africa to work together and to relate to one another in a wide variety of ways. Bridges must be built between the cultures in order to understand each other's worlds and to develop a shared perspective in all spheres. In this way, groups will learn from each other whilst they still preserve a plural society (Joyce, Weil & Showers 1992: 41).

2.2.1 PRIMARY GROUPS

C.H. Cooley (1902) coined the term "primary group" to refer to a small group characterized by intimate, face-to-face association and co-operation (Schaefer 1986: 131). The social relationships in such groups tend to

be relaxed because the members consist of one's immediate family, cliques, daily associates and close friends. Since the members are interested in one another as individual personalities, the social contacts are informal, intimate, personal and total (Horton & Hunt 1984: 194). Such groups are small and qualitative by nature as a result of the direct, cohesive relationship that exists between its members.

Vander Zanden (1979: 153) outlines the following characteristics of primary groups:

- * face-to-face contact;
- * smallness of the group to promote frequent and intense personal contacts;
- * people are ends in their own right (Vander Zanden 1988: 109);
- * intimacy as a result of physical proximity; and,
- * relationship-oriented: sharing of many interests and activities which make possible a subtle exchange of ideas, feelings and opinions (Horton & Hunt 1984: 196).

Primary groups play a pivotal role both in the socialization process and in the development of roles and statuses (Schaefer 1986: 131). Ties deepen with time as people gradually develop interlocking habits.

2.2.2 SECONDARY GROUPS

Unlike primary groups, such groups are large, formal and impersonal since there is little social intimacy or mutual understanding.

The following features characterize secondary groups (Horton & Hunt 1984: 195-6; Vander Zanden 1979: 156):

- * formal interactions: there is little sentiment attached, and people need have little or no knowledge of others. People are seen as instruments or objects in the realization of goals;
- * task or goal-oriented: people come together and cooperate for a specific, practical purpose;
- * the contractual relationship is a means to an end (Vander Zanden 1988: 109);
- * groups may be of any size; and,
- * segmental and utilitarian: personal qualities are not important, rather, members play a role; the group exists to serve a specific, limited purpose involving only a segment of the personalities of the members.

In the primary and secondary groups, feelings and behaviour are different, as the summary in the following table indicates:

TABLE 2.1

Primary And Secondary Groups

Primary groups	Secondary groups
<p>personal small number of people informal expectations</p> <p>involves the whole person intimate continuous interaction traditional and total long duration sentimental expressive ties general</p> <p>Examples family clique friendship groups work associates</p>	<p>impersonal large number of people formal, contractual expectations</p> <p>involves segments of a person segmental sporadic utilitarian short duration realistic instrumental ties specialized</p> <p>Labour union college Parent Teacher Association corporation</p>

(Adapted from Horton & Hunt 1984: 196 and Vander Zanden 1988: 110)

2.2.3 IN-GROUPS

The terms "in-group" and "out-group" were first used by William Graham Sumner (1906) according to Schaefer (1986: 132). The in-group is a social unit or category with which people identify and to which they feel they belong. It comprises everyone who is regarded as "my", "we", or "us", for example, my family, my clique, my

race (Horton & Hunt 1984: 190; Schaefer 1986: 132; Vander Zanden 1988: 111). These groups have a powerful influence on the individual as far as values, cultural norms and behaviour are concerned. The members are drawn closer together by a sense of solidarity, loyalty and co-operation (Vander Zanden 1979: 156).

2.2.4 OUT-GROUPS

An out-group is the antithesis of the in-group because it is a group in which people have a sense of being alien or excluded. The personal pronouns used here are "others", "they" and "them" to describe a sense of indifference, disgust, competition, hostility and at times outright conflict with the members of other groups (Schaefer 1986: 132; Vander Zanden 1988: 111). The individual stands outside these groups.

In modern society, it is difficult to confine people to single groups; they belong to many groups with the result that a number of in-group and out-group relationships may overlap.

2.2.5 SOCIAL GROUPS

A social group consists of two or more people who share

a feeling of unity and who interact socially. The individual seeks out social groups which share things such as values and norms. This is one way of promoting cultural awareness as the members in the group mutually and reciprocally influence each other's feelings, attitudes and actions. Examples of such groups are cliques, teammates, relatives and friends. (Vander Zanden 1979: 153; Vander Zanden 1988: 108-109.)

Chalfant & LaBeff (1988: 84) outline the following four essential characteristics of social groups:

- * a regular and usually sustained interaction between members;
- * a sense of common identity;
- * shared interests; and,
- * some patterns for organization of behaviour on a regular basis.

2.2.6 FRIENDSHIP GROUPS

Closely linked to social groups are friendship groups where relationships are formed with others who share similar views. Social psychologists endorse the adage: "Birds of a feather flock together", for similarity is an important factor that influences the development of friendship and interpersonal attraction (Bootzin, Bower,

Zajonc & Hall 1986: 637; Feldman 1993: 657). We are attracted to and relate to those who are similar to us in terms of attitudes, values or traits. According to Hamachek (1990: 443), a fundamental principle of social interaction is that people, when given the choice, will associate with those who think well of them and will avoid those who dislike them and have different outlooks.

People, both young and old, persistently search for social acceptance and they selectively choose their friends who give honest feedback. Therefore, involvement with in-groups is highlighted because members accept, agree and approve of each other, and evaluate each other positively, thereby enhancing their self-esteem (Hamachek 1990: 443).

In the area of relationship formation, friendship, proximity and similarity are terms that are closely related to each other. Proximity is an important component which can promote the formation of friendships. Psychological research shows that merely being repeatedly exposed to someone can breed a liking for that person. Once an attraction has been formed, friendships predispose people to become similar to each other in language, culture and dress, among other things. However, for true friendship to develop, mutual concern and understanding are prerequisites. (Wortman,

Loftus & Marshall 1988: 488.)

There is a reciprocal influence between friendship and proximity since proximity determines the range of people with whom it is possible to make friends. Once friendships are formed, friends tend to remain close to each other and to maintain contact. Thus, friendship also promotes proximity. (Boozin, et al., 1986: 639.)

The relationship between similarity and friendship is also reciprocal: friends not only share views and tastes, but they are also alike in many ways. Like-minded people may boost one another's self-confidence by giving each other reassurance that their opinions are right (Wortman, et al., 1988: 488).

Similarity may promote proximity when people move to neighbourhoods which are similar in their ethnic and religious compositions. In this way, proximity, similarity and friendship all enhance and reinforce each other.

Another factor that contributes to the formation of friendships is the concept of the self-fulfilling prophecy whereby friendships may be formed with those people we believe want to be our friends. In a study by Curtis & Miller (1986), college students were led to believe that another person either liked or disliked

them. Positive, friendly behaviours resulted when the students felt the other person liked them: for example, they disclosed more about themselves to that person, spoke in a more pleasant way, and disagreed less often. In turn, similar responses were encouraged from the other person and this led to developing a liking for the student. Thus, the ability to make friends with ease is partly a frame of mind. (Wortman, et al., 1988: 489.)

2.2.7 REFERENCE GROUPS

The term "reference group" was coined by Herbert Hyman (1942) to refer to any social unit or model that individuals use as a standard or frame of reference for evaluating themselves and for guiding their own behaviour (Schaefer 1986: 132). They look for guidance in formulating values, beliefs and styles of behaviour in these groups whose outlooks and behaviours they accept.

Schaefer (1986: 132) and Vander Zanden (1988:113) outline the following functions of reference groups:

2.2.7.1 Normative function: they set and enforce standards of conduct and belief. Our behaviour is group-anchored because we take on the groups' norms and values. In this way, we

shape our attitudes, feelings and actions;

2.2.7.2 **Comparative function:** they serve as a standard against which people assess and appraise themselves and others: for example, they judge and evaluate their physical attractiveness, intelligence, health, ranking and standard of living; and,

2.2.7.3 **Associative function:** by identifying with a group, people "borrow" the status of the group and vicariously bask in its reflected glory. The group is, therefore, a source of psychological identification.

2.2.8 **PEER GROUPS**

Peers are persons of the same age and status and they are important both as a support group as well as a reference group, especially to adolescents. During adolescence, that is, the period of development that extends from puberty to adulthood, youth look to their contemporaries for norms and values to guide their behaviour. According to Mussen, Conger, Kagan & Huston (1990: 601), peers play a crucial role in the psychological and social development of most adolescents who are dependent on peer relationships. The individual

gains social acceptance which is necessary to form a new "self" for himself/herself, and to develop an adult self-image as a competent and worthwhile person (Horton & Hunt 1984: 90; Rapoport & Rapoport 1980: 33).

Vander Zanden (1988:110) states that peer groups are essential and important for the following reasons:

2.2.8.1 they are bridges between individuals and the larger society because they transmit, mediate and interpret a society's cultural patterns and provide the sense of oneness which is crucial for social solidarity;

2.2.8.2 they provide the setting in which we meet most of our personal needs. Within them we experience companionship, love, security and an overall sense of well-being;

2.2.8.3 they help develop a positive self-concept which is frequently associated with peer acceptance (Cohen & Manion 1983: 119);

2.2.8.4 they encourage co-operation and close relationships of intimacy and mutuality; and,

2.2.8.5 they provide models to be copied, social reinforcement of approved behaviour and

educational tutors for one another (Rogers & Kutnick 1990: 117).

2.2.9 TASK GROUPS

A task-oriented group is a work unit which has features of both primary and secondary groups. It is a small group formed to complete some task, and it includes work teams, committees and panels. Although interaction in such groups is typically face-to-face and informal, the contacts are impersonal, segmental and utilitarian. The members are not interested in each other as persons, nor are they concerned with the entire person but merely with work performance. (Horton & Hunt 1984: 196.)

2.3 THE SOCIAL SIGNIFICANCE OF GROUPS

Shaw (1976) quoted by Wortman, et al., (1988: 511) states that in social psychology, a group is a collection of people who must meet the following three criteria:

2.3.1 members must interact regularly in fairly structured and predictable ways;

2.3.2 they must be oriented towards one or more specific goals which are aimed at satisfying

certain shared needs; and,

2.3.3 they must have a feeling of group identity and solidarity. They must see themselves as part of a whole.

A group can hold special meaning for members because of its relationship to other groups. The social significance of groups is reflected in the following quotation by Olson cited in Ryan & Cooper (1980: 325):

"Recent studies of the classroom emphasize the group climate as the most important factor in the child's socialization at school, the teacher as a principal agent in establishing this climate, and the interpersonal relationships as the method for establishing the process. Thus the class, in addition to being a place for the provision of content of instruction in the formal sense, is also a laboratory for social learning."

2.3.1 DEVELOPMENT OF THE WHOLE PERSON

Socialization is the process whereby one internalizes the norms of the groups amongst whom one lives so that a unique "self" emerges (Horton & Hunt 1984: 89). With physical maturation and the accumulation of social experiences, the individual forms a self-image of the kind of person he/she is. It is within the context of group experiences that the human personality unfolds and develops.

According to Adler quoted by Gerdes (1988: 79), the individual must always be seen in a social context and is constantly involved in reciprocal social relations. Therefore, social factors and group membership exert an important influence on the self-concept throughout life, either positively or negatively since the individual is evaluated by members of his/her group.

Status in the peer group greatly influences acceptance, respect and feelings of self-worth among students. Dinkmeyer (1965) quoted by Ryan & Cooper (1980: 325), has observed that:

"peers have an important effect on the child's self-concept by giving him/her a feedback about the kind of person he/she is and the kinds of behaviour for which he/she will be accepted or rejected by his/her peers".

2.3.2 CONFORMITY

Conformity is the tendency to change one's behaviours, beliefs, opinions or actions to correspond with the norms expressed by other people because of implicit or explicit social pressure (Bootzin, et al., 1986: 649; Davidoff 1987: 564; Wortman, et al., 1988: 504). When one conforms to group norms, one is not necessarily convinced that what one is saying or doing is right. Often, it means violating one's own moral standards when

one has to obey commands from authoritative sources. Thus, one's outward behaviour is a public stance which differs from one's inner feelings. It goes without saying that psychological factors such as fear, stress and confusion underlie many of one's daily choices and may result in inducing a person in going along with groups and following the behaviour, prevailing attitude or perception of others (Wortman, et al., 1988: 504). According to Wittig & Williams (1984: 591), a group need not be large to exert maximum pressure to conform.

2.3.3 DECISION MAKING

The influence of groups on the individual's ability to make decisions should not be underestimated. If the following suggestions by Janis (1982) are heeded, group members will be able to make valuable contributions as far as decision making is concerned (Wortman, et al., 1988: 517):

2.3.3.1 Group leaders should adopt an impartial stance and encourage all members to express their doubts and views without fear of disapproval.

2.3.3.2 Members should be encouraged to research all information and to discuss these with other colleagues whose opinions they value.

Furthermore, outside experts with differing views should be invited to address the group.

2.3.3.3 At least one member at every group meeting should challenge majority preferences so that the pros and cons of each situation are appraised before sound decisions are made. By exhaustively listing all the advantages and disadvantages of each alternative, overconfidence may be decreased.

2.3.3.4 Anticipated regret is a technique which combats group thinking by asking the members to project situations in the future, for example, "Will I regret this decision later?" In this way, future implications of a decision will not be overlooked.

2.3.4 PROBLEM SOLVING ABILITIES AND PERFORMANCE

Groups are not random collections of people but are structured to accomplish goals. Consequently, group roles shape the individual and influence his/her behaviour. Working in groups is a boon for solving problems and for one's eventual performance in various tasks.

Allport (1920) called the tendency for the presence of others to enhance or increase people's drive, motivation or performance social facilitation (Wortman, et al., 1988: 514). The effect of the presence of others depends on the nature of the task being performed. Social facilitation is the simplest form of social influence (Bootzin, et al., 1986: 649).

The following three theories are proposed as to why the presence of others cause an increase in one's drive (Wortman, et al., 1988: 515):

- 2.3.4.1 We have an innate reflex to become most alert and aroused when other people are around.
- 2.3.4.2 It is a learned response to be concerned that other people are evaluating us, or we perceive ourselves as competing with them.
- 2.3.4.3 Increased drive may result from a desire to overcome the distractions that the presence of others create. One will try harder to improve one's performance on easy tasks to compensate for the diversions. The reverse may be true on difficult tasks which may become increasingly more difficult because of the diversions.

2.3.5 SOCIALIZATION

Socialization is the process whereby people learn the attitudes, values and behaviours appropriate to individuals as members of a particular culture and is essential for effective participation in society (Schaefer 1986: 84). Socialization experiences can have an impact on the shaping of people's personalities. According to Vander Zanden (1988: 140), we are not born human; we become human only in the course of interaction with other people. Our humanness is a social product that arises in the course of socialization which is a lifetime process of social interaction.

2.4 CULTURAL ENVIRONMENT

Culture is a very broad concept that includes almost all socially learned behaviour, and it refers to the way of life of the people in a society. The anthropologist Edward B. Tylor (Stewart 1981: 67) defined culture as:

"that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".

Since culture provides blueprints for intergroup relations, one cannot isolate one's culture from one's

total development as an individual. Culture and the times into which a person is born contribute to the personality development and typical behaviour of an individual (Bootzin, et al., 1986: 468). Each person is shaped by the social events surrounding him/her in a particular cultural setting.

A very important part of any culture is the normative order or the rules of right and wrong (Stewart 1981: 80). The norms of a culture are social forces that exert a powerful influence towards conformity. A norm is a shared standard of behaviour or a guideline people follow in their relations with others (Bootzin, et al., 1986: 649). According to Sparrow & Chretien (1993: 278), norms tell dominant group members how they are expected to think, act, and feel towards minority group members and vice versa.

Just as cultures develop in response to the needs of the individual members, they may change over a period of time, partly through individual variation. This is known as cultural dynamics, which refers to cultural change, the reasons for the change and the results of change. Since people are all slightly different from one another, they add their own personal variations to the cultural patterns they have learned, rearing their children and carrying out other tasks in different ways (Stewart 1981: 73).

The process by which cultural traits are transmitted from one culture to another is called **cultural diffusion** (Stewart 1981: 75). It is usually a two-way process. Since people are influenced by the social and cultural group with which they are constantly associated and with which they want to be identified, a merging of cultures will result. This will bring about significant changes in cultural norms, and is indicative of one's intention to accept differences and to embrace diversity. Cultural diffusion is both important and necessary in a multicultural environment for social adjustment and acceptance.

During the late adolescent phase, individuals measure themselves against the norms and values of society. Consequently, they need to be equipped with social skills that will enable them to become integrated into society. Successful intergroup relations and social acceptance will be possible once they understand the implications of group cultures. This, in turn, will lead to a positive self-image and socially approved personality traits.

2.5 DEVELOPMENT OF THE TOTAL PERSONALITY - THE LATE ADOLESCENT PHASE

One of the main goals of education is to develop the

person as a whole. Besides a student's academic prowess, the emotional, social, personal and psychological aspects also have to receive emphasis if the individual is to evolve into a well-balanced person. The current trends in education are conducive to developing the total personality of the individual. Educators are placing less emphasis on examinations and competition in the classroom and concentrating more on social and life skills which promote harmonious relationships.

According to Schaefer (1986: 85), personality refers to a person's typical patterns of attitudes, needs, characteristics and behaviour. It consists of the distinct qualities that make each person unique.

Horton & Hunt (1984: 80) quote Yinger (1965) in defining personality as "the totality of behaviour of an individual with a given tendency system interacting with a sequence of situations". The term "personality", therefore, includes all of a person's consistent and distinctive behaviour characteristics, and these include one's patterns of perceiving, thinking, feeling and acting (Davidoff 1987: 443; Myers 1989: 409).

Personality development takes place throughout life just as every individual undergoes changes. However, certain fundamental features will endure across the years, for

example, being sensitive, emotional or timid, although ways of thinking and acting can and do change (Wortman, et al., 1988: 345).

It was the Swiss psychiatrist, Carl Jung (in Coon 1986: 436), who first postulated that a person is either an introvert (a shy, self-centred person) or an extrovert (a bold, outgoing person). These characteristics are crucial to the adolescent because it will determine the extent of his/her socialization.

2.5.1 THE SHAPING OF THOUGHT AND BEHAVIOUR

In his trait theory, Gordon Allport (Myers 1989: 419-420) defines personality in terms of fundamental traits, that is, one's characteristic behaviours and conscious motives. These in turn determine one's identity.

According to Mischel (Wortman, et al., 1988: 345), personality consists of all the

"relatively stable and distinctive styles of thought, behaviour and emotional responses that characterize a person's adaptations to surrounding circumstances".

Consequently, one's emotions, values and beliefs will direct one's relationship with other people. Each person is unique in the way he/she thinks and acts

towards others, that is, people are distinguished by their characteristic individual patterns of behaviour.

Learning theorists believe that behaviour is learnt, inter alia, through imitation of someone else's behaviour and the reinforcement of certain behaviour patterns by means of reward. According to these learning theorists, society provides little guidance to adolescents concerning certain behaviour patterns, such as how to handle with responsibility and restraint their sexual drives, goals, social status, expectations and obligations. Their moodswings often reflect this state of uncertainty and lack of structure. (Louw 1992: 382.) The result is, therefore, a heightened level of anxiety during adolescence which is known to be a period of storm and stress.

Adolescent behaviour and development are influenced by individual and cultural differences. The nature of the adolescent's development will be influenced by the duration of adolescence in his/her specific culture, the degree to which the culture differentiates between childhood and adulthood, the extent to which guidelines for the adolescent are structured, and the attitudes and values applicable to adolescence (Louw 1992: 382-383).

According to Vander Zanden (1988: 151), if children are approved of, respected and liked for what they are, they

commonly acquire attitudes of self-acceptance and self-respect. Behaviour is, thus, influenced by one's self-concept, which in turn affects the ways in which people approach tasks and the level at which they perform them (Cohen & Manion 1983: 77). Carl Rogers (Coon 1986: 470) holds the view that positive and negative evaluations by others cause a child to develop internal standards of evaluation called **conditions of worth**.

Since the adolescent is moving towards adulthood, he is obliged to accept responsibility for himself and for others.

2.5.2 SELF-CONCEPT FORMATION AND ITS INFLUENCE ON THE FORMATION OF RELATIONSHIPS

A self-concept is a person's view or image of himself/herself as a result of his/her interactions with other people (Cohen & Manion 1983: 77; Louw 1992: 282). Both Abraham Maslow and Carl Rogers (Myers 1989: 426) regard the self-concept as being a central feature of personality, and it includes all the thoughts, perceptions, attitudes and feelings that one has in response to the question: "Who am I?"

According to Burns (in Gerdes 1988: 77), a self-concept is:

"a composite image of what we think we are, what we think we can achieve, what we think others think of us and what we would like to be."

The development of a self-concept is an ongoing process throughout life because life circumstances and reactions from people always vary. The way in which students are treated by their peers, teachers and other adults has a crucial effect on the development of their self-concept.

To the adolescent, peer acceptance promotes the development of a positive self-concept. This view is supported by Cohen & Manion (1983: 119) who state that the general prediction is that popular children have more positive self-concepts than less popular ones. Furthermore, a positive self-concept enables one to act and perceive the world favourably, while a negative self-concept makes one feel dissatisfied and unhappy (Myers 1989: 426). Sears in Louw (1992: 283) has found that children with a negative self-concept usually have a high level of anxiety and show poor social adjustment in the classroom. Children with a positive self-concept, on the other hand, are very self-confident and their social integration is accomplished relatively easily.

Adolescence is characterized by a greater social awareness on the part of the individual who is concerned with his/her image, and how others perceive and evaluate

him/her. Consequently, the standards of the peer group become an important yardstick for self-evaluation (Gerdes 1988: 82). A positive self-concept with regard to his ability and assumptions he holds concerning himself will influence his behaviour and improve his social relations with his peers.

Cohen & Manion (1983: 77) and Gerdes (1988: 80) outline the following characteristics of high and low self-esteem:

- **High self-esteem:** self-respect, feelings of competence, satisfaction with oneself, a feeling of self-worth, being loved, appreciated and significant.
- **Low self-esteem:** feelings of incompetence, dissatisfaction with oneself, self-deprecation.

The degree of self-acceptance plays a very important part in the development of the child's personality and it affects every aspect of his functioning (Louw 1992: 283). It is vital that one should have a realistic acceptance of the self so that one may accept and value other people who differ in some way. This will facilitate the acceptance of variety and change.

2.5.3 THE DEVELOPMENT OF INDEPENDENCE AND ITS INFLUENCE ON THE FORMATION OF RELATIONSHIPS

The desire to be independent is an important developmental task of adolescence since young people are on the verge of forming adult relationships, and they want to develop a personal identity and value system. They want to follow their own pursuits without parental interference (Rapoport & Rapoport 1980: 32). Already, the adolescent displays outward signs of independence, such as making decisions and becoming financially responsible (Bootzin, et al., 1986: 445). Eventually, young people will have to learn to take responsibility for their own lives.

In their quest for independence, adolescents strive to achieve the following three goals (Louw 1992: 428):

2.5.3.1 **Behavioural autonomy:** they want to make their own decisions concerning their friends, finances and leisure time, among other things. Parents are no longer models who have to be unquestioningly imitated.

2.5.3.2 **Emotional autonomy:** they strive to be self-reliant, to have self-control and to be responsible for themselves.

2.5.3.3 Moral (value) autonomy: they want to develop their own system of values which can serve as a guide for their behaviour.

For adolescents, independence means they have to accept responsibility for the consequences of their decisions. Their independence is also associated with their social development and whether they will be able to handle interracial friendships. Through their associations with peers, their social skills are sharpened and they learn patterns of behaviour that are approved by the group. The mature and confident adolescent is better equipped to deal with independence and the formation of relationships in a democratic society.

2.5.4 PERSONALITY AND SOCIAL DEVELOPMENT

Personality is a broad term which influences not only one's social development, but also one's emotional and cognitive behaviour. According to Adler (Gerdes 1988: 79), the individual is a unified personality who must always be seen in a social context since he is constantly involved in reciprocal social relations with his family and community. As young people move into their teens, their social world expands and they are confronted by more friends and acquaintances. Adolescents generally have to form intergroup relations,

and the success of such relationships depend on their ability to behave responsibly.

Social development involves the changes in people's relationships with other people. It also involves the influence society and specific other persons have on the individual by way of interpersonal contacts (Louw 1992: 13). These are new social learning experiences to which the individual is exposed.

To adolescents, this is a crucial stage in their development for, among other things, they examine the relationships they have with other people, their conformity to sex roles, their tendency to behave aggressively or co-operatively, and their moral and intellectual development (Bootzin, et al., 1986: 425).

At this stage of their lives, adolescents begin to question the beliefs and teachings of their parents, as well as formulate their own system of values. By implication, adolescents are mature enough to handle intergroup relations and to seek group membership wherever they desire. Friends may be selected on the basis of their ability to socialize and to behave responsibly.

2.5.5 IDENTITY FORMATION AND ITS INFLUENCE ON THE FORMATION OF RELATIONSHIPS

One of the major and most challenging developmental tasks of adolescence is the establishment of a separate, secure, well-integrated personal identity or self-definition (Bootzin, et al., 1986: 445; Fein 1978: 463; Wortman, et al., 1988: 253). Although identity formation is a lifelong process, the search for identity becomes prominent during adolescence because of the psychological, physiological, sexual and cognitive changes which result in youth becoming more introspective and self-conscious (Mussen, et al., 1990: 618). Adolescents want to be recognised as individuals in their own right since they regard themselves as autonomous, distinctive individuals separate from their parents.

The following three aspects of identity are separated conceptually, but are interdependent (Gerdes 1988: 84-86):

2.5.5.1 **Public (social) identity:** refers to one's position in society or to social roles.

2.5.5.2 **Personal identity:** refers to a person's sense of continuity, that is, of being one and the same person throughout life and in different

situations.

2.5.5.3 Individual identity: refers to a person's subjective awareness of his individuality or uniqueness. He views himself in relation to other individuals and to the social system.

Because adolescence is a period of inner turmoil for adolescents, they have an identity crisis as a result of the physical, sexual and social demands placed on them. The term "identity crisis" was coined by Erik Erikson (Bootzin, et al., 1986: 445) to describe the adolescent's internal conflict. To resolve this conflict successfully, adolescents must develop an inner sense of continuity between what they were in the past and what they will become (Wortman, et al., 1988: 253). This will incorporate their new physical and sexual attributes with their past self-concepts, thereby resulting in the development of a new self-concept and a clearer, more self-affirming and personalized identity (Myers 1989: 96).

Erikson (Wortman, et al., 1988: 237) proposed a theory that outlines a set of life crises or challenges that people face at each of the eight stages from infancy to old age. These challenges stem from the various demands that society makes on people as they mature. For the purposes of this study, the stage relating to

adolescence is relevant since adolescents need to formulate solutions to these challenges in order to help them to shape their own social and personality development.

Since identity formation is crucial to adolescents, this phase necessitates that they come to terms with who they are. If they are confused about their identities, they will not be able to form successful intergroup relationships. In the educational setting, isolated students will be misfits in the current climate since good socializing skills ensure adaptability in a new society. Therefore, the needs of adolescents at this stage must be met to build up their self-confidence and status.

2.6 SYNTHESIS

Since human beings are social by nature, they interact with others in groups mainly to socialize, that is, for the sheer pleasure of the company of others. Socialization is, thus, the process whereby the individual becomes a member of a social group by learning to conform to the behaviour of the group. Norms are the unstated expectations and explicit standards for behaviour that members of a group share. In other words, they are rules by which the members

abide. As a result, members learn to accept the social norms as well as the group norms as their own.

A group is defined as any number of people with similar norms, values and expectations, and who regularly and consciously interact with one another. To belong to a group makes certain demands upon us. We must learn the norms of these groups and be socialized into their ways. Since group norms are enforced, the members are moulded to the styles of thinking and acting that prevail within the group. Groups also fulfill certain psychological, social and emotional needs of their members, consequently, they exert a strong influence on them.

Personality, too, grows from our relationships and the ways we interact with others, identify with them, take on their values and see ourselves through their eyes. One's personality includes all of one's behavioural characteristics, and it is the distinct qualities that make each person unique. Similarly, groups are also instrumental in influencing a person's sense of identity which is a sense of oneself as a separate, autonomous person.

The term "self-concept" is relevant to the total development of one's personality. It is the image of what we think we are, therefore, it comprises all our thoughts and feelings. It may be defined as a person's

view of his own attributes. It determines his attitude towards and ability to form friendships and to socialise successfully.

Primary, secondary, reference, task, friendship and peer groups are among the most important types of groups. Of these, friendship groups are ideal because close friendships play a crucial role in helping young people develop a sense of their own identity. The peer group comprises individuals who are of approximately the same age. They serve as role models, especially to adolescents, and they assist in their psychological and social development.

Groups are significant for several reasons, a few being: they help to develop the total personality of the individual; they help the person to conform to group norms; they assist the individual to make decisions; they enhance the individual's problem solving abilities and performance; and, they help socialize people.

In any ethnically diverse society, groups of people will inevitably come into contact with other groups from varied cultures. It is important that the different groups in a multicultural setting establish positive relations between them so that a nation can be built on tolerance and sensitivity towards others. Understanding and co-operation are key terms for interracial harmony,

and for people to cope creatively with change and diversity.

In the next chapter, the psychology of prejudice and issues of racism will be discussed. The effects of stereotyping and segregation on subordinate groups, especially in a multicultural society as that found in South Africa, will be described in detail.

3

The Psychology of Prejudice

We are made wise not by the recollections of our past, but by the responsibilities of our future.

GEORGE BERNARD SHAW

CHAPTER THREE

3. THE PSYCHOLOGY OF PREJUDICE

3.1 INTRODUCTION

The apartheid system in South Africa has left behind a vast gulf of misunderstanding and myths which divide the various racial groups. This has resulted in overt hostility, discord and tension between groups. Since racial separation is well-ingrained in South African society, racial discrimination will remain a significant barrier to the advancement of interracial relationships.

One attempt to close the gap between the various racial groups has been the process of desegregating schooling whereby educational institutions have opened their doors to all race groups. However, this has created complex problems for students such as social isolation, racial prejudices and separatism which inhibit their social adjustment to the campus environment (Bustamante, Carlson & Chavez 1989: 30). In this transitional stage, black students are caught in the dilemma of trying to establish their own cultural identity and pride whilst at the same time they are expected to be part of the mainstream culture. Ethnic minority students will encounter racism at schools and universities either in the form of hostility from their peers, limited or

negative expectations on the part of their teachers and lecturers, or ethnocentrism in the curriculum or other aspects of school policy (Jeffcoate 1984: 54).

This chapter takes an in-depth look at cultural conflict especially in South Africa, and it provides an overview for concepts such as racism, prejudice, stereotypes and the causes of group conflict.

3.2 PREJUDICE AND DISCRIMINATION

One cannot speak of prejudice without mentioning the people who manifest it. Dominant group members have in the past used the minority groups to satisfy their psychological needs to exert power and dominance (Cohen & Manion 1983: 15). The sociologist, Herbert Blumer (in Vander Zanden 1988: 258), notes the following characteristics of dominant group members:

- * a sense that they are superior to members of the minority groups;
- * a feeling that minority members are by their nature different and alien;
- * a sense that dominant group members have a proprietary claim on privilege, power and prestige; and,

- * a fear and suspicion that members of the minority group have designs on dominant group benefits.

Some common prejudices are sexism and racism.

3.2.1 PREJUDICE

People are not only capable of forming strong attachments to each other, but are also antagonistic towards members of social groups without any logical basis. According to Lemmer & Squelch (1993: 16), Louw (1992: 367) and Wortman, Loftus & Marshall (1988: 494), prejudice has been defined as:

- * a preconceived opinion or judgement against, or in favour of, a person or thing;
- * inaccurate opinions formed on erroneous or partial information and broad generalizations;
- * an unfavourable or negative opinion formed beforehand or without knowledge, thought or reason, or due examination of the facts; and,
- * unreasonable, illogical or irrational feelings or attitudes, especially of a hostile nature, directed against a racial, religious or national group. For this reason, it is seen as a socially destructive type of attitude (Freedman, Sears & Carlsmith 1981: 460).

Prejudice is, therefore, a negative attitude, image or prejudgement held towards an entire category of people solely because of their membership in some group (that is, on the basis of their social category) and without knowledge or reasonable evidence about them as individuals. Generally, an ethnic or racial minority is targeted on the basis of inflexible, unjustifiable attitudes, exaggerated beliefs and unreasonable suspicions (Stewart 1981: 201; Bootzin, et al., 1986: 627; Myers 1989: 590). Consequently, prejudices are similar to stereotypes.

People tend to have a distorted view and a false definition of individuals because they are presumed to have the objectionable qualities ascribed to the group simply because they belong to it (Vander Zanden 1988: 258). From this, one can gauge that prejudice is merely a state of mind.

The following statement by Holdstock (1987: 17) gives a South African perspective of prejudice:

"Not only did African culture in South Africa have to adopt a Western educational and technological system, but through rigid segregation of the races the breeding ground was established for prejudice, the prime source of conflict."

According to the Group Areas Act of 1950, segregated suburbs were designated to the various racial groups in South Africa. Consequently, disadvantaged groups have

experienced problems of a stressful and traumatic nature. They feel a sense of inferiority because they are victims of a disempowering educational system which is peculiar only to this country (Gaganakis 1990: 159).

3.2.2 RACIAL PREJUDICE

In many countries throughout the world, both subtle and blatant forms of racial prejudice still exist despite several attempts to draw minority groups into the mainstream culture and societal life. Although there is limited empirical research data on racial prejudice in South Africa, these local findings will be supported by American research carried out from as early as the 1960s and 1970s to shed light on this area.

Marland (1966) and Williams, Best & Boswell (in Louw 1992: 368) support the view that racial prejudice begins during the preschool years. These researchers found that both black and white children in their preschool and middle childhood years saw black people as inferior to white people. Furthermore, Williams, Best & Boswell (1975) found in a non-racial context that both black and white children preferred the colour white to the colour black. They contend that children apply their preference for the colour white via transference and generalization to their interpersonal relationships with

other people. This is aggravated by factors such as racist laws and the attitudes amongst many whites that blacks are inferior.

Lemmer & Squelch (1993: 16) are of the view that the acquisition of negative racial attitudes by children is inevitable since they absorb the prejudices of those around them. When parents send their children to private schools to avoid integration, children learn to keep their distance from other racial groups (Katz 1989: 6). Therefore, it is parents who define the limits of the child's world.

In South Africa, evidence of racial prejudice is noted in the following blatant acts of discrimination against members of the discriminated groups: menial jobs, low incomes, poor housing, inferior education, and poor nutrition and health care (Wortman, et al., 1988: 496). The enormous cost of such prejudice to subordinate groups is reduced self-esteem, anger and rebellion.

In a nationwide poll on college campuses in America, it was found that interracial dating remained unacceptable to 23% of the students surveyed, while 57% stated that it was "somewhat" a problem or a "serious" one that "students of all races don't try hard enough to get to know each other" (Bowman & Woolbright 1989: 26). Furthermore, in his study, Schofield (in Myers 1989:

590-591) states that many white people experience discomfort when they engage in socially intimate settings such as dancing and dating with someone of a different race. Race is also crucial in influencing one's behaviour, for example, people tend to choose those of their own race as neighbours and friends. By implication, whites may live in whites-only areas. Thus, society has not been cleansed of the evils of racism since the subordinate group bears the brunt of such harsh prejudices which heighten their feelings of inferiority. This has repercussions on youth who are not immune to the development of racist attitudes and racial stereotyping.

Hostile racial attitudes still persist at the present moment in some schools in South Africa. Although the constitution provides for equal education for all students irrespective of race, colour or creed, this principle is being violated at some educational institutions. An example of racial prejudice is clearly seen at a primary school in Johannesburg where 200 white parents have prevented black parents from enrolling their children for the 1996 academic year. Despite threats to close the school or have its government subsidy withdrawn unless black children are taught without harassment or intimidation, the white parents are unrepentant (Daily News 1996/01/30: 3). The Pretoria Supreme Court has ruled that black pupils

must be admitted at the school.

3.2.3 DISCRIMINATION

Because there is an overall link between attitudes and behaviour, a person's biased, prejudicial attitude can be manifested in discriminatory behaviour (Feldman 1985: 158; Schaefer 1986: 230). In the business sector, for example, an applicant may not be hired for a post because of race, even though he/she may be the best qualified person to fill the vacancy. However, although prejudiced attitudes may be generally related to discriminatory behaviour, they are not identical to it. There may be instances where a person may be prejudiced without showing discriminatory behaviour, and conversely, a person who is not prejudiced, may act in a discriminatory manner when he/she is subjected to group pressure.

Discrimination involves the behavioural rejection or the unequal treatment of groups of people, based on group membership rather than on individual merits (Davidoff 1987: 570). It is usually practised by a dominant group to protect its social, educational, cultural, political and economic privileges. This entails denying individuals and groups opportunities, privileges, prestige, power and equal rights because of prejudice.

Subordinate groups are prevented from doing things they might reasonably expect to be able to do, for example travelling by the same bus or living where they choose. Overt forms of discriminatory behaviour may include being uprooted from their homes and relocated in segregated suburbs, and being excluded from certain kinds of activities, jobs or educational opportunities (Bootzin, et al., 1986: 627; Wittig & Williams 1984: 604).

Stewart (1981: 202) outlines the following ways in which discrimination leads to prejudice:

- * it contributes to the creation of an observed reality that reinforces prejudices;
- * it becomes a firmly rooted social habit that supports prejudice; and,
- * it may require a kind of rationalization that encourages prejudice.

Both racial prejudice and institutionalized racism may contribute to discrimination (Coon 1986: 621).

3.3 ISSUES OF RACISM

The following areas will be covered in this section: race, racism, ethnocentrism and racist behaviour.

3.3.1 RACE

The term "race" refers to a category of people of different geographical origins who, through heredity, have developed common physical characteristics that distinguish them from other groups (Horton & Hunt 1984: 389; Stewart 1981: 198). Although a racial group is set apart from others because of obvious physical differences, Schaefer (1986: 223-224) concludes that there are no "pure races" nor are there physical traits such as skin colour or baldness that can differentiate between groups. Instead, race refers to ideologies of superiority or inferiority based on misinterpretations of biology (O'Donnell 1992: 192).

There is a common misconception that young children are unaware of cultural and racial differences and are, therefore, not conscious of prejudice and stereotypes. However, a wide body of research indicates that an awareness of racial differences can exist as early as the age of two-and-a-half years. By the ages of 3 and 4, most children have a basic concept of race and are quite accurate in applying the conventional labels "black" and "white" to pictures, dolls and photographs (Lemmer & Squelch 1993: 16). According to Sparrow & Chretien (1993: 277), learning that one is "white" or "black" is a part of the process of acquiring one's self-identity. They conclude that racial attitudes are

largely "caught rather than taught". As a result, children are aware of racial differences and categories and have developed different attitudes towards different racial and cultural groups by the time they enter school.

In her study of racially mixed Catholic schools in South Africa, Christie (1990: 130) has found that racial discrimination was so finely interwoven into daily life that simply bringing pupils together in the same schools did not necessarily eliminate racial thinking or bring a clear understanding of the dynamics of race. Many black children spoke of having no real friends at school, nor did they feel completely accepted and equal. Similarly, over half of the white pupils did not have black friends.

3.3.2 RACISM

A. Rampton (in Sarup 1986: 49) defines racism as:

"a set of attitudes and behaviour towards people of another race which is based on the belief that races are distinct and can be graded as 'superior' or 'inferior'. A racist is therefore someone who believes that people of a particular colour or national origin are inherently inferior, so that their identity, culture, self-esteem, views and feelings are of less value than his or her own and can be disregarded or treated as less important."

Consequently, racism results when demeaning and prejudiced attitudes or discriminatory and antagonistic behaviour are directed towards a particular ethnic group. However, it is a fallacy to believe that the physical attributes of a racial group determine intellectual abilities as well as social behaviour (Stewart 1981: 191).

Grindrod (1987: 28) defines racism as an interaction between the following three separate components:

- * an uneven distribution of power and influence;
- * discriminatory practices, procedures and customs;
and,
- * prejudiced beliefs and attitudes of individuals,
both conscious and unconscious.

The problems of race relations stem from the domination and exploitation of subordinate groups by the self-proclaimed superior groups. In South Africa, racism was perpetuated by social power structures, laws and practices, consequently it became institutionalized (Coon 1986: 621).

The following three levels of racism prevail (Sarup 1986: 11):

- * **Personal racism:** is that which exists on the level of

prejudice in interpersonal relationships. It constitutes conscious acts of individuals, and includes both overt and subtle behaviours. Such behaviours may include laughing at, listening to or telling racist jokes (Katz 1989: 6);

- * **Institutional racism:** is an American coinage of the 1960s which refers to the policies and practices of agencies and organizations towards racial minorities; and,
- * **State racism:** is built into the mechanisms and the policies of the state. Through state legislation racism has become "respectable" and permeates all aspects of social life at every level such as in housing, social services and in schooling.

Both Christie (1990: 58) and Gaganakis (1990: 89) found that black students at open schools were victims of personal racism. Disadvantaged students were ignored by white students during breaks and this endorses same-race friendship patterns.

3.3.3 ETHNOCENTRISM

Ethnocentrism is the tendency to assume that one's culture and way of life are superior to all others

(Meier 1994: 23; Schaefer 1986: 228). Prejudice and racism can result from ethnocentrism since other cultures are denigrated, and instructional material reflects only the dominant group's values, attitudes and viewpoints, thereby presenting a one-sided perspective (Jefferson 1989: 65; Lemmer & Squelch 1993: 81).

The trend in South Africa is to view dominant groups in a favourable light in all spheres. Particularly in the educational field, this bias is evident in history text books and in literature texts selected for study. Disadvantaged groups are led to believe that their cultures have had little roles to play in shaping their subcontinent.

3.3.4 RACIST BEHAVIOUR

Racist behaviour may assume many forms, such as the following outlined by Lemmer & Squelch (1993: 20):

- * physical assault against a person or group because of colour;
- * derogatory name-calling, insults and racist jokes;
- * racist graffiti or any other written insult;
- * provocative behaviour;
- * making threats because of ethnicity or colour; and,
- * racist comments.

In her study of private schools, Gaganakis (1990: 96-97) reported that as many as 60% of the black students referred to racist attitudes and practices at their schools. Although there were few incidents of overt racism, whites were engaged in forms of **impression management** because they "pretend" to like blacks. Racist behaviour is also noticed out of school when their white peers ignore them or seem embarrassed to see them.

3.4 STEREOTYPES

The word "stereotype" comes from the Greek words which mean "solid impression" (Wittig & Williams 1984: 604). Stereotypes are unreliable generalizations and preconceived, oversimplified fixed beliefs about the characteristics of members of a group, with no allowance for individual differences (Papalia & Olds 1988: 623; Schaefer 1986: 225). Since stereotypes are applied indiscriminately and routinely to all members of the stereotyped group, they are always unjust and distorted in that they exaggerate and universalize some of the characteristics of some of the members, that is, a small sample of that group (Davidoff 1987: 570; Horton & Hunt 1984: 193).

Since all individuals within a population are portrayed

as though they are composed of identical units and, therefore, they have the same personal attributes, stereotypes lead to misrepresentations, inaccurate information and the creation of false impressions (Freedman, Sears & Carlsmith 1981: 462; Lemmer & Squelch 1993: 81). This in turn perpetuates myths commonly held about groups of people. As a result, each person's uniqueness is ignored and the individual is labelled and robbed of the right to be judged for himself/herself. This is termed the **attributional bias** where one uses the "yes but" reasoning (Wortman, et al., 1988: 494). For example, several white students acknowledge the fact that blacks have been disadvantaged, yet they are peeved when tertiary institutions admit more black students at the expense of other students.

Cohen & Manion (1983: 40) define stereotypes as:

- * a categorisation of persons or groups of people;
- * a consensus on the traits that we attribute to all the members of a social category (Vander Zanden 1988: 174); and,
- * a discrepancy between our standardized attributions and their actual traits.

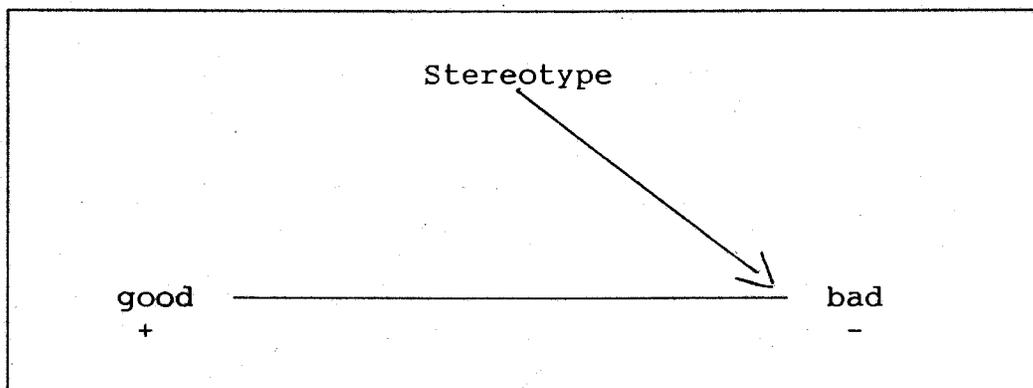
Throughout history, stereotypes have led to prejudicial beliefs and discrimination toward any given group. Such a false "group-shared image" can become so ingrained and

real that the overgeneralizations are accepted without question (Horton & Hunt 1984:193; Wortman, et al., 1988: 494). The stereotype thus influences one's perceptions of and behaviour towards all the members of a category according to the characteristics we associate with the groups. Consequently, stereotypes are usually derogatory and hurtful. Internalizing these stereotypes leads to self-deprecation, self-loathing, and it destroys one's self-image (Ellis 1989: 49).

According to Weber & Crocker (in Feldman (1985: 160), stereotypes are the cognitions and expectations assigned to members of groups simply on the basis of their membership in those groups. Generally, a stereotyped person is placed on the "good - bad" dimension, usually on the bad end, as is indicated in the following figure (Bootzin, et al., 1986: 627):

Figure 3.1

The Stereotyped Person



Stereotypes are maintained in the face of much contradictory evidence partly because we tend to focus on information that supports existing beliefs. Oral and written songs, myths, tales and sayings, games, television, other media and advertisements help to create and perpetuate stereotypes (Stewart 1981: 201).

The following basic components of stereotypes are outlined by Bootzin, et al., (1986: 627):

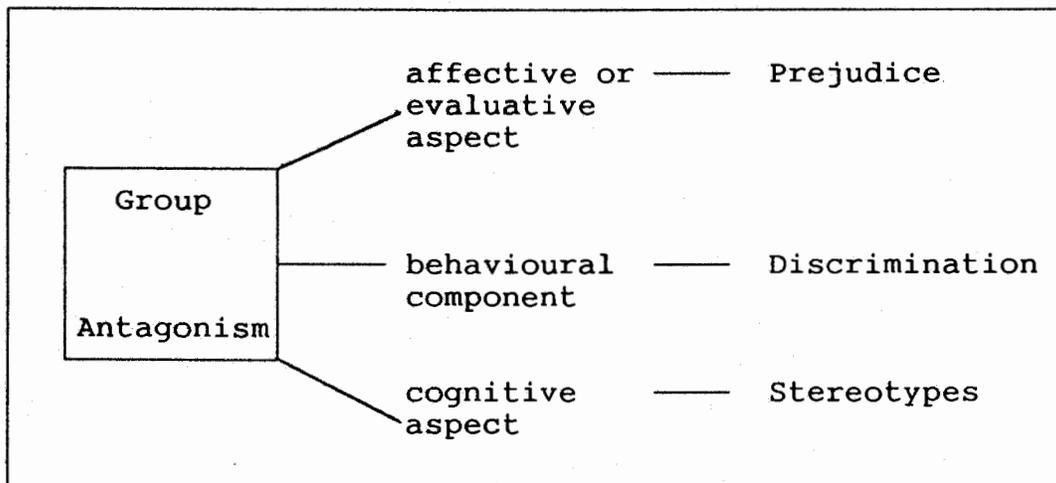
- * they are attitudes because they have evaluative qualities;
- * they have a cognitive component because they are categories;
- * they have an affective component because they generate strong negative feelings; and,
- * they have motivational and behavioural components because they often guide our actions.

When a stereotyped description is attached to a racial, ethnic, cultural or national group, there is often the implication that the characteristics are genetically determined and so cannot be changed (Lemmer & Squelch 1993: 16; Saunders 1982: 95). Various examples are cited by Gaganakis (1990: 78) where the onus is on black pupils at non-racial private schools in Johannesburg to disprove the notions about their being "lazy", "stupid" or "dirty". One pupil had the following

comment to make on the negative collective experience of being part of an excluded and subordinate social category: "Make one mistake, and they think all blacks are like that."

In Figure 3.2 the differences between prejudice, discrimination and stereotypes with regard to group antagonism are shown:

Figure 3.2
Differences Between Prejudice, Discrimination And Stereotypes



(Adapted from Freedman, Sears & Carlsmith 1981: 462-464)

3.5 IDENTITY CRISIS

Racism has been branded as an "endemic disease" for it has left behind a disadvantaged group who have developed

a negative self-concept because of the inferior way they have been treated (Cohen & Manion 1983: 181). For the first time in South Africa the indigenous population is expected to interact with a heterogeneous population in all walks of life. Blacks are being admitted to institutions which have opened their doors to all racial groups. However, the mere physical placing of students in multicultural classrooms is not the panacea for racism as the following quotation from Dekker & Lemmer (1993: 52) indicates:

"It is naive to assume that desegregated schooling will automatically improve equality in education by simply equalising access."

Subordinate groups are self-conscious and they are undergoing an identity crisis because of the psychological and social consequences of the past injustices. The internal conflict experienced by many people has resulted in their inability to adapt to and blend in with people from different racial and cultural backgrounds. It is no easy task for people from disadvantaged backgrounds to foster positive social interactions, racial self-respect and interracial understanding among the various racial groups in South Africa.

Many black youth now face a dilemma: the identity which they had established in a homogeneous, cultural setting

is displaced in the new society. They are unaccustomed to forging close personal relationships with other race groups. If they want to find a meaningful place in a non-racial society, they have to establish a sense of self with their unique, distinguishing characteristics. According to Erikson's theory of psychosocial development, they are at the identity-versus-role-confusion stage (Feldman 1993: 454). In order to resolve this conflict successfully, they have to determine who they are. To be able to answer this question, there must be an inner sense of continuity and integration between what they were in the past and what their future roles will be (Wortman, et al., 1988: 253). This entails building a consistent identity out of self-perceptions and relationships with others.

3.6 SOURCES OF GROUP TENSION AND CONFLICT

In South Africa, discord and friction between the different population groups have existed for many years, and this has resulted in subordinate groups experiencing constant tension. Desegregating schools and tertiary institutions at the present time has aggravated the problems. Eggleston (1992: 8) states that when children from different ethnic backgrounds enter the classroom, their different languages and cultural backgrounds may make it less easy for them to

relate to the mainstream knowledge and understanding they are offered. Not only does group membership often limit contact with people in other groups (outgroups), but groups themselves may come into conflict. This leads to unpleasant feelings and prejudices towards the outgroup. In many cases, intergroup conflict is accompanied by stereotyped images of outgroup members.

According to Myers (1989: 600), conflict is a perceived incompatibility of actions, goals or ideas. It is a normal part of social relations since, when people are involved with one another, their needs and desires occasionally clash. However, conflict can be potentially dangerous if there is overt discrimination between racial groups.

The present generation of South African youth in a multicultural society are confronted with the following problems especially if they belong to subordinate groups:

3.6.1 ETHNIC ENCAPSULATION

The divisive effects of apartheid and segregation have resulted in the various racial groups in South Africa seeking refuge in their own ethnic groups. An ethnic group is identified chiefly on cultural grounds with

differences in beliefs, values, customs, language, dress and religion (Stewart 1981: 200). According to Trueba (1993: 44), ethnicity refers to:

"the cultural, linguistic, religious, and other behavioural group characteristics that are learned, and help maintain the solidarity and cohesive structure of such group that claims common ancestry."

Consequently, members experience a sense of group continuity and ingroup identity which sets them apart from others.

As blacks enter the social life on campus, they confront certain psychological dilemmas as well. According to Saunders (1982: 4), in a social interaction, a minority group may still feel the effects of social discrimination. Subordinate groups in South Africa have suffered "social closure" or the exclusion from resources and opportunities offered to other citizens (Trueba 1993: 49). There may be many misunderstandings and intolerance of cultural boundaries caused by the fear and rejection of other people's ideas and beliefs. This may cause them to withdraw from asserting themselves in the interchange, both physically and psychologically.

G.C. Kinloch (in Cohen & Manion 1983: 48) defines a minority group as:

"any group of people that is defined by a power elite as different and/or inferior on the basis of certain perceived characteristics and is consequently treated in a negative fashion."

The marked differences between ethnic groups in traditions, religious beliefs and customs often lead to misunderstanding, prejudices and even active hostility (Fontana 1988: 10). Because they had to constantly deal with a society that discriminated against them on the basis of race or ethnic background, they prefer to restrict their activities to homogeneous groups. In his classic book *The nature of prejudice*, Gordon Allport (in Jeffcoate 1984: 162) noted that being a victim of discrimination can trigger either self-blame and self-deprecation, or anger and rebellion.

The anger and rebellion in blacks in South Africa have resulted in preferential treatment being given to them by way of the Reconstruction and Development Programmes and Affirmative Action policy in all walks of life to make up for the past inequities to the disadvantaged groups. This, in turn, has caused anger and rebellion in whites and other students of colour who have now become the minority or disadvantaged groups. Desegregation and affirmative action at tertiary institutions have now resulted in white students' being refused admission to make way for more black students. Although disadvantaged students have made educational

gains, white students are now the victims of reverse discrimination at the expense of academic excellence. They are excluded from posts or positions they should occupy if they are evaluated by objective criteria and merit. This does not auger well for group relationships and the formation of harmonious intercultural relationships on campuses in South Africa. At institutions where the majority of the students are blacks, white students may re-segregate into clusters and work independently instead of co-operatively with integrated groups.

Sociologists have identified five basic properties of a minority group:

- * physical or cultural traits;
- * unequal treatment;
- * ascribed status: people are born into the group. Therefore, race and ethnicity are considered ascribed statuses;
- * solidarity: group members have a strong sense of group solidarity ("us" versus "them"); and,
- * intermarriage: they generally marry others from the same group (Schaefer 1986: 223).

When there is a confrontation between two or more ethnocentric views, cultural conflict results (Lemmer & Squelch 1993: 15). Such a conflict can have a negative

influence on interpersonal relations when the values, behaviour, knowledge patterns and life-styles of people differ. In South Africa, racism is so deeply ingrained in the social world of black students that college campuses have been accused of racial discrimination towards subordinate groups. Blacks feel culturally alienated from other race groups because of a lack of understanding. As a result of this, they form friendships with their own ethnic groups within which they prefer to speak their own dialects, a process referred to as code-switching (Cheng 1990: 267).

As a result of conflict on most South African campuses, the pressure groups of black students are making angry demands such as the following:

- * students who have not paid their tuition fees to be permitted to write the final examinations;
- * students with outstanding debts to be re-admitted to lectures (Daily News 1996/02/02: 2);
- * entrance qualifications to be lowered;
- * members of the Students' Representative Council to be exempt from paying tuition fees; and,
- * all students are to receive bursaries.

These demands are supported by sympathetic University or College Councils.

3.6.2 SOCIAL ENVIRONMENT

The social class, environmental and cultural backgrounds of subordinate groups are important factors in establishing interracial relationships in multicultural classrooms. According to Jeffcoate (1984: 54), ethnic minority students start out at a social disadvantage for the following reasons:

- * most are of working-class parentage;
- * many live in predominantly working-class neighbourhoods; and,
- * most attend predominantly working-class schools.

Research findings indicate that, in an integrated environment, children from different cultural backgrounds, when compared to those from dominant groups, tend to be shy, inhibited and tense in the classroom (Lemmer & Squelch 1993: 53). They also cling to one another in the playgrounds and revert to the mother tongue. They are victims of culture shock since they find it difficult to adapt to and integrate into a new culture. This situation is noticeable amongst South African black students at open schools and tertiary institutions. They find themselves in an unfamiliar milieu because they have come directly from the system of Bantu education to integrated classrooms. Consequently, they experience social and emotional

difficulties because they are caught between two cultures: the school culture which is disparate from the home culture.

It has also been found that youth who come from impoverished environments, tend to be highly stressed and this may lead to behavioural difficulties such as antagonism and rebellion at school (Feldman 1993: 606). Furthermore, Fontana (1988: 12) comments that disadvantaged students have had little practice in putting their thoughts and wishes into words, or in listening and responding to others. Their silence or misconstrued reactions may result in their being despised as outgroups. Consequently, the most crucial differences between "black" and "white" according to Gaganakis (1992: 79) lie in the ethnic backgrounds and differential worlds of experience between the dominant and subordinate groups.

Another factor influencing the harmonious intermingling of the different racial groups, is socio-economic differences. The working classes generally fall into the low income groups, whilst elite groups have power, money and status. The following comment by Myers (1989: 591) is pertinent to the South African climate:

"If some people have money, power, and prestige and others do not, the 'haves' are likely to develop attitudes about the 'have nots' that justify and help preserve the differences in their status."

Although South Africa is a multicultural nation, members of the dominant but minority group have been comfortable with the social hierarchies established through the system of apartheid. They have lived racially isolated lives and have grown up in predominantly elite neighbourhoods. Even in "open" schools, white students rarely visit the black residential areas in which some of their friends live (Christie 1990: 53).

Subordinate groups in South Africa have been socially, culturally and academically excluded from participation in society at large. These inequalities of power and privilege have resulted in their being isolated from extensive, close relations with people from other racial groups; consequently, they are uncertain of the values which will guide their behaviour. Furthermore, they are self-conscious about their lack of social, cultural and conversational competence or "verbal impoverishment" in English (Fontana 1988: 12). This leads to strained interpersonal relations such as those cited by Christie (1990: 62) where black students have difficulty in fitting in with already established white groups of friends.

It is important to bear in mind that not all blacks in South Africa have been disadvantaged. Since the Soweto protests in 1976, the international community has provided scholarships to black South Africans who have

been educationally neglected as a result of the apartheid system (Nkomo 1990: 251). Consequently, there has been a proliferation of programs in Europe, Britain, Canada and the United States. We now have in our midst a black elite group that has escaped discrimination on the basis of race and that has enjoyed preferential treatment. This group has not been isolated since its members have had opportunities to socialise on equal grounds with other racial groups. Because the children from these elite groups have had access to educational institutions abroad as well as at local private institutions, they are well-integrated into social networks and are, therefore, accustomed to multiracial climates. They have no difficulty in forming cross-cultural relationships at tertiary institutions. They differ from the masses of disadvantaged youth because they constitute a particular and elite sub-culture within the home community (Gaganakis 1990: 103). This black elitism also tends to emphasize black ethnicity and Afrocentrism.

3.6.3 SOCIAL CATEGORIZATION

Social categorization is one way of defining a person in relation to the world. Categories such as race, gender, class or language are useful in determining social relations. Every society is divided into strata of some

kind. In western societies, one's social status or social class is measured in terms of three dimensions: education, income and occupation (Bee 1987: 48). Gaganakis (1990: 159) found that black pupils define themselves as part of the majority of the population which has been historically excluded from access to resources and political power. Since they are a product of apartheid with race being used as a justificatory basis for exclusion, they feel they are an "excluded group". Furthermore, race ("being black") is the most salient social category in which pupils who were interviewed, located themselves (Gaganakis 1990: 74).

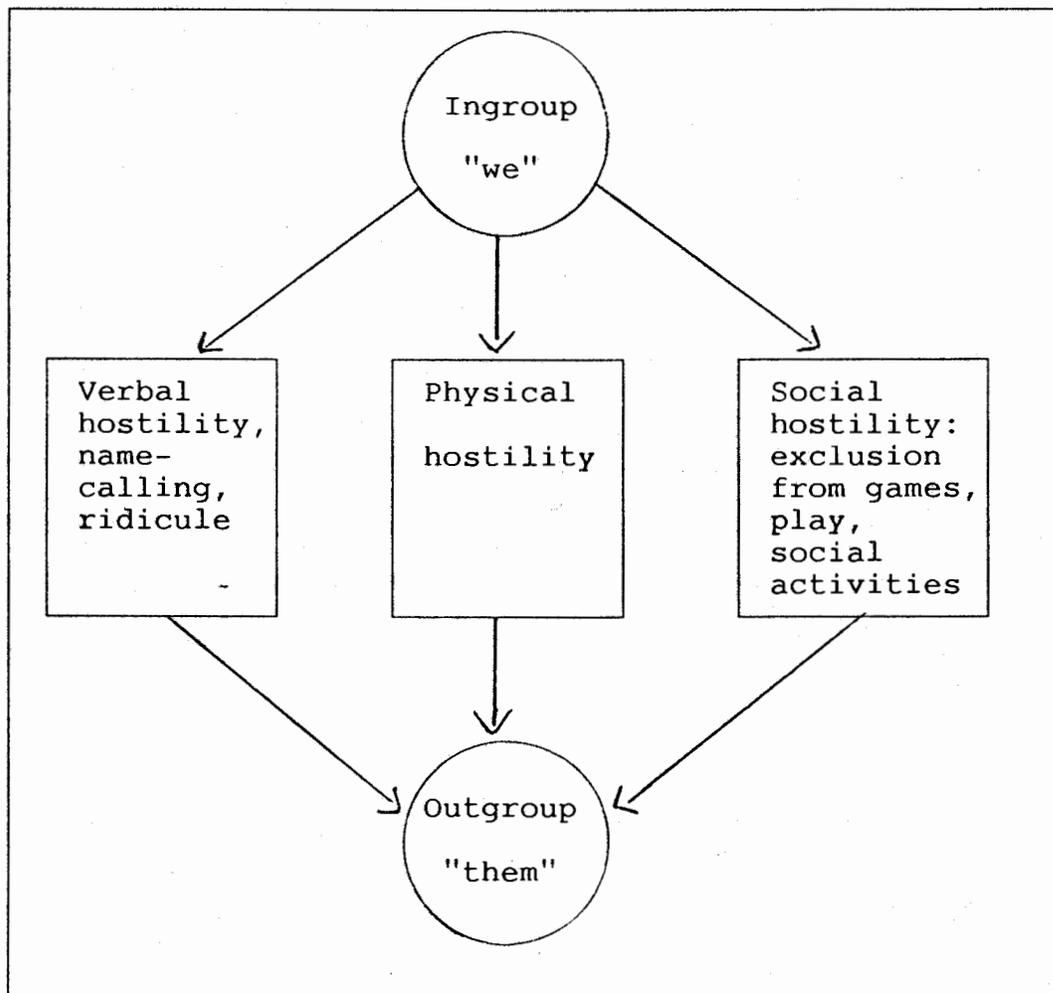
Categorization may cause one to come to premature conclusions or even give way to prejudice. When one has a prejudice about people, one prejudges them by relegating them to a category blindly, assigning to them all the attributes of the category without first making sure that these attributes apply. Once opposing groups are created in the minds of people, conflicts may arise between them. This may result in stereotyping (see 3.4), self-fulfilling prophecies and the division of society into ingroups and outgroups. (Bootzin, et al., 1986: 626.)

Myers (1989: 594) states that the price that one pays for categorizing people into groups is the tendency to overestimate the similarity of people within groups

other than one's own. Categorizing people on even trivial grounds can produce distinctions between "them" as the members of some other group (outgroup) who seem to look and act alike, and "us", (ingroup) a diverse group of people. Consequently, the outgroup is accorded a minority status. The following figure illustrates the cohesiveness of groups:

Figure 3.3

Ways In Which Groups Endorse Prejudices



(Adapted from Hamachek 1990: 245)

Categorizing people may have serious consequences for intergroup relationship formation in South Africa. If interracial relationships are strained, the members of subordinate groups will experience social isolation. Sparrow & Chretien (1993: 278) refer to this phenomenon as **social distance** which is a subjective sense of avoiding contact with or being set apart from (as opposed to being near to) members of a particular group. When the relationships between groups are characterized by animosity, members of the subordinate groups feel that they do not belong or fit into society because their interests and goals differ. They lack confidence, feel embarrassed and are inhibited in their communication with others. This gives rise to problems with their social adjustment and may lead to open hostility between groups. Similar cases of anxiety were reported by Gaganakis (1990: 83) in her interviews with South African black pupils.

The social distance between black and white students increases after school hours because of the geographical distances between the segregated suburbs. This in turn affects friendship patterns with the result that the members of the ingroup excludes all others who belong to the outgroup. Furthermore, ingroup members have substantially less favourable attitudes (see 3.6.6) towards the outgroup members than they have towards the members of their own groups (Bootzin, et al., 1986: 628-

629). This is evident at tertiary institutions in South Africa. At technicons, universities and colleges, interracial friendships are strained. Because black students strongly identify as "black" and prefer to form friendships with others from their own race groups, they are noticeable in their clans. Dekker & Lemmer (1993: 41) state that the cultural identity of blacks forms an integral part of their self-concept and this, in turn, helps them develop positive feelings, attitudes and perceptions towards their own culture. In their cohesive groups, they use language as a mechanism of closure because it signals their social distance (Gaganakis 1992: 87).

3.6.4 SELF-FULFILLING PROPHECIES

A self-fulfilling prophecy occurs when, in certain situations, we may respond to stereotypes and act on them, with the result that false definitions become accurate (Schaefer 1986: 226). Our tendency to categorize people may in itself induce in them certain traits that we attribute to them. Thus, self-fulfilling prophecies are expectations about behaviour that evoke a situation in which the expectations are confirmed (Bootzin, et al., 1986: 628). Such prophecies can be harmful when members of the disadvantaged group begin to believe the stereotype themselves. For example, Low

(1992: 368) comments that because blacks are treated as though they are inferior, they begin to believe that they actually are inferior, particularly in academic achievement. This poor self-image results in their unsatisfactory performance at school, and this reinforces their poor self-image.

The apartheid system in South Africa has had a negative influence on the pride and self-respect of subordinate groups who were not active role-players in the power-sharing and decision-making processes in the country. Since they were relegated to the status of second-class citizens, racial prejudices have resulted in their lowly-paid occupations and educational deprivations (Louw 1992: 28). When members of the dominant group perceive others in a negative light, the self-image of members of the outgroup is also negative. At the present time, subordinate groups are misunderstood and they feel rejected. They do not want to be branded as being "inferior".

As a result of the policy of affirmative action, more blacks are enrolling at tertiary institutions. This has reversed the roles of members of the outgroups who have now become the ingroups and vice versa. Members of the once disadvantaged groups have now become the ingroups who determine policy on campuses. Whites and other students of colour are now the outgroups who are

excluded from the privileges enjoyed by the ingroups. These privileges include receiving bursaries, support programmes, easy access to educational institutions irrespective of academic prowess, and different standards of assessment. Desegregation has resulted in an influx of blacks at tertiary institutions. The difference in numbers between blacks and other racial groups is significant in changing the power structures on campuses.

3.6.5 SEGREGATION

Segregation refers to the physical separation of two groups of people in terms of residence, workplaces and social functions (Schaefer 1986: 232). Generally, it is imposed by a dominant group on a subordinate group.

The divisive effects of segregation are evident in the negative stereotypes that have emerged towards subordinate groups. This has resulted in intergroup conflict and overt hostility in some instances. Furthermore, race has been identified as an important factor in determining sociometric choices in elementary school children, even if their classrooms are integrated (Cohen & Manion 1983: 107). According to Davidoff (1987: 576) and Myers (1989: 605), in most desegregated junior high schools, whites and blacks resegregate

themselves in the lunchrooms and on the school grounds. This is also a common feature in mixed schools and tertiary institutions in South Africa.

There is evidence that prejudiced attitudes in children are learned at an early age from parents, other adults and peers through the processes of direct reinforcement and socialization. P.A. Katz (in Feldman 1985: 174-5) found that by the age of three or four, children are able to distinguish between blacks and whites, and even at that age can possess differential affective feelings regarding different racial groups. A similar feature occurs in South Africa where the various race groups were segregated from each other during the apartheid era. A lack of social contact between the groups reinforced the differences between blacks and whites, as well as the inferiority versus superiority dichotomy.

Cohen & Manion (1983: 110) cite the results of Durojaiye in his study of three ethnic groups of Junior school children (8-11 years) in a multicultural area in Manchester. The study disclosed that the pattern of friendship choices was largely ethnic in character in every age-group and in every form for both sexes. The question of intergroup relations is also discussed by Rogers & Kutnick (1990: 237) who quote Gerard & Miller:

"Anyone who has spent much time in a racially-mixed secondary school in the USA knows that white

children associate mostly with white children, black children with black children, and so on. There is substantial evidence that, left alone, ethnic separateness in schools does not naturally diminish over time."

In South Africa as well, desegregating schools and tertiary institutions is not the final solution for racial harmony. Lemmer & Squelch (1993: 5) and Low (1992: 368) comment that cultural prejudices and barriers to interracial contact will not fall away naturally, nor will positive social contact necessarily ensue by simply bringing different groups of people together who have previously lived in isolation.

In her research on private schools in Johannesburg, Gaganakis (1992: 82) found that friendship choices and socializing with whites out of school are constrained because blacks live considerable distances from the school. This view is endorsed by Christie (1990: 50). Similarly, at most college and university campuses, the formation of racial or cultural cliques are noticeable. The reasons for this may be that many students from subordinate groups lack secure home environments at open institutions, they lack the ability to communicate in the main language of instruction or they fear rejection from the dominant group (Coutts 1992: 61).

3.6.6 ATTITUDES

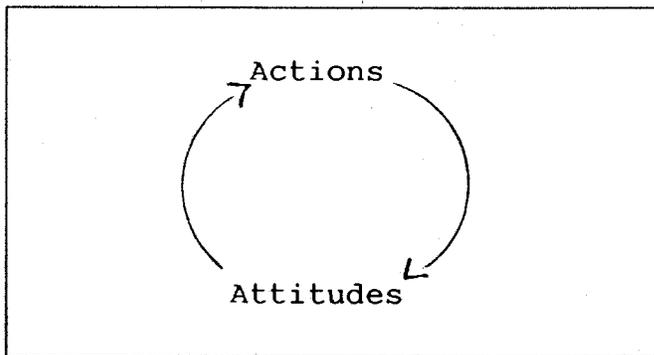
Attitudes are learned, relatively enduring predispositions to respond in favourable or unfavourable ways (that is, positive or negative), to people or objects (Coon 1986: 615; Feldman 1993: 621). Besides the evaluative aspect of attitudes, this definition points to three other attributes (Coon 1986: 615):

- * an attitude is learned, and not innate;
- * it persists for a relatively long time; and,
- * it motivates us to act, helping to shape and direct our behaviour.

According to Myers (1989: 559), a common assumption is that attitudes and actions or behaviour are interconnected, and that actions shape attitudes. Figure 3.4 reflects the two-way relationship between actions and attitudes:

Figure 3.4

The Relationship Between Actions And Attitudes



In South Africa many members of dominant groups are still very parochial because they have had little or no experience with individuals from backgrounds different from their own. Their attitudes reflect social influences which determine their behaviour. Therefore, they tend to devalue people on the basis of irrelevant physical features (Coutts 1992: 36). A large number of white students believe that all blacks are aggressive by nature. Consequently, they have unfavourable attitudes towards subordinate groups, and they respond by ignoring them on campus.

Because disadvantaged groups have been socially isolated and deprived, they are politically active and the students on campuses are generally militant. They easily vent their anger and frustrations on the dominant group by staging protest marches and occupying

administrative offices, among other things.

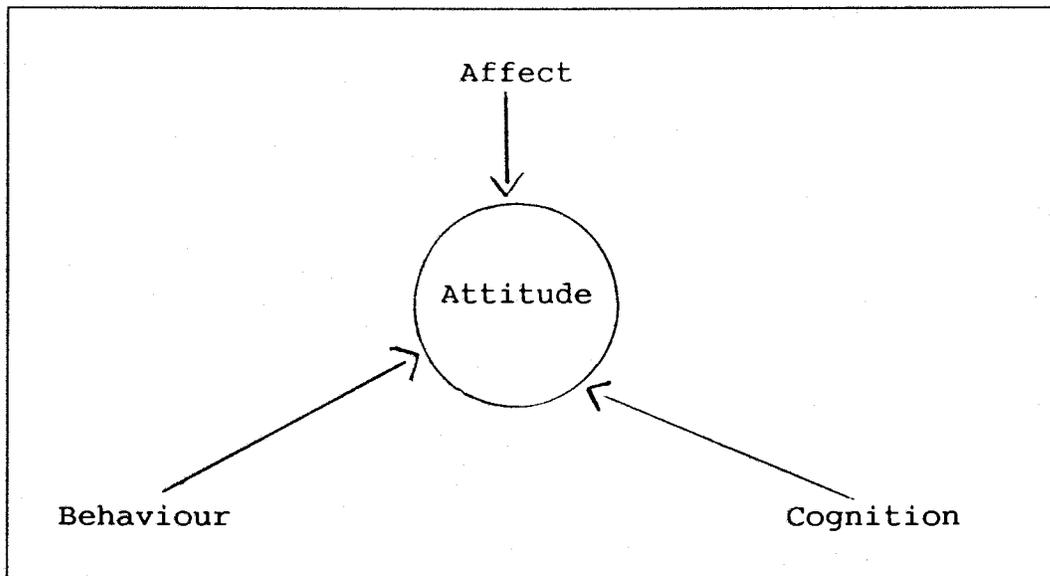
Since attitudes are a combination of beliefs, emotions and behavioural tendencies towards specific people, objects or ideas, they follow the ABC model which has the following three interrelated components (Feldman 1993: 621; Papalia & Olds 1988: 615; Parham 1988: 441):

- * **affective (emotional) component:** encompasses one's positive or negative emotions about something, that is, how one feels towards that stimulus;
- * **cognitive (belief) component:** refers to the beliefs and thoughts one holds about the object of one's attitude; and,
- * **conative (behaviour or action) component:** consists of a predisposition or tendency to act or respond in a particular manner that is relevant to one's attitude.

The following figure shows the interrelationships between these three components:

Figure 3.5

The Relationship Between The Various Components Of Attitudes



(Adapted from Feldman 1993: 622)

Since attitudes are determinants of behaviour, the following example clearly illustrates the rationale behind certain types of actions: because the blacks in South Africa believe that the whites were the oppressors and, therefore, they denied them access to an equal educational system (cognitive component), they are extremely bitter, angry and hurt (affective component). As a result they have given vent to their anger by making demands on the university and college councils to permit students to write the examinations even if they have not settled their outstanding fees (conative component).

A change in one of the components will affect the others: if white students believe that the blacks have been treated unfairly, they will show compassion towards them and help to establish support programmes to assist them with their studies.

Desegregating tertiary institutions has also resulted in unfamiliar environments for many disadvantaged students who have difficulty in expressing their feelings and in responding to questions. This does not auger well for interracial attitudes since students from dominant groups do not tolerate delayed responses or wasting time. Consequently, groups are formed only with "quick-thinkers".

Cheng (1990: 268) draws the distinction between the notion of tolerating differences which connotes an underlying disregard and indifference, and accepting differences which connotes approval and support. This is crucial in forming attitudes towards disadvantaged groups. To promote the culture of learning at tertiary institutions, the latter distinction made by Cheng is recommended since it links one's emotions, attitudes and behaviour towards disadvantaged groups. In this way, students will be engaged in prosocial behaviour which promotes co-operation, social interaction and a spirit of altruism.

3.7 SOCIAL SKILLS AND PREJUDICE

The skills that one acquires as a result of the socialization process constitute social competence, that is the ability to interact socially with others in ways that are useful, helpful and supportive (Lindgren & Suter 1985: 70). Social skills are important in enabling students to make friends and engage in conversations. Because they have to talk and relate to others daily in diverse environments such as the cafeteria, residence halls, lecture rooms and public transport systems, skills including those of speaking, listening and exploring differences in thinking patterns are vital (Knefelkamp 1992: 32).

Those adolescents who are socially competent, experience no difficulty in forming positive meaningful relationships with people from other race groups because they are more inclined to overcome prejudices. They are extroverts whose interests are directed outward towards the social environment. The skills they possess include:

- * an understanding of social behaviour;
- * a perception of the right cues and what is expected of them;
- * non-verbal signals which communicate attitudes of friendliness and co-operation;

- * a respect of the other person's point of view; and,
- * an anticipation of hostile situations which have to be avoided. (Argyle 1983: 52-3; Lindgren & Suter 1985: 70.)

The reverse situation is also true. Adolescents who lack the necessary social skills because of their inexperience with social situations, direct their interests inward towards themselves. They are introverts who tend to hide behind all kinds of prejudices because they fail to form and sustain harmonious, co-operative relationships with others irrespective of their race.

3.8 SYNTHESIS

Throughout the world, racial segregation has led to gross inequalities in all spheres. Whilst race refers to physical differences, ethnicity refers to cultural differences.

Subordinate groups have been the victims of prejudice and discrimination by the dominant groups. Researchers agree that children acquire prejudice from their parents and peers. Their cultural attitudes often prevent them from making friends with people who appear to be "different". In the process, stereotypes have resulted

whereby unjust and standardized characteristics are applied to groups of people, without considering individual differences.

Whites have now become the new disadvantaged group since reverse discrimination has resulted in anger and rebellion towards them. Some of their fears include denial of access to educational institutions, the disruption of classes by pressure groups on campus, a lowering of academic standards, and bursaries being awarded only to students from disadvantaged groups.

Desegregating schools and tertiary institutions is not the absolute solution for the problems of apartheid. Because disadvantaged students have historically been confined to subordinate statuses, they are affected psychologically because of their inability to adapt to multicultural environments. Educators must be proactive in promoting harmonious interracial relationships in a country which is currently in a state of transition towards democracy and equal opportunities for all its citizens.

In the next chapter, the aims of the study, description of the research methods, the design of the empirical research, the survey instrument and choice of the research group will be described in detail.

4

The Empirical Research Design

*If you do not think about the future,
you cannot have one.*

JOHN GALSWORTHY

CHAPTER FOUR

4. THE EMPIRICAL RESEARCH DESIGN

4.1 INTRODUCTION

This chapter entails a description of the empirical research and the measuring instrument to investigate the formation of social relationships at tertiary level. The characteristics of the participants in the target group and the milieu or locale from which they are drawn are described in detail. Thereafter, the method of investigation is discussed. Reference is made to the pilot study and, in particular, to the systematic procedure to be followed in obtaining the appropriate data. Once the empirical data has been analysed, it can scientifically support the findings in the literature study.

4.2 AIMS OF THE STUDY

This study is undertaken with the following aims in mind:

- * a broad literature study to gain insight into the many implications and challenges of multicultural education at the tertiary level with a view to

ascertaining and assessing the nature and quality of the formation of relationships amongst college students with different cultural and racial backgrounds; and,

- * an empirical study to investigate, assess and analyse ways in which tertiary students form inter-cultural social relationships.

The following are the aims for the implementation of the questionnaire in this study:

- ✓ * to gain insight into and obtain data on the current trends regarding the formation of adolescent relationships in a multicultural setting so that theory and practice can be compared and reconciled;
- * to measure individual and group variables, characteristics, interests and attitudes regarding the formation of relationships;
- * to obtain the views of first year college students on cross-cultural social relationships at college level; and,
- * to form abstractions, generalizations and conclusions from the overall statistics and information obtained.

4.3 SUPPOSITIONS FROM THE LITERATURE STUDY

In the previous chapters, a literature study has covered both the implications and challenges of multicultural education at the tertiary level, and the nature and quality of the formation of relationships. The following data have emerged:

4.3.1 The impact of desegregation of schooling on subordinate groups

Since the desegregation of schools and tertiary institutions is a relatively new phenomenon for the masses in South Africa, disadvantaged groups are still probing their way towards a desegregated scholastic environment in a new democratic society. According to research findings, students from subordinate groups are at a distinct disadvantage when they enter racially and ethnically mixed institutions for the following reasons:

- * They have difficulty in adjusting socially because their social environment was characterized by isolation and segregation. Therefore, they maintain a social distance from other race groups.

- * Socio-economic differences between the groups

inhibit students from working class backgrounds from forming successful relationships with others. They are conscious of the differences in their social status as a result of the inequalities of power and privilege (compare paragraph 3.6.2). According to Bee (1987: 48), a social strata or category is measured by education, income and occupation.

* A lack of proficiency in the dominant language results in subordinate groups being shy, reserved, tense and insecure. They have poor self-images and feel alienated because of limited contact with others. Consequently, they form homogeneous groups in which they feel comfortable when they speak in their own dialects. Cheng (1990: 267) refers to this as "code-switching" whereby language is used as a mechanism of closure from other groups.

* "Culture shock" occurs when there is a discrepancy or discontinuity between one's cultural and value systems at home and those at educational institutions. An unfamiliar environment often results in an identity crisis. This gives rise to ethnic encapsulation in that students identify with their own ethnic groups. To both dominant and subordinate groups, this is a form of social closure which ensures that members of ingroups

distance themselves from those in the outgroups (compare paragraph 3.6.1).

- * Inequalities in education have placed students at an academic disadvantage. They are self-conscious of their inadequacies, and this increases their inability to adapt to and blend in with racially mixed groups.

The above factors indicate that desegregation in itself is not a panacea for remedying the effects of past discrimination (Squelch 1993a: 52).

4.3.2 The formation of groups

Schaefer (1986: 84) has defined socialization as the process whereby one learns the attitudes, values and behaviours appropriate to individuals as members of a particular culture (compare paragraph 2.3.5). When one becomes a member of a social group, one learns to conform to the behaviour of that group. The formation of relationships is, therefore, crucial for one's social development.

During the late adolescent phase, emphasis is placed on social awareness and the development of the total personality of the individual. Research findings

reveal that adolescents acquire a sense of identity and a feeling of well-being when they interact with others. They develop a positive self-concept and self-image when peers accept them into their groups (Cohen & Manion 1983: 119). For this reason, they seek social acceptance and aspire towards being members of ingroups or friendship groups where they enjoy a sense of solidarity, loyalty and co-operation.

4.3.3 The psychology of prejudice

In South Africa, apartheid has left a trail of hostility, discord and tension between the various racial groups. It has also had a negative influence on the pride and self-respect of subordinate groups (Louw 1992: 28).

The effects of prejudice, discrimination and racism were discussed in detail in chapter three. Whilst prejudice refers to negative opinions or erroneous information that are formed about a group of people by virtue of their membership of a group, discrimination refers to prejudiced attitudes that could be manifested in discriminatory behaviour. Research findings indicate that children who are three years old are aware of racial differences (compare paragraph 3.3.1), and they can identify the colours "black" and

"white" by the time they enter school. Race, then, becomes an important variable in determining sociometric choices.

Dominant groups throughout the world are guilty of ethnocentrism in that they regard their culture and way of life as being superior to all others (Schaefer 1986: 228). Paragraph 3.6.6 points out that attitudes and behaviour are interconnected since racial prejudice has resulted in ethnic groups being stereotyped. To some extent, stereotypes have become self-fulfilling prophecies for subordinate groups who have been excluded from opportunities, equal rights and participation in all spheres.

4.4 HYPOTHESES

In this study the perceptions of students in the educational situation will be studied in relation to several variables. For this reason the following principal intervening variables are identified:

- * the respondents' biological and hereditary factors: age and gender;
- * social factors: residence and socio-economic strata;
- * cultural factors: religion and home background; and,
- * academic qualifications: level of education.

The principal dependant variables will include:

- * the effect of the respondents' home background on their attitudes towards the formation of inter-cultural relationships and its related issues; and,
- * the respondents' attitudes and opinions held with regard to issues dealing with the formation of inter-cultural relationships.

Based on the above variables the following hypotheses are postulated:

- 4.4.1 Determining factors such as home background and culture influence the adolescent's attitudes towards the formation of social relationships.
- 4.4.2 A lack of knowledge of and exposure to other cultural groups leads to hostile attitudes between racial groups.
- 4.4.3 Students at tertiary institutions need to form harmonious social relationships with all cultural groups in their society for their total self-development and optimal self-actualisation.

4.5 METHOD OF INVESTIGATION

This study is primarily a descriptive research study which entails the following (Best & Kahn 1989: 23):

- * hypothesis formulation and testing;
- * the analysis of the relationships between non-manipulated variables; and,
- * the development of generalizations.

It is also a method of investigation to study, describe and interpret what exists with respect to variables or conditions in a situation at present (Koul 1988: 386). The underlying objective is the exposition of basic information and the available facts surrounding the problem. However, descriptive research is much more than a process of data-collection, for it involves measurement, classification, analysis, comparison and interpretation (Koul 1988: 402). In a descriptive or *ex post facto* research, variables that exist are selected and observed in order to establish cause-and-effect relationships in a current situation and in drawing valid general conclusions from the facts discovered (Ary, Jacobs & Razavieh 1985: 298; Best & Kahn 1989: 18). It precedes other types of research because before progress can be made in solving certain problems, one needs to indicate what the existing facts and prevailing conditions are.

Descriptive research is classified into three main categories: surveys, developmental studies and case studies (Ary, Jacobs & Razavieh 1985: 27). In this study an empirical investigation will be undertaken by

using a survey to assimilate information and data pertinent to the formation of inter-cultural relationships for students at colleges in KwaZulu-Natal. Since a researcher is usually interested in accurately assessing the beliefs, opinions and attitudes of his/her subjects, the survey method is selected to obtain such information. The methodology of correlational research will be used whereby several characteristics or predispositions of tertiary students will be correlated to discover the extent to which racism and prejudice affect peer relations. The tertiary students' attitudes and perceptions towards friendship choices at the present time of study will be described and analysed. The relevant data will be collected by reference to the existing literature and by the research findings which consist of objective information gathered from the questionnaires. The quantitative aspect of the research is based largely on nomothetic data which may be used to establish standardized and generally valid laws which underlie phenomena or behaviour.

Black & Champion (1976: 86-87) and Best & Kahn (1989: 181) outline the following functions or advantages of the survey as a research design:

- * information is accumulated from the respondents at a relatively low cost to the researcher;
- * since the sample size is relatively large and

representative of the population, the findings of the survey may be generalized to larger populations. Thus, inferences can be made about the population as a whole and the information may be used in policy decisions;

- * it allows flexibility in data collection techniques;
- * it sensitizes the researcher to potential problems that were originally anticipated or unknown; and,
- * it is a useful tool to enable the researcher to verify theories.

In addition to the nomothetic study whereby questionnaires will be administered to 300 students at various tertiary institutions, an idiographic qualitative study will be done. Two friendship groups consisting of six students each from each of the three colleges of education will be formed to converse with one another. The aim of these group interactions is to observe, determine and evaluate how the students react to one another, and what factors contribute towards successful peer relationships. The students' body language will also be noted.

A follow-up activity will include the researcher's own observations and perceptions of group interactions amongst students in the cafeteria and in the library. These findings will be used to verify the nomothetic data.

4.6 THE RESEARCH GROUP

4.6.1 DEFINITION OF THE TARGET POPULATION

A population is any group of individuals who have one or more characteristics in common that are of interest to the researcher (Best & Kahn 1989: 11). The target population of this study will be identified with the following considerations taken into account:

- * **Subjects:** male and female students at colleges of education;
- * **Educational level:** first year college of education students;
- * **Type of colleges:** urban open colleges of education;
- * **Geographical location:** Asherville, Pinetown and the Umbilo areas of KwaZulu-Natal.

The target population can therefore be defined as a representative sample of students of both sexes in their first year of study at colleges of education situated within the Asherville, Pinetown and Umbilo areas of KwaZulu-Natal, and serving a multicultural South African population.

First year students at college are specifically chosen for the study in view of the fact that this is a crucial period for an adolescent, both with regard to his/her physical development, as well as classifying him/her as a mature adolescent on the transitional threshold to adulthood (Griessel, Louw & Swart 1991: 192). During this phase the adolescent is faced with many social and emotional problems, such as establishing relationships at college and being accepted by peers (Dinkmeyer & McKay 1990: 8). Students are left to their own resources to meet the challenges that face them in the "real" world.

4.6.2 SELECTION OF COLLEGES

As at August 1995 three colleges of education have been identified by the researcher in accordance with the defined population. The following factors have been taken into account for determining the locale of the present study, which includes the Asherville, Pinetown and Umbilo areas:

- * **practical convenience and economy:** the areas are within reasonable travelling distance from the researcher's home and place of work. Therefore, the respondents are easily accessible and the costs involved in the sampling process will be minimized;

- * **socio-economic strata:** the population to be surveyed in these areas reflect a reasonable cross-section of social, educational and occupational backgrounds in their families; and,
- * **boundaries:** the study areas are clearly demarcated and within the boundaries of KwaZulu- Natal.

To examine the formation of inter-cultural relationships amongst students at tertiary institutions by establishing the status quo at the present time, it is necessary to select a representative sample of colleges to produce statistically dependable results. For this reason three open colleges, one from Asherville, one in the Pinetown suburb and one in the Umbilo suburb have been selected for study purposes. All three colleges are multicultural institutions. The college in the Asherville area is more heavily populated than in the other two areas because of the heavy concentration of the Indian population there.

KwaZulu-Natal has 17 colleges of education, but only three of them have students from various racial groups. Consequently, these three colleges will be used in the survey.

The three colleges of education to be selected for the focus of this study are fully representative of all the

major race groups and they cover a wide spectrum of the socio-economic strata of the population in KwaZulu-Natal, ranging from the "below average" to the "upper middle-class" groups.

Since the location of the colleges to be used in this study indicates a good geographical coverage of KwaZulu-Natal, the sample colleges will be a representative cross-section of the population under study.

4.6.3 SELECTION OF STUDENTS

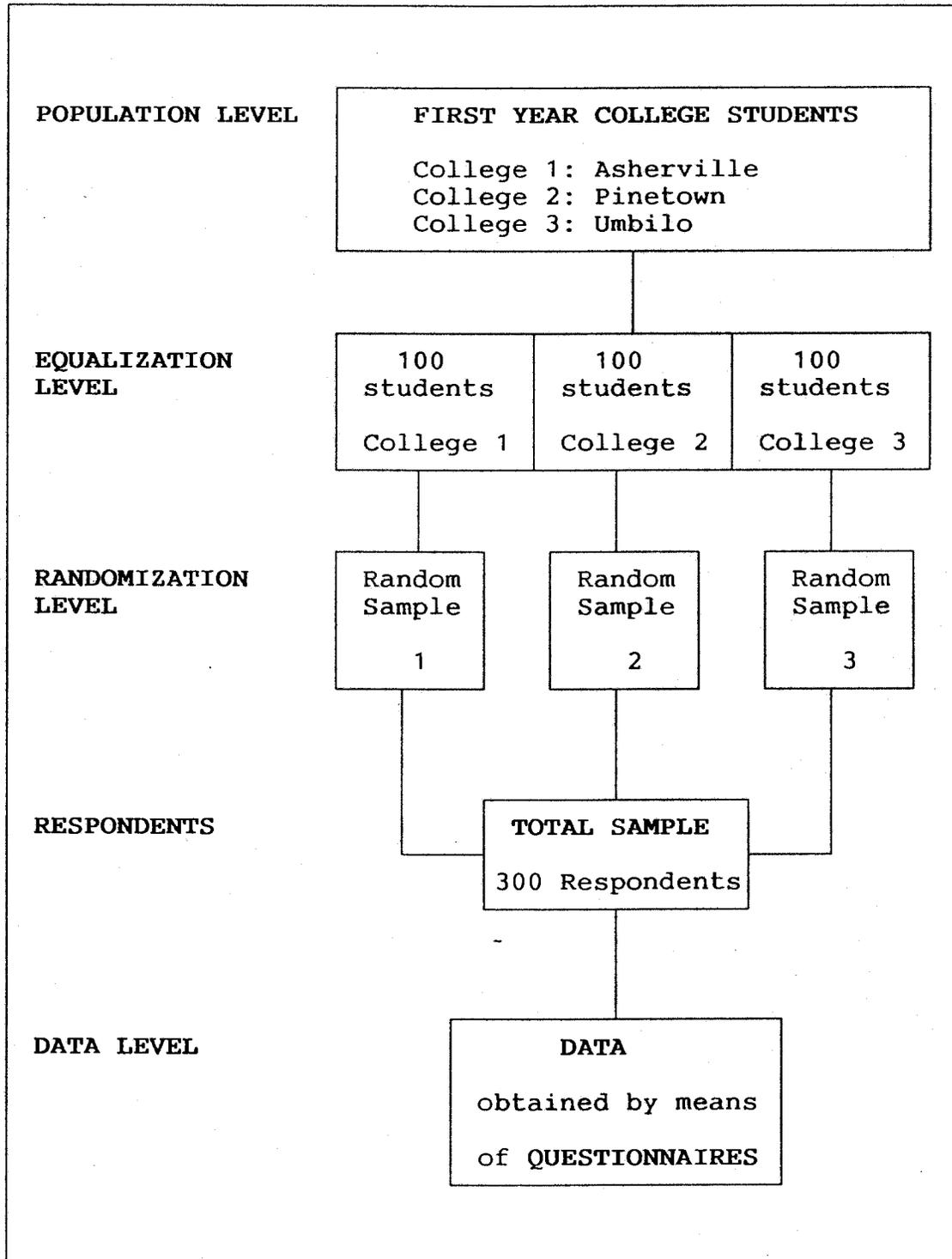
Sampling is the process of selecting a number of individuals for a study in such a way that they represent the larger group from which they are selected (Gay 1992: 123). The sample for this survey will consist of a cross-section of the various racial groups of urban South African youth from different parts of KwaZulu-Natal. The subjects of this study will include the 18+ year age group, and they will total 300 first year full-time students at three urban colleges. The respondents will be drawn from the registers of first year students at the three colleges. The Random Sampling technique will be used, particularly the Systematic or Stratified Random Sampling technique, where respondents are selected "in a series according to a predetermined sequence" (Leedy 1993: 211.) This

method of sampling is required by inferential statistics which permit the researcher to make inferences about populations based on the behaviour of samples (Gay 1992: 127). The sample drawn will be inclusive of gender, that is, both males and females will be randomly drawn from the population from each college to offer their views and opinions on matters related to the formation of relationships in multicultural institutions. Furthermore, the sample population will be stratified on the basis of socio-economic status, varying age groupings and ethnic origin (Leedy 1993: 208). These respondents will thus constitute a ready cross-sample population for the investigation of the formation of relationships, and they will be a representative sample of the adolescent or student community in KwaZulu-Natal.

The following figure reflects the random sampling design of the present investigation:

FIGURE 4.1

Stratified Random Sampling Design



(Adapted from Leedy 1993: 209-210)

4.7 THE SURVEY INSTRUMENT

The questionnaire survey approach is regarded as being appropriate in this study to evaluate and obtain the relevant existing data regarding the formation of relationships amongst a random sample of first year college students with different cultural and racial backgrounds in KwaZulu-Natal. The format of the questionnaire will be introspective in that questions relating to the students will be directed to them. Questionnaires will, therefore, be used to obtain information to determine what are the general areas of concern regarding the formation of cross-cultural relationships as perceived by students at tertiary institutions, and to determine the quality of these relationships and correlations between the variables. Information that is obtained from the subjects directly involved with the question of the formation of relationships will add weight to the validity of the findings. Because of the extent of the area and the relatively large number of subjects involved, the questionnaire is ideal to gather information about the prevailing conditions on a planned basis. According to Best & Kahn (1989: 182), if questionnaires are properly constructed and administered, they continue to be the best available and most appropriate instrument for obtaining data from widely spread sources.

Some of the most important functions of self-administered questionnaires outlined by Ary, et al., (1985: 344) and Walker (1985: 48) are listed below:

- * they demand little effort and a minimum of the respondents' time for they are simple to read and quick to respond to;
- * they may be completed by all respondents at the same place at a single point in time;
- * they ensure an almost 100% response rate which will favourably influence the analysis of the data;
- * standard instructions are given to all the subjects and the appearance, mood or conduct of the investigator does not influence the results;
- * a broader spectrum of views can be obtained since large samples are accessible due to a wider geographic contact (Nachmias & Nachmias 1987: 228);
- * the administration, scoring and analyses of questionnaires are relatively easy and simple. Large amounts of data are gathered cheaply and quickly, and they are quantifiable;
- * it is far easier to elicit responses on controversial issues via questionnaires;
- * they facilitate the systematic organisation and description of data; and,
- * where confidentiality and anonymity are guaranteed, more truthful responses are elicited from the respondents.

4.7.1 PREPARATION OF THE QUESTIONNAIRE

For this study a questionnaire will be designed to ascertain and assess the extent to which relationships are formed amongst students at colleges of education. Questions will be based on the information from the literature, and they will point out factors that promote and/or impede the formation of relationships in a multicultural setting.

4.7.1.1 PRETESTING THE QUESTIONNAIRE

Research is a systematic activity that is directed towards discovery and the development of an organized body of knowledge (Best & Kahn 1989: 17). To achieve this aim, the researcher relies on properly constructed measuring instruments which are relatively free from the researcher's bias and fluctuations in the quality of the questions. Consequently, the items for the final questionnaire will be selected through a review of the literature and based on the hypotheses. The initial questionnaire will consist largely of an open-ended format as suggested by Babbie (1990: 222) and Bailey (1987: 117), among others, to obtain appropriate response categories which are less restricted in terms of responses and which will determine the eventual closed-ended questions. By using the unstructured or

open-ended questions, the respondents are given more scope to express themselves precisely in varying detail. According to Ary, et al., (1985: 342-3) the response format of open-ended items gives the respondents greater freedom of expression, and a chance to present a wider range of views and attitudes which might not have occurred to the researcher. For this reason it is important to pretest the questionnaire to ensure that all possible answers essential to the research are included.

The questionnaire will be constructed in close collaboration with a selected group of 60 students from a college that is included in the sample; these students are similar to the intended sample, that is, they are first year college students. Babbie (1990: 222) states that "any persons similar to that population can serve as pretest subjects", and, therefore, the respondents selected for pretesting the questionnaire will be ideal in this respect.

60 first year college students, both males and females, will be requested to furnish their own answers to a number of questions, thereby encouraging their creativity and self-expression in formulating original answers. The subjects' responses will then be analysed, modified and categorised by the researcher. Thereafter, an improved and appropriate standardized format will

emerge.

4.7.2 CONSTRUCTION OF THE QUESTIONNAIRE

In the designing of the questionnaire, careful consideration will be given to the respondents' reading and comprehension abilities. Consequently, the questions will be simply constructed and easy to understand to ensure that they do not present any difficulties to first year students at open colleges. For this reason the closed-ended or restricted type of questions will be used since they call for short or check responses (Koul 1988: 143). In the check list type of response, the statements are structured to offer a list of specific standardized categories or acceptable answers from which the respondent may select that which is most applicable to him/her. The correct number must be placed in the appropriate square alongside each statement on the answer sheet provided.

The advantages of using the closed-type questionnaire are outlined by Koul (1988: 143) as follows:

- * they are easy to respond to;
- * they take little time to fill out because no writing is required by the respondents;
- * they are relatively objective;

- * they are fairly easy to code, conduct, tabulate and analyse; and,
- * they are space-efficient (Guy, Edgley, Arafat & Allen 1987: 234).

Social surveys become problematic in the area of measurement for the researcher often makes inferences from data collected by instruments measuring attitudes alone. For this reason the Likert Scale or some variations of this attitude scale is widely used because numerical scales are easy to construct and to apply, and they also facilitate the handling of the results (Koul 1988: 155). In the Likert-type scale each item consists of a set of statements to each of which the respondent has to indicate the degree of agreement or disagreement in terms of one of five or more response categories (Guy, et al., 1987: 150).

In the present study **matrix questions** will be used: that is, each item will consist of a statement followed by the same four response alternative categories throughout: Strongly Agree, Agree, Disagree, Strongly Disagree (Guy, et al., 1987: 234). Arbitrary weights ranging from 1 to 4 are assigned to each of these ratings. The score is obtained by acquiring the mean of the sum of the weights given by the respondents. On the recommendation of Guy, et al., (1987: 152) both positively and negatively worded statements will be used

to avoid a response set which is a tendency by the respondents to answer all statements in the same way. Walker (1985: 48) states that respondents should not be conditioned to react in a particular way to produce "right answers".

The questionnaire will be accompanied by a short introductory note explaining the purpose of the survey. There will be clear subframes of reference such as racial attitudes, stereotyping, social skills and language barriers, among others. However, questions which are similar in content will not necessarily be grouped together nor will they follow in sequence so as to avoid response sets by the respondents.

The sequence of the questions will be such that general, factual or unrestricted questions will precede particular questions. Sensitive questions relating to racial discrimination and attitudes will appear towards the end of the survey in Section C. In line with the recommendation by Babbie (1990: 216) and Martin (1990: 65) the questions will be precoded to facilitate the processing of the data and to give a formally structured character to the study.

The questionnaire will consist of 66 statements. It will be divided into three sections for convenient collection and collation of the data (see Annexure B):

Section A: Biographical Information

Section B: Home Background and Culture

Section C: The Formation of Relationships

* Section A: Biographical Information

Demographic variables will appear in this section because the main purpose of this part of the questionnaire is to elicit simple, factual, personal information about college students in respect of age, gender, religion, home language, parental occupations and direction of study. The questions will be of the closed type requiring the respondent to merely fill in the correct number in the square next to the corresponding number on the answer sheet provided.

* Section B: Home Background and Culture

The 16 statements in this part of the questionnaire are designed to gather data with the intention of examining the possible relationships between college students' home background and their attitudes towards cross-cultural friendships, and whether conservative or modern views are held. The respondent will be requested to select an answer from a list of four possible responses.

* Section C: The Formation of Relationships

The main focus of the 44 statements in this section of the questionnaire is to gauge and evaluate to what extent college students form cross-cultural social relationships, both inside and outside the colleges, and what some hampering factors are. All the responses will be of the closed-type format requiring a response to the statements.

4.7.3 DATA FROM THE LITERATURE STUDY

4.7.3.1 Section B

In Section B of the questionnaire, statements 7 to 22 are concerned with home background, traditional values and culture. They are based on chapter three paragraph 3.6.1 from the literature study, and the break down is as follows:

- * Statements 7, 8, 9, 10, 15 and 17 are based on the information relating to traditional values.
- * Statements 11, 12, 13, 14, 16, 18 and 22 are based on attitudes towards the formation of interracial relationships.
- * Statements 19, 20 and 21 are based on the information relating to stereotypes in chapter

three paragraph 3.4.

The statement numbers per category in Section B are indicated in Table 4.1.

Table 4.1

Statements Concerning Home Background And Culture

NO.	CATEGORY	STATEMENT NUMBERS
1	Traditional values	7 8 9 10 15 17
2	Attitudes towards interracial friendships	11 12 13 14 16 18 22
3	Stereotypes	19 20 21

4.7.3.2 Section C

Statements 23 to 66 in Section C of the questionnaire are based on the literature study and they are divided into the following categories:

- * Statements 34, 47, 56, 58 and 61 are all based on the information on primary and secondary groups in chapter two paragraph 2.2.
- * Statements 32, 41, 42, 43, 44, 45, 46, 60, 62 and 66 are based on the information on prejudice,

discrimination, racism and stereotyping in chapter three paragraphs 3.2, 3.3 and 3.4.

- * Statements 23, 25, 26, 27, 28, 29, 52, 54, 55 and 57 are based on the information on racial mixing at open colleges in chapter two paragraphs 2.3.5 and 2.4.
- * Statements 24, 31, 33, 53 and 63 are based on the information on the formation of friendships in chapter two paragraphs 2.2.6 and 2.3.5.
- * Statements 32, 41, 43, 44, 45, 46, 48, 59, 60, 62 and 66 are based on interracial issues at colleges in chapter three paragraphs 3.2.2, 3.3.2 and 3.6.3.
- * Statements 30, 38, 49 and 64 are based on the information on language barriers in chapter three paragraph 3.6.3.
- * Statements 34, 47, 56, 58, 61 and 65 are based on the information on academic success in chapter three paragraph 3.6.4.
- * Statements 35, 36, 37, 39, 40, 42, 50 and 51 are based on the information on social skills in chapter three paragraph 3.7.

The statement numbers per category in Section C are indicated in Table 4.2.

Table 4.2

Statements Concerning The Formation Of Relationships

NO.	CATEGORY	STATEMENT NUMBERS					
1	Primary and Secondary groups	34	47	56	58	61	
2.1	Prejudice	42	45				
2.2	Discrimination	62	66				
2.3	Racism	32	41	43	46		
2.4	Stereotyping	44	60				
3	Racial mixing at open colleges	23	25	26	27	28	29
		52	54	55	57		
4	Friendship formation	24	31	33	53	63	
5	Interracial issues	32	41	43	44	45	46
		48	59	60	62	66	
6	Language	30	38	49	64		
7	Academic success	34	47	56	58	61	65
8	Social skills	35	36	37	39	40	42
		50	51				

4.8 SEQUENCE OF THE STUDY

4.8.1 PILOT STUDY

The pilot study is an important preparatory step in conducting surveys, for Gay (1992: 112) states:

"Even a small-scale pilot study, based on a small number of subjects, can help in refining procedures, such as instrument administration and scoring routines, and in trying out analysis

techniques".

A pilot study will, therefore, detect deficiencies in the instrument and the researcher will be able to eliminate these.

A pilot study has been planned and will be administered to determine whether the questions will be understood by the population to be surveyed, and whether they are reliable. Its main purpose is to establish any problem areas in its administration (such as unclear wording of questions, lengthy questionnaire) and analysis, with a view to overcoming them in the final run.

Questionnaires will be administered to 60 college students, 30 females and 30 males, in a college that is included in the random sampling. Since a pilot study is a miniature replica or a "trial run" of the entire research study, the same procedures for sample selection will be followed, although on a smaller scale (Ary, et al., 1985: 87).

Basically, piloting serves the following advantages (Black & Champion 1976: 114; Babbie 1990: 225-8):

- * introducing the researcher to the respondents and establishing rapport with them, thereby gaining experience in developing better approaches to the

target population;

- * helping the researcher to determine whether a more substantial investigation of the same phenomenon is warranted;
- * helping the researcher to develop meaningful methods of categorizing and recording data;
- * minimizing time and intrusions into the college day; and,
- * eliminating any ambiguities, misconceptions or other inadequacies in the phrasing or choice of words. It therefore refines the quality and relevance of the questions, and ensures they will be interpreted in the same way by all respondents.

The piloting phase is a worthwhile opportunity for self-learning and a necessary corrective to uneconomic procedures. It also helps strengthen the researcher's justification for the precise method ultimately employed in eliciting the necessary data in the research proper. It is especially important to determine whether the questions will operate equally well in the different social classes and culture groups of the population to be studied (Ary, et al., 1985: 352). The end product of the pilot study will be a revised instrument.

4.8.2 FINAL IMPLEMENTATION

The pilot study will reveal whether the directions are clear and if the items are appropriate and understandable. After a careful examination of the responses and the analysis of the questions, several items may be further modified and redesigned. The questionnaire will then be ready for its final implementation to the target population.

4.8.3 QUALITATIVE FOLLOW-UP OF THE FINDINGS OF THE NOMOTHETIC RESEARCH

Two friendship groups consisting of six first year college students (3 males and 3 females) from each of the three colleges of education will be randomly selected by the researcher to interact in groups. Semi-structured and open-ended questions will be asked to allow the students a free range to express their feelings on issues pertinent to open colleges (see Annexure C.) Their body language and reactions towards each other will be analysed in order to verify and substantiate the information obtained by the questionnaires.

The researcher's own observations and perceptions of group interactions amongst students in the cafeteria

and in the library will be used to support the findings in the survey.

The following advantages of group interviews are outlined by Ary, et al., (1985: 34); Best & Kahn (1989: 201) and Nachmias & Nachmias (1987: 240-241):

- * they explain the purpose of the investigation more explicitly;
- * there is greater flexibility in the questioning process: the interviewer determines the wording of the questions, controls the order in which the questions are presented, clarifies unclear terms, elaborates or repeats questions, and probes for additional and more detailed information by stimulating the discussion;
- * the reliability or consistency of the responses are checked by seeking the same information in several different ways at various stages of the interview;
- * personal contact promotes a friendly, secure relationship between the interviewer and the interviewees;
- * the group interview situation is controlled in the following ways: it is possible to standardize the environment by conducting the interviews in private; and the exact time and place are recorded;
- * the respondents' insights into their own experiences may be stimulated, thereby exploring

significant areas that were not anticipated in the original plan of the investigation;

- * the subjects are easily reached. The problems of difficulties in reading, writing and in fully understanding the language are overcome since the interviewer records the exact words of the respondents; and,
- * supplementary information such as the background information of the respondents' personal characteristics and their environment, is elicited to aid in the interpretation of the results.

4.9 SYNTHESIS

In this chapter the empirical research design is described in detail. Particulars of the research group, the selection of the sample colleges as well as the survey instrument are outlined. The construction of the questionnaire as well as the pilot study also received emphasis.

The nomothetic research in this study will be verified by an idiographic study which entails interviewing six groups of students from the target population who are not in the sample. Both semi-structured and open questions will be used. The researcher's own observations of the interactions amongst the students of

different races and cultures will conclude the verification of the quantitative data.

In the next chapter the findings of the empirical research will be described and analysed.

The Empirical Research Findings

In teaching there should be no class distinctions.

CONFUCIUS

CHAPTER FIVE

5. THE EMPIRICAL RESEARCH FINDINGS

5.1 INTRODUCTION

In this chapter a synthesis of some of the broader issues which emerged during the analysis of the questionnaire data appears. The research group and the administration of the questionnaires are discussed in detail. The information obtained by means of questionnaires is analysed, tabulated, interpreted and evaluated by means of various statistical procedures. Finally, the main findings of this investigation are summarized.

5.2 THE RESEARCH GROUP

In 1996, 100 students in their first year of study were selected for research purposes at each of the three multicultural colleges. The distribution of the selected sample according to gender and age in each institution is shown in Table 5.1.

TABLE 5.1

Distribution Of The Research Sample According To Gender
And Age

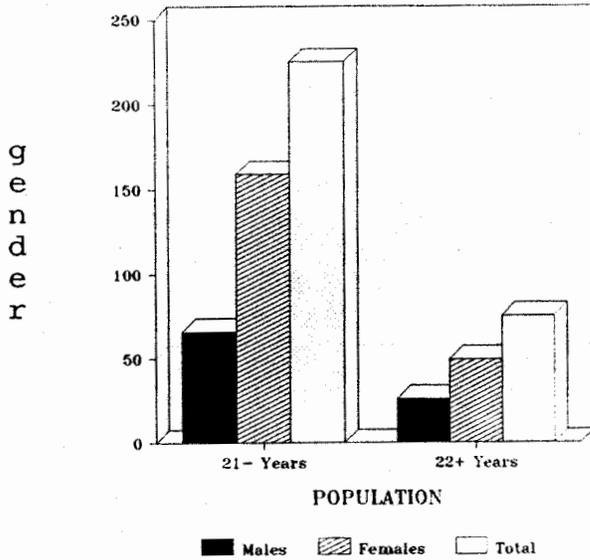
AGES	GENDER				TOTAL	%
	MALES	%	FEMALES	%		
21- yrs	66	22,0	159	53,0	225	75,0
21+ yrs	26	8,7	49	16,3	75	25,0
TOTAL	92	30,7	208	69,3	300	100,0

The ratio of males/females is 1:2, and this is the general trend at all three campuses. It would appear that teaching as a profession is more appealing to females than it is to males.

A graphic representation of the gender and age distribution of the research group in the three colleges follows:

GRAPH 5.1

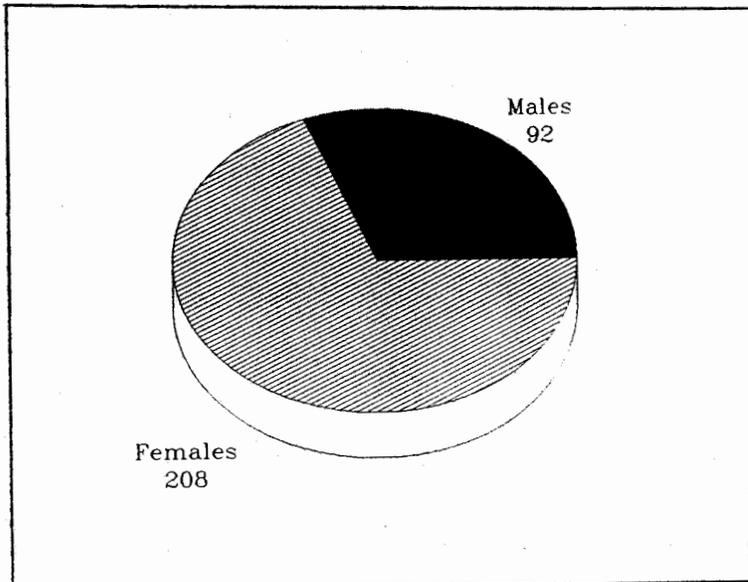
Distribution Of The Research Sample According To Gender And Age



The following graph presents a clearer picture of the gender distribution of the respondents:

GRAPH 5.2

Gender Distribution Of The Respondents



A comprehensive list of the names of the prospective subjects in each college was compiled. A simple random sample of 100 first year students was drawn for research purposes from each college. Because this study used the method of correlational research, large samples are not required since Ary, et al., (1979: 328) state that if a relationship does exist, it will be evident in a sample of moderate size, for instance 50 to 100. Consequently, the sample selected was fairly large and representative of the adolescent or student community in KwaZulu-Natal to establish relationships, if they exist.

The areas selected for this study divided the respondents into three groups, namely, the lower, middle and the higher socio-economic classes. The sample provided a mixture of students in their first year of study who varied in respect of age, sex, socio-economic background, and religious and linguistic affiliations. Hence, over and above the personal details of the respondents, their socio-cultural and geographical backgrounds were also highlighted.

Table 5.2 shows the distribution of the research group along gender and racial lines in the three colleges.

TABLE 5.2

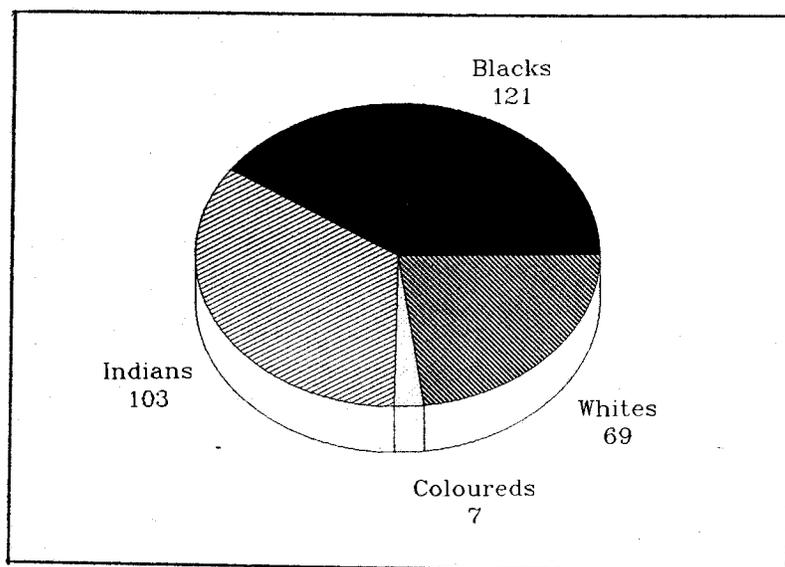
Distribution Of The Sample According To Gender And Race

COLLEGES	BLACKS		INDIANS		COLOUREDS		WHITES		TOTAL		
	M	F	M	F	M	F	M	F	M	F	T
1	12	22	4	16	0	0	13	33	29	71	100
2	16	22	12	20	3	4	2	21	33	67	100
3	19	30	11	40	0	0	0	0	30	70	100
TOTAL	47	74	27	76	3	4	15	54	92	208	300

The weights of the various race groups in the research sample at the selected colleges are clearly seen in the following graph:

GRAPH 5.3

Population Distribution According To Race



5.3 THE SURVEY INSTRUMENT

The process of constructing the questionnaire occurred over several weeks, taking the questionnaire over four revisions in wording, length and content in order to ensure that it would not present any difficulties to the respondents.

A few items were restructured after the pilot study since several students had enquired about the meanings of words such as socialization, stereotypes, ethnic, racism, etcetera. Furthermore, the pilot study revealed that there was an overlap of certain questions in the questionnaire and, consequently, these questions were modified and integrated with the key statements. It was determined during the pilot process that the average completion time of the questionnaire was between twenty to thirty minutes. This would pose few problems and intrusions in the normal college schedule.

The final questionnaire consisted of 60 statements, excluding the 6 items required for the Biographical Information in Section A.

5.3.1 DISTRIBUTION AND ADMINISTRATION OF THE QUESTIONNAIRES

The necessary permission was obtained from the various

rectors of the selected colleges to conduct the study and administer the questionnaires to the students.

The researcher made personal visits to the colleges in the areas under study to discuss the intended administration of the questionnaires. During these visits the nature, purpose and the importance of the study were explained to the rectors who were most cooperative.

The questionnaires were administered to the predetermined subjects in May 1996 during college hours and under the supervision of the researcher in each institution. The presence of the researcher was important to provide assistance if necessary and to resolve any problems experienced by the respondents. The advantages of personally administering questionnaires "face-to-face" are outlined by Black & Champion (1976: 391) as follows:

- * a high rate of questionnaire completion and return can be expected. It is, therefore, convenient and economical;
- * the investigator is present to explain the purpose of the study to the respondents. He/She is also available to answer any questions which the respondents might have concerning the meaning of particular items or questions that may not be clear

to them;

- * it is a rapid and inexpensive method of obtaining information; and,
- * it accords the researcher an opportunity to establish rapport with the respondents and to explain the purpose of the study to them (Koul 1988: 142).

A total of 300 questionnaires were handed out to the respondents, 100 in each college. Preceding each questionnaire was a preamble informing the students of the nature and objectives of the research. The respondents were assured of anonymity and confidentiality of their responses since some information required of them was of a delicate and intimate nature. It was made clear to them that their views and honest responses were important. Since the questionnaire was designed to take as little lecturing time as possible, the respondents were able to complete it in an average time of about thirty minutes.

On examination of the responses it appeared that the students followed the instructions easily as the number of errors made was negligible. The general administration of the questionnaires went as planned and the ease with which it was distributed, completed and collected must be attributed to the simple, unambiguous nature of the questions and the ready co-operation of the respondents of the selected colleges.

5.4 ANALYSIS OF THE DATA

The responses to the questionnaires were tabulated by computer and summarized with percentage distribution for comparison by using a statistical software application package, the SAS system (SAS/STAT User's Guide: 851-889). In order to facilitate easier comprehension, the data was also graphed using the Harvard Graphics software programme (Software Publishing: 1988).

The research findings from the questionnaires have been sub-grouped and examined by the cross-tabulation of the principal intervening variables such as age, gender, language and race. This has been done according to the procedures advocated by Nachmias & Nachmias (1987), Babbie (1990) and other similar standard texts which advocate this method of multivariate analysis. Where applicable, the percentage differences found in the cross-tabulations are assessed for statistical significance through the Chi-Square test of independence.

The main findings of the questionnaire responses are presented in the form of tables and graphs with accompanying textual analyses in the following 3 sections:

* Section A: Biographical Information

- * Section B: Home Background and Culture
- * Section C: The Formation of Relationships

5.4.1 SECTION A: BIOGRAPHICAL INFORMATION

The data obtained from the responses to the questionnaires were used to sub-group the respondents by demographic or biographical characteristics in order to compare the ways in which they form interpersonal relationships on campus. In this section, the demographic characteristics pertinent to the respondents for this study are outlined. Where percentages are used, the percentage figures have been rounded to the first decimal place.

5.4.1.1 GENDER OF THE RESPONDENTS

For this study, both males and females were included in the sample to respond to the questionnaires since both genders are represented at tertiary institutions. It is important to gauge the viewpoints of females in the present climate since technological advancement and westernisation have resulted in many changes in the lifestyles and education of women.

5.4.1.2 AGE OF THE RESPONDENTS

TABLE 5.3

Age Distribution Of The Respondents

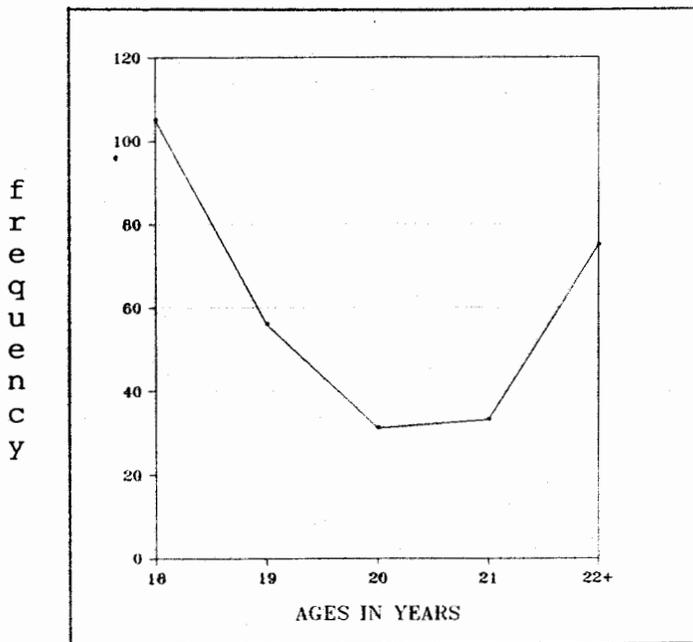
AGES	FREQUENCY	% OF RESPONDENTS
18 years	105	35,0
19 years	56	18,7
20 years	31	10,3
21 years	33	11,0
22+ years	75	25,0
TOTAL	300	100,0

The majority of the respondents (105) fell in the 18-year old age range (35%). Since the average age of a matriculant is 17 years, most of the students proceed to tertiary institutions thereafter. The 22+ year category followed with 75 respondents or 25% of the sample in this group. This group consists mostly of black students whose secondary school education had been interrupted by boycotts. Consequently, they were already in their twenties when they entered tertiary institutions.

The following graph reflects the age distribution of the respondents:

GRAPH 5.4

Age Distribution Of The Respondents



For purposes of comparison, the respondents were divided into two main age groups: the 21- year age group and the 22+ year age group. These two age groups were cross-tabulated with various demographic variables such as religion, language and gender.

5.4.1.3 RELIGION OF THE RESPONDENTS

The two primary religions practised by the respondents are Hinduism and Christianity. There are big differences in numbers in the religious affiliations of the respondents, as is evident in the following table:

TABLE 5.4

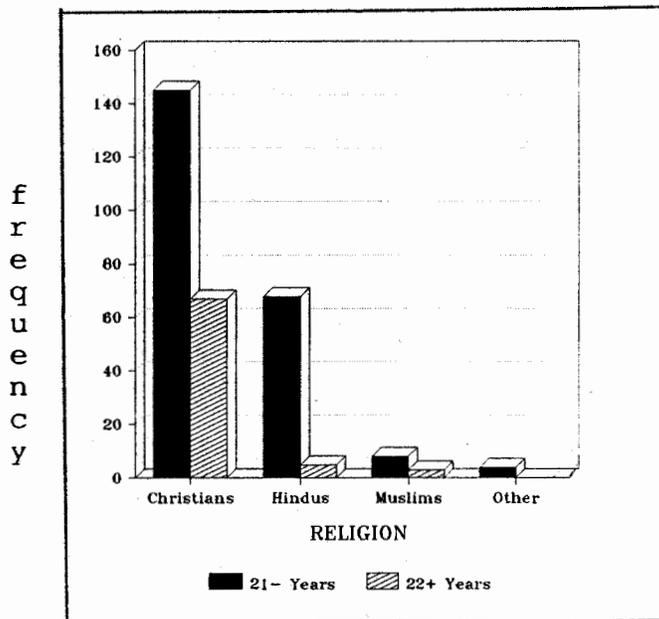
Religion Of The Respondents

GROUP	FREQUENCY		% OF RESPONDENTS		TOTAL	TOTAL %
	21- yrs	22+ yrs	21- yrs	22+ yrs		
Christians	145	67	64,4	89,3	212	70,7
Hindus	68	5	30,2	6,7	73	24,3
Muslims	8	3	3,6	4,0	11	3,7
Other	4	0	1,8	0,0	4	1,3
TOTAL	225	75	75,0	25,0	300	100

The relationship between the two age groups is reflected in the following graph which clearly displays that there are more than twice as many Christians as there are Hindus, Moslems and other groups combined.

GRAPH 5.5

Comparison Of The Religions Of The Respondents



71% of the respondents are Christians, 24% are Hindus, 4% are Moslems and 1% belong to other religious groups.

The following differences between the age groups emerged from the analysis of the data:

- * 64% of the 21- year respondents are Christians.
- * 89% of the 22+ year respondents are Christians.
- * 30% of the 21- year respondents are Hindus.
- * Only 7% of the 22+ year respondents are Hindus.

The differences in these figures indicate that the majority of the Hindu and predominantly white respondents continue with tertiary education immediately after they have matriculated. The large percentage of Christian students in the 22+ year range comprise black students who have experienced disruptions in the secondary school education phase. Because of school boycotts, they have matriculated at a later age and this accounts for their late entrance into the tertiary field. The relationship between the age groups and religion is reflected by the Phi Coefficient which is a measure of association which takes on a value between 0 and 1. 0 indicates the absence of any relationship. A value larger than 0,2 is indicative of a definite association or relationship.

The Chi-Square test of independence yielded a p-value of

0,000 and a Phi Coefficient of 0,265 which indicate that the two age groups differ significantly with regard to religious affiliation. The above data are verified in the following table which gives a cross-tabulation of the respondents' religion and race:

TABLE 5.5

Religion And Race Distribution Of The Respondents

RELIGION	RACE				TOTAL
	BLACKS	INDIANS	COLOUREDS	WHITES	
CHRISTIANS	121	75	7	67	270
HINDUS	0	21	0	0	21
MUSLIMS	0	7	0	0	7
OTHER	0	0	0	2	2
TOTAL	121	103	7	69	300

5.4.1.4 HOME LANGUAGE OF THE RESPONDENTS

The Chi-Square test of independence yielded a p-value of 0,000 and a Phi Coefficient of 0,572 which indicate that the two age groups differ with regard to home language.

The following table reflects these differences:

TABLE 5.6

Home Language Of The Respondents

LANGUAGES	AGES				TOTAL	%
	21- yrs		22+ yrs			
	FREQUENCY	%	FREQUENCY	%		
Afrikaans	18	8,0	1	1,3	19	6,3
English	146	64,9	8	10,7	154	51,3
Indian	3	1,3	0	0,0	3	1,0
Sotho	3	1,3	1	1,3	4	1,3
Xhosa	2	0,9	4	5,3	6	2,0
Zulu	51	22,7	61	81,3	112	37,3
Other	2	0,9	0	0,0	2	0,7
TOTAL	225	75,0	75	25,0	300	100,0

The following differences were noted:

Whilst 65% of the 21- year old respondents indicated that their home language is English, only 11% of the 22+ year old respondents indicated that this is the case. The reverse situation prevails for Zulu speakers since 81% of the 22+ year age group reflected that their home language is Zulu, whilst only 23% of the 21- year -age group fell into this category.

5.4.1.5 PARENTAL OCCUPATIONS

The "other" column in the questionnaire elicited the most responses with regard to the occupations of

parents. The written comments by the predominantly black respondents indicated that their parents are largely unskilled workers.

TABLE 5.7

Occupation Of Parents

OCCUPATIONS	MOTHER		FATHER	
	FREQUENCY	%	FREQUENCY	%
Prof. Human	60	21,1	25	10,4
Prof. Exact	6	2,1	28	11,6
Non Human	26	9,2	23	9,5
Non Exact	10	3,5	26	10,8
Other	182	64,1	139	57,7
TOTAL	284	100	241	100

5.4.1.6 DIRECTION OF STUDY

Since the Chi-Square test of independence yielded a p-value of 0,581 and a Phi Coefficient of 0,098, the two age groups do not differ significantly with regard to direction of study.

TABLE 5.8

Direction Of Study

DIRECTION OF STUDY	AGES				TOTAL	%
	21- yrs		22+ yrs			
	FREQUENCY	%	FREQUENCY	%		
Arts	23	10,2	6	8,0	29	9,7
Sciences	82	36,4	33	44,0	115	38,3
Commerce	44	19,6	12	16,0	56	18,7
Skills	21	9,3	9	12,0	30	10,0
J. Prim.	55	24,4	15	20,0	70	23,3
TOTAL	225	75,0	75	25,0	300	100,0

The shortage of Mathematics and Science teachers in the province has resulted in an influx of students in this department at all the sample colleges. Furthermore, only two of these institutions have enrolled students for the Junior Primary course of study. This explains why these two categories have predominantly larger numbers of students than do the other directions of study.

5.4.1.7 SUMMARY

The following are the results of the analysis of the demographic data in Section A:

* The student population in this study comprises first

year students at tertiary institutions in KwaZulu-Natal.

- * The sample reflects the multiracial nature of the student population.
- * The respondents attend tertiary institutions in the following suburbs: Asherville, Pinetown and Umbilo.
- * The ratio of males to females in the research sample is more than 1:2. There are 92 males (31%) and 208 females (69%). This is the general trend at all three campuses.
- * The majority of the respondents (35%) fall into the 18-year age group, that is, 105 respondents.
- * 71% of the respondents are Christians.
- * 38% of the respondents have chosen the Sciences as their direction of study.
- * Two age groups were formed, that is, the 21- year age group and the 22+ year age group. The two age groups differ with regard to religious affiliations and home language. The two age groups do not differ with regard to direction of study.

5.4.2 SECTION B: HOME BACKGROUND AND CULTURE

5.4.2.1 AIMS OF SECTION B

In this section of the questionnaire, an attempt was made to determine whether the respondents held

traditional or modern views with regard to the formation of cross-cultural relationships. There were sixteen statements which covered the broad spectrum of traditional values, religion, stereotypes and attitudes towards interracial friendships.

5.4.2.2 TRADITIONAL VALUES

Statements 7, 8, 9, 10, 15 and 17 made references to traditional values.

5.4.2.2.1 RELIGION

The Chi-Square test of independence yielded a p-value of 0,148 and a Phi Coefficient of 0,134 which indicate that the two age groups do not differ significantly with regard to their families being deeply religious.

Of the 254 respondents (85%) who agreed with the statement that their families are deeply religious, 84% are Christians and 85% are non-Christians. Furthermore, 90% are males and 82% are females.

In the following table, it is clear that 83% of the respondents who agreed with the statement, are in the 21- year age group and 91% are in the 22+ year age

group:

TABLE 5.9

Religious Affiliation

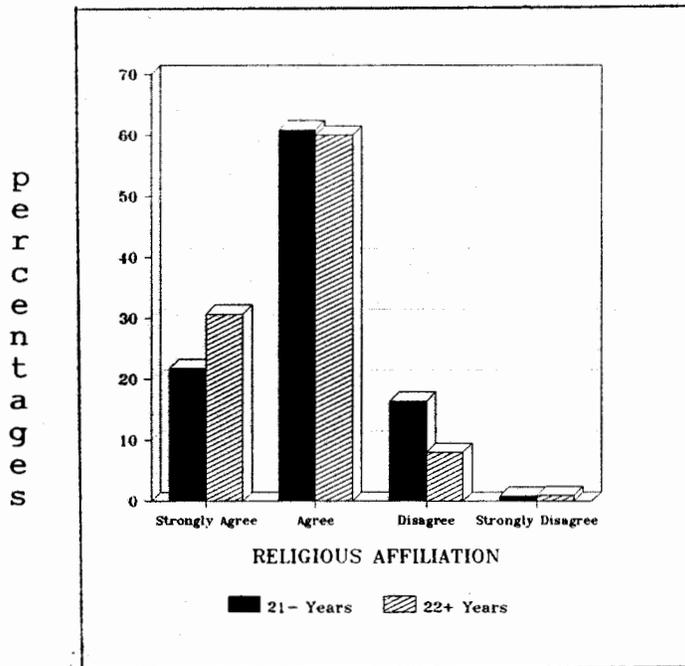
AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	49 21,8	137 60,9	37 16,4	2 0,9	225 75,0
22+ yrs %age	23 30,7	45 60,0	6 8,0	1 1,3	75 25,0
TOTAL %age	72 24,0	182 60,7	43 14,3	3 1,0	300 100,0

It is interesting to note that religion plays a major part in the lives of many of the respondents and, consequently, it is assumed that their behaviour will be determined to a large extent by religious values.

The following graph clearly depicts the religious tendencies of the sample surveyed:

GRAPH 5.6

Religious Affiliation



In the following table, the respondents' religious affiliations are reflected according to their language groups:

TABLE 5.10

Cross-tabulation Of Responses Towards Religious
Affiliation And Language Groups

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	27 17,5	90 58,4	34 22,1	3 2,0	154 51,3
Zulu %age	31 27,7	75 67,0	6 5,4	0 0,0	112 37,3
Others %age	14 41,2	17 50,0	3 8,8	0 0,0	34 11,3
TOTAL %age	72 24,0	182 60,7	43 14,3	3 1,0	300 100,0

The Zulu-speaking respondents have the strongest religious ties (95%), followed by the other minority language groups (91%) and, finally, the English-speaking groups (76%). This difference is reflected in the value of Cramer's V which is 0,205 and the Chi-Square test of independence which yielded a p-value of 0,000. Cramer's V is analogous to the Phi Coefficient. It can take on a value between 0 and 1. 0 indicates the absence of any relationship. A value of 0,2 and larger is indicative of a definite association or relationship. Consequently, there is a significant difference in the responses between the language groups towards religious affiliations.

5.4.2.2.2 ETHNIC AND RELIGIOUS MOVIES

More than half of the respondents (52%) disagreed with the statement that their families prefer to watch ethnic or religious movies. Since the Chi-Square test of independence yielded a p-value of 0,001 and the Phi Coefficient is 0,235, there is a significant difference in the responses between the two age groups with regard to this statement.

TABLE 5.11

Ethnic And Religious Movies

AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	18 8,0	76 33,8	105 46,7	26 11,6	225 75,0
22+ yrs %age	10 13,3	41 54,7	18 24,0	6 8,0	75 25,0
TOTAL %age	28 9,3	117 39,0	123 41,0	32 10,7	300 100,0

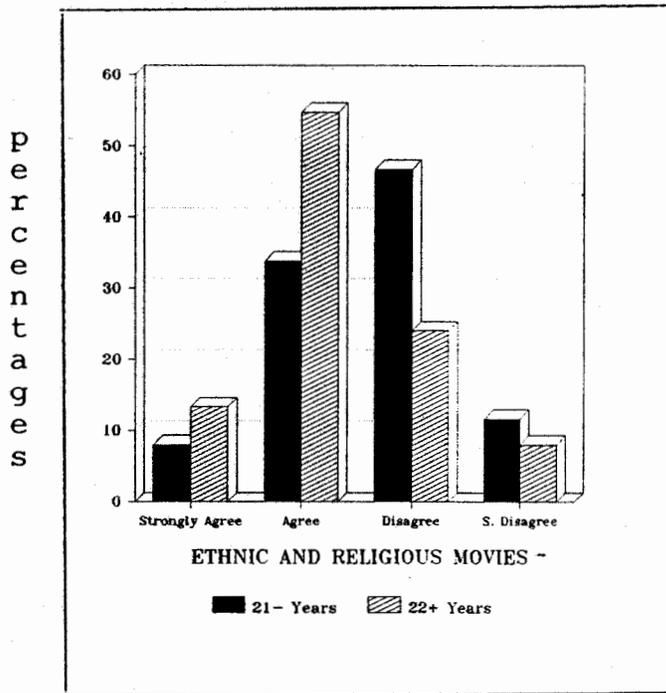
Whereas 131 respondents (58%) from the 21- year age group disagreed with the statement, only 99 (47%) Christians and 24 respondents (32%) from the 22+ year age group disagreed with it. The conclusion may be drawn that the parents of the younger generation are moving away from ethnicity towards adopting western

trends in society.

A comparison may be drawn between the respondents of the 22+ year age group and the non-Christian respondents since both groups tend to agree with the statement that their families prefer watching ethnic or religious movies: 68% of the respondents are in the 22+ year age group and 52% are non-Christians.

GRAPH 5.7

Ethnic And Religious Movies



An almost equal number of males (51%) and females (52%) disagreed with the statement.

In the following table, the respondents' preferences for

ethnic and religious movies are reflected according to their linguistic groups:

TABLE 5.12

Ethnic And Religious Preferences

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	13 8,4	44 28,6	77 50,0	20 13,0	154 51,3
Zulu %age	13 11,6	61 54,5	30 26,8	8 7,1	112 37,3
Others %age	2 5,9	12 35,3	16 47,1	4 11,8	34 11,3
TOTAL %age	28 9,3	117 39,0	123 41,0	32 10,7	300 100,0

The Chi-Square test of independence yielded a p-value of 0,001 and the value of Cramer's V as 0,198. These figures indicate that the language groups do differ significantly with regard to the statement that their families prefer to watch ethnic or religious movies.

One may infer from the data that more than half of the Zulu-speaking respondents (66%) are traditionally inclined whilst the reverse is true of the English-speaking group since 63% disagreed with the statement.

5.4.2.2.3 ETHNIC RESIDENTIAL AREAS

The Chi-Square test of independence yielded a p-value of 0,003 and a Phi Coefficient of 0,214 which indicate that the two age groups differed significantly with regard to the statement that their parents prefer to live amongst their own ethnic groups.

TABLE 5.13

Ethnic Residential Areas

AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	34 15,1	99 44,0	71 31,6	21 9,3	225 75,0
22+ yrs %age	7 9,3	20 26,7	34 45,3	14 18,7	75 25,0
TOTAL %age	41 13,7	119 39,7	105 35,0	35 11,7	300 100,0

Whilst 133 respondents (59%) of the 21- year age group agreed with the statement, only 27 respondents (36%) of the 22+ year age group did so.

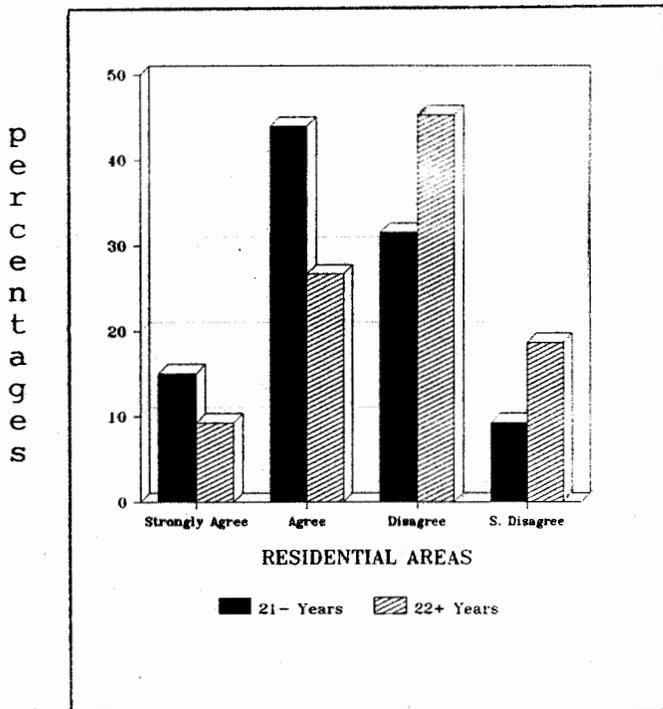
When religion is considered as a variable, there is no significant difference in the responses since the Chi-Square test of independence yielded a p-value of 0,604 and a Phi Coefficient of 0,079. 51% Christians and 58%

non-Christians agreed with the statement. The reverse situation is true when gender is considered as a variable: 56% females agreed with the statement whilst 53% males disagreed with it.

The above data are reflected in the following graph:

GRAPH 5.8

Ethnic Residential Areas



The differences in the linguistic groups as far as ethnic residential areas are concerned, are tabulated below:

TABLE 5.14

Attitude Towards Ethnic Residential Areas

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	25 16,2	78 50,7	42 27,3	9 5,8	154 51,3
Zulu %age	8 7,1	27 24,1	55 49,1	22 19,6	112 37,3
Others %age	8 23,5	14 41,2	8 23,5	4 11,8	34 11,3
TOTAL %age	41 13,7	119 39,7	105 35,0	35 11,6	300 100,0

The Chi-Square test of independence yielded a p-value of 0,000 and the value of Cramer's V as 0,255. These figures indicate that the language groups differed significantly with regard to the statement that their parents prefer to live amongst their own ethnic groups.

Whilst the majority of the English-speaking respondents (67%) and the respondents of the other minority groups (65%) agreed with the statement, 69% of the Zulu-speaking group disagreed with it.

In the following table, the differences in age groups in terms of traditional values are reflected:

TABLE 5.15

Traditional Values

STATEMENTS	P-value	Phi	Difference Yes/No
7. Religious affiliation	0,148	0,134	No
8. Culture and traditions	0,386	0,101	No
9. Ethnic/religious movies	0,001	0,235	Yes
10. Kinship bonds	0,308	0,110	No
15. Inter-ethnic marriages	0,644	0,075	No
17. Residential areas	0,003	0,214	Yes

5.4.2.3 ATTITUDE TOWARDS INTERRACIAL FRIENDSHIPS

Statements 11, 12, 13, 14, 16, 18 and 22 made references to the respondents' attitudes towards interracial friendships.

5.4.2.3.1 ETHNIC SOCIALIZATION

The two age groups differed significantly in their responses with regard to ethnic socialization since the Phi Coefficient is 0,209 and the p-value for the Chi-Square test of independence is 0,005. Whilst 70% of the respondents in the 21- year age group disagreed with the statement, only 52% of the respondents in the 22+ year age group did so. It would appear that adolescents are forming cross-cultural relationships, whilst the older

group of students prefer to socialize with their own race groups.

TABLE 5.16

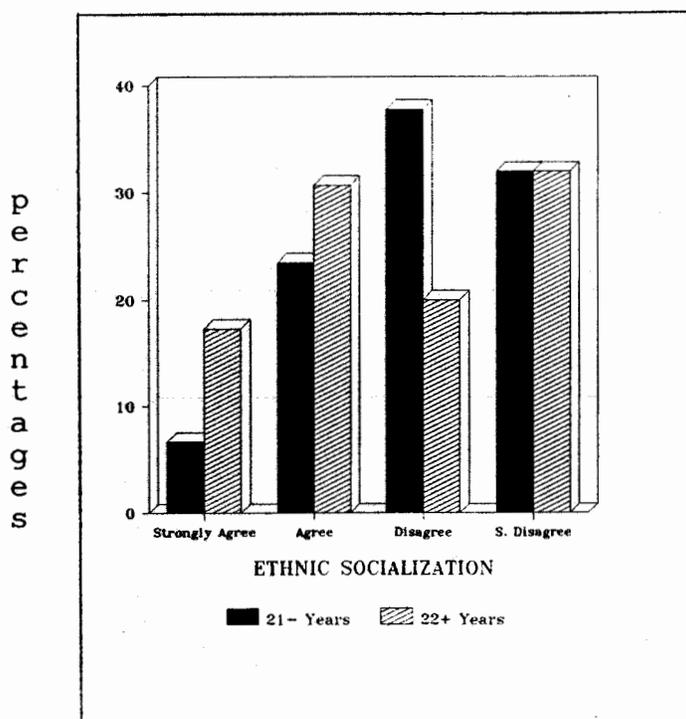
Ethnic Socialization

AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	15 6,7	53 23,5	85 37,8	72 32,0	225 75,0
22+ yrs %age	13 17,3	23 30,7	15 20,0	24 32,0	75 25,0
TOTAL %age	28 9,3	76 25,3	100 33,3	96 32,0	300 100,0

There is a significant difference in the responses of the religious groups since the Phi Coefficient is 0,200 and the p-value for the Chi-Square test of independence is 0,007. Whilst only 59% Christians disagreed with the statement, 80% non-Christians disagreed with it. Furthermore, 71% males and 63% females disagreed with the statement.

GRAPH 5.9

Ethnic Socialization



It is interesting to note that more than one third of the respondents agreed with the statement, that is, 68 (30%) in the 21- year age group and 36 (48%) in the 22+ year age group.

The Chi-Square test of independence yielded a p-value of 0,004 and the value of Cramer's V as 0,178. These figures indicate that the language groups did not differ significantly with regard to the statement that their parents expect them to mix with their own race groups. The English-speaking groups (117 respondents or 76%) mix more freely with people from other race groups, followed by the other minority groups (19 respondents or 56%)

and, finally, the Zulu-speaking group with 60 respondents or 54% of the population. These figures are reflected in the following table:

TABLE 5.17

Ethnic Socialization According To Language Groups

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	7 4,5	30 19,5	58 37,7	59 38,3	154 51,3
Zulu %age	17 15,1	35 31,3	30 26,8	30 26,8	112 37,3
Others %age	4 11,8	11 32,3	12 35,3	7 20,6	34 11,3
TOTAL %age	28 9,3	76 25,3	100 33,3	96 32,0	300 100,0

The following table summarizes the differences in the age groups in terms of attitudes towards interracial friendships:

TABLE 5.18

Interracial Friendships

STATEMENTS	P-value	Phi	Difference Yes/No
11. Ethnic socialization	0,005	0,209	Yes
12. Friendship patterns	0,320	0,108	No
13. Entertaining friends	0,380	0,101	No
14. Attending parties	0,681	0,071	No
16. Mixed marriages	0,051	0,161	No
18. Distrust other races	0,021	0,181	No
22. Segregation	0,705	0,069	No

5.4.2.4 STEREOTYPES

Statements 19, 20 and 21 made reference to stereotypes.

5.4.2.4.1 BLACKS

The two age groups did not differ significantly in their responses towards the statement that blacks are stereotyped as being aggressive since the Phi Coefficient is 0,154 and the p-value for the Chi-Square test of independence is 0,070.

TABLE 5.19

Attitude Towards Blacks

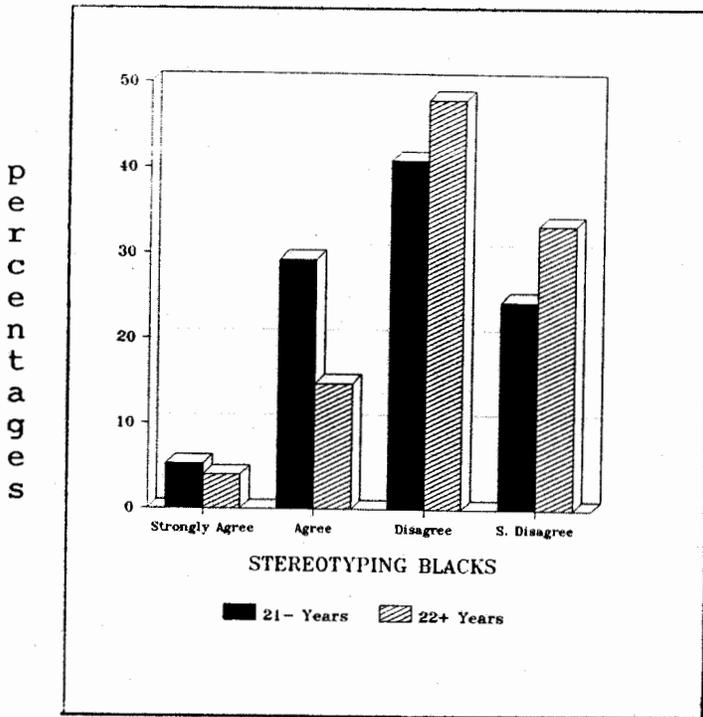
AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	12 5,3	66 29,3	92 40,9	55 24,4	225 75,0
22+ yrs %age	3 4,0	11 14,7	36 48,0	25 33,3	75 25,0
TOTAL %age	15 5,0	77 25,7	128 42,7	80 26,6	300 100,0

More than two-thirds of the respondents disagreed with the statement: 147 respondents (65%) from the 21- year age group and 61 respondents (81%) from the 22+ year age group. Furthermore, 74% Christians and 59% non-Christians disagreed with the statement.

A similar conclusion may be drawn from the data when gender is considered as a variable: 72% of the male population and 67% of the female population disagreed that blacks are stereotyped as being aggressive.

GRAPH 5.10

Attitude Towards Blacks



The language groups differed significantly in their responses towards the statement that blacks are stereotyped as being aggressive since the value of Cramer's V is 0,204 and the p-value for the Chi-Square test of independence is 0,000. 93 Zulu-speaking respondents (83%) disagreed with the statement, followed by 22 responses (65%) from the other minority groups and, finally, 93 English-speaking respondents (60%).

TABLE 5.20

Stereotyping Blacks

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	9 5,8	52 33,8	63 40,9	30 19,5	154 51,3
Zulu %age	3 2,7	16 14,3	48 42,9	45 40,1	112 37,3
Others %age	3 8,8	9 26,5	17 50,0	5 14,7	34 11,3
TOTAL %age	15 5,0	77 25,7	128 42,7	80 26,6	300 100,0

In the following table, a summary of the differences in the age groups with regard to stereotyping different racial groups appears:

TABLE 5.21

Stereotyping Racial Groups

STATEMENTS	P-value	Phi	Difference Yes/No
19. Blacks	0,070	0,154	No
20. Indians	0,852	0,051	No
21. Whites	0,017	0,185	No

5.4.2.5 SUMMARY

The following summary emerged from the analysis of the data on the home background and cultural influences of the respondents:

- * 85% of the total number of respondents come from strict religious backgrounds;
- * 86% of the total number of respondents indicated that their parents observe their culture and traditions;
- * More than half of the respondents (52%) disagreed with the statement that their families prefer to watch ethnic or religious movies;
- * Strong kinship bonds that exist between parents and relatives are reflected by 83% of the respondents;
- * 65% of the respondents disagreed with the statement that their parents expect them to socialize ethnically;
- * 91% of the respondents indicated that boys and girls socialize easily in their communities;
- * 85% of the respondents agreed that their parents welcome friends from other race groups at their homes;
- * 76% of the respondents indicated that their parents allow them to go to parties with friends from other races;
- * 59% of the respondents agreed that their families regard inter-ethnic marriages as being important to

uphold one's culture;

- * Mixed marriages are disapproved of by 57% of the respondents;
- * 53% of the respondents' parents prefer to live in ethnic residential areas;
- * 76% of the respondents disagreed with the statement that their families distrust other racial groups;
- * 69% of the respondents disagreed with the statement that Blacks are stereotyped as being aggressive;
- * 61% of the respondents disagreed with the statement that Indians are stereotyped as being sly business people;
- * 67% of the respondents disagreed with the statement that Whites are stereotyped as being arrogant;
- * 73% of the respondents felt that segregation has alienated the various racial groups in South Africa.
- * The two age groups differed with regard to statements K9 (preference for watching ethnic or religious movies), K11 (ethnic socialization) and K17 (ethnic residential areas).
- * The language groups differed with regard to statements K7 (religious background), K9 (preference for watching ethnic or religious movies), K17 (ethnic residential areas) and K19 (blacks are stereotyped as being aggressive).

5.4.3 SECTION C: THE FORMATION OF RELATIONSHIPS

5.4.3.1 AIMS OF SECTION C

In this section, personal details were required of the respondents with regard to the formation of cross-cultural friendships. There were 44 statements which covered the following topics: primary and secondary groups, prejudice, discrimination, racism, stereotyping, racial mixing at open colleges, language barriers, academic success and social skills. All the questions were of the closed-type and a five-point scale (Likert Scale) was used throughout.

5.4.3.2 PRIMARY AND SECONDARY GROUPS

Statements 34, 47, 56, 58 and 61 made reference to primary and secondary groups.

5.4.3.2.1 GROUPWORK

There is a significant difference in the responses between the two age groups with regard to groupwork and academic success since the Phi Coefficient is 0,245 and the p-value for the Chi-Square test of independence is 0,000.

250 respondents (83%) agreed with the statement. In the 21- year age group, whilst only 67 respondents (30%) strongly agreed with the statement, 118 respondents (52%) agreed with it. In the 22+ year age group, the reverse situation is true: whilst 41 respondents (55%) strongly agreed with the statement, only 24 respondents (32%) agreed with it. Furthermore, 88% males and 81% females, together with 89% Christians and 70% non-Christians, agreed with the statement.

Table 5.22 reveals these figures:

TABLE 5.22

Groupwork Linked To Academic Success

AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	67 29,8	118 52,4	29 12,9	11 4,9	225 75,0
22+ yrs %age	41 54,6	24 32,0	5 6,7	5 6,7	75 25,0
TOTAL %age	108 36,0	142 47,3	34 11,3	16 5,3	300 100,0

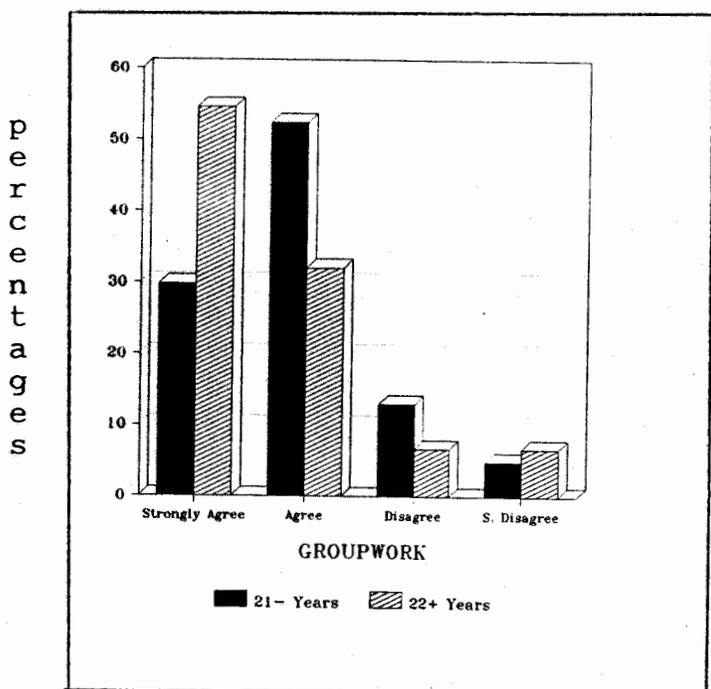
There is no significant difference in the responses of males (88%) and females (81%) who agreed with the statement that students who work in groups do well in their tests and assignments since the Phi Coefficient is

0,176 and the p-value for the Chi-Square test of independence is 0,026.

The following graph shows the disparity between the respondents who agreed with the statement and those who disagreed with it:

GRAPH 5.11

Groupwork Linked To Academic Success



The language groups differed significantly in their responses with regard to the statement that students who work in groups do well in their tests and assignments since the value of Cramer's V is 0,280 and the p-value of the Chi-Square test of independence is 0,000.

33 respondents from the other minority language groups (97%) agreed with the statement, followed by 102 Zulu-speaking respondents (91%) and, finally, 115 English-speaking respondents (75%). In the following table, the responses towards groupwork and academic success are reflected according to the language groupings of the respondents:

TABLE 5.23

Groupwork Linked To Language Groupings

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	32 20,8	83 53,9	28 18,2	11 7,1	154 51,3
Zulu %age	64 57,1	38 33,9	5 4,5	5 4,5	112 37,3
Others %age	12 35,3	21 61,8	1 2,9	0 0,0	34 11,3
TOTAL %age	108 36,0	142 47,3	34 11,3	16 5,3	300 100,0

In the following table, a summary of the differences in the age groups with regard to primary and secondary groups appears:

TABLE 5.24

Primary And Secondary Groups

STATEMENTS	P-value	Phi	Difference Yes/No
34. Academic matters	0,999	0,008	No
47. Groupwork	0,000	0,245	Yes
56. Interracial co-operation	0,066	0,155	No
58. Confidence	0,879	0,047	No
61. Interracial groups	0,354	0,104	No

5.4.3.3 RACIAL ISSUES

Ten statements in this section covered the areas of prejudice, discrimination, racism and stereotyping.

5.4.3.3.1 PREJUDICE

Statements 42 and 45 made reference to the prejudiced attitudes of the respondents.

5.4.3.3.1.1 ETHNIC GROUPS

Since the Phi Coefficient is 0,078 and the p-value for the Chi-Square test of independence is 0,608, there is no significant difference between the two age groups

with regard to feeling more secure with their own race groups. Although 212 respondents (71%) agreed with the statement, the 88 respondents (29%) who disagreed, comprise a lower percentage of respondents (28%) from the 21- year age group. It may be concluded that the younger group of students are more progressive and are able to socialize easily with other race groups.

5.4.3.3.2 DISCRIMINATION

Statements 62 and 66 covered the respondents' attitudes towards discrimination.

5.4.3.3.2.1 DISRESPECT TOWARDS OTHER CULTURAL GROUPS

There is no significant difference in the responses between the two age groups with regard to disrespect towards other cultural groups since the Phi Coefficient is 0,107 and the p-value for the Chi-Square test of independence is 0,327. Although 167 respondents (56%) disagreed with the statement, the number of respondents who agreed with it (133) is alarmingly high.

The following data emerged when gender is taken into consideration: more males (64%) than females (52%) disagreed with the statement that a particular cultural group finds it difficult to respect students from other cultures. Furthermore, a larger percentage of non-Christians (64%) than Christians (52%) disagreed with the statement.

5.4.3.3.3 RACISM

Statement numbers 32, 41, 43 and 46 covered issues of racism amongst students.

5.4.3.3.3.1 IGNORED BY OTHER RACE GROUPS

Since the Phi Coefficient is 0,188 and the p-value for the Chi-Square test of independence is 0,014, there is no significant difference in the responses of the two age groups towards being ignored by other race groups during the breaks.

5.4.3.3.3.2 RACISM ON CAMPUS

There is no significant difference in the responses between the two age groups as far as racism on campus is

concerned since the Phi Coefficient is 0,113 and the p-value for the Chi-Square test of independence is 0,280. It is alarming to note that 120 respondents (40%) agreed with the statement that racism is rife on campus. Of this total, there is an equal percentage (40%) of males and females, as well as 39% Christians and 42% non-Christians who agreed with the statement.

5.4.3.3.3.3 RACIST REMARKS

Since the Phi Coefficient is 0,145 and the p-value for the Chi-Square test of independence is 0,098, there is no difference in the responses between the two age groups as far as racist remarks are concerned. A striking feature of the responses is that the majority of the respondents (205) agreed with the statement that some students make racist remarks. 67% males, 69% females, as well as 69% Christians and 66% non-Christians, agreed with the statement.

5.4.3.3.3.4 RACIAL TENSION AND CONFLICT

No significant difference is noted in the responses between the two age groups concerning racial tension and conflict on college campuses since the Phi Coefficient is 0,125 and the p-value for the Chi-Square test of

independence is 0,201. Of the 101 respondents (34%) who agreed that there is much tension and conflict with other race groups on campus, 72 (32%) are in the 21-year age group and 29 (39%) are in the 22+ year age group.

5.4.3.3.4 STEREOTYPING

Statements 44 and 60 covered this aspect of the questionnaire.

5.4.3.3.4.1. PREVALENCE OF STEREOTYPING

Since the Phi Coefficient is 0,044 and the p-value for the Chi-Square test of independence is 0,904, there is no significant difference in the responses between the two age groups with regard to stereotyping other ethnic groups on campuses. Less than two-thirds of the respondents (188) agreed that stereotyping still prevails on campus. Of this total, 143 respondents (64%) are in the 21- year age group and 45 respondents (60%) are in the 22+ year age group.

In the following table, a summary of the differences in the age groups with regard to racial issues appears:

TABLE 5.25

Racial Issues

STATEMENTS	P-value	Phi	Difference Yes/No
<u>Prejudice</u>			
42. Ethnic groups	0,608	0,078	No
45. Problem solving	0,078	0,151	No
<u>Discrimination</u>			
62. Disrespect	0,327	0,107	No
66. Ethnocentric views	0,840	0,053	No
<u>Racism</u>			
32. Ignored by other races	0,014	0,188	No
41. Racism on campus	0,280	0,113	No
43. Racist remarks	0,098	0,145	No
46. Racial tension/conflict	0,201	0,125	No
<u>Stereotyping</u>			
44. Prevalence	0,904	0,044	No
60. Racism and stereotyping	0,392	0,100	No

5.4.3.4 RACIAL INTEGRATION AT OPEN COLLEGES

The following statements covered the areas of socialization across racial barriers: 23, 25, 26, 27, 28, 29, 52, 54, 55 and 57.

5.4.3.4.1 GROUP EQUALITY

There is no significant difference in the responses of the two age groups with regard to all groups being treated as equals on campuses since the Phi Coefficient is 0,116 and the p-value for the Chi-Square test of independence is 0,260.

More than one-third of the respondents (104) disagreed with the statement and this is reason for concern. Corrective measures need to be taken to address this problem.

5.4.3.4.2 PARTICIPATION IN EXTRA-MURAL ACTIVITIES

Since the Phi Coefficient is 0,106 and the p-value for the Chi-Square test of independence is 0,335, there is no significant difference in the responses between the two age groups with regard to taking part in extra-mural activities together with students from other cultural groups. Although the majority of the respondents (77%) agreed with the statement, the 68 respondents who disagreed with it may have valid reasons for non-participation such as transport problems or unfamiliarity with the code of sport. In both age groups, an equal number of respondents (77%) agreed with the statement.

5.4.3.4.3 ACCEPTANCE BY ALL RACES

There is no significant difference in the responses between the two age groups with regard to being totally accepted by all race groups since the Phi Coefficient is 0,068 and the p-value for the Chi-Square test of independence is 0,714. Since 85 respondents (28%) disagreed with the statement, it would appear that racism exists on college campuses and, therefore, this problem has to be addressed.

72% of the respondents (162) who agreed with the statement are in the 21- year age group, whilst 71% (53) are in the 22+ year age group:

5.4.3.4.4 KNOWLEDGE OF OTHER CULTURES

The Phi Coefficient is 0,056 and the p-value for the Chi-Square test of independence is 0,813 indicating that there is no significant difference between the responses of the two age groups with regard to an understanding of other cultures. 73% males and 69% females agreed with the statement, together with 68% Christians and 75% non-Christians.

The breakdown of the statistics indicating the number of respondents who agreed with the statement (70%) is as

follows: 160 respondents (71%) are in the 21- year age group, and 50 respondents (67%) are in the 22+ year age group.

Since 30% of the respondents (90) indicated that they do not understand other cultures, this problem has to be addressed.

5.4.3.4.5 OPEN COLLEGES

There is a significant difference in the responses between the two age groups with regard to open colleges solving all racial problems since the Phi Coefficient is 0,369 and the p-value for the Chi-Square test of independence is 0,000. Whilst the older respondents (63%) agreed that open colleges have solved all racial problems, the younger respondents tended to disagree with the statement (67%). Furthermore, 53% males and 63% females, as well as 57% Christians and 66% non-Christians, disagreed with the statement.

The following table reflects the data relating to open colleges:

TABLE 5.26

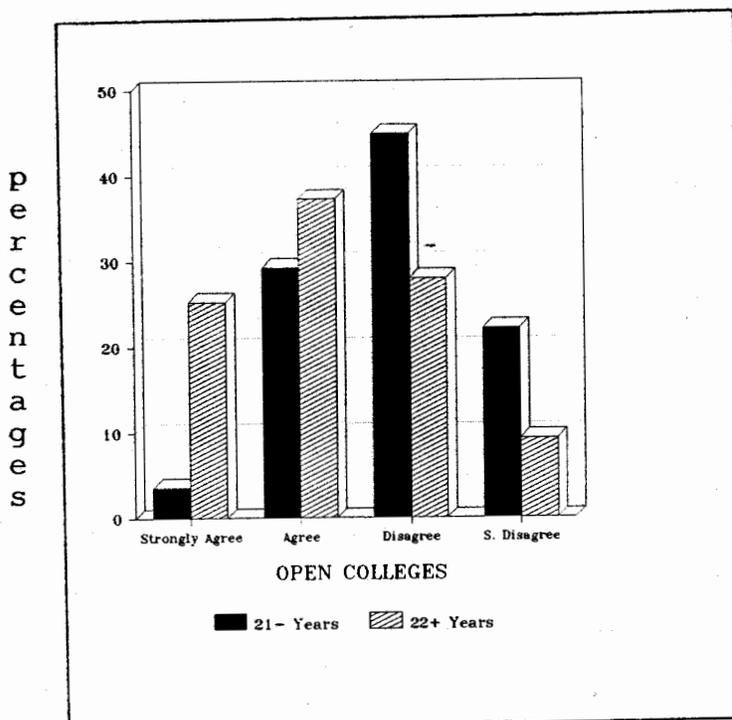
Open Colleges

AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	8 3,6	66 29,3	101 44,9	50 22,2	225 75,0
22+ yrs %age	19 25,3	28 37,3	21 28,0	7 9,3	75 25,0
TOTAL %age	27 9,0	94 31,3	122 40,7	57 19,0	300 100,0

The following graph reflects these figures:

GRAPH 5.12

Open Colleges



There is a significant difference in the responses towards open colleges between the language groupings since the value of Cramer's V is 0,250 and the p-value for the Chi-Square test of independence is 0,000. More than half of the Zulu-speaking respondents (59%) agreed with the statement, whilst 73% of the English-speaking respondents disagreed with it, followed by 62% of the responses from the other minority groups. These figures are reflected in the following table:

TABLE 5.27

Attitude Towards Open Colleges

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	6 3,9	36 23,4	74 48,0	38 24,7	154 51,3
Zulu %age	21 18,8	45 40,1	34 30,4	12 10,7	112 37,3
Others %age	0 0,0	13 38,2	14 41,2	7 20,6	34 11,3
TOTAL %age	27 9,0	94 31,3	122 40,7	57 19,0	300 100,0

In the following table, a summary of the differences in the age groups with regard to racial integration at open colleges is reflected:

TABLE 5.28

Racial Integration At Open Colleges

STATEMENTS	P-value	Phi	Difference Yes/No
23. Group equality	0,260	0,116	No
25. Extra-mural activities	0,335	0,106	No
26. Acceptance by all races	0,714	0,068	No
27. Cultural knowledge	0,813	0,056	No
28. Open colleges	0,000	0,369	Yes
29. Lecturers	0,016	0,186	No
52. Self-confidence	0,111	0,142	No
54. Comfortable with tutors	0,804	0,058	No
55. Social relationships	0,379	0,102	No
57. Multicultural colleges	0,015	0,187	No

5.4.3.5 THE FORMATION OF FRIENDSHIPS

Statements 24, 31, 33, 53 and 63 cover the aspects related to the formation of friendships on campuses.

5.4.3.5.1 COMMUNICATION

There is no significant difference in the responses of the two age groups with regard to their ability to communicate easily with other racial groups since the Phi Coefficient is 0,039 and the p-value for the Chi-Square test of independence is 0,929. 86% of the respondents (258) agreed with the statement: 86% are in

the 21- year age group and 85% in the 22+ year age group. Similarly, an equal percentage of male and female respondents (86%) agreed that they are able to communicate with other races easily.

5.4.3.5.2 FRIENDSHIP GROUPS

The Phi Coefficient is 0,091 and the Chi-Square test of independence yielded a p-value of 0,479, indicating that there is no significant difference in the responses of the two age groups concerning the composition of their friendship groups. Almost half of the respondents (149) indicated that their close circle of friends do not include members from other racial groups. 50% of these respondents (113) are in the 21- year age group, whilst 48% (36) are in the 22+ year age group.

5.4.3.5.3 CROSS-CULTURAL SOCIALIZATION OUTSIDE COLLEGE

There is no significant difference in the responses of the two age groups as far as cross-cultural socialization out of college is concerned since the Phi Coefficient is 0,025 and the Chi-Square test of independence yielded a p-value of 0,979. 40% of the respondents (121) who disagreed with the statement, comprise 41% in the 21- year age group and 40% in the

22+ year age group.

5.4.3.5.4. ROLE OF STAFF

There is no significant difference in the responses of the two age groups with regard to the role of staff in promoting interracial opportunities since the Phi Coefficient is 0,133 and the Chi-Square test of independence yielded a p-value of 0,151. 84% of the respondents (251) acknowledge the role of staff in creating a harmonious atmosphere on campus: 92% are in the 22+ year age group and 81% are in the 21- year age group. Furthermore, 87% are males, 82% are females, 80% are Christians and 92% are non-Christians.

In the following table, a summary of the differences in the age groups with regard to the formation of friendships is reflected:

TABLE 5.29

Formation Of Friendships

STATEMENTS	P-value	Phi	Difference Yes/No
24. Communication	0,929	0,039	No
31. Friendship groups	0,479	0,091	No
33. Cultural socialization	0,979	0,025	No
53. Respect	0,211	0,123	No
63. Role of staff	0,151	0,133	No

5.4.3.6 INTERRACIAL ISSUES

Statements 32, 41, 43, 44, 45, 46, 48, 59, 60, 62 and 66 cover interracial issues. From this group, only numbers 48 and 59 will be discussed since all the rest have been covered in section 5.4.3.3 under Racial Issues.

5.4.3.6.1 CULTURE IS MISUNDERSTOOD

There is no significant difference in the responses of the two age groups with regard to one's culture being misunderstood by other cultural groups since the Phi Coefficient is 0,189 and the p-value for the Chi-Square test of independence is 0,013. 61% of the respondents (183) agreed with the statement: 67% are in the 22+ year age group and 59% are in the 21- year age group.

5.4.3.6.2 EQUALITY OF GROUPS

Since the Phi Coefficient is 0,119 and the Chi-Square test of independence yielded a p-value of 0,234, there is no significant difference in the responses of the two age groups towards the statement that students from all cultural groups should be treated equally. Of the 95% of the respondents who agreed with the statement, 96% are in the 21- year age group, and 95% are in the 22+ year age group.

In the following table, a summary of the differences in the age groups with regard to interracial issues is reflected:

TABLE 5.30
Interracial Issues

STATEMENTS	P-value	Phi	Difference Yes/No
48. Culture is misunderstood	0,013	0,189	No
59. Equality of groups	0,234	0,119	No

5.4.3.7 LANGUAGE

The statements which discussed the issues of language

are numbers 30, 38, 49 and 64.

5.4.3.7.1 DIALECTS

There is no significant difference in the responses of the two age groups with regard to the statement that students feel comfortable when they speak in their own dialects. The Phi Coefficient is 0,100 and the Chi-Square test of independence yielded a p-value of 0,389. 91% of the respondents (273) agreed that some students feel comfortable when they speak in their own dialects. Of this total, 91% are in both the 21- year age group and the 22+ year age group. Only 27 respondents disagreed with the statement.

5.4.3.7.2 LACK OF ENGLISH PROFICIENCY

There is no significant difference in the responses between the two age groups regarding English proficiency and feelings of insecurity. The Phi Coefficient is 0,061 and the p-value for the Chi-Square test of independence is 0,776. The respondents are divided on this issue since 50% agreed that students who do not speak English fluently are reserved and insecure. 51% of these respondents are in the 21- year age group and 49% are in the 22+ year age group. Furthermore, 46% are

males and 53% females.

5.4.3.7.3 COMMUNICATION BARRIERS

Since the Phi Coefficient is 0,245 and the Chi-Square test of independence yielded a p-value of 0,000, there is a significant difference in the responses between the two age groups when language is considered as a major barrier in communication amongst students. Only 21% of the respondents disagreed with the statement. Of the 238 respondents (79%) who agreed with the statement, 171 (76%) are in the 21- year age group and 67 (89%) are in the 22+ age group. When gender is considered as a variable, 86% males and 76% females agreed with the statement.

There is no significant difference in the responses of the Christian and non-Christian respondents since the Phi Coefficient is 0,199 and the Chi-Square test of independence yielded a p-value of 0,008. Whilst 84% of the Christian respondents agreed with the statement, only 67% of the non-Christian respondents agreed with it.

TABLE 5.31

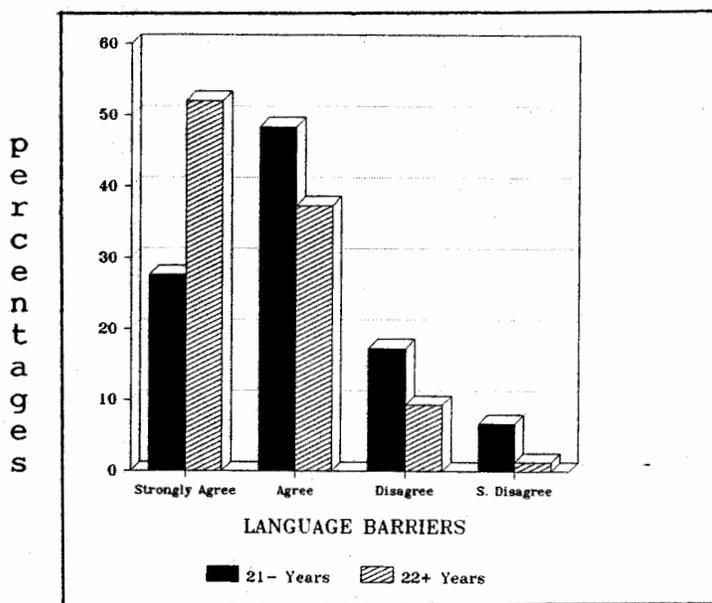
Communication Barriers

AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	62 27,6	109 48,4	39 17,3	15 6,7	225 75,0
22+ yrs %age	39 52,0	28 37,3	7 9,3	1 1,3	75 25,0
TOTAL %age	101 33,7	137 45,7	46 15,3	16 5,3	300 100,0

Of the 62 respondents who disagreed with the statement, 24% are in the 21- year age group and 11% are in the 22+ year age group. The following graph reflects the above data:

GRAPH 5.13

Communication Barriers



Since the value of Cramer's V is 0,167 and the p-value of the Chi-Square test of independence is 0,010, there is no significant difference in the responses of the language groups with regard to the question of communication barriers. 89% of the Zulu-speaking group agreed that language is a major barrier in communication amongst students, followed by 76% of the respondents from the other minority groups and, finally, 73% of the English-speaking respondents.

These figures appear in the following table:

TABLE 5.32

Language As A Barrier In Communication

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	46 29,9	66 42,9	33 21,4	9 5,8	154 51,3
Zulu %age	47 42,0-	53 47,3	9 8,0	3 2,7	112 37,3
Others %age	8 23,5	18 52,9	4 11,8	4 11,8	34 11,3
TOTAL %age	101 33,7	137 45,7	46 15,3	16 5,3	300 100,0

5.4.3.7.4 ENGLISH FLUENCY

There is no significant difference in the responses of the two age groups concerning the relationship between fluency in English and the formation of cross-cultural friendships. The Phi Coefficient is 0,122 and the Chi-Square test of independence yielded a p-value of 0,218. 71% of the respondents are of the opinion that those students who experience difficulties in speaking English fluently, also have difficulty in forming friendships with other racial groups. Of this total 79% are in the 22+ year age group and 68% are in the 21-year age group. Also, 73% of the respondents are males, 70% females, 70% Christians and 73% non-Christians.

In the following table, a summary of the differences in the age groups with regard to language is reflected:

TABLE 5.33

Language

STATEMENTS	P-value	Phi	Difference Yes/No
30. Dialects	0,389	0,100	No
38. English proficiency	0,776	0,061	No
49. Communication barriers	0,000	0,245	Yes
64. English fluency	0,218	0,122	No

5.4.3.8 ACADEMIC SUCCESS

Statements 34, 47, 56, 58, 61 and 65 cover the areas of academic success at tertiary institutions. All the statements besides number 65 have been covered in section 5.4.3.2 dealing with primary and secondary groups.

5.4.3.8.1 FAILURE IN TESTS

There is no significant difference in the responses of the two age groups with regard to the association between failing in tests and the attitude towards students of other racial and cultural groups. The Phi Coefficient is 0,187 and the Chi-Square test of independence yielded a p-value of 0,015. 40% of the respondents are of the view that academic success determines who one's friends are. 35% of these respondents is in the 21- year age group and 56% is in the 22+ year age group. Furthermore, 40% of both the male and female population, as well as 59% Christians and 61% non-Christians, also agreed with the statement.

In the following table, a summary of the difference in the age groups with regard to academic success is reflected:

TABLE 5.34

Academic Success

STATEMENTS	P-value	Phi	Difference Yes/No
65. Failure in tests	0,015	0,187	No

5.4.3.9 SOCIAL SKILLS

Statements 35, 36, 37, 39, 40, 42, 50 and 51 refer to social skills. Statement number 42 has been discussed in section 5.4.3.3 under Racial Issues.

5.4.3.9.1 DECISION MAKING SKILLS

There is a significant difference in the responses of the two age groups with regard to the ability to make decisions within an interethnic group of students since the Phi Coefficient is 0,226 and the Chi-Square test of independence yielded a p-value of 0,002. 80% of the respondents agreed with the statement, with 84% being in the 21- year age group and 65% being in the 22+ year age group.

TABLE 5.35

Decision Making Skills

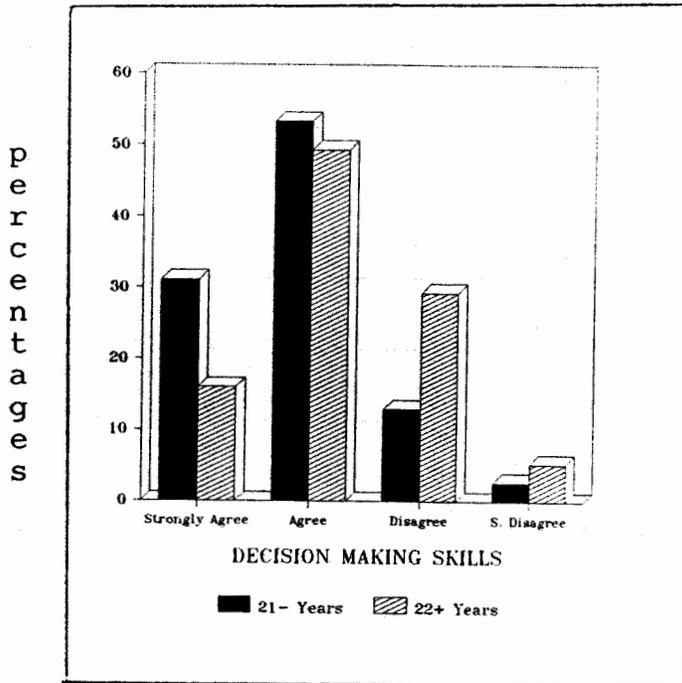
AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	70 31,1	120 53,3	29 12,9	6 2,7	225 75,0
22+ yrs %age	12 16,0	37 49,3	22 29,3	4 5,3	75 25,0
TOTAL %age	82 27,3	157 52,3	51 17,0	10 3,3	300 100,0

The cross-tabulations with other variables indicated that 76% males and 81% females, as well as 82% Christians and 75% non-Christians, are also able to make decisions within their own ethnic groups.

The figures in the above table are reflected in the following graph:

GRAPH 5.14

Decision Making Skills



There is no significant difference in the responses of the language groups towards decision making skills since the value of Cramer's V is 0,086 and the Chi-Square test of independence yielded a p-value of 0,623. 85% of the respondents from the other minority groups agreed with the statement that they are able to make decisions within their ethnic groups, followed by 83% of the respondents from the English-speaking group and, finally, 74% of the respondents from the Zulu-speaking group.

These figures are reflected in the following table:

TABLE 5.36

Ability To Make Decisions

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	45 29,2	82 53,3	22 14,3	5 3,2	154 51,3
Zulu %age	26 23,2	57 50,9	25 22,3	4 3,6	112 37,3
Others %age	11 32,4	18 52,9	4 11,8	1 2,9	34 11,3
TOTAL %age	82 27,3	157 52,3	51 17,0	10 3,3	300 100,0

5.4.3.9.2 VOICING OPINIONS

There is a significant difference in the responses of the language groups towards this statement since the value of Cramer's V is 0,204 and the p-value for the Chi-Square test of independence is 0,000. 91% of the respondents from the other minority groups agreed with the statement that they are able to voice their opinions amidst a group of students from different cultural groups, followed by 86% of the respondents from the English-speaking group and, finally, 72% of the respondents from the Zulu-speaking group.

The following table outlines these figures:

TABLE 5.37

Voicing Opinions

LANGUAGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
English %age	45 29,2	88 57,1	13 8,4	8 5,2	154 51,3
Zulu %age	11 9,8	70 62,5	22 19,6	9 8,0	112 37,3
Others %age	13 38,2	18 52,9	3 8,8	0 0,0	34 11,3
TOTAL %age	69 23,0	176 58,7	38 12,7	17 5,6	300 100,0

5.4.3.9.3 INTERACTION WITH STUDENTS

Since the Phi Coefficient is 0,153 and the Chi-Square test of independence yielded a p-value of 0,074, there is no significant difference between the responses of the two age groups towards a positive effort being made to interact with students from other cultures. Only 12% of the respondents (37) indicated that they do not make a concerted effort to interact with students from other cultures. Of the 263 respondents (88%) who agreed with the statement, an equal percentage of responses (88%)

come from both age groups as well as from both genders. Furthermore, 85% Christians and 94% non-Christians also agreed with the statement.

5.4.3.9.4 INTERRACIAL BARRIERS

Since the Phi Coefficient is 0,171 and the Chi-Square test of independence yielded a p-value of 0,032, there is no significant difference in the responses of the two age groups with regard to the statement that they find it difficult to get to know people of other races. Since 110 respondents (37%) agreed with the statement that they have difficulty in getting to know people of other races, some strategies have to be formulated to overcome this problem. A larger percentage of these respondents (51%) are in the 22+ year age group than in the 21- year age group (32%). The respondents who agreed with the statement also include 32% males and 39% females.

There is a significant difference in the responses of the religious groups towards this statement since the Phi Coefficient is 0,214 and the Chi-Square test of independence yielded a p-value of 0,003. Whilst 42% of the Christian respondents indicated that they have difficulty in getting to know people of other races, only 23% of the non-Christian respondents experience

such difficulty.

These figures are clearly reflected in the following table:

TABLE 5.38
Interracial Barriers

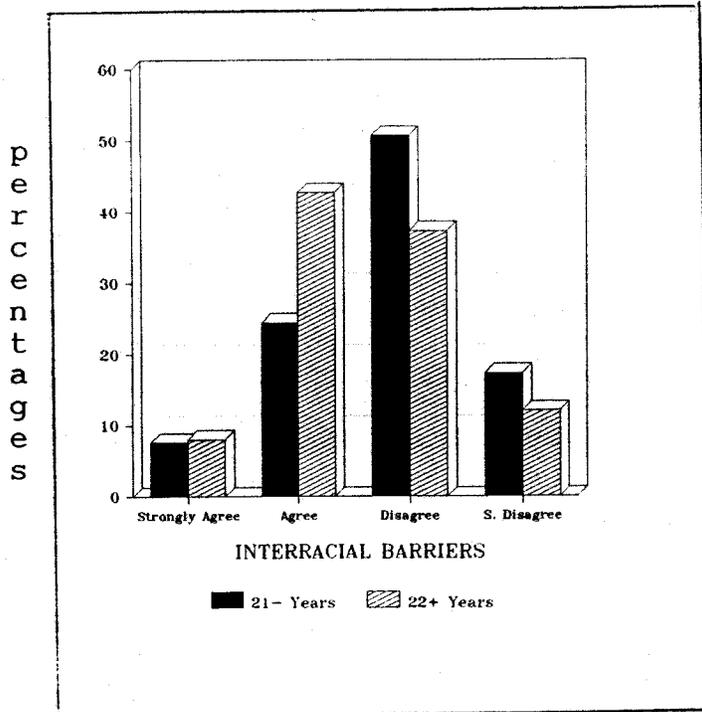
AGES	CATEGORIES				TOTAL
	Strongly Agree	Agree	Disagree	Strongly Disagree	
21- yrs %age	17 7,6	55 24,4	114 50,7	39 17,3	225 75,0
22+ yrs %age	6 8,0	32 42,7	28 37,3	9 12,0	75 25,0
TOTAL %age	23 7,7	87 29,0	142 47,3	48 16,0	300 100,0

Of the 63% of the respondents (190) who disagreed with the statement, 68% are in the 21- year age group and 49% are in the 22+ year age group. When gender is considered as a variable, 68% males and 61% females also disagreed with the statement.

The following graph reflects the above data:

GRAPH 5.15

Interracial Barriers



The following table summarizes the differences in the age groups with regard to social skills:

TABLE 5.39

Social Skills

STATEMENTS	P-value	Phi	Difference Yes/No
35. Decision making skills	0,002	0,226	Yes
36. Voicing opinions	0,019	0,182	No
37. Introverts vs extroverts	0,128	0,138	No
39. Student interaction	0,074	0,153	No
40. Diverse perspectives	0,405	0,099	No
50. Interracial barriers	0,032	0,171	No
51. Self-concept	0,315	0,109	No

5.4.3.10 SUMMARY

The following statistics emerged from the analysis of the data on the formation of relationships at tertiary level:

Primary and secondary groups

- * More than two-thirds of the respondents (208) agreed that students who pass their tests are able to get assistance in academic matters from students of other racial groups.
- * 83% of the respondents agreed that students who work in groups do well in their tests and assignments. This total comprises 91% of the Zulu-speaking respondents.
- * 212 respondents (71%) are of the view that there is much co-operation amongst fellow-students from the different racial groups at their colleges.
- * The majority of the respondents (264 or 88%) feel confident when they take part in group discussions. Of this group, 93% are males, 86% are females and 88% are Zulu-speaking respondents.
- * 222 respondents (74%) agreed that students from different racial and cultural groups work well together on academic tasks.

Racial issues

- * Of the 212 respondents (71%) who indicated that they feel more secure with their own race groups, 68% are males, 72% are females, 67% are Zulu-speaking respondents and 57% are English-speaking respondents.
- * Although 65% of the respondents prefer to consult friends of their own race groups with their problems, more than one-third of the respondents (105) are comfortable with friends from other races and cultures.
- * According to 44% of the respondents, some students do experience difficulty in respecting other cultures.
- * 192 respondents (64%) are of the opinion that some students regard their culture as superior to all others.
- * 20% of the respondents (61) feel they are ignored by other races during the breaks. This group comprises 25% males, 18% females and 27% Zulu-speaking respondents.
- * 40% of the respondents (120) indicated that racism is rife on their campuses. This group consists of 40% males, 40% females, 46% Zulu-speaking respondents and 38% English-speaking respondents.
- * 205 respondents (68%) agreed that some students make racist remarks at their institutions. A fairly large percentage of males (67%), females (69%), Zulu-speaking respondents (65%) and English-speaking

respondents (73%) form part of this group.

- * 34% of the respondents (101) are of the view that there is tension and conflict with other races on campus.
- * 63% of the respondents (188) agreed that ethnic groups are stereotyped at their institutions. Of this group, 67% are English-speaking respondents and 58% are Zulu-speaking respondents.
- * 93% of the respondents agreed that racism and stereotyping should be outruled on all levels of education.

Racial mixing at open colleges

- * Two-thirds of the respondents feel that students from all racial and cultural groups are treated as equals on campus.
- * 77% of the respondents take part in extra-mural activities with students from other racial groups.
- * 215 respondents (72%) indicated that they are totally accepted by all race groups.
- * Other cultures are understood by 70% of the respondents.
- * 40% of the respondents (121) feel that open colleges have solved all racial problems. Of this group, 59% are Zulu-speaking respondents and 63% of the respondents are in the 22+ year age group.
- * 207 respondents (69%) agreed that the lecturers on

their campus get on well with all groups of students.

- * The majority of the respondents (82%) are of the view that their self-confidence has developed in a multicultural setting at college. 90% of this group are males, 79% are females, 85% are Zulu-speaking respondents and 81% are English-speaking respondents.
- * 82% of the respondents (247) feel comfortable talking to lecturers of other race groups.
- * 220 respondents (73%) indicated that there is an improvement in the social relationships between the various cultural groups on campus.
- * 88% of the respondents (264) feel it is important to attend an open college.

The formation of friendships

- * 86% of the respondents (258) are able to communicate with other races easily. Of this total, 86% are males, 86% are females and 84% are Zulu-speaking respondents.
- * Half of the respondents (151) indicated that their close circle of friends includes students of other race groups.
- * Of the 179 respondents (60%) who socialize with their friends from other racial groups out of college, 65% are males and 57% are females.
- * 82% of the respondents, (82% males and 83% females), are respected as individuals by other groups of

students.

- * 84% of the respondents (251) feel that staff should promote opportunities for greater interaction amongst all groups of students.

Interracial issues

- * 183 respondents (61%) expressed their concern that their culture is often misunderstood by students from other racial groups. 61% males, 61% females and 65% of the Zulu-speaking respondents are of this view.
- * The majority of the respondents (95%) believe that all students, irrespective of their cultural differences, should be treated equally.

Language

- * 273 respondents (91%) agreed that some students feel comfortable when they speak in their own dialects. This view is supported by 91% of all the language groups, 89% males and 92% females.
- * Half of the number of respondents (151) are of the opinion that students who do not speak English fluently, are reserved and insecure.
- * 79% of the respondents (238) believe that language is a major barrier in communicating with some students. 89% of this total consists of Zulu-speaking respondents and 73% are English-speaking respondents.

- * 212 respondents (71%) feel that a lack of English proficiency hampers the formation of friendships with other racial groups. This view is held by 74% of the Zulu-speaking respondents and 72% of the English-speaking respondents.

Academic success

- * 40% of the respondents are of the view that students who fail their tests are usually very unfriendly towards other racial and cultural groups.

Social skills

- * 80% of the respondents (239) feel that they are able to make decisions within their ethnic groups.
- * 245 respondents (82%) are able to voice their opinions amidst a group of students from different cultural groups.
- * 33% of the respondents display introverted tendencies by preferring to be on their own than with other people.
- * 88% of the respondents (263) make a concerted effort to interact with students from other cultures.
- * 248 respondents (83%) indicated that they easily understand another person's point of view.
- * 37% of the respondents (110) experience difficulty in getting to know people of other races. Of this

total, 42% are Zulu-speaking respondents, 32% are English-speaking respondents and 51% are respondents in the 22+ year age group.

- * 253 respondents (84%) agreed that a negative self-concept inhibits cross-cultural communication. This group includes 86% of the Zulu-speaking respondents, 79% males and 87% females.

5.4.4 INTERVIEWS

The following tendencies were noticed from the group interviews:

- * The students' initial views at all three colleges of education were that all races on campus get on well with one another and there is no racial friction. However, as the discussions progressed and probing questions were asked, the black students indicated that they are largely ignored by the other race groups on campus. They prefer to mix with their own ethnic groups because they feel more secure with them. Furthermore, code-switching is the norm whenever they need any explanations.

This pretence of racial harmony may express a desire for racial integration and provides grounds for further research.

- * At one institution, the hostel students were emphatic in their responses that they integrate with all race groups after college hours. The male students indicated that they visit one another in their hostel rooms. All the students in this group appeared to be confident and friendly.

- * Generally, most of the students were eager to participate in the discussion. The black students, however, tended to be reserved and shy. Their lack of confidence and reluctance to speak stems from a lack of English proficiency. As a result, they feel intimidated and do not seek assistance from the other students.

5.5 SYNTHESIS

In this chapter, the empirical study was described in detail. The empirical data collected by means of the questionnaires was analysed and interpreted. The data was divided into three categories, namely:

Section A: Biographical Information

Section B: Home Background and Culture

Section C: The Formation of Relationships

The main findings of the investigation were summarized

in each section.

In the next chapter, a summary of the most important findings and conclusions from the literature study, as well as the empirical research will be presented. Several models or intervention strategies have been designed to meet the challenges of heterogeneous lecture rooms. The final recommendations and implications for further practise and research with regard to promoting the formation of successful relationships amongst students at tertiary institutions will follow.

6

**Findings, Limitations, Conclusions
and Recommendations**

*All progress is initiated by challenging
current conceptions, and executed by
supplanting existing institutions.*

GEORGE BERNARD SHAW

CHAPTER SIX

6. FINDINGS, LIMITATIONS, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

This study addressed itself to determining and analysing the factors that inhibit the formation of relationships amongst students from different cultural and racial backgrounds, with the following aims in mind:

- * to highlight the need to respect differing cultures and cultural values in society; and,
- * to help to devise ways of promoting a positive attitude and approach towards the formation of relationships amongst students of different racial and cultural groups.

In this chapter, a synthesis of some of the broader issues which emerged during the analysis of the questionnaire data appears. Findings derived from the literature study will also be outlined. Finally, certain recommendations are made with a view to improving the findings of this study, and suggestions for future research in South Africa are highlighted.

6.2 AIMS OF THE STUDY

The following were the aims of this investigation:

- * a broad literature study to gain insight into the many implications and challenges of multicultural education at tertiary level with a view to ascertaining and assessing the formation of relationships amongst college students with different cultural and racial backgrounds; and,
- * an empirical study to investigate, analyse and assess ways in which tertiary students form inter-cultural social relationships.

Specific aims were outlined in the form of key questions. These included the following:

- * Which factors obstruct the formation of relationships amongst students from different ethnic and cultural groups?
- * What factors contribute to the successful formation of relationships amongst college students with different cultural and racial backgrounds?
- * What are the most important challenges in promoting harmonious social relationships amongst tertiary students with different cultural and racial backgrounds?

The investigation proved to be beneficial as the majority of the respondents have expressed their concern at the lack of integration amongst the various racial groups at tertiary institutions.

Table 6.1 summarizes the extent to which these aims were met.

TABLE 6.1

General And Specific Aims

AIMS	FINDINGS FROM THE RESEARCH
<p>1. General aim</p> <p>1.1 To analyse and assess the nature of inter-cultural social relationships at tertiary level.</p>	<p>1.1 Both homogeneous and heterogeneous groups are formed.</p>
<p>2. Specific aims</p> <p>2.1 Determining the factors which obstruct the formation of cross-cultural relationships</p> <p>2.2 Contributory factors towards successful multicultural relationships</p> <p>2.3 Identifying challenges which promote harmonious social relationships</p>	<p>2.1 The following variables are inhibiting factors:</p> <ul style="list-style-type: none"> - social skills - academic achievement - prejudice, racism and stereotyping - ethnocentrism - cultural conflict - language <p>2.2 The following variables promote the formation of multicultural groups:</p> <ul style="list-style-type: none"> - social activities - sporting activities - co-operation - organizing the seating arrangements in lecture rooms <p>2.3 The following tasks are daunting, yet imperative:</p> <ul style="list-style-type: none"> - developing a positive mindset in students - eliminating racism, prejudice and stereotyping on campuses

6.3 FINDINGS FROM THE LITERATURE STUDY

This research was largely supported by literature based on American, European and South African research on friendship choices in multicultural lecture rooms at tertiary institutions.

In the following table, a summary of the literature study findings with regard to the formation of relationships appears:

TABLE 6.2

The Formation Of Relationships At Tertiary Level

FACTORS	FINDINGS
1. Race	<ul style="list-style-type: none"> - Race is a crucial factor in determining friendship patterns. - Social distance between groups of students increases out of college. - Subordinate groups are ignored by other race groups during the breaks.
2. Language	<ul style="list-style-type: none"> - Lack of proficiency in English is a major barrier to communication. - Students engage in code-switching.
3. Social skills	<ul style="list-style-type: none"> - Introverts have difficulty in forming friendships. - Extroverts usually have a positive self-concept. They enjoy the company of others.
4. Prejudice	<ul style="list-style-type: none"> - Preferential treatment is given to dominant groups. - Subordinate groups are sidelined.
5. Stereotyping	<ul style="list-style-type: none"> - These are opinions formed about a group of people. - Individual characteristics are ignored. - Negative characteristics are applied indiscriminately to all members of the group.
6. Academic achievement	<ul style="list-style-type: none"> - Students are impatient with "slow thinkers". - Academic success is linked to acceptance and inclusion in groups.

6.4 FINDINGS FROM THE EMPIRICAL RESEARCH

The present investigation has sought to collect empirical information which has been hitherto lacking in various aspects in the formation of multicultural relationships amongst students at tertiary institutions. Questionnaires comprising 66 items were designed by the researcher and administered to a simple random sample of 300 first year college students. The aim of the empirical research was to gain insight into the perceptions, views and needs of students at tertiary institutions in KwaZulu-Natal with regard to the formation of cross-cultural relationships in relation to variables such as home background, culture, gender, race and religion.

The questionnaire data were statistically classified and analysed by using the SAS computer package (SAS/STAT User's Guide: 851-889). The Chi-Square, Phi Coefficient and Cramer's V were used to interpret and analyse the data. The empirical research findings which were based on specific areas in the survey, are indicated in the following table:

TABLE 6.3

Empirical Research Findings

FACTORS INFLUENCING RELATIONSHIPS	FINDINGS
1. Family background	<ul style="list-style-type: none"> - 85% of the respondents indicated that their families are religious. - 86% of the families observe their culture and traditions. - 48% of the families watch ethnic or religious movies. - 83% of the families have strong kinship bonds with relatives. - 59% of the families regard inter-ethnic marriages as important in upholding their culture. - 53% of the families prefer to live in ethnic residential areas.
2. Attitude towards interracial friendships	<ul style="list-style-type: none"> - 35% of the respondents indicated that their parents expect them to socialize with their own race group. - 91% of the respondents agreed that males and females socialize easily in their communities. - 85% of the respondents indicated that their parents welcome friends from other racial groups at their homes. - 76% of the respondents attend parties with friends from other racial groups. - 43% of the respondents indicated that their communities approve of mixed marriages. - 24% of the respondents indicated that their families distrust other racial groups. - 73% of the families feel that segregation has alienated the various racial groups in South Africa.

FACTORS INFLUENCING RELATIONSHIPS	FINDINGS
3. Stereotypes	<ul style="list-style-type: none"> - 31% of the families regard blacks as being aggressive. - 39% of the families regard Indians as being sly business people. - 33% of the families regard whites as being arrogant.
4. Primary and secondary groups	<ul style="list-style-type: none"> - 69% of the respondents agreed that students who pass their tests are able to get assistance in academic matters from students of other racial groups. - 83% of the respondents agreed that students who work in groups do well in their tests and assignments. - 71% of the respondents were of the view that there is much co-operation amongst students from different racial groups on their campus. - 88% of the respondents indicated that they feel confident when they take part in group discussions. - 74% of the respondents felt that students from different racial and cultural groups work well together on academic tasks.
5. Racial issues	<ul style="list-style-type: none"> 5.1 Prejudice <ul style="list-style-type: none"> - 71% of the respondents feel more secure with their own race groups. - 65% of the respondents prefer to consult friends of their own race groups when faced with problems. 5.2 Discrimination <ul style="list-style-type: none"> - 44% of the respondents indicated that their friends find it difficult to respect students from other cultures. - 64% of the respondents indicated that students at their college regarded their own culture and way of life as superior to all others.

FACTORS INFLUENCING RELATIONSHIPS	FINDINGS
<p>5.3 Racism</p> <p>5.4 Stereotyping</p>	<ul style="list-style-type: none"> - 20% of the respondents feel they are ignored by other race groups during the breaks. - 40% of the respondents indicated that racism is rife at their college. - 68% of the respondents felt that some students make racist remarks. - 34% of the respondents indicated that there is much tension and conflict with other race groups on campus. - 63% of the respondents feel that stereotyping other ethnic groups still prevails on their campus. - 93% of the respondents feel racism and stereotyping should be outruled on all levels of education.
<p>6. Racial integration at open colleges</p>	<ul style="list-style-type: none"> - 65% of the respondents agreed that students from all racial and cultural groups are treated as equals on their campus. - 77% of the respondents indicated that they take part in extra-mural activities together with students from other cultural groups. - 72% of the respondents are totally accepted by all race groups. - 70% of the respondents understand other cultures. - 40% of the respondents feel that open colleges have solved all racial problems. - 69% of the respondents feel that lecturers get on well with students from all different cultural and racial groups. - 82% of the respondents feel their self-confidence has developed in the multicultural setting at their college. - 82% of the respondents feel comfortable talking to lecturers of other race groups.

FACTORS INFLUENCING RELATIONSHIPS	FINDINGS
7. The formation of friendships	<ul style="list-style-type: none"> - 73% of the respondents agree that social relationships between the various cultural groups have improved on campus. - 88% of the respondents feel it is important that their college is racially mixed. - 86% of the respondents are able to communicate with other races easily. - 50% of the respondents' close circle of friends includes students of other race groups. - 60% of the respondents socialize with their friends from other race groups out of college. - 82% of the respondents indicated that students of other racial and cultural groups respect them as individuals. - 84% of the respondents feel that staff should promote opportunities for greater interaction amongst students from the different racial and cultural groups.
8. Interracial issues	<ul style="list-style-type: none"> - 61% of the respondents feel that their culture is often misunderstood by students from other racial groups. - 95% of the respondents feel that students from all cultural groups should be treated equally.
9. Language	<ul style="list-style-type: none"> - 91% of the respondents agree that some students feel more comfortable when they speak in their own dialects. - 50% of the respondents agree that students who do not speak English fluently are reserved and insecure. - 79% of the respondents feel that language is a major barrier in communicating with some students.

FACTORS INFLUENCING RELATIONSHIPS	FINDINGS
	<ul style="list-style-type: none"> - 71% of the respondents feel that students who struggle to speak English fluently have difficulty in making friends with fellow-students from other cultural groups.
10. Academic success	<ul style="list-style-type: none"> - 40% of the respondents feel that students who fail their tests are usually very unfriendly towards students from other racial and cultural groups.
11. Social skills	<ul style="list-style-type: none"> - 80% of the respondents are able to make decisions within a group of people of their own culture. - 82% of the respondents are able to voice their opinions amidst a group of people from different cultural groups. - 33% of the respondents enjoy being on their own more than with other people. - 88% of the respondents make an effort to interact with students from other cultures. - 83% of the respondents indicated that they easily understand another person's point of view.

6.5 LIMITATIONS OF THE STUDY

The present investigation is demarcated and delimited to the following aspects of the relevant theme:

- * like traditional research practices, this study was defined by a series of questions formulated at the outset. The research method adopted was the result of a meticulous exploration of the demarcated terrain and this crystallized pertinent themes which were relevant to the study;
- * an empirical investigation of a limited range was undertaken because of the vast nature and scale of the research. The formation of relationships is a complex and multi-faceted field which cannot be fully explored in a single study. All that is afforded in this thesis is an approximation to what some of its implications are;
- * the problems of selection or sample bias and instrument unreliability by way of wording difficulties and item selection as mentioned by Martin (1990: 55), cannot be overlooked;
- * the research is limited geographically to first year students at colleges of education in KwaZulu-Natal. All students at tertiary institutions, irrespective of their year of study, form friendships with other students;
- * only a limited number of variables which inhibit the

formation of friendships were selected for special investigation in this study;

- * the generalization of the findings of this investigation will be limited since the sample was restricted to students at colleges of education only. Primary and secondary schools, technikons and universities were excluded in the questionnaire survey;
- * in a social psychology study, there is a subtle source of bias where the subject elects to give the "correct" responses to questions and in so doing jeopardizes any chances of spontaneity (Freedman, Sears & Carlsmith 1981: 38). The results of the students' responses to the questionnaires will not necessarily reflect a relation between such responses and the students' real knowledge, feelings or attitudes. Under these circumstances, most subjects respond in accordance with what is required of them by the researcher, that is, the socially desirable and acceptable responses, termed by Lewin (1979: 139) as the social desirability effect, and not what they genuinely feel. According to Bailey (1987: 133), a response set is a tendency to reply to items in a particular way, regardless of the question's content or the correct answer. Since this interferes with the measurement of the respondent's behaviour or attitudes, the results of this study will focus both on the attitudes students are willing to express and

those reservations inherent in them;

- * cognizance must be taken of the fact that until recently, apartheid was a reality in South Africa and the racial mixing of groups of people was prohibited. There may be a lack of openness and frankness in any discussion on the formation of friendships. It is assumed that the respondents will complete the questionnaires as honestly as possible; and,
- * the main source of data was limited to a questionnaire in which the respondents expressed their attitudes on various issues. The credibility of the results of this research is dependant on the validity of the items in the questionnaire, as well as the feelings and general attitudes of the respondents.

Despite these limitations, this study is an attempt at presenting the views and opinions of first year students at colleges of education regarding the formation of friendships. The findings and recommendations should be viewed against these restrictions.

6.6 RECOMMENDATIONS

This research was undertaken to examine the formation of relationships at multicultural tertiary institutions, and, as such, it provides parents, lecturers, education

departments, institutions of higher learning, research organisations and society at large an insight into the factors that prohibit and promote the formation of cross-cultural relationships.

6.6.1 RECOMMENDATIONS FOR PRACTICE

In view of the findings of this study, and to improve the quality of adolescent life on campuses, the following recommendations deduced from the survey of the literature and, to a large extent, from the general needs of the respondents emanating from the survey questionnaire, are made:

- * A multicultural curriculum should be developed and implemented in all educational institutions in South Africa with the aim of uniting diverse groups of students. Adolescents need to gain an understanding and insight of the various cultures.
- * Highly trained personnel are needed to meet and be sensitive to the cultural needs of all students.
- * Teacher training institutions have a responsibility to provide quality training in multicultural education as part of the required coursework for their teacher development programmes.

- * This study indirectly provides additional information in the field of educational planning and administration. Universities and Colleges of Education should consider offering specialized diplomas and degrees in Multicultural Education.
- * Teachers should undergo in-service training programmes in order to deal with racial issues.
- * Staff development programmes and workshops should be held on a regular basis to promote diversity at tertiary institutions.
- * The media has to fulfil its important social responsibility in portraying subordinate groups accurately.
- * Parents and educators should work together in promoting diversity on campuses. Furthermore, parents should be educated and trained to accept and perform their roles as partners in education.
- * Educators should promote language proficiency in English since it is the language of communication in South Africa.
- * Educators need to take cognizance of social factors which inhibit the formation of harmonious cross-

cultural relationships. Traditional cultural attitudes, prejudices, discrimination and stereotypes in society must be addressed.

6.6.2 SUGGESTED MODELS FOR MULTICULTURAL TRANSITION

The models or paradigms outlined here are by no means exhaustive or blueprints for solving the racial problems in South Africa. They are mere guidelines which raise a number of considerations and suggest a plan of action which may be implemented to create a more harmonious campus environment at tertiary institutions. These general considerations need to be modified to meet the particular needs of each institution.

6.6.2.1 THE TOTAL EDUCATIONAL ENVIRONMENT

The total educational environment is a system consisting of a number of major interrelated variables and factors. It is vital that changes must take place in each of them to create and sustain an effective multicultural environment which espouses pluralistic norms and values. Therefore, a well-formulated education plan is needed to remove the obstacles to integrated education.

According to Banks (1986: 22), educational reform needs

to be guided by a holistic paradigm which conceptualizes the educational institution as an interrelated whole. The following areas in Table 6.4 and Table 6.5 indicate the modifications or transformation required in the total educational environment so that it is more reflective of the ethnic diversity within South African society:

TABLE 6.4

A Holistic Paradigm Of Educational Change

<p>TOTAL EDUCATIONAL ENVIRONMENT</p>	<ul style="list-style-type: none">- Develop new policies and norms- Culture- Learning styles- Administrative procedures- Languages and dialects- Staff: composition, expectations, attitudes, perceptions, beliefs and actions- Community participation and input- Teaching styles, strategies and instructional materials- Formalized and hidden curricula; course of study- Assessment and testing procedures- Counselling programme
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(Adapted from Banks (1984: 82))

TABLE 6.5

A Multicultural Transitions Model

<p>AESTHETICS</p>	<ul style="list-style-type: none"> - diversity represented in art, music, and architecture - value the achievements and talents of all members
<p>COMMUNICATION</p>	<ul style="list-style-type: none"> - ability to communicate with more than one culture - variety of communication modes and styles utilized - multilingual - empowering language
<p>CO-OPERATION</p>	<ul style="list-style-type: none"> - win/win situations - consensus - multiple learning and presentation styles
<p>DECISION MAKING APPROACH</p>	<ul style="list-style-type: none"> - diverse opinions and multiple perspectives - collaborative efforts valued - non-bureaucratic organizational structure (project groups)
<p>HISTORY</p>	<ul style="list-style-type: none"> - all South African cultures represented
<p>HOLIDAYS</p>	<ul style="list-style-type: none"> - diversity of religions and activities recognized and celebrated
<p>STATUS AND POWER</p>	<ul style="list-style-type: none"> - power distributed equitably - recognizing differing styles and modes of operating - equal advancement and recognition - less emphasis on aggressiveness

(Adapted from Manning & Coleman-Boatwright 1991: 373)

Bowser, Jones & Young (1995: xix) are of the view that a proactive response to the major changes and new demands of a pluralistic society will require a top-to-bottom rethinking of the role, mission, organization and curriculum of higher education. Deep-seated adjustments in the following areas which are set out below will ensure the full participation of ethnic and racial groups in educational institutions.

6.6.2.1.1 STAFF

Staff should reflect the ethnic and racial composition of society at large. The challenges will be daunting since they will include the need for:

- * a positive view of mankind and an all-embracing approach to education. In order to realise this, they will need to develop more democratic attitudes and values;
- * considerable awareness and introspection. - Staff should accept different lifestyles and be sensitive to the special educational needs of the different ethnic, language, socio-economic and cultural groups with whom they are dealing (Van Greunen 1993: 110). They should come to new understandings of other cultures;
- * competence in the management of programmes of

- academic support and remediation; and,
- * the ability to understand and teach about South Africa as a multicultural society. (Coutts 1990: 22; Squelch 1993b: 193.)

A heavy load will be placed on teaching and lecturing staff who are specialists in the various disciplines and who may be reluctant to teach or lecture outside their areas of expertise (Yarbrough 1992: 69). This poses serious questions regarding their own training and suitability since their roles as educators have been extended to include the developmental skills and strategies for:

- * teaching ethnic content or other cultural areas;
- * encouraging positive interactions and respect among students of different ethnic backgrounds;
- * bridging cultural gaps in the lecture room and emphasizing how rich the environment is because of its diversity; and,
- * building up trust based on knowledge and understanding. (Grant 1980: 325.)

6.6.2.1.2 CURRICULUM

Curricula at heterogeneous educational institutions need to be tailored to the specific needs of disadvantaged

groups and, therefore, they should be appropriate, flexible, relevant, balanced and unbiased. They need to incorporate the experiences of all students into the educational process so that they provide what Piaget called the "mirroring face" for students to see themselves represented in the curriculum in a myriad of ways (Knefelkamp 1992: 30). The inclusion of ethnic studies will reflect the richness of the ethos, cultural heritage, values and lifestyles of diverse groups.

A curriculum which incorporates specialized courses such as the history, music, art and literature of all groups, will help students to view events and issues from diverse ethnic and cultural perspectives. It is vital to develop new courses and to reorganize existing ones to ensure the accurate portrayal of the various groups.

Once students are exposed to a more socially constructed view of reality, they will become more adequately prepared for life in a culturally pluralistic society.

6.6.2.1.3 TEACHING AND LEARNING STYLES

For teaching and learning to be successful, student relationships and social factors which affect their actions need to be taken into account (Grugeon & Woods 1990: 122). According to Squelch (1993b: 188; 1991:

62), students bring into the classroom a distinct set of beliefs, values, abilities, learning styles and social background experiences which influence attitudes, perceptions and behaviours. Educators need to be sensitive to these differing learning styles and should maintain an open, supportive and responsive learning environment. Therefore, new learning experiences have to be accommodated by transforming the current teaching and learning approaches.

An appropriate learning environment for students from diverse cultural backgrounds should be created for the following reasons (Moodley 1986: 61; Squelch 1993b: 188):

- * to enhance the academic achievement of diverse groups;
- * to foster positive intergroup contact and social relations;
- * to reduce stress, tension and conflict in lecture rooms;
- * to ensure that learning activities are meaningful and interesting. A wide range of skills and learning experiences should be provided;
- * to promote active participatory learning or student participation;
- * to ensure compatibility between the home and campus culture;

- * to expose all students to ethnic and cultural materials; and,
- * to motivate students towards acquiring the necessary skills, knowledge and attitudes for meaningful participation in a multicultural society.

Equally important is the need to diversify teaching strategies by integrating diverse perspectives, aspirations and experiences to ensure that instructional methods and techniques reflect a more creative form of learning. Specific instructional skills such as questioning, feedback, reinforcement, co-operative learning, inductive teaching, social context learning and auditory and visual learning need to be implemented (Gay 1989: 184). Furthermore, new teaching skills should be developed to encourage responses and to advance critical thinking. Academic programmes should include group projects and assignments, as well as group and class discussions (Coutts 1990: 22). The onus lies on the educator to set the tone and create a supportive classroom atmosphere that is conducive to learning.

6.6.2.1.4 THE LANGUAGE DEBATE

The language policy has to be resolved before any commitment to instructional strategies can be made. Linguistic communication problems are proving to be

barriers to successful intergroup relations. Subordinate groups with limited English proficiency (LEP) should be provided the opportunity to become functionally competent in the language of instruction by acquiring the necessary language skills. Students whose mother tongue is not the official language should be helped to develop competence and acquire fluency in the language of instruction. E. van Greunen (1993: 162) proposes that special or extra language classes, bridging classes and enrichment programmes should form part of an integrated institutional policy that supports language learning. From the feedback from the questionnaires and the interviews with groups of students, it would appear that not enough is being done to accommodate disadvantaged groups of students to enable them to function effectively on campuses. Furthermore, educators have a lack of knowledge of dialects. To remedy this situation, it would be advisable for educators to study the language of the dominant group of the province where they are employed.

6.6.2.1.5 CULTURE

Cultural diversity should be regarded as an asset to society since it enables the individual to lead a fuller life by enriching his/her personal life. Lemmer & Squelch (1993: 11) differentiate between the following

two types of cultural forms:

Implicit culture: implicit elements are discreet and hidden, such as attitudes, values and beliefs.

Explicit culture: it is visible and easily recognisable in aspects such as food, dress and language.

Since the educational environment provides a setting in which cultural transmission takes place and in which students become socialized, it is necessary to acknowledge, learn about and respect the different cultures in society. J A Banks (1989: 23) suggests that both staff and students should assimilate some of the views, perspectives and ethos of each other as they interact. A concerted effort should be made to generate a feeling of interest for that which is different.

The following cultural maintenance programmes may be implemented to raise cultural awareness and to promote cross-cultural understanding amongst groups. They should not be labelled as being tokenist, patronizing, or implying some degree of tolerance of ethnic cultures:

- * observing the dress, meals or customs of different cultural groups;
- * observing and celebrating ethnic holidays;
- * viewing selected films which address differences in lifestyles;

- * retaining the cultures of origin through non-official language instruction;
- * listening to the music and seeing the dances of cultural groups (Saravia-Shore & Arvizu 1992: 506). In this way, students will directly encounter other cultures through the senses; and,
- * displaying cultural items, multicultural books, posters and artefacts (Hessari & Hill 1989: 154).

6.6.2.1.6 PARENT-COMMUNITY INVOLVEMENT

Heterogeneous communities require the representation of all communities on parent bodies so that parents and educators may work together to improve student learning. To create a secure and harmonious environment between the campus, home and community, staff need to know, inter alia, the following about their students' community and home life:

- * languages spoken at home;
- * family and community values and norms; and,
- * learning styles;

Similarly, parents need information about the educational environment to enable students to perform well (Cherry Banks 1989: 306-307). This will be possible by creating a climate to enable more parents

from subordinate groups to articulate their views.

6.6.2.2 THE CONTACT HYPOTHESIS

The **contact hypothesis** is an interactionist perspective according to which an interracial contact of people with equal status in co-operative circumstances will reduce prejudice and abandon previously held stereotypes (Schaefer 1986: 228). The nature and quality of the contact are determining factors in fostering mutual understanding and respect. According to Feldman (1993: 641) and Jefferson (1989: 66), increasing the amount of interaction between groups results in:

- * reducing negative stereotypes, and believing in the inherent value of all groups;
- * highlighting positive characteristics;
- * providing information about the targets of stereotypes;
- * shaping the attitudes and beliefs of students;
- * developing acceptance, respect and appreciation of other groups; and,
- * mutual enrichment.

The psychologist, Stuart Cook, has identified the following five conditions of interracial contact that facilitate favourable changes in attitude in people

(Wortman, et al., 1988: 499; Parham 1988: 451)):

- * Individuals need to see each other in situations of equal status. The atmosphere should favour equality and fair treatment of all persons.
- * People of different races need the opportunity to become personally acquainted with each other. Mutual involvement is encouraged to bring about a knowledge of each other as individuals. This will also increase self-awareness.
- * A set of norms should prescribe friendliness and courtesy in a pleasant, non-competitive atmosphere.
- * Individuals should repeatedly violate the stereotypes about their groups. People of different races should find themselves quite similar in interests, backgrounds, values and personal traits.
- * Situations which encourage interdependence, rapport and mutual co-operation to attain a common goal should be created.

On campuses, contact between lecturers and students must be promoted outside the lecture room so that fears and misapprehensions may be lessened. The following forms of contact are necessary experiences to make ethnic diversity an accepted reality (Jefferson 1989: 66):

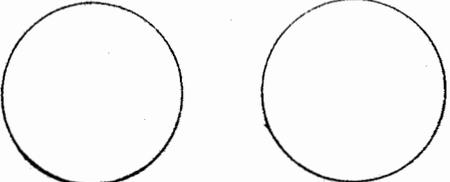
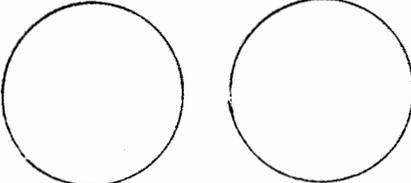
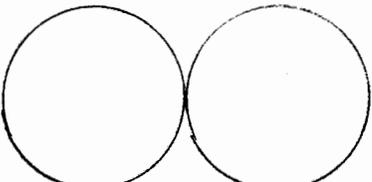
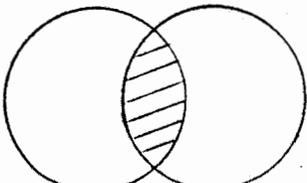
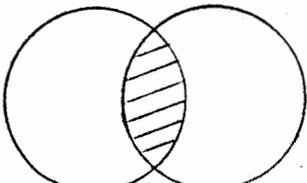
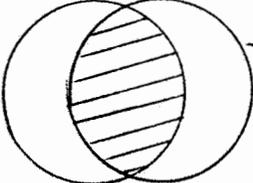
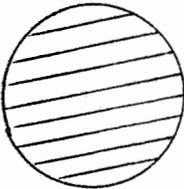
- * attending the religious services of all cultural groups;

- * attending cross-cultural workshops;
- * eating at ethnic restaurants;
- * being a guest in the home of a family from another racial or ethnic group; and,
- * attending parties and concerts as a minority.

Interpersonal contact proceeds through a series of stages or levels as is reflected in the following figure:

FIGURE 6.1

Levels Of Relationship

Levels of relationship	
1. Zero contact (two unrelated persons)	
2. Awareness (unilateral attitudes or impressions; no interaction)	
3. Surface contact (bilateral attitudes; some interaction)	
4. Mutuality (a continuum)	
4.1 Minor intersection	
4.2 Major intersection	
4.3 Total unity (the fantastic extreme)	

The ideal stage would be to reach number 4.3 in the level of relationship in the above figure. However, number 4.2 is equally advantageous because ideas are being shared and social interaction is occurring.

6.6.2.3 CO-OPERATIVE LEARNING

Social scientists have long advocated inter-ethnic co-operation as a means of ensuring positive intergroup relations in a desegregated setting, provided that the participants are involved in equal status interactions (Slavin 1990: 237). Students engage in co-operative learning when they work together on academic tasks successfully in groups in pursuit of common objectives for the following reasons (Williams 1993: 149):

- * to enhance their social awareness and their interpersonal and ethical skills, without any adverse effect on their level of attainment. Students will gain the practical experience of dealing with peers who are different;
 - * to promote racial integration and the development of friendships (Troyna & Carrington 1990: 98);
 - * to recognize and address stereotypes and their associated prejudices;
 - * to recognize each other's strengths and capabilities;
- and,

- * to show respect by acknowledging the contributions of all group members (Schwarzwald, Hoffman & Rotem 1988: 56).

The following are essential features of co-operative learning which lead to enhanced student outcomes in the areas of academic achievement, peer relations and self-esteem (Williams 1993: 149):

- * positive interdependence when students pool their ideas, attend to tasks collectively and engage in a joint presentation;
- * individual accountability;
- * interaction (discussion);
- * communication which promotes mutual trust and openness; and,
- * the groups are racially integrated.

6.6.2.4 STRATEGIES FOR REDUCING RACISM, PREJUDICE AND STEREOTYPES

At the present time, racism and prejudice are central issues in education, and social conflicts which are generated can have a debilitating effect on human potential. Prejudice-reduction programmes need to be developed as an integral part of the curriculum to correct this situation and to teach students about race

relations with the following aims in mind:

- * to provide students with the skills and knowledge to counteract prejudice, stereotyping and racism (Squelch 1993b: 197);
- * to develop a positive self-concept in disadvantaged groups;
- * to engender mutual respect for each other, thereby improving and promoting intercultural relations;
- * to help all students feel comfortable with and develop positive attitudes towards different cultural, racial, ethnic and religious groups; and,
- * to recognize stereotyped opinions and to replace them with facts (Hessari & Hill 1989: 13).

6.6.2.4.1 PREJUDICE-REDUCTION WORKSHOPS

Since learning about prejudice can help develop a positive mind-set on the part of educators and students, prejudice-reduction workshops should be held on an on-going basis. Such workshops should focus on the following aspects (J A Banks 1989: 20):

- * assigning leadership, responsibility and tasks equitably;
- * groupings to be avoided on the basis of gender and race;

- * encouraging males and females to participate in non-traditional activities;
- * eliminating segregated racial and recreational areas;
- * helping subordinate groups to develop confidence in their ability to succeed academically; and,
- * helping students develop perspective-taking skills to ensure that they consider the perspectives of different ethnic groups.

6.6.2.5 SPECIALIZED PROGRAMMES

Heterogeneous lecture rooms on campuses must meet the challenging learning and social needs of all students. Acceptance, involvement, dignity and success are key concepts to be considered in promoting racial integration. The following specific programmes have been adapted from American sources for a unique South African setting:

6.6.2.5.1. "UNITY THROUGH DIVERSITY WEEK"

It is imperative that colleges and universities provide a climate that engenders an awareness and appreciation of cultural diversity prior to the students' arrival on campus for the following reasons:

- * to develop a positive social and learning environment for all students;
- * to expose students to diverse races, cultures and heritages;
- * to provide subordinate groups with a sense of inclusion and support; and,
- * to improve race relations on campus.

Deliberate programming on an annual basis is crucial to address the issues of racism and discrimination. A "unity through diversity week" programme has been modified from the original programme implemented at a university in Illinois, America, in response to a task force report on discrimination (Henley 1990: 313-318).

The participants in this action plan include students, academic and administrative staff and members of the college's or university's governing board. The following activities or events may be planned for the week by a planning committee and may be advertised through theme posters, fliers, advertisements and articles in the student newspaper:

- * poster contests with prizes secured from the business sector;
- * essay contests to integrate the theme of multiculturalism into the curriculum;
- * guest speakers from ethnic groups to talk about their

cultures and their perspectives about subordinate groups;

* seminars on:

- Racism and Education
- Exploring Alternative Lifestyles
- Styles in Contrast
- Diverse Religions on Campus;

* entertainment such as:

- Black Choir Concert
- Indian Folkloric Dance Troupe
- Black Theatre Workshop/Performance
- "We Are The World" dance;

* religious services and observances;

* exhibits such as, Black Art Exhibit, art adorning the campus, exhibits in the library highlighting literature relative to diversity;

* experiential learning opportunities;

* workshops on:

- Unlearning/Eliminating Racism
- Intercultural Communication;

*- international festival:

- lifestyles
- ethnic food
- decorations in the residence halls.

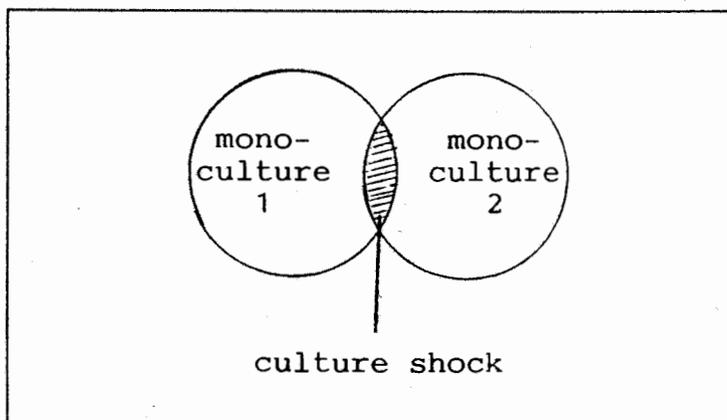
6.6.2.5.2. BAFA BAFA

BAFA BAFA is an intercultural simulation game that has been designed to educate students about culture shock, ethnocentrism and enculturation. It is a popular programme that is implemented in the United States of America and the following suggestions are adapted from the discussion by Brusckke, Gartner & Seiter (1993: 9-17) and Wenzlaff & Thron (1995: 335):

Culture shock results when a member of one culture comes into contact with another culture, and is totally unprepared for the differing lifestyle. This is clearly evident in Figure 6.2:

FIGURE 6.2

Culture Shock



The students are divided into two hypothetical cultures,

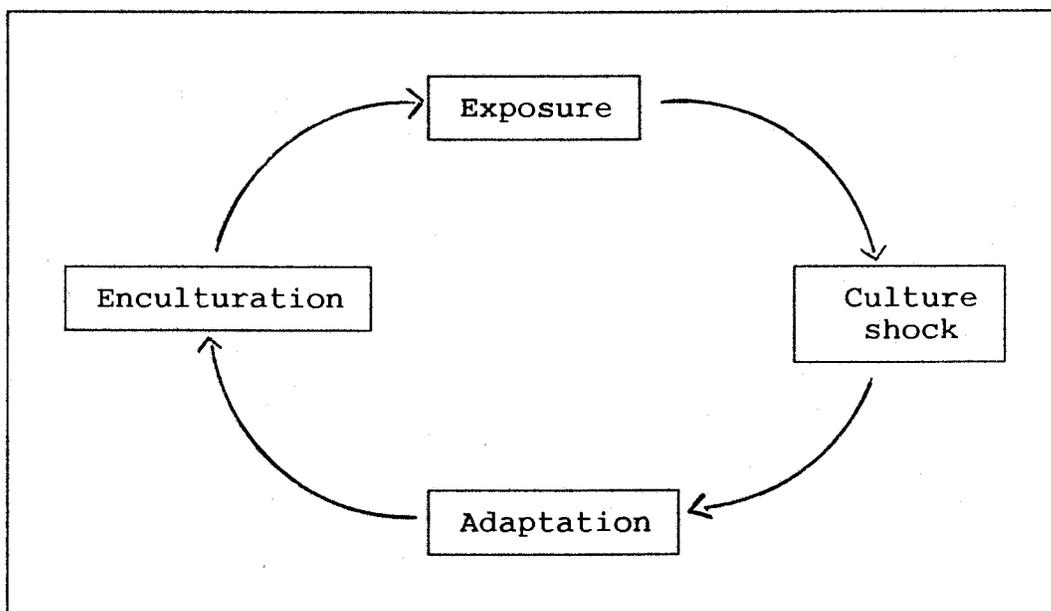
"Alpha" and "Beta", and are instructed in the language and customs of their imaginary culture only. One group is task oriented; participants learn the rudiments of a language and how to play a trading game with coloured cards. The other group's culture is based on relationships, and members learn strictly defined gender roles and modes of communication. After practicing their imaginary culture for a short period of time, each group sends an ambassador to observe the other "foreign" culture. The ambassadors report back to their original group and a visitor is sent back to interact with the group. Participation in the simulation can be very amusing because of the difficulties experienced in interacting with members of an unfamiliar culture. The simulation ends when students are at the peak of culture shock before they can adjust to and appreciate the other culture. At the end of the simulation, the entire group is debriefed on the nature and goals of the simulation as well as the concepts of "culture shock" and "ethnocentrism". Debriefing has powerful implications for developing cultural awareness in a nonthreatening atmosphere.

The initial exposure of the students to a new culture results in culture shock with the resultant emotions of anger, frustration and depression. After a period of time, they become acquainted with the new culture and learn to appreciate its differences. This leads to the

adaptation phase where the students will be motivated towards intercultural instruction. The following figure depicts the adaptation phase:

FIGURE 6.3

Adaptation To Culture Shock



The following suggestions are alternatives to the above programme to allow students to experience the entire culture shock curve:

- * Allow students from both the simulated cultures to interact after the debriefing session which explains both cultures, thus enabling them to improve their skills and interactions based on their new knowledge.
- * Allow students the opportunity to switch cultures,

thereby facilitating greater identification with multiple cultural perspectives.

An alternative to the above programme is *The Perfus Story*, a role-play by Heather Tomlinson (Klein 1993: 141-143), which increases students awareness of racist issues and promotes positive attitudes towards minority ethnic groups (see Annexure D).

6.6.2.5.3 MENTORING PROGRAMMES

Mentoring is the act of providing wise and friendly counsel. Although it is not a cure-all for the myriad of problems that confront students presently, it is a way of addressing society's injustices. Planned mentoring programmes need to be designed to meet the needs of culturally diverse students at tertiary institutions. The following programme is adapted for use in South Africa and is based on the article by Redmond (1990: 188-200).

Planned mentoring is an effective course of action since it systematically addresses causes of culturally diverse student attrition by:

- * promoting greater cross-cultural student/staff contact, communication, understanding and trust;

- * encouraging the use of the resources on campus;
- * intervening promptly when academic problems occur;
- * creating a culturally validating psychosocial atmosphere; and,
- * empowering students with the knowledge and confidence to grow academically and socially, regardless of the environment.

Interviews with students at tertiary institutions, the results of the questionnaires as well as the literature survey highlight the following problems that disadvantaged groups encounter:

- * discomfort with English as a second language;
- * the lack of proper academic preparation for college;
- * the lack of knowledge about or access to social or academic resources; and,
- * racism.

* **Designing effective mentoring programmes**

The following three areas of planning and design are important prerequisites for successful mentoring programmes:

- * **Institutional commitment:** A strong commitment to the concept of diversity is needed from the institution

in the form of policy statements, financial support and allocations of space and personnel. To gain credibility for the programme, administrators should make public statements about the progress of the programme.

- * **Goals formulation:** The proper formulation of goals which includes a mandate of the institution, defines the boundaries and the expectations of the programme.

Goals should be:

- measurable, to show the effectiveness of the program;
- reasonable, in that it meets expectations; and,
- based on current enrollment.

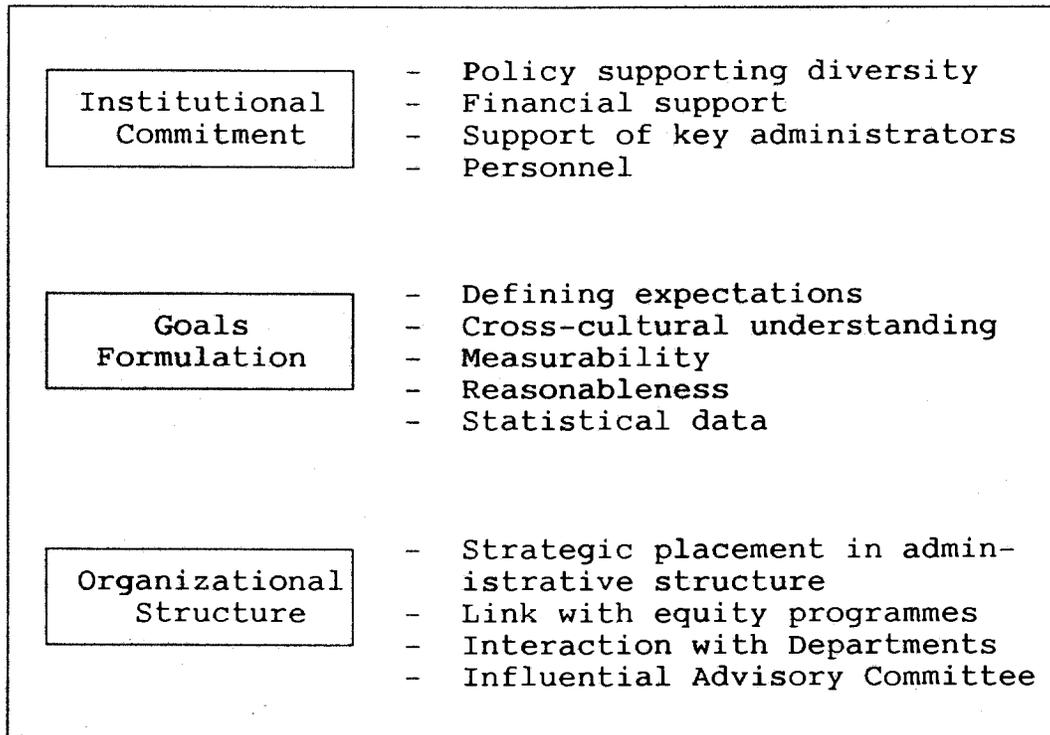
- * **Organizational structure:** The programme should:

- promote as much interaction as possible with the various departments;
- affect mostly the academic and social lives of culturally diverse students; and,
- have close relationships with other academic and educational equity programmes to provide comprehensive services to students.

The essential elements of a mentoring programme are reflected in the following figure:

FIGURE 6.4

Essential Elements Of A Planned Mentoring Program Design



(Adapted from Redmond 1990: 194)

* **Administering Mentoring Programmes**

The following three major areas related to the administration of mentoring programmes need to be planned carefully:

* **Recruitment and matching of mentor and student**

It may be a problem to identify the population to receive special attention. It is preferable to advertise the programme for all students, yet outlining a system whereby selected groups of students receive priority. Emphasis should be on the reciprocal benefits of participation to enhance the image of the mentoring relationship as a partnership rather than a missionary recruitment of students. The ideal situation would be to build up a pool of students by encouraging referrals from other educational equity programmes that are overburdened.

Students and mentors should complete formal applications so that these personal and professional profiles may be used in the matching process. There are better chances of success if students and staff are given the opportunities to express their preferences, and the following variables are also important:

- gender
- major area of interest
- personality traits
- ethnicity

* **Educating mentors and students**

It is important to train mentors to give them sufficient basic information through seminars, discussion sessions or consultations to make them comfortable in their relationships with students. It is essential to sensitize them to the experiences of a diversified group of students, and to be sensitive to their differences. Furthermore, they should liaise with other student support services. The following aspects should be discussed with them:

- * the goals and objectives of the program;
- * the selection and matching process;
- * support services provided by the staff and institution;
- * basic and cross-communication skills;
- * relationship-building; and,
- * the role of the mentor as advocate, broker of services, imparter of knowledge and skills, friend and counsellor.

The following are some of the role functions of mentors:

- * to intervene appropriately;
- * to initiate talks and to bring about administrative changes;
- * to help students to access social and academic-

related services both on campus and off campus; and,
* to help hesitant students initiate contacts with student support services such as tutoring, personal counselling, and job placement.

Workshops and training programmes on the building of relationships should include both the mentor and the student. Activities can be planned in which the participants engage in exercises related to risk taking, trust development and conflict management in mentoring relationships. Consequently, mentors and students will step outside their familiar roles and relate more informally with each other.

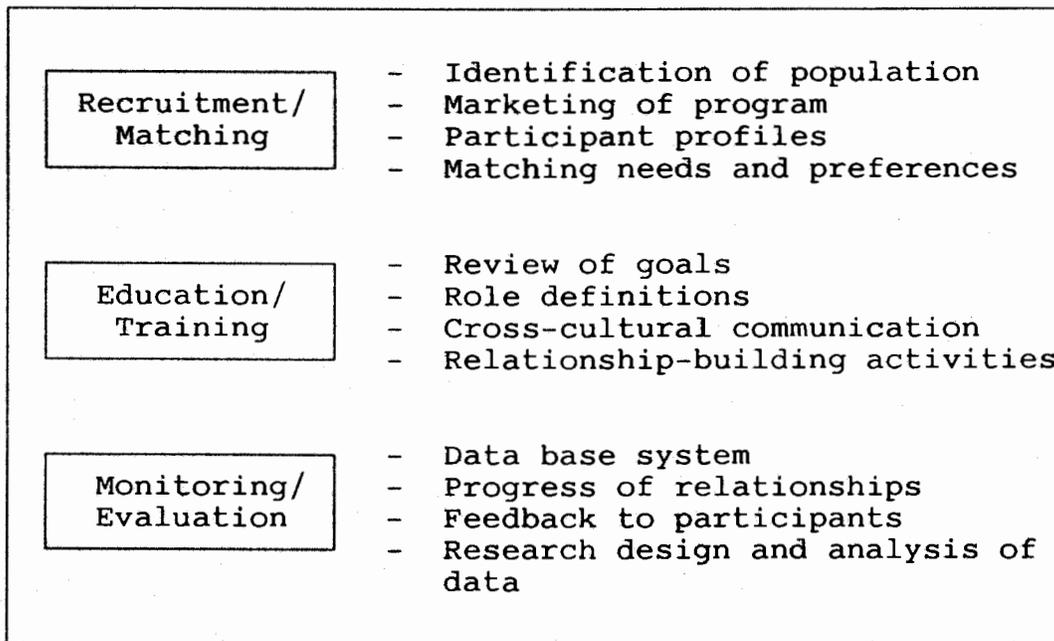
* **Program monitoring, record keeping and evaluation**

It is essential that the various departments occasionally enquire to what extent the relationship is progressing since it allows for early identification and intervention in problematic situations. Regular monitoring also facilitates the collection of data needed for reports to the institution and funding sources. For this reason, a data base system that is easily updated may be designed. Furthermore, an efficient record-keeping system provides the tools and necessary data needed to assess whether or not the program is meeting its goals.

In the following figure, the essential elements of mentoring programme administration are outlined:

FIGURE 6.5

Essential Elements Of Mentoring Programme Administration



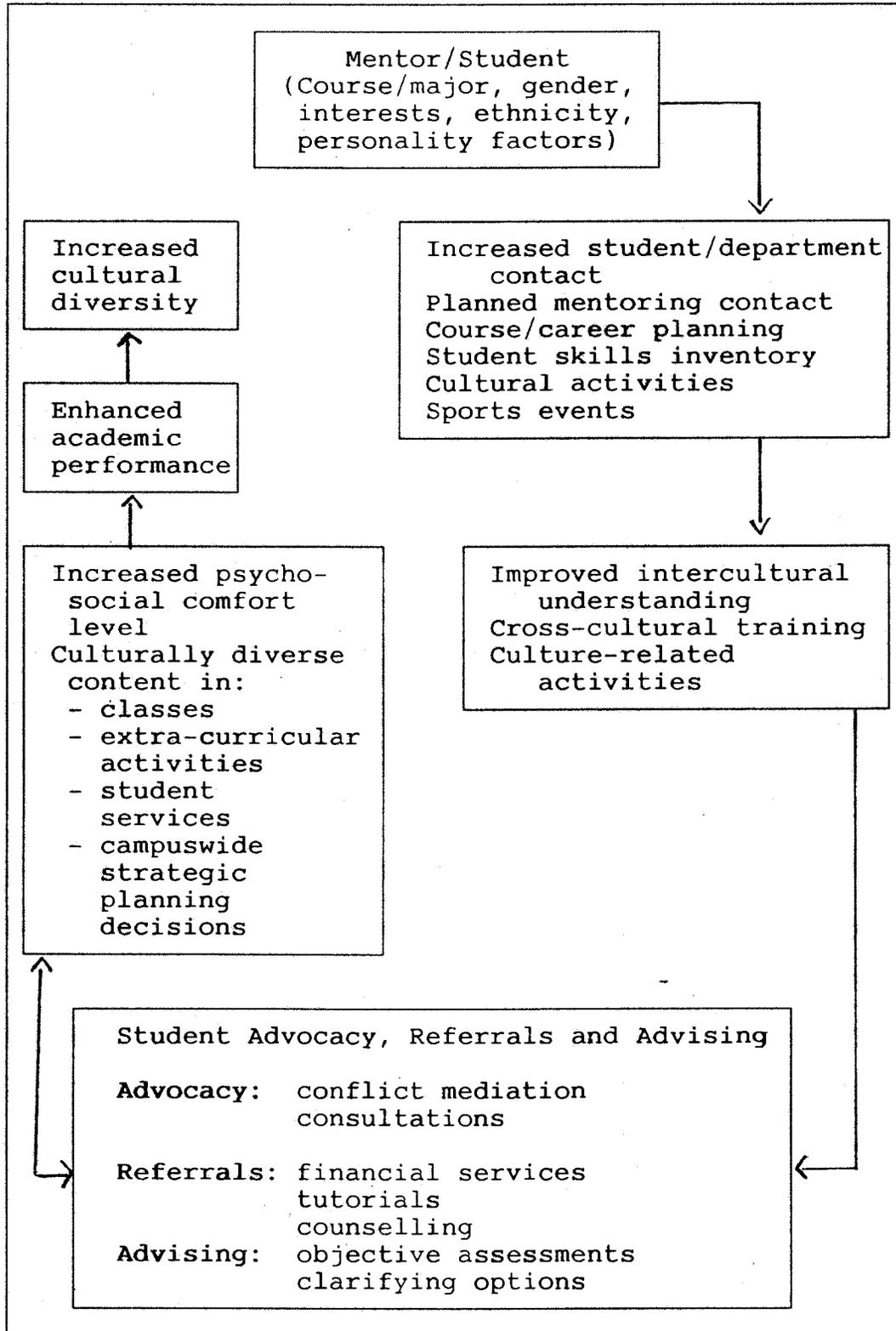
(Adapted from Redmond 1990: 196)

Effective mentoring requires that staff and student listen to each other, care about each other, engage in co-operatively and mutually satisfying ventures, and manipulate systems to meet individual and group needs. It demands additional time and commitment. Students must be willing to reciprocate the time and energy needed to establish a relationship.

Figure 6.6 reflects a mentoring model for diversity:

FIGURE 6.6

Mentoring Model For Increasing Diversity



(Adapted from Redmond 1990: 190)

6.6.2.5.4 ACADEMIC SUPPORT PROGRAMMES

In America, Academic Support Programmes (ASPs) are aimed at assisting students from the black school system to succeed in a campus environment. It is a form of affirmative action. The following suggestions are adaptations of this system based on the discussion by Starfield (1994: 16-21), and it can be successfully implemented at local tertiary institutions.

ASPs should be well-funded units, preferably staffed by English second language (ESL) lecturers and content specialists to promote the development of academic literacy in disadvantaged students.

The following areas in which students require support, have been identified:

- * English language and study skills programmes. Additional tutorials need to be provided to enable students to clarify key concepts, and acquire the relevant academic, reading and writing skills. Note-taking is also a major area of difficulty.
- * Content-based instruction for credit-bearing courses. Students attend an additional weekly programme of tutorials within their subject disciplines. Academic skills are taught by subject specialists. Simultaneously, departments are helped to adapt to

the multilingual and multicultural classes.

For this reason, a model should be designed which integrates academic skills with subject content.

* **Training**

It is the task of the ESL specialists to train the subject specialists in language and learning skills so that the latter can integrate the skills with content. The ESL specialists should also help to design materials such as worksheets based on the course demands for use in the ASP lecture room.

Training programmes for instructors should include the following fields:

- how students learn;
- how to teach reading and writing skills;
- academic skills within a course format;
- _ small group dynamics; and,
- _ doing classroom-based research.

The ASP tutor attends departmental staff meetings, gives feedback, and runs workshops for staff.

* Intervention Strategies

- * In the workshop situation, set up a simulated lecture using various modes of information transmission (slides, sketches). It is important to change the modes of presentation.
- * Allow departments to reflect on a number of short scenarios which embody typical "problems" they may encounter around issues of race, gender and levels of preparedness.
- * Facilitators should be appointed in each department to learn about their students and themselves. They may deem it essential to restructure the curriculum and to include skills-based tutorials offered by senior staff.
- * Form small groups to respond collectively to statements such as the following:
 - Advantaged students display by their body language impatience with the hesitant attempts of second language students to express their answers.
 - A second language speaker says he is afraid to speak because he thinks he will make mistakes and the students will laugh at him.

6.6.2.5.5 PREPARATORY PROGRAMME

This programme is based on the discussion by Schwarzwald, Hoffman & Rotem (1988: 55-68) who state that the success of effective ethnic integration and transition into educational institutions requires supplemental intervention to attain its social and academic goals. An intensive week-long programme of intervention prior to college entrance is aimed at improving the campus climate and interpersonal relationships. The results of these programmes have indicated a reduction in ethnic cleavage in interpersonal relationships and a reduction in social tensions.

The aims of such an integration programme are to provide:

- * opportunities for interpersonal intimacy;
- * an atmosphere of co-operation and acceptance; and,
- * a background of social and institutional support.

Students and lecturers meet one another initially in a co-operative framework which allows them mutually to set flexible college and group norms. In this process, every person's opinion and contribution is respected. A detailed series of daily activities should range from dyadic encounters and group meetings to forums. It

provides staff with the opportunity to observe the students in a variety of roles.

Students may work in the following multiple frameworks:

- alone;
- as dyads;
- in small groups with students; and,
- as part of an entire group.

Activities which allow students to interact with each other and with staff should be created with the following goals in mind:

- * to acquaint students and staff;
- * to foster group norms through direct discussion and introduction of a group contract; and,
- * to raise group cohesion through competition with other groups.

* **Activities**

The daily activities and objectives should be outlined in an activity guide. The following activities are recommended:

* **Individual activities**

Students may participate in two daily sessions of hobby and personal clubs which are conducted by staff. They may be brought together to work on themes of sport, creative work, drama and recreation.

* **Small group activities**

In three daily sessions, students are required to observe college functions, articulate their expectations regarding the self, the group and the college, and understand the differing role demands and conflicts within the college.

The observation of college functions involve group representatives following different functionaries within the campus (rector, librarian) and its environment (bus driver, manager of the cafeteria) to observe their role and responsibilities. These observations should be reported to the group.

The articulation of expectations is implemented through informal games and small group discussions, as well as by formally writing up a group or class contract.

Understanding role demands and conflicts may be

approached through role-playing games and simulations.

* **First year activities**

This involves both competitive and co-operative activities between groups for short periods at the end of each day. Competitive activities include contests in sports and music. Co-operative activities are focussed on drama and dance. A class competition day may be held in the middle of the week.

* **Advantages**

The low cost and simplicity of this programme make it a viable option in improving interethnic social relations such as:

- fostering mutual respect;
- having positive attitudes towards lecturers; and,
- reducing ethnic bias.

6.6.2.5.6 STUDENT AFFAIRS EDUCATORS

Specially trained educators are essential in influencing and shaping significant aspects of a multicultural

campus environment. The following key areas are cited by Manning & Coleman-Boatwright (1991: 373):

- * management of programmes dealing with residence, financial aid and campus activities which include sport;
- * the choice of symbols: guest speakers and leadership awards; and,
- * input and decision making about cultural representation in everyday campus life such as hiring of staff, multi-ethnic food served in dining halls and caffeterias, and student union decor.

6.6.2.6 SOCIAL DEVELOPMENT

Social development is a learning process whereby, through mutual interaction, the individual acquires social skills and develops relationships in accordance with social expectations. A student's social status may be enhanced by the educator by optimizing relationships within the educational institution to achieve the following goals:

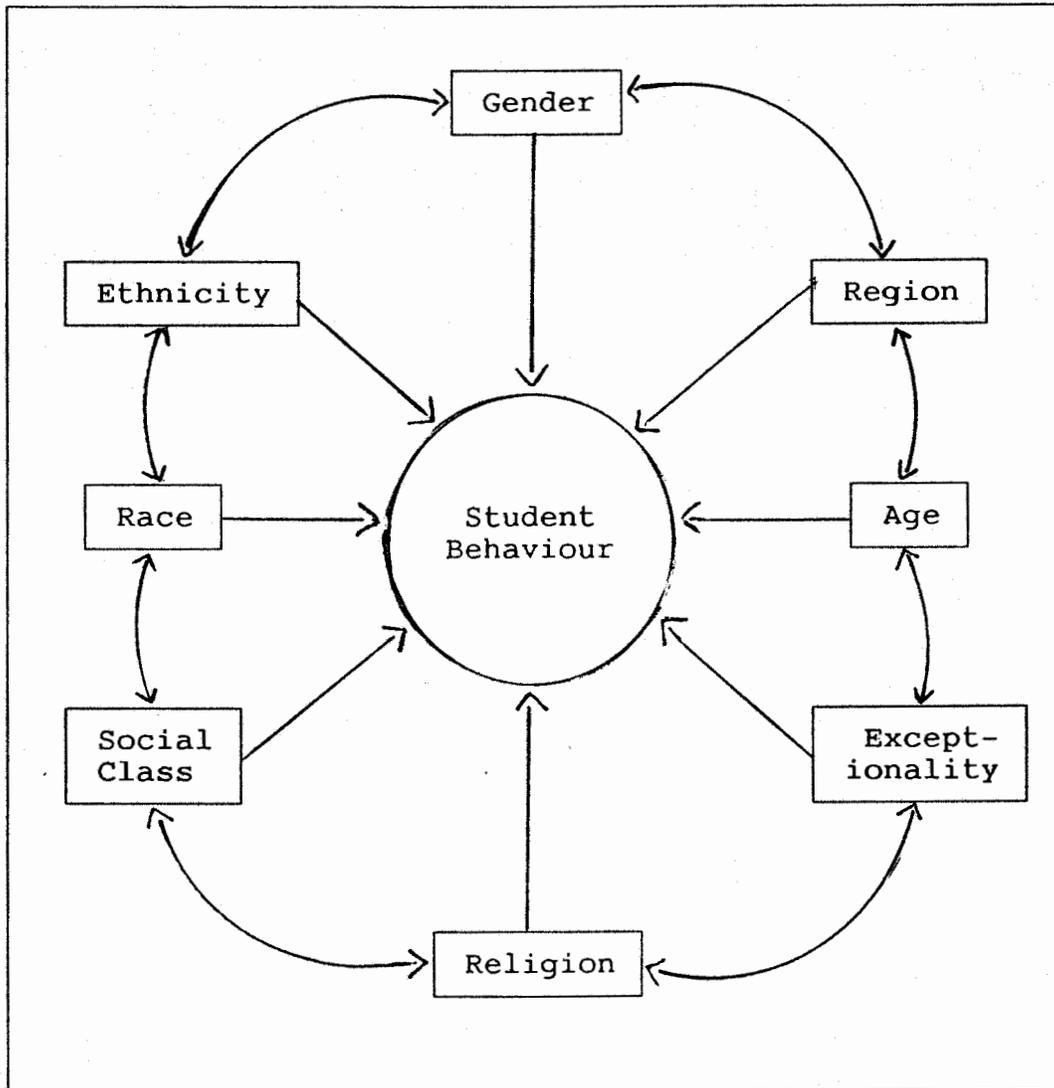
- * developing a sense of self;
- * learning to relate to others;
- * developing self-esteem;
- * developing communication skills;

- * promoting a climate of sharing and co-operation;
- * developing respect for each other;
- * being sensitive to the needs of others; and,
- * promoting a climate of equal partnership.

Student behaviour is influenced, both singly and interactively, by variables or social categories such as those reflected in the following figure:

FIGURE 6.7

Social Categories That Influence Behaviour



(Banks 1989: 16)

6.6.2.6.1 Resocialization

The transitional period towards democracy in South Africa is making unique demands on the student who is

ill-equipped in meeting the challenges that lie ahead. Students need to discard their existing, fixed behavioural patterns and replace them with new ones to enable them to adapt to changed social conditions. Prosocial behaviour which is socially constructive, helpful and directed at the needs of others, must be encouraged between the various racial groups. Consequently, a process of resocialization is needed to encourage active involvement, co-operation, the formation of cross-cultural relationships and social interaction, and a spirit of altruism amongst members of different racial and cultural groups.

The following social activities are recommended to promote social interaction and interpersonal contact amongst students:

- * plays, pageants, cheerleading squads;
- * games

6.6.2.7 TEACHER TRAINING

Most teachers and lecturers at the present time have been trained in homogeneous settings with the result that they are ill-equipped to handle an increasingly diverse student population. Nickolai-Mays & Davis (1986: 169) aptly state that the present schools are

populated by:

"veteran teachers who are expected to work effectively in environments they were not prepared to encounter at the time they received their teacher training".

There is a need to review and improve the present teacher training programmes to equip educators for integration in a pluralistic society. Teacher training programmes should help educators to explore and clarify their own ethnic and cultural identities, and to develop more positive attitudes towards other racial, ethnic and cultural groups.

Gay (1986: 162-163) has outlined the following areas of compulsory professional training for educators to prepare them to function effectively in their roles in a multicultural society:

- * factual knowledge of cultural and ethnic pluralism. This includes an understanding of and respect for the cultural backgrounds of different ethnic groups;
- * the development of attitudes and skills appropriate for multicultural curricula and ethnically different students. Sensitivity to their social and academic needs is a prerequisite for successful academic achievement;
- * personal exposure to and experience in different

ethnically and culturally pluralistic communities. This entails helping educators to develop the special competencies needed to teach in multicultural schools;

- * awareness of the extent and influence of racism on societal institutions and the personal lives of individuals and groups;
- * knowledge of the process of language acquisition, and how it applies to second language speakers; and,
- * knowledge of current research on race relations.

Teacher training institutions need to commit themselves to implement the above proposals in the following ways:

- * **Preservice programme:** Multicultural or intercultural education should become a mandatory requirement or component for the accreditation of teacher education programmes to prepare teachers for the management of change. It should be integrated throughout the curriculum and used as an evaluation tool. Students need to have a grounding in how to appreciate and understand the experiences and cultures of ethnic students. The course will enable students to become adept at switching in the following ways (Manning & Coleman-Boatwright 1991: 372):

- communicating with people of all backgrounds and experiences;

- using a variety of languages and expressions; and,
- adopting multiple cultures and perspectives.

Preservice multicultural paradigms include knowledge, skills and competencies which are capable of effecting change in the attitudes of trainees toward culturally diverse groups. Exposure over time to ongoing multicultural or intercultural educational experiences at the preservice level is capable of reducing cultural bias. Findings suggest that prolonged exposure to cultural diversity, which results from a comprehensive curricular and experiential programme format, is capable of producing changes in the attitudes of trainees (Grottkau & Niclola-Mays 1989: 27).

* **Awareness training programmes** should be conducted on campuses and they should focus on intercultural communication, group awareness and systemic change. The aim of such programmes is to increase respect for and encourage the valuing of cultural differences. In the final analysis, tertiary institutions will become multicultural through education, awareness and sensitivity.

* **Inservice training:** A new pluralistic society has profound implications for inservice training since courses need to be updated. Educators need to be

retrained to acquire new conceptual frameworks for viewing South African culture and society. Semester courses and workshops should equip teachers with new insights, materials and multi-ethnic teaching strategies (Banks 1984: 83). An anti-racist approach must be clearly evident amongst staff.

- * **Conflict resolution** or management should form a core component of inservice programmes to enable staff to handle conflict situations such as racist attitudes in the lecture room.

- * **"Refresher"** courses or staff development programmes could be earmarked by the institution as experiences which would develop in staff a mastery of human relations competencies.

- * Tertiary institutions should develop exchange programmes with other campuses that are historically related to disadvantaged groups (Yarbrough 1992: 69).

- * Staff should be given time off for special study and attendance at conferences related to multicultural or intercultural education. This could be funded by the institution or the state.

6.6.3 RECOMMENDATIONS FOR FURTHER RESEARCH

The following suggestions are offered as guidelines for pursuing further research in fields related to the questions raised in the present study:

- * The present micro study was confined to first year students at colleges of education in KwaZulu-Natal. It will be interesting to investigate whether there is a difference between the responses of first year students at colleges of education throughout South Africa.
- * The present survey could be administered to all students at tertiary institutions to determine the formation of relationships of the various age groups.
- * There is a lack of large scale survey-type studies and the need for published material in respect of the formation of relationships and the problems experienced by students at tertiary institutions in South Africa. Studies ought to be undertaken on a national scale by responsible organisations such as the HSRC, University Research Institutes and by independent researchers whose studies are funded by State grants.
- * The following aspects remain untouched in the

empirical investigation and they require comprehensive research:

- parental influence with regard to the formation of relationships;
- the influence of culture and traditions on the younger generation; and,
- interactions between staff and students at tertiary institutions.

An extension of this study should be undertaken in these areas to offer helpful insights relevant to the findings of this investigation.

6.7 CONCLUSION

In a democratic society where social changes are evident, there is a need to display a tolerance of different value systems and cultures. It is accepted in this study that multicultural programmes should be implemented as an integral part of a nationwide educational curriculum in all educational institutions. There is a need for students to become more tolerant of the practices of others while still keeping their personal value systems intact. Educational institutions in South Africa need to address and ameliorate inequalities in an endeavour to promote racial harmony

and integration between the various racial groups. Administrators and educators should develop proactive policies of diversity by promoting the qualities of tolerance, patience, mutual understanding and respect.

In the end we have but a new beginning.

ANON

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multiculturalism debate. Change, 24(1): 64-69.

ANNEXURE A

Springfield College of Education

Private Bag

DORMERTON

4015

1996:04:12

The Rector

Sir

REQUEST TO CONDUCT SURVEYS

I am currently registered as a D. ED student in the Department of Psychology of Education at the University of South Africa. I am researching the topic: The formation of relationships in a multicultural setting at tertiary level. This investigation entails the completion of a questionnaire by first year students at colleges of education.

It would be appreciated if the necessary arrangements can be made at your institution to conduct the survey on a random sample of 100 students, both males and females, of all race groups. The questionnaire requires approximately 15 minutes to complete at any time suitable to you. Confidentiality is

assured for the results of this survey will be used for
academic purposes only.

Thank you for your co-operation.

Yours faithfully

J Harilal

J HARILAL (Ms)

ANNEXURE B

SURVEY ON THE FORMATION OF CROSS-CULTURAL RELATIONSHIPS

This questionnaire has been drawn up to elicit your views on factors that inhibit and promote the formation of harmonious peer relationships at tertiary institutions.

This is an anonymous survey and all information will be treated as strictly confidential. Besides several factual information in Section A, all that is required is your opinion.

You are kindly requested to answer the questions by placing the appropriate number in the square next to the corresponding number on the answer sheet.

QUESTIONNAIRE

SECTION A: BIOGRAPHICAL INFORMATION

Please write the appropriate number in the squares provided on the answer sheet:

1. Indicate your gender:

K1

Male (1)

Female (2)

2. In which age category do you fall?

K2

18 years (1)

19 years (2)

20 years (3)

21 years (4)

22+ years (5)

3. Indicate your religion:

K3

Hindu (1)

Christian (2)

Moslem (3)

Other: Specify (4)

4. Indicate your home language:

K4

Afrikaans (1)

English (2)

Indian Vernacular (3)

Sotho (4)

Xhosa (5)

Zulu (6)

Other: Specify (7)

5. Indicate your parents' occupation: Mother K5a
Father K5b

Professional human sciences: doctor,
psychologist, minister, teacher (1)

Professional exact sciences: auditor,
engineer, geologist (2)

Non-professional human sciences:
bank clerk, traffic cop (3)

Non-professional exact sciences:
fitter and turner (4)

Other: Specify (5)

6. What is your direction of study? K6

Arts: Languages, Humanities (1)

Sciences: Natural Sciences, Biology,
Physics, Chemistry (2)

Commerce: Accounting, Business
Economics, Computer Science, Typing (3)

Skills: Art, Home Economics, Music,
Technical Drawing, Industrial Art (4)

SECTION B: HOME BACKGROUND AND CULTURE

Choose the answer that best reflects your opinion by placing the correct number in the square next to the corresponding number on the answer sheet:

- CODES: 1 Strongly Agree
2 Agree
3 Disagree
4 Strongly Disagree

- | | | |
|-----|--|-----|
| 7. | My family is deeply religious. | K7 |
| 8. | My parents observe our culture and traditions. | K8 |
| 9. | My family prefers watching ethnic or religious movies. | K9 |
| 10. | My family and relatives are closely knit. | K10 |
| 11. | My parents expect me to mix with my own race group. | K11 |

12. Boys and girls socialize easily in my community. K12
13. My parents welcome my friends from other race groups at our home. K13
14. My parents allow me to go to parties with friends from other racial and cultural groups. K14
15. My family and friends think that inter-ethnic marriages are important to uphold one's culture. K15
16. My community approves of mixed marriages. K16
17. My parents prefer to live amongst their own ethnic groups. K17
18. My family distrusts other racial groups. K18
19. Blacks are stereotyped as being aggressive by my family and other relatives. K19
20. Indians are stereotyped as being sly business people by my family and other relatives. K20

21. Whites are stereotyped as being arrogant by my family and other relatives. K21

22. My community is of the opinion that segregation has alienated the various racial groups in South Africa. K22

SECTION C: THE FORMATION OF RELATIONSHIPS

Choose the answer that best reflects your opinion by placing the correct number in the square next to the corresponding number on the answer sheet:

CODES: 1 Strongly Agree
2 Agree
3 Disagree
4 Strongly Disagree

23. Students from all racial and cultural groups are treated as equals on our campus. K23

24. I am able to communicate with other races easily. K24

25. I take part in extra-mural activities together with students from other cultural groups. K25
26. I am totally accepted by all race groups. K26
27. I understand other cultures. K27
28. Open colleges have solved all racial problems. K28
29. Lecturers get on well with students from all different cultural and racial groups. K29
30. Some students feel comfortable when they speak in their own dialects. K30
31. My close circle of friends includes students of other race groups. K31
32. During the breaks, other race groups ignore me. K32
33. I socialize with my friends from other race groups out of college. K33

34. Students who pass their tests are able to get assistance in academic matters from students of other racial groups. K34
35. I am able to make decisions within a group of students of my own culture. K35
36. I am able to voice my opinion amidst a group of students from different cultural groups. K36
37. I enjoy being on my own more than with other people. K37
38. Students who do not speak English fluently are reserved and insecure. K38
39. I make an effort to interact with students from other cultures. K39
40. I easily understand another person's point of view. K40
41. Racism is rife at this college. K41
42. I feel more secure with my own race group. K42
43. Some students make racist remarks. K43

44. Stereotyping other ethnic groups still prevails on our campus. K44
45. I prefer to consult friends of my own race group when I am faced with problems. K45
46. There is much tension and conflict with other race groups on campus. K46
47. Students who work in groups do well in their tests and assignments. K47
48. My culture is often misunderstood by students from other racial groups. K48
49. Language is a major barrier in communicating with some students. K49
50. I find it difficult to get to know people of other races. K50
51. Students with negative feelings about themselves find it difficult to communicate with fellow-students from other racial groups. K51
52. My self-confidence has developed in the multicultural setting at our college. K52

53. Students of other racial and cultural groups respect me as an individual. K53
54. I feel comfortable talking to lecturers of other race groups. K54
55. Social relationships between the various cultural groups have improved on campus. K55
56. There is much co-operation amongst fellow-students from the different racial groups at our college. K56
57. It is important to me that this is a racially mixed college. K57
58. I feel confident when I take part in group discussions. K58
59. Students from all cultural groups should be treated equally. K59
60. Racism and stereotyping should be outruled on all levels of education. K60

53. Students of other racial and cultural groups respect me as an individual. K53
54. I feel comfortable talking to lecturers of other race groups. K54
55. Social relationships between the various cultural groups have improved on campus. K55
56. There is much co-operation amongst fellow-students from the different racial groups at our college. K56
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58. I feel confident when I take part in group discussions. K58
59. Students from all cultural groups should be treated equally. K59
60. Racism and stereotyping should be outruled on all levels of education. K60

61. Students from different racial and cultural groups work well together when they must complete an academic task. K61
62. My friends who are loyal to our own culture find it difficult to respect students from other cultures. K62
63. Staff should promote opportunities for greater interaction amongst students from the different racial and cultural groups. K63
64. Students who struggle to speak English fluently have difficulty in making friends with fellow-students from other cultural groups. K64
65. Students who fail their tests are usually very unfriendly towards students from other racial and cultural groups. K65
66. There are students at this college who regard their culture and way of life as superior to all others. K66

* Please ensure that you have answered all the questions.

THANK YOU FOR YOUR CO-OPERATION

ANSWER SHEET

SECTION A: BIOGRAPHICAL INFORMATION

- | | | | | | | | | |
|----|----|--------------------------|----|-----|--------------------------|----|----|--------------------------|
| 1. | K1 | <input type="checkbox"/> | 2. | K2 | <input type="checkbox"/> | 3. | K3 | <input type="checkbox"/> |
| 4. | K4 | <input type="checkbox"/> | 5. | K5a | <input type="checkbox"/> | 6. | K6 | <input type="checkbox"/> |
| | | | | K5b | <input type="checkbox"/> | | | |

SECTION B: HOME BACKGROUND / SECTION C: RELATIONSHIPS

- | | | | | | | | | |
|-----|-----|--------------------------|-----|-----|--------------------------|-----|-----|--------------------------|
| 7. | K7 | <input type="checkbox"/> | 27. | K27 | <input type="checkbox"/> | 47. | K47 | <input type="checkbox"/> |
| 8. | K8 | <input type="checkbox"/> | 28. | K28 | <input type="checkbox"/> | 48. | K48 | <input type="checkbox"/> |
| 9. | K9 | <input type="checkbox"/> | 29. | K29 | <input type="checkbox"/> | 49. | K49 | <input type="checkbox"/> |
| 10. | K10 | <input type="checkbox"/> | 30. | K30 | <input type="checkbox"/> | 50. | K50 | <input type="checkbox"/> |
| 11. | K11 | <input type="checkbox"/> | 31. | K31 | <input type="checkbox"/> | 51. | K51 | <input type="checkbox"/> |
| 12. | K12 | <input type="checkbox"/> | 32. | K32 | <input type="checkbox"/> | 52. | K52 | <input type="checkbox"/> |
| 13. | K13 | <input type="checkbox"/> | 33. | K33 | <input type="checkbox"/> | 53. | K53 | <input type="checkbox"/> |
| 14. | K14 | <input type="checkbox"/> | 34. | K34 | <input type="checkbox"/> | 54. | K54 | <input type="checkbox"/> |

15. K15

35. K35

55. K55

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36. K36

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22. K22

42. K42

62. K62

23. K23

43. K43

63. K63

24. K24

44. K44

64. K64

25. K25

45. K45

65. K65

26. K26

46. K46

66. K66

ANNEXURE C

INTERVIEW QUESTIONNAIRE (Group discussions)

1. Are you happy at this college?
 - 1.1 Have you experienced any problems with students?
2. Comment on your relationship with students from other racial groups on campus.
 - 2.1 How do they react towards you?
 - 2.2 Can you communicate with them easily?
 - 2.3 Do you find language is a barrier in communicating with some students?
 - 2.4 Do you understand their culture?
 - 2.5 Do you think they understand your culture?
 - 2.6 Do you socialize with students from other racial groups
 - 2.7 out of college?
3. Is there any tension or conflict between the various racial groups on campus?
 - 3.1 Are there incidents of racism?
 - 3.2 Describe your feelings towards other students.
4. Describe your relationship with lecturers.
 - 4.1 Are lecturers prejudiced? If so, in what way/s?
5. Are you a sociable person?
 - 5.1 Do you form friendships with other students easily?
 - 5.2 Describe some ways in which you socialize on campus.
6. Suggest ways of improving relationships on campus.

ANNEXURE D

THE PERFUS STORY: HEATHER TOMLINSON

The scene is the Jacksons' house on a northern English council estate in Janus 1995. The family are huddled under blankets, the baby crying from hunger. Tom Jackson got work in the local factory when he left school at 16 in 1987, but now the factory has closed. He cannot find another job and benefits have been cut. He and his wife, Joanne, have three children and another due shortly. The postman delivers summons to court for non-payment of tax, gas and electricity bills. He also receives the following advertisement:

WE, THE RULERS OF THE PLANET
PERFUS, ARE NOW THE RULERS OF
DESPAIRING EARTH! THIS MAKES ALL
EARTH BEINGS
PERFUTIAN!
PERFUS NEEDS WORKERS!
COME TO PERFUS!
AS THE RICHEST PLANET IN THE
SOLAR SYSTEM PERFUS HAS ASSUMED
THE ROLE OF GUARDIANS OF
DESPAIRING EARTH.
MEN! PERFUS OFFERS YOU:
A GUARANTEED JOB/GOOD WAGES/A
MUCH BETTER STANDARD OF LIVING
THAN YOU'VE EVER KNOWN!
APPLY NOW: COME AND SETTLE ON
PERFECT PERFUS....YOUR FAMILY
CAN JOIN YOU AFTER ONE YEAR'S
SERVICE.

QUESTIONS:

1. If you were Joanne what would be your first reaction to this leaflet?

Happy/shocked/having a baby without Tom around!/need money/must go, but will miss him/can join him/better than

now, and threat of prison!/suspicion/is it a dream?

2. How do you think the other members of the family would react?

Associated stories of parents moving away to get work/
Tom would be frightened, but little option/mixed joy,
relief, anxiety, for them all. Children less aware of
risks/an adventure/wonder what the planet is like.

3. What do you imagine about Perfus?

Rich/lots of gold, rockets, deserts, mines/like Earth but
a bit different, friendly creatures or people, colourful,
robots, do they have slaves?/nice homes for everyone.

Tom decides that he has no alternative but to go to the
Planet Perfus. He replies to the advert, and within 3
days his travel permit arrives. He is to leave the next
day.

QUESTIONS:

1. What would you take to the Planet Perfus with you?

Own clothes/photographs of family/cameras/water/own food
as you do not know what there will be/soap, make-up,

toiletries/tapes and records of favourite music, games and things to do with hobbies.

Tom arrives on the Planet Perfus. All the new Earth workers are ushered into a large hall. Tom sees a Perfutian creature. It looks almost human, except that its head is cube-shaped. The creature speaks to the Earth workers. This is what it says:

THE PERFUTIAN ADDRESS

SLED IN HAG FUR AL I DROY GESK! YO LAM OBEM SPRIS DADE
KOOR. HAG DEM LOOM SOL AROER MINEL. FOM EGLI ZIT PEL.
MIN EREK DAJ GROEN WILB OLK.

QUESTIONS:

1. What things would you start to worry about now if you were Tom?

What did it say? Am I going to have to learn the language? Do they speak my language? Are there translators? Can I work without their language? Who will teach me? How will my family cope when they come here? Will my children learn Perfutian and stop speaking English? Might I make mistakes at work if I do not

understand.

2. What may Tom and the other Earth workers demand as their Basic Rights on the planet Perfus?

Good hours of working/nice homes/families to come soon/to be taught Perfutian/for teachers to be able to speak our language, or at least know which Earth language we speak and have dictionaries/own kind of food if different from Earth/to wear own clothes/play own music/if there is a TV to have News and other programmes in English, and same for other Earth languages/free lessons in Perfutian/to send money home to pay off debts and look after family/to be able to better yourself/not stuck with the first job/able to set self up in business/to be treated as an equal to Perfutians.

It is now March 1999. Joanne and the children have been with Tom nearly a year now. She was happy to see him, but sorry to leave her mother behind. The Perfutian government would not give her a permit. Joanne hardly sees Tom as he is so busy working. The children are out all day at the instruction centre. She is very lonely. She has not been out of the house for several days. She hears someone shout outside, and something hits the window. She sits down and writes a letter to her mother. Three weeks later her mother reads the letter out loud:

Dear Mum

I hope you are feeling better after your bad turn. I wish I was not far away. We must keep trying to get you here. I am so lonely. I never see Tom - he seems to work non-stop to get enough money to live on. I am afraid of going out. I cannot learn the language without proper lessons, and I cannot get those. I thought of getting a job, but you cannot work if you cannot speak their language. The square-heads look at you awful when you go out. Anyone not dressed in yellow, or who has more than one child, is considered a real freak here. The other day some of them threw stones at me. They draw round heads on walls and throw rubbish at the drawings. Tom and the children cope better in a way -but they meet Perfutians more at work and at the instruction centre. The children are learning the language fast, but they do not always understand what their teacher is saying, so the others think the Earth kids are a bit dim. Tom gets into trouble with the bosses at work for taking sandwiches - you are supposed to eat pills up here! Thank God we have a Fish and Chip shop opened the other day! I do not know why they are all so awful to us. Nothing ever happens like this in Sheffield, does it?

Till soon, lots of love,

Joanne

QUESTIONS:

1. How are Earth workers mistreated on Perfus?

Laughed at/graffiti on walls/throwing rubbish/throwing things at Joanne's window/teachers in school cannot speak Earth languages/throw stones/have to work long hours/family could not join Tom until after 3 years/mother denied entry/laughed at for wearing own clothes and eating Earth food/cannot work if you do not speak the language, but was invited after all!

2. Imagine you are Perfutian (by birth). Why do you hate Earth workers?

Look dirty in jeans and Earth clothes, compared with yellow/smelly food like fish and chips/are they taking our jobs?/getting better jobs than us?/may have been invited by our government but not by us!/different languages that we cannot understand/we think they talk about us/look different, not the same as us, they are just different!

3. Do you think Joanne is right when she says: "Nothing ever happens like this in Sheffield"?

Discuss issues of racism, discrimination, prejudice, sexism, name-calling, bullying, tormenting people because of their appearance or intelligence and graffiti.

ANNEXURE E

ANALYSIS OF RESPONSES TO QUESTIONNAIRES

SECTION A: DEMOGRAPHIC DATA				TOTAL	
1. GENDER	: MALES	: 92	FEMALES	: 208	300
2. AGE	: 18 YEARS	: 105	19 YEARS	: 56	300
	20 YEARS	: 31	21 YEARS	: 33	
	22 YEARS	: 75			
3. RELIGION	: HINDUS	: 73	MUSLIMS	: 11	300
	CHRISTIANS	: 212	OTHER	: 4	
4. LANGUAGE	: ENGLISH	: 154	AFRIKAANS	: 19	300
	INDIAN	: 3	ZULU	: 112	
	XHOSA	: 6	OTHER	: 6	
5. DIRECTION OF STUDY	: ARTS	: 29	SCIENCES	: 115	300
	COMMERCE	: 56	SKILLS	: 30	
	JR PRIM	: 70			

SECTION B: HOME BACKGROUND AND CULTURE				
ITEMS	NUMERICAL WEIGHTS			
	1	2	3	4
K7 Religious affiliation	72	182	43	3
K8 Culture and traditions	75	183	37	5
K9 Ethnic/religious movies	28	117	123	32
K10 Kinship bonds	108	142	38	12
K11 Ethnic socialization	28	76	100	96
K12 Friendship patterns	108	165	24	3
K13 Entertaining friends	88	166	32	14
K14 Attending parties	59	169	46	26
K15 Inter-ethnic marriages	75	102	84	39
K16 Mixed marriages	20	108	114	58
K17 Residential areas	41	119	105	35
K18 Distrust other races	16	56	144	84
K19 Blacks	15	77	128	80
K20 Indians	25	91	127	57
K21 Whites	25	75	139	61
K22 Segregation	74	145	57	24

CODES:	1: STRONGLY AGREE
	2: AGREE
	3: DISAGREE
	4: STRONGLY DISAGREE

SECTION C: THE FORMATION OF RELATIONSHIPS

ITEMS	NUMERICAL WEIGHTS			
	1	2	3	4
K23 Group equality	82	114	62	42
K24 Communication	93	165	36	6
K25 Extra-mural activities	82	150	53	15
K26 Acceptance by all races	59	156	64	21
K27 Cultural knowledge	29	181	76	14
K28 Open colleges	27	94	122	57
K29 Lecturers	52	155	71	22
K30 Dialects	133	140	17	10
K31 Friendship groups	46	105	111	38
K32 Ignored by other races	21	40	156	83
K33 Socialization	47	132	102	19
K34 Academic matters	46	162	68	24
K35 Decision making skills	82	157	51	10
K36 Voicing opinions	69	176	38	17
K37 Introverts vs Extroverts	40	60	103	97
K38 English proficiency	45	106	87	62
K39 Student interaction	82	181	29	8
K40 Diverse perspectives	56	192	46	6
K41 Racism on campus	31	89	128	52
K42 Ethnic groups	66	146	68	20
K43 Racist remarks	53	152	69	26
K44 Prevalence of stereotypes	40	148	82	30
K45 Problem solving	67	128	83	22
K46 Racial tension and conflict	29	72	132	67
K47 Groupwork	108	142	34	16
K48 Culture is misunderstood	43	140	96	21
K49 Communication barriers	101	137	46	16
K50 Interracial barriers	23	87	142	48
K51 Self-concept	78	175	32	15
K52 Self-confidence	92	155	37	16
K53 Respect	65	182	46	7
K54 Comfortable with lecturers	74	173	45	8
K55 Social relationships	51	169	67	13
K56 Interracial co-operation	43	169	69	19
K57 Multicultural colleges	123	141	26	10
K58 Confidence	111	153	27	9
K59 Equality of groups	200	86	9	5
K60 Racism and stereotyping	192	87	11	10
K61 Interracial groups	76	146	60	18
K62 Disrespect	29	104	113	54
K63 Role of staff	121	130	40	9
K64 English fluency	84	128	68	20
K65 Failure in tests	31	89	104	76
K66 Ethnocentric views	77	115	66	42

CODES: 1: STRONGLY AGREE 2: AGREE
 3: DISAGREE 4: STRONGLY DISAGREE

STATISTICAL ANALYSIS (AGE AND LANGUAGE GROUPS)

STATEMENT NUMBERS	AGES			LANGUAGES		
	CS	PC	DIFF	CS	CV	DIFF
K7	0,148	0,134	No	0,000	0,205	Yes
K8	0,386	0,101	No	0,722	0,078	No
k9	0,001	0,235	Yes	0,001	0,198	Yes
K10	0,308	0,110	No	0,049	0,145	No
K11	0,005	0,209	Yes	0,004	0,178	No
K12	0,320	0,108	No	0,205	0,119	No
K13	0,380	0,101	No	0,507	0,094	No
K14	0,681	0,071	No	0,769	0,074	No
K15	0,644	0,075	No	0,026	0,155	No
K16	0,051	0,161	No	0,204	0,119	No
K17	0,003	0,214	Yes	0,000	0,255	Yes
K18	0,021	0,181	No	0,010	0,168	No
K19	0,070	0,154	No	0,000	0,204	Yes
K20	0,852	0,051	No	0,371	0,104	No
K21	0,017	0,185	No	0,167	0,123	No
K22	0,705	0,069	No	0,090	0,135	No
K23	0,260	0,116	No	0,462	0,097	No
K24	0,929	0,039	No	0,022	0,157	No
K25	0,335	0,106	No	0,464	0,097	No
K26	0,714	0,068	No	0,002	0,186	No
K27	0,813	0,056	No	0,522	0,093	No
K28	0,000	0,369	Yes	0,000	0,250	Yes
K29	0,016	0,186	No	0,018	0,160	No
K30	0,389	0,100	No	0,298	0,110	No
K31	0,479	0,091	No	0,301	0,110	No
K32	0,014	0,188	No	0,004	0,179	No
K33	0,979	0,025	No	0,118	0,130	No
K34	0,999	0,008	No	0,346	0,106	No
K35	0,002	0,226	Yes	0,623	0,086	No
K36	0,019	0,182	No	0,000	0,204	Yes
K37	0,128	0,138	No	0,081	0,137	No
K38	0,776	0,061	No	0,134	0,128	No
K39	0,074	0,153	No	0,046	0,147	No
K40	0,405	0,099	No	0,408	0,101	No
K41	0,280	0,113	No	0,329	0,107	No
K42	0,608	0,078	No	0,019	0,159	No
K43	0,098	0,145	No	0,294	0,110	No
K44	0,904	0,044	No	0,469	0,097	No
K45	0,078	0,151	No	0,024	0,156	No
K46	0,201	0,125	No	0,227	0,117	No
K47	0,000	0,245	Yes	0,000	0,280	Yes
K48	0,013	0,189	No	0,324	0,108	No
K49	0,000	0,245	Yes	0,010	0,167	No
K50	0,032	0,171	No	0,217	0,118	No

STATEMENT NUMBERS	AGES			LANGUAGES		
	CS	PC	DIFF	CS	CV	DIFF
K51	0,315	0,109	No	0,187	0,121	No
K52	0,111	0,142	No	0,452	0,098	No
k53	0,211	0,123	No	0,010	0,167	No
K54	0,804	0,058	No	0,350	0,106	No
K55	0,379	0,102	No	0,152	0,125	No
K56	0,066	0,155	No	0,092	0,135	No
K57	0,015	0,187	No	0,576	0,089	No
K58	0,879	0,047	No	0,865	0,065	No
K59	0,234	0,119	No	0,091	0,135	No
K60	0,392	0,100	No	0,009	0,168	No
K61	0,354	0,104	No	0,175	0,122	No
K62	0,327	0,107	No	0,307	0,109	No
K63	0,151	0,133	No	0,754	0,076	No
K64	0,218	0,122	No	0,011	0,166	No
K65	0,015	0,187	No	0,017	0,160	No
K66	0,840	0,053	No	0,403	0,102	No

CODES:	CS	: CHI-SQUARE
	PC	: PHI COEFFICIENT
	CV	: CRAMER'S V
	DIFF	: DIFFERENCE

STATISTICAL ANALYSIS (GENDER AND RELIGIOUS GROUPS)

STATEMENT NUMBERS	GENDER			RELIGION		
	CS	PC	DIFF	CS	PC	DIFF
K7	0,289	0,112	No	0,347	0,105	No
K8	0,822	0,055	No	0,054	0,160	No
k9	0,890	0,046	No	0,073	0,152	No
K10	0,977	0,026	No	0,068	0,154	No
K11	0,480	0,091	No	0,007	0,200	Yes
K12	0,039	0,167	No	0,491	0,090	No
K13	0,796	0,058	No	0,521	0,087	No
K14	0,000	0,269	Yes	0,669	0,072	No
K15	0,602	0,079	No	0,081	0,150	No
K16	0,758	0,063	No	0,690	0,070	No
K17	0,089	0,147	No	0,604	0,079	No
K18	0,015	0,186	No	0,973	0,028	No
K19	0,008	0,200	Yes	0,078	0,151	No
K20	0,991	0,019	No	0,010	0,195	No
K21	0,697	0,069	No	0,307	0,110	No
K22	0,972	0,028	No	0,021	0,181	No
K23	0,134	0,136	No	0,899	0,044	No
K24	0,874	0,048	No	0,305	0,110	No
K25	0,012	0,191	No	0,544	0,084	No
K26	0,879	0,048	No	0,951	0,034	No
K27	0,167	0,130	No	0,339	0,106	No
K28	0,128	0,138	No	0,159	0,131	No
K29	0,016	0,185	No	0,865	0,050	No
K30	0,817	0,056	No	0,177	0,128	No
K31	0,612	0,078	No	0,019	0,182	No
K32	0,197	0,125	No	0,148	0,133	No
K33	0,212	0,123	No	0,076	0,151	No
K34	0,299	0,111	No	0,946	0,035	No
K35	0,351	0,105	No	0,075	0,152	No
K36	0,215	0,122	No	0,372	0,102	No
K37	0,175	0,129	No	0,004	0,211	Yes
K38	0,076	0,151	No	0,015	0,187	No
K39	0,114	0,141	No	0,000	0,252	Yes
K40	0,899	0,044	No	0,289	0,112	No
K41	0,153	0,133	No	0,642	0,075	No
K42	0,786	0,060	No	0,552	0,084	No
K43	0,541	0,085	No	0,164	0,131	No
K44	0,231	0,120	No	0,596	0,079	No
K45	0,710	0,068	No	0,408	0,098	No
K46	0,835	0,054	No	0,183	0,127	No
K47	0,026	0,176	No	0,000	0,257	Yes
K48	0,904	0,043	No	0,994	0,016	No
K49	0,201	0,124	No	0,008	0,199	No
K50	0,654	0,074	No	0,003	0,214	Yes

STATEMENT NUMBERS	GENDER			RELIGION		
	CS	PC	DIFF	CS	PC	DIFF
K51	0,189	0,126	No	0,789	0,059	No
K52	0,122	0,139	No	0,094	0,146	No
k53	0,052	0,160	No	0,039	0,167	No
K54	0,173	0,129	No	0,733	0,065	No
K55	0,237	0,119	No	0,380	0,101	No
K56	0,827	0,055	No	0,908	0,043	No
K57	0,057	0,158	No	0,472	0,092	No
K58	0,170	0,129	No	0,899	0,044	No
K59	0,262	0,115	No	0,010	0,195	No
K60	0,701	0,069	No	0,009	0,197	No
K61	0,227	0,120	No	0,401	0,099	No
K62	0,149	0,133	No	0,208	0,123	No
K63	0,149	0,133	No	0,029	0,173	No
K64	0,541	0,085	No	0,914	0,042	No
K65	0,718	0,067	No	0,354	0,104	No
K66	0,198	0,125	No	0,686	0,071	No

CODES:	CS	:	CHI-SQUARE
	PC	:	PHI COEFFICIENT
	DIFF	:	DIFFERENCE