THE ADOLESCENT'S PERSPECTIVE OF CULTURE AND ETHNICITY WITHIN THE SOUTH AFRICAN OUTCOMES BASED EDUCATION SYSTEM.

by

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I declare that **THE ADOLESCENT'S PERSPECTIVE OF CULTURE AND ETHNICITY WITHIN THE SOUTH AFRICAN OUTCOMES BASED EDUCATION SYSTEM** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed …………………………………………….
Helen Ramsay

Summary

Race, ethnicity and culture have been a central theme in South African history, and while not disregarding the recent socio-political changes, many South Africans of different races continue to lead essentially different lives. Public schools are becoming more racially and culturally integrated and it is important that this leads to incisive change and not merely altering the racial demographics of the learner and educator bodies. Culture in South Africa is dynamic and the values and norms of members of a particular group are in a state of flux. Moreover, the shift from a traditional teacher-centred curriculum to an outcomes-based curriculum in South African education means that the teacher is encouraged to accept each learner in the culturally diverse classroom as an individual, who brings a unique life experience into the classroom and contributes to learning in the context.

The learner's cultural background, family and community should be considered in both the selection of learning material and in classroom interaction. This study investigates the South African adolescent's perspective of culture by means of a literature review, a photographic essay and an empirical investigation using a combination of qualitative and quantitative approaches. The literature review expanded on the concepts of race, culture and ethnicity. Topics relating to the life in Johannesburg that adolescents perceived as significant were commented on in the photographic essay. Thereafter, adolescent learners from two ex-model C schools in Johannesburg were selected as participants in the empirical research.

The quantitative research considered aspects such as learner prejudice, ethnic group preference and the value attached to cultural traditions using questionnaires and sociograms as data gathering methods. The qualitative phase used focus group discussions using as a stimulus a posed photograph of a racially diverse group of learners engaged in a group activity. Learners

were selected, for the focus discussion groups, on the basis of the results of the sociogram used in the quantitative phase.

Findings showed that learners regard diversity as a resource although evidence suggests that black learners are moving away from traditional cultural practices. Based on the findings of the literature study and the empirical inquiry recommendations for the improvement of practice are made.

Key terms:

Adolescent; adolescent culture; culture; cultural traditions; changes to cultural systems; ethnicity; race; cooperative learning; outcomes based education; photographic essay; sociograms;

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1.1   Introduction

"Education is not only pivotal to economic prosperity but it also plays a crucial role in enabling South Africans to improve the quality of their lives and contribute to a peaceful, productive and democratic nation" (GCIS 2002: 189).

Almost 6% of the South African gross domestic product is invested annually in education, yet an estimated 25% of the learners starting school will complete the matriculation certificate within the prescribed 12 years (GCIS 2002: 189).

A methodical break-down of the traditional ways of life and support systems through the manipulation of the system of African customary law, ensured that apartheid left a legacy of deep poverty and inequality (Liebenberg 2000: 7-8). This influence may directly impact on the individual learner's participation in education (PCEIP 1999) and the cultural behaviour that is transmitted to the next generation. The present-day inequalities, which are frequently defined as racial differences, may be considered to be a product of historical contemporary social, economic, educational and political circumstances. Racial differences bear no relationship to the reality of human capacities or behaviour (AAA 1998).

South African education prior to 1990 was characterised by a centralised curriculum policy system, which was Euro-centred, context blind and discriminatory (Jansen 1999:4). In 1997 Curriculum 2005 was introduced into the post-apartheid schools, as a break from the past education system (Jansen 1999:15).

Outcomes based education, the underlying philosophy for Curriculum 2005, considers outcomes to be the results of learning. Representatives of the community, businesses, government, and environmentalists as well as parents and educators (Malcolm 1999: 80-82) design these outcomes. Industry in South Africa is calling for learners leaving the education situation to present skills such as critical thinking, problem solving, teamwork and self-management (Malcolm 1999: 82). Curriculum 2005 seeks to redress the disparities created by apartheid, and to prepare the learners for a future in the business environment.

At the core of outcomes based education is the successful learning of all of the members of a group, with each learner progressing to greater levels of competence. The need to learn from the input of the other members of a group is an essential part of the individual's progress towards meeting the desired outcomes.

Outcomes based education classifies, as one of the core outcomes, the development of cultural sensitivity, an ability to work effectively with others, together with an understanding that the world is a related set of systems (C2005 1997: 16). Each individual learner contributes uniquely to the learning situation. Influencing the individual's interactions within such an environment, are aspects such as their ethnicity and culture. Thus Curriculum 2005 becomes a catalyst that draws cultures together and seeks to encourage acceptance and understanding among the learners in the environment.

1.1.1   South African culture and ethnicity

South Africa is frequently referred to in the media as the rainbow nation, thereby indirectly referring to its diverse cultural wealth and traditions. Recognition, in the Constitution, of 11 official languages is a scant indication of this diversity.

Culture consists of those values that the members of a given group hold, the norms that they follow and the material, non-consumptive goods that they choose to create (Giddens 1994: 31), all of which are reflected in the way of life of that society. Where these cultural differences can be identified as being distinctive, ethnic groups may be defined (Adams, Van Zyl Slabbert & Moodley 1997: 16).

To find a country in which a clear-cut culture is evident is difficult; rather the cultural identity of a country is a construct of multiple identities, based on gender, ethnicity and class, amongst others. Therefore it is not logical to speak of a national culture, rather to consider a move towards developing a national identity, wherein certain cultural values are promoted, and others not (Breidlid 2003: 86 – 87)

The traditional established ways, which are based entirely on tribal experience, are no longer adequate or capable of providing solutions to those individuals that are breaking the tribal bonds. This process of change and urbanisation has left the ex-tribal African in a transitory state with two value systems, one tribal and the other Western (Burgess 2002: 12-14; Levitas & Morris 1984: 5).

The introduction of the migrant worker system further destroyed the social and cultural fabric of tribal life (Ziehl 2003: 219; Levitas & Morris 1984: 98). Migrant workers moving into an urban area initially did so, on a transitory base, with the intention of raising enough money to enable them to return to subsistence farming. By 1991 89% of whites and 50% of Africans in South Africa were urbanised, with the urban areas growing at a rate of over 3% per year (Saunders & Southey 2001: 186).

Migrant workers were traditionally accommodated in the hostel environment, as the workers had no intention to leave the rural area permanently. But rural impoverishment and the prospect of jobs in the cities resulted in increasing African migration from the rural areas. Large squatter settlements developed on the outskirts of large centres (Saunders & Southey 2001: 186).

In October 2002, the township that developed to the south of Johannesburg, Soweto, had an estimated population of over two million people. "Soweto is a city of enterprise and cultural interaction" (GCIS 2002: 19). Thus, a quarter of Gauteng's population of 8 million resides in this area.

The migrant worker system resulted in a break-up of the traditional African extended polygamous family, removing the male head of the family, while leaving the women and children to survive in the rural environment (Liebenberg 2000: 6). Traditionally the children were divided into age groups in which the genders were separated, with each child within the group being considered as an equal. Members of the group were considered socially inferior to anyone who was older, and they must obey instructions and show respect to all seniors (Levitas & Morris 1984: 97 - 98).

Within a tribal society, the group is considered to be more important than the individual. Each person in the community is responsible for controlling the conduct of all the other members. In this way each member of the tribe, from an early age, acquires the laws of the tribe. However, today all people in South Africa are governed by the central government with its seat in Pretoria, the power of the tribal law has been diminished and the authority of the chief has been transferred to a magistrate or judge. This has contributed to an accompanying breakdown of discipline (Levitas & Morris 1984: 139).

1.1.2 Outcomes based education

With the change in the national curriculum policy to Curriculum 2005, South Africa moved from the government-defined syllabus, the input model of curriculum, to the outcome model. The curriculum shifted from a perspective that describes the experiences that the learner will learn, to an approach that considers the results of the learning, the outcomes of the learning (Malcolm 1999: 80).

"Outcomes based education regards learning as an interactive process between and among educators and learners. The focus is on what learners should know and be able to do. It places strong emphasis on cooperative learning, especially group work involving common tasks. The goal is to produce active and lifelong learners with a thirst for knowledge and a love for learning" (GCIS 2002:196).

Outcomes based education thus considers what the learners should know and be able to do. The focus is on the desired end results of the learning process (Van Der Horst & McDonald 1997: 17). A teacher is therefore encouraged to accept that individual learners learn different things from an activity. Learning activities should therefore be designed in such a way that individual differences are facilitated.

Curriculum 2005 provides a list of the desired outcomes. The selection of the specific inputs is transferred to the teacher and the school. In this manner the interests of the community may also be included in the learning material (Malcolm 1999: 81). The learning process and instruction are thus developed with the desired outcomes in mind (Van Der Horst & McDonald 1997: 7-8; Spady 1993: 2).

The outcomes approach emphasises the learner's competence, as well as content combined with the effective motivational and rational elements that make up the performance (Spady 1993: 4). The approach focuses on what the learner has learnt and understood and how he/she can apply it rather than considering what is being taught and what the learner does not know.

Using the outcomes based education approach, the community needs to consider what the learner should be able to do and what he/she should know at the completion of his/her school career. The results of these deliberations form the core outcomes or the critical outcomes (Bossert, Barnett & Filby 1984: 44). These are those outcomes identified by the government as being the most important.
Of particular interest for this study are the following:

"Learners will work effectively with other members of a team, group, organisation or community."

"Learners will organise and manage themselves and their activities responsibly and effectively."

"Learners will demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation." (Jacobs 2000: 34-37).

Teaching the learners to be culturally aware and ethnically sensitive in their dealing with others is an important aspect that is referred to in these critical outcomes as well as in a number of specific outcomes for the learning areas (Department of Education 1997(a)).

1.1.3 Values, democracy and education

Democratic South Africa is governed by the Constitution, which includes some essential values. From the framework of the Constitution, the National Education Policy Act 27 of 1996 (paragraph 4) and the South African Schools' Act 84 of 1996 (preamble) provide for the creation of an education system that will contribute to the development of each learner, to the moral, social, cultural, political and economic development of the nation as a whole, and the advancement of democracy and human rights.

The outcomes based education curriculum that is being implemented throughout the South African education system, has at its very core and stated as a developmental outcome, the requirement that the learners should be "able to participate as responsible citizens in the life of local, national and global communities and are culturally and aesthetically sensitive across a range of social contexts" (Department of Education SA 2002(a):2).

1.2 Subject of the study

The study aims to consider the adolescent's perception of aspects of his/her cultural diversity, that is, what makes him/her different from others in the group, and what he/she sees as being worthwhile. Once these aspects have been clearly delimited, the adolescent's concept of the manner in which these aspects impact on his/her participation in the group learning situation will be described.

1.3 Research problem

Against the background of the legacy of apartheid, the participants in the education situation are hesitant to acknowledge the reality of the cultural differences that exist in South African schools. This may be primarily from a fear of being labelled as racist, or from a lack of understanding regarding these very real differences. The Department of Education has highlighted the necessity to eradicate racial prejudices and adopt a policy of inclusion and equality for all, with the emphasis being placed on the acceptance and dignity of all learners. Furthermore, the changes in the adolescent's perspective of the acceptable norms and values of his/her society may place him/her at a disadvantage in certain classroom activities. In this situation this learner may no longer benefit fully from the opportunities that are being afforded him/her.

1.3.1 Background to the problem

It would be possible to give a synopsis of the legacy of apartheid, and the disparities that continue to exist in the quality, provisioning and funding of education. However, this may ascribe a negative sentiment to a study that seeks to focus on the progress in the education situation.

The collapse of apartheid reportedly resulted in the outlawing of racism (discrimination according to racial characteristics), but disparities have remained. In the 1990's a black elite emerged and the equity gap between this class and the African poor widened (Saunders & Southey 2001: 140). Thus, stratification according to class impacted on the existing, perceived complexity of race.

From a period in South African history where the focus was on separation, time has indicated that the diffraction of cultural societies has introduced an increased fluidity in the making of culture in South Africa, thereby removing the need to defend a racial fixed identity against the projected "others" (Nuttall & Michael 2000: 5 – 8). So while race, as a method of classification, has officially been removed from the country's statutes, identity based on the racial classification groups is still entrenched. The preamble to the Constitution of South Africa (Act 108 of 1996) expresses that need to "Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights". This suggests that the legacy of the past is still much in evidence.

Social transformation in education seeks to ensure that past educational imbalances are addressed, in such a way that all South Africans are educationally affirmed and their innate potential recognised (Department of Education 2002a: 9).

> *"But we must also be realistic about what a curriculum can and cannot achieve. Inequality and poverty still plague the educational experience of too many families and their children. The curriculum is and will be differently interpreted and enacted in diverse contexts".* Kader Asmal, Minister of Education (Department of Education 2002b: 1).

The historical influence of apartheid, the legacy of racism, the existence of class structure incorporating the extremes of poverty and affluence, the dynamics of the cultural and value structures, all brought together by a single curriculum in the present education situation presents the prospect of remarkable dynamics.

The background to the study has its foundation in the path that South Africa has traversed; yet the focus is on the need to *heal the divisions of the past….*

1.3.2 Problem statements

What is the adolescents' perception of culture and ethnicity within the South African outcomes based education system?

Arising from this problem statement a number of sub-problems may be identified:

- What is the perceived level of acceptance of cultural diversity within a school community?
  - What is the adolescents' general view on aspects of:
    - Prejudice and preference for his/her own ethnic group, and;
    - The adolescent's value of his/her own cultural traditions.

- Is it possible to identify a group perception with regard to the learner's perceived geographical distance from the school and his/her acceptance of the ethos of the school?

- What is the extent of the impact of changes within the family structure on the learner's ability to participate effectively within the cooperative learning groups?

- Does South African society differentiate, in a substantial manner, between culture, race and ethnicity?

- Is there evidence of acceptance of all learners in the school situation? Is the spirit of "*ubuntu"* evident?

- Are the perceptions of learners of the same ethnic group consistent within their perceived socio-economic position?

1.3.3 Aim of the research

The aim of the research is to identify specific ethnic and cultural aspects as the adolescent learner perceives them within South African education.

The findings of the research could be used to formulate guidelines for the teachers in the classroom, to assist learners to reconcile the divisions of the past. These guidelines could result in the development of a module for presentation during teacher in-service training (INSET), thereby enhancing teaching practice.

1.4 Methodology and research design

The research problem was investigated by means of a literature study, a photographic essay and commentary and an empirical investigation using a combination of qualitative and quantitative approaches.

1.4.1 Literature study

The literature study consists of selected aspects, reported practice and identified concepts that are relevant to the particular concern of this research. The literature has provided insight into the variables that have had a bearing on the specific research questions.

1.4.2   Photographic essay

Culture as a topic is vast, complex and dynamic. "Just as versions of the world are continually being produced and contested in the arena of everyday life, so too, social science research produces multiple accounts" (Terre Blanche & Durrheim 1999: 1). Knowledge may be produced with a photograph – an objective capturing of an event (Terre Blanche & Durrheim 1999: 1). A complete discussion of a topic such as the adolescent's perspective of culture, could be considered to be impracticable. For this reason a number of aspects of the youth environment of Gauteng were investigated and photographed. The selected photographs were included so as to assist in the understanding and explanation of these topics, to produce knowledge by capturing the event.

The aim of the photographic essay was to highlight the aspects of youth culture that the adolescents in the selected schools saw as significant. Informal discussions with random, accessible, learners provided a list of those aspects that the adolescents mentioned. The learners consulted were from the schools included in the study. The researcher was allowed access to a limited number of "Life Orientation" classes in which the topic of culture was being discussed as a part of the learners' normal lesson. The researcher was an observer in these discussions and took no active part. No specific details of the statements made were recorded as the intentions of the discussions were to provide a list of areas of youth culture that required further investigation.

The photographs were all taken by the researcher with the intention of providing a method to highlight topics that would otherwise require a lengthy verbal explanation. The photographs also provide a means of fixing the time period reference of the topics of youth culture discussed, as this is a dynamic theme.

The photographic essay included pictures that may be loosely classified into three categories, namely; scenic, environmental; individuals, personal; and objects. Extreme care was exercised when considering the personal photographs to be

included, so as to ensure that the privacy of the individuals was not compromised. The people photographed needed to be fully informed as to the purpose of the photographs as well as to how they would be utilised. Furthermore they needed to be consenting on the photographs use in this manner. This aspect was of particular significance in the photographing of the young girl with the baby that she cares for, as well as the child with AIDS. The children's social worker requested permission from the children before the researcher entered the building to talk to the children. Further permission was requested before any photographs were taken. Once the photographs had been taken, and processed, they were shown to the girl with the baby, (figure 3.18) and the 16 year old girl who is the family head (figure 3.19) and verbal permission to use those photographs obtained before being included.

The adolescents photographed in figures 3.31; 3.32 and 3.33 are known to the researcher. The individuals posed for the photographs knowing the purpose of the pictures. Once the photographs had been taken, and processed, their use was discussed with the individuals concerned and verbal permission obtained from the individuals concerned.

Figures 3.38; 3.39 and 3.40 were taken at a public exhibition; the adolescents were performing at a school talent show. V (Veronique Lalouette figure 3.35) appeared at the same talent show, and was appearing on the "Idols" television programme and therefore in the public eye. This particular photograph was posed after her performance on the school stage.

1.4.3 Empirical investigation

The aspects that have been identified in the problem statements will be approached from both a qualitative and a quantitative perspective. The two approaches have not been considered to be mutually exclusive, rather as equally beneficial of the investigation.

The combined approaches have been implemented in two phases, with data from the quantitative approach being utilised in the qualitative research.

1.4.3.1 Selection of schools

The study considered the adolescents' descriptions of the elements of their own culture and ethnicity. Their perspective of the relevance of these aspects is considered to be of relevance. The learners involved were from the area around Johannesburg in Gauteng. These learners are all at public (ex-Model C) schools, and none are from independent schools or colleges. The schools accessed are within an approximate ten kilometre radius of each other, and were selected because of the diverse composition of the learner population. This is primarily due to the geographical boundaries of the schools' feeder areas.

a   Selection of respondents for the questionnaires

The learners completed the questionnaires within their usual Life Orientation period. No selection process was followed in selecting the respondents; rather all the grade eight, nine and ten classes of the head of the Life Orientation department were included. This resulted in 416 responses from school 1 and 234 responses from school 2, a total of 650 responses.

This study involved grade eight, nine and ten learners, as these learners have been exposed to outcomes based education for their entire school career. Adolescents of at least 15 years of age, (approximately grade nine level), are at the stage in their development when membership in a group is important, as group membership promotes feelings of self-worth. They are concerned about what others think of them (Slavin 1997:99) because their conception of their own self-worth is partly a reflection of the opinions of others (Rice 1996:276).

b   Selection of participants for focus groups

Members for the focus groups were selected from details on the sociograms. Eight focus groups of various race groups were formed, including 22 males and 22 females.

1.4.3.2 Data collection

The data collection procedure consisted of two main data gathering techniques. The first technique comprised of the completion of the questionnaires, and the second technique involved the focus group interviews.

a   Questionnaires

Two separate, researcher designed questionnaires were used.

The Social Questionnaire which consists of two main sections, a place for the learner's name, gender and race (according to the pre-existing race classification as South Africa still uses on public documents). The second section requested the learners to list details of their peers that they have selected and those that they reject.

The second questionnaire comprised four items that related to biographical data and 43 statements, which the learners responded to according to a four point Likert scale, related to the variables; prejudice and own ethnic group preference; values attached to existing cultural traditions; geographical distance from the school and the learner's acceptance of the school ethos; and the learner's attitude towards group work.

b   Focus groups

The learners selected to take part in the focus groups were selected from the sociograms. In each case specific groups of learners, in a particular class, were

identified, either because they were of one particular race group, or because of a mixture of races that was evident. During this discussion, a posed photograph (Appendix D) of a group activity (with culturally based names assigned to each of the learners in the group), with learners not known to the members of the focus group, was used as the discussion topic. The focus group discussion was allowed to progress with little to no additional researcher input.

1.4.3.3 Data analysis

a   Analysis of questionnaires

The data from Social Questionnaire was analysed manually, with the aid of commercially available computer spreadsheet software (Micro-soft Excel), and transformed into the sociometric table. The details were then manually drawn into the sociogram, according to the recognised norm for this technique (indicated in Mellett, Du Toit, Le Roux & Bester 1994: 87 – 97).

The data, captured from the completed response sheets, from second Questionnaire was processed by computer, using the SPSS computer programme.

b   Analysis of focus groups

Transcripts from the focus group discussions were analysed according to the contents of the statements made by the learners. This analysis was done manually, according to a predetermined flow of concepts.

c   Integration of data

Data from the quantitative phase of the study was initially considered separately, and hypotheses accepted or rejected according to the results. Data from the

sociogrammes, Chi squared calculations, and the focus group transcripts were then considered and preliminary conclusions drawn.

Final conclusions were based on the results of quantitative study as well as the findings of the qualitative research.

1.4.3.4 Issues of reliability and validity

The question of reliability was considered in the research design. Thus, the normal class teacher was requested to instruct the learners in the completion of the questionnaires, as the presence of another adult, in the classroom, potentially changes the behaviour of the learners. Including both qualitative and quantitative research methods provided opportunities to confirm aspects of the study, thereby increasing the reliability of the study.

Learners included in the study were assured of anonymity in their answers to the second questionnaire. In the focus groups the participants were not requested to state their own perceptions, rather to comment on their observations of supposed events depicted in a photograph. These aspects enhanced the validity of the study.

1.5   Delimitation of the study

These learners' perspective regarding the criteria composing what they perceive as culture and ethnicity, the value that they place on these factors, and the impact of these factors on their participation in the group situations is used in the further description of culture and ethnicity.

1.6   Definition of concepts

1.6.1   The adolescent

Adolescence is that stage of the individual's life that fits between childhood and manhood or womanhood (Concise Oxford Dictionary 1982:13). Because of individual and cultural differences the age at which adolescence begins varies from 11 to 13 years of age, and the end of this stage of life varies from 17 to 21 years of age (Louw 1993: 377).

The termination of the stage of adolescence may, from a psychological perspective, be identified as when the individual is emotionally independent of his/her parents, is reasonably certain of his/her own identity and has developed his/her own value system (Louw 1993: 377).

During adolescence the need for peer conformity is clearly observable. Because of this increased importance of the peer group, motivation to conformity with regard to aspects such as values, peer culture and customs generally increases (Mussen, Conger, Kagan & Huston 1984: 495). Adolescents look closely at themselves in relation to those around themselves, define themselves differently and try to change the way that they are (Slavin 1997: 100). In this the adolescent needs to find the point of congruence between his/her self-image, identification, wishes, expectations and skills and the rules and opportunities within the society (Meyer, Moore & Viljoen 1989: 160).

Within the world of meaning, with the myriad of cultural forms, wherein elements of culture are forever being transformed, all aspects compete for attention and inform each person's sense of identity (Thornton 2000: 43). Thus the adolescent needs to identify with and develop his/her own identity and sense of cultural values.

1.6.2 Outcomes based education (OBE) and Curriculum 2005 (C2005) and the National Curriculum Statement (NCS)

The concept of outcomes based education implies that everything that happens within the greater context of education is defined according to, or organised around, the outcomes that are desired by the end of the course of development (Spady & Schlebusch 1999: 38). OBE considers both the process of learning and the learning content to be of equal importance. These two aspects formulated together into a curriculum statement are reflected by means of learning outcomes and assessment standards. This will provide the steps to achieving the critical and developmental outcomes (Department of Education 2002b: 11).

The new curriculum framework, based on the concept of OBE was initially named Curriculum 2005. It was later updated, changed and called the Revised National Curriculum Statement (RNCS). At the point of implementation the curriculum was known as the National Curriculum Statement (NCS). The focus of this curriculum is on what learners should know and be able to do so that ultimately the full potential of each learner will be developed (GCIS 2002: 196).

1.6.3 Cooperative learning versus group work

Teachers quite commonly divide the large class group into smaller groups, to allow the learners to participate actively in the lesson, and to have an opportunity to develop their own skills such as leadership ability, social skills, self-reliance and self-direction (Clarke & Starr 1991: 257). The assignment given to the learners to do should be clear, and each person in the group should be aware of their particular task (Clarke & Starr 1991: 266 – 267).

Cooperative learning is similar to group work in so much as the class group of learners is divided into smaller groups. However, the structure provided within the cooperative learning activity generates a supportive learning environment and

encourages cohesion among the learners. An additional difference between cooperative learning and group work may be found in the aspects at the core of the concept of cooperative learning. Firstly, the learners spend a predetermined period of time working in the small groups. Secondly, the learning material is structured in such a way that each one of the group members has to contribute actively if the group is to be successful, and finally, it is possible to evaluate the contribution of each member within the group (Dornyei 1997: 483; Ramsay 2002: 50 – 51).

These essential aspects of the cooperative learning activity provides added parameters, when compared with group work, to ensure that each of the learners in the group is actively involved and contributes to the activities. No learner may be allowed to remain a passive observer in the learning process.

1.6.4 Race

"Race is an invented category to ascribe alleged behavioural or genetic characteristics to a racial group…..on the basis of skin colour" (Adam et.al. 1997:12-13)

Race is therefore a social mechanism, with descriptions and categories of people that have been created according to visible physical characteristics.

When discrimination is practised on the basis of supposed inferiority or superiority as based on race classification (racism), it is called racialism (Adam et.al. 1997:14).

1.6.5 Ethnicity

Race is concerned with alleged differences within the biological make-up of the group, whereas ethnicity refers to differences in cultural practices. These

differences within each ethnic group are very real, creating a distinct heritage for each ethnic group (Adam et.al 1997: 16).

1.6.6 Culture

From a sociological perspective, culture consists of the values that the members of a specific group of people hold, the norms that they follow and the material goods that they choose to create. Culture refers to the way of life of the members of a society, or of the groups within that society (Giddens 1994: 31). These aspects are peculiar to the members of a society and enable us to identify characteristics and, thus, to refer to ethnic groups. Anthropology classifies culture as a "complex whole, which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (Jonas & de Beer 1991: 13). Referring to cultural groups implies, for a sociological discipline, a reference to a way of life of the particular group of people that are characterised by that way of life (Jonas & de Beer 1991: 13).

Multiculturalism refers to a stated desire to recognise the different cultural traditions within a unified state (Adam et.al 1997: 16). Acknowledging the existence of numerous ethnic groups and valuing these differing world views and perspectives creates an opportunity to remove artificial barriers within the process of social transformation (Department of Education 2002(a): 9-11).

1.6.7 Society

The term society refers to any group of people that is organised in such a way that they are able to accomplish a common purpose (Jonas & de Beer 1991: 17). The society is seen to be separate from the state, and greater than the individual (Thornton 2000: 34) and includes the company, or association, of other people. The system of interrelationships between the individuals, which connect them together, may be said to be the society (Giddens 1994 :32).

1.6.8   Socio-economic status

Socio-economic relates to or involves both the social and the economic. Thus, socio-economic status refers to an individual's position in society, based on both social and economic aspects that are considered in determining the rank. This measure of social status takes into accounts the individual's educational achievements, income level and occupational prestige. Any socio-economic status measure is thus specific for that particular society, although a level of consistence does exist in the ranking of most of the social positions (Popenoe, Boult & Cunningham 1998: 199).

1.7   Cultural studies

In drawing together the concepts discussed in this study, basic concepts from cultural studies have been applied, namely, that an interdisciplinary approach has been adopted in considering the functioning of cultural practices within the institutions described. Definitions that are supplied serve to describe the parameters as considered within this study. They are not intended to propose a set of unified positions based on the theoretical perspectives of a particular discipline (Bennett 1998: 27). It is also within this perspective that sub-cultures are acknowledged and placed into the parameter of understanding of the greater whole (Long 1997: 19).

In using cultural studies as the primary perspective from which to approach this study, acknowledgement is made of the fact that the struggle for equality between the races as well as a need for economic self-determination, equality and political participation is a cornerstone of South African history. These perspectives are thus also of significance in educational practice in this country and impact on classroom activities. Thus, provision is made for questions to be asked regarding the cultural hierarchies as they exist, and the structure that culture provides in the individual's life.

1.8   Chapter division

Chapter 1:   An introduction and overview of the topic of study and research methods is described.

Chapter 2: Literature study. A brief consideration of the study of race, culture and ethnicity, as perceived by the adolescent and their impact on South African outcomes based education is provided.

Chapter 3: A photographic essay and commentary of the main aspects of culture that adolescents identified as being significant for their generation is presented.

Chapter 4: Research design. This chapter takes looks at the research methods and design, as used in the two phases of the study.

Chapter 5: Research findings and results. The results of the quantitative research are presented and discussed, followed by the findings of the qualitative research.

Chapter 6: The final chapter includes the conclusions, recommendations and limitations of the study.

1.9   Chapter summary

This chapter introduces the study, and considers the concepts and their parameters as they form the basis for the study. The aim of the research, the problem statement and related statements, and the research design are briefly stated. Concepts which are central to the study are briefly described and defined.

The next chapter further explores the areas of race, ethnicity and culture as they have been studied in relation to the adolescent and changes in society. Following this discussion is an explanation of outcomes based education and the significance of cooperative learning as a teaching method.

Chapter 2   Race, ethnicity and culture in education

2.1   Introduction

The previous chapter provided short definitions and descriptions of the main concepts considered in this study. A description of the aims of the research and the research methods, as well the problem statements has also been discussed.

This chapter provides a study of the literature dealing with these topics which have been categorised into three main areas of discussion.

Concepts, such as race and culture, and their place in education, are subjects that have led to racial segregation. The imposition of Western culture and the use of that language namely Afrikaans, in the Bantu education system (Giliomee 2003: 578-579) was one of the primary causes of the 1976 Soweto school uprisings. These uprisings started in Orlando West Secondary school and ultimately led to the death of about 600 people (Saunders & Southey 2001: xxii; 161). These disturbances forced the Nationalist Government to reconsider the educational policy and to begin planning limited reform in education (Saunders & Southey 2001: 67).

As culture defines those aspects that are peculiar to a specific people, it defines a particular way of life that identifies that group as unique. When the concept of race has been superimposed onto this identity, these concepts become personal and emotionally charged. Yet within schooling whose main task is the transfer of beliefs and values that will equip the youth to take their part within the greater society, culture is of great significance. Therefore, the concepts of race, ethnicity and culture are considered in this literature study.

Within societies, culture is in a state of flux, with change being imposed by extraneous events within the society. The most significant of these happenings are having a profound impact on the greater society. While it is not possible to identify and describe the bearing of every such event, the most significant of these are considered and discussed.

The current South African school curriculum, the National Curriculum Statement, has been developed according to the philosophy of Outcomes Based Education (OBE). The roots of OBE are considered prior to the examination of cooperative learning as a teaching method utilised in OBE within the parameters of the National Curriculum Statement.

2.2   The issue of race

"Each of the major divisions of humankind having distinct physical characteristics, racial origin or distinction, an ethnic group, a group descended from a common ancestor" (South African Concise Oxford 2002; 961).

This definition from the South African Concise Oxford Dictionary gives the impression that the concept of race is clearly and scientifically described, apparently contradicting that definition provided in Chapter 1 (1.6.4). Yet a definition of the term race is not clear. The suppositions contained in a definition of race primarily is dependent on the discipline underpinning the definition, the period in which the definition was formulated and the political persuasion of the writer.

Prior to the 1700's, an individual's identity was fundamentally associated with his/her ethnic identity that is an identity based on cultural and linguistic traditions. Thus, the person's pheno-physical features were not a consideration in the determination of ethnic identity (Watkins, Lewis & Chou 2001: 20). Yet all modern concepts of race are ultimately based on assumed genetic diversity within a local

population, and among adjacent populations, thereby implying a sub-species – a distinct evolutionary lineage within that species (Templeton 2002: 32 – 34). During the apartheid period the enforcers relied on measures such as the infamous "pencil" test – whereby a baby's race classification was decided on whether or not the child's hair held a pencil inserted by the person doing the classification. A person's race was decided according to what was generally accepted for the environment and dress of the person. It was these accepted definitions that became the basis for the future bureaucracy thereby creating a base for the development of the policies of apartheid (Nuttall 2004: 735).

The human race, a complete species, appears to have evolved in Africa and about 110 000 years ago the split between African and non-African peoples occurred (Rushton www.eugenics.net) and then eventually spread out over the planet (Fish 2002: 115). The genetic differentiation among human populations can be ascribed to a neutral indicator, that of geographic region (Templeton 2002: 46). Thus, races exist because people came from different geographical environments that indirectly conferred a reproductive advantage on certain physical attributes. The differences in physical appearance among populations may be explained in terms of adaptive values (Fish 2002: 115).

However, race is not fixed, rather it is a socio-historical and political construct, with no distinct markings to be found in blood or DNA (Erasmus 2005: 9), although the genetic link is considered by some of the following definitions (2.2.1).

2.2.1 Race defined

The definition of the term race is not clear, numerous definitions have been provided, each containing a slightly divergent supposition.

- "The concept of race is a social construction used to group humans according to observable traits such as size, skin colour and hair texture" (Bennett 2003: 51).

- "… while skin colour may not be the best determinant, people who trace ancestry to the same geographic neighbourhood and have similar inherited characteristics ought to be considered a single race" (Holmes 1995: 275).

- "Race is a concept that is derived from a genetic designation based on phenotypic characteristics (i.e., physical features such as skin colour and hair texture)" (Sheets & Hollins 1999: 7).

- "Visible genetic characteristics of individuals that cause them to be seen as members of some broad group e.g., African, Asian, Caucasian" (Slavin 1997:117).

- "…groups of people who differ in characteristic ways" (Herrnstein & Murray 1994:272).

- "…physical variations singled out by the members of a community or society as ethnically significant" (Giddens 1994: 255).

- "…a social mechanism invented during the 18th century to refer to those populations brought together in colonial America: the English and other European settlers, the conquered Indian peoples and those peoples of Africa brought to provide slave labour" (AAA 1998).

The selection of definitions of race provided above demonstrates a clear lack of consistency. However, race is still a concept that is referred to in South African society this also applies to racial concepts.

For the purpose of this thesis, a combination of the definitions will be applied, as this appears to approach the common meaning most closely. That is, race is taken to refer to a social mechanism created and applied to the visible physical

characteristics, of the members of a community or society, the members of which single out as being ethnically significant.

2.2.2 Ethnicity

An ethnic group is a community of people within a larger society, that may be socially distinguished, or set apart primarily on the basis of cultural differences. The cultural differences may constitute differences in religion, language and traditions (Bennett 2003: 52). Cultural practices and outlooks distinguish a given community of people (Giddens 1994: 253). However, unlike the classification of race, characteristics of the physical body are not central to the categorisation of the individual's ethnic identity (Appiah 2002: 376), ethnic differences are learned (Giddens 1994: 253).

The individual's ethnic identity is created within the family and the community (Appiah 2002: 380). These cultural practices are transmitted and assimilated within the community, as the ethnic community wishes to provide a sense of historical continuity and a sense of belonging to its members (Rice 1996: 202). Considering the ethnicity within modern society, a desire by a community to constitute a distinct identity comes first, and cultural distinction is created and maintained because of it (Appiah 2002: 380).

However, at present it is considered to be inappropriate to speak of an individual's race. The term ethnicity is used as a synonym. This is not correct as ethnic identity is created on the basis of cultural practices that differ from one community to another. Hence one race may encompass a number of ethnic groups. The existing race classifications, as still applied in some public documents (for example the Z83 – Application for employment, for any position in a government department) and specifically referred to in the Employment Equity Act no. 55 of 1998 as designated groups, cannot be considered to be synonymous of the ethnic identity of the race groups as demarcated.

2.2.3 Present status

Race and class have been central to South African texts. As such they remain prime determinants in the formation of cultural and social identities and thus need to be taken into consideration in any discussion involving culture and ethnicity (Wasserman & Jacobs 2003: 17). While not disregarding the recent changes in the South African socio-political climate, people of different races continue to lead essentially separate lives. Race is correlated to differences in "education. occupation, household incomes, infant mortality, threat of social violence, malnutrition, access to human development and a host of other social indicators of wealth and development" (Burgess 2002: 5). So while it is no longer considered to be politically or socially correct to speak of race the concept remains, and is influencing decisions, discussions and research. To ignore racial identity is a great risk.

The incorporation of slaves and the Khoikhoi as the labour force in the Cape meant that from the very start early South African society was a multi-racial society. The European settlers set the character of this society (Giliomee 2003: 13). Thus, South African history, from 1652 to 1994, has been based on a racial segregation to a greater or lesser extent, and the political transition in 1994 liberated the South African black people from the period of extended colonialism (Terreblanche 2002: 3). The system of apartheid was based on the concept of white supremacy. White people were seen as the heir to and beneficiaries of a superior civilization and religion (Giliomee 2003:14), and ultimately aimed to bolster white privilege. The guise of separate development further aimed to bolster the idea of white supremacy (Saunders & Southey 2001: 12-13).

In spite of a history that has been based on the idea that one race is superior to another, the idea of race and intelligence having some link has not been notably researched in the South African context. The following discussions are thus based

primarily on American research and thus also on the racial dimensions in American society.

2.2.3.1 Race and intelligence

The idea that differences in achievement could be directly ascribed to racial discrepancies, or differences in genetic makeup, is not a new one. Eckberg (1979: 3) makes reference to studies from the 1930's to 1960's. The focus of these studies appears to have oscillated between two extremes: namely, race and intelligence are correlated, and no relationship exists between the two concepts.

The debate gained further impetus with the essays, written by A.R. Jensen in 1969. These essentially stated that poor black people are intellectually dull as a result of genetic differences and that no amount of environmental manipulation would rectify the situation (Jensen 1969; Eckberg 1979; 3-4). The perspectives proposed by Jensen were hotly debated from both sides of the argument (c.f. Eckberg 1979: 4: Eysenck 1971; Herrenstein 1971; Shockley 1972).

Further research is ensuing within this area of study in spite of the geneticists' perspective that no human sub-species can be identified, and that it is not possible to identify an individual's race through his/her D.N.A. structure. It has furthermore been determined that greater genetic variations exist within one race classification than between such classifications (Fish 2002: 113-115).

Steele (1997: 613) has moved from the race-intelligence argument, to a study of the impact of stereotypes on an individual's identity and performance. His comment(1997:613): "One must surely turn first to social structure: limits on educational access that have been imposed on these groups (women and African-American) by socioeconomic disadvantage, segregating social practices and restrictive cultural orientations, limits of both historical and ongoing effect" summarises the construct upon which his study is based. While he does not actively dispute the possibility of the ability of the groups in question being

genetically based, he does make reference to genetics being a possible disadvantage to some race groups (Steele 1997: 615). The groups are not necessarily racially defined in this study, rather it is the individual's perception of his/her own group and the common stereotype of that group (Steele 1997: 614-615) that is considered. The focus is on the social-psychological (the perceived stereotype) aspect of the differences of the groups measured in the study (Steele 1997: 626-627).

a   The Bell curve

In 1994 Herrnstein and Murray published, for general public perusal, "*The Bell Curve: Intelligence and class structure in American life",* an extensive and controversial study about human differences (Herrnstein & Murray 1994). Two central premises in this book are that measured intelligence (equated in this study to the intelligence quotient IQ) is largely genetically measured and, secondly, IQ is positively correlated with a variety of measures of socio-economic success in society. The authors conclude that socio-economic failures and successes are largely genetically caused (Welch 2002:177)

According to Herrnstein and Murray (1994: 272), the concept of race is defined as *groups of people who differ in characteristic ways,* and discussing cognitive ability or IQ in terms of race is justified, as that is the way that the general public perceive it. The difference in intellectual ability of the races is described as being not only in terms of a general ability average IQ score, but more significantly in the profile of intellectual capabilities and capacities (Herrnstein & Murray 1994: 299).

People most likely to exhibit problems, such as, school dropout, unemployment, crime, dependency on welfare, single parent families, low birth-weight babies and deprived home-environments are the least intelligent people (Culbertson 1995: 3). Although current genetic investigations do not support any justification for the concept of race (c.f. section 2.2), Herrnstein and Murray argue that the lower the

socio-economic performance, the lower the intelligence and generally more black Americans are to be found in these socio-economic groupings.

In conclusion, the work by Herrnstein and Murray has sparked volumes of debate that is primarily negative in sentiment. While the underlying premises are questionable, due to the lack of scientific justification, definition or substantiation of the core concepts, the general public regard the conclusions as justified. It is a personal opinion that a closer examination of the book must result in the discarding of the discussion contained therein.

b   Race, brain size and IQ

Rushton (2002:28) uses the general factor of mental ability (g) as being the most predictive aspect of cognitive ability tests. He argues that this factor g is directly related to brain-size, heritability indices and other biological factors such as genital size, rate of sexual maturation, length of menstrual cycle and the tendency to produce di-zygotic twins (Graves 2002:58). These two factors show *significant mean racial-group differences* (Rushton 2002:28).

In discussing the link between brain size and IQ, Rushton (2002:29) argues that the most likely reason why larger brains are, on average, more intelligent than smaller ones, is that the larger brain contains more neurons and synapses, thereby making them more efficient.

According to Rushton's theory, fundamental trade-offs between reproductive life and somatic life features form the cornerstone of the physiological and behavioural differences between human races (Graves 2002:60). Race differences in mean brain size are observable at birth. "At birth, four months, one year and seven years of age, Asian-American children averaged larger cranial volumes than did white children who averaged larger cranial volumes than did black children. Within each race, the children with the larger cranial capacities had higher IQ scores" (Rushton

2002:29). The reasons proposed for this difference is that early human migrants to Europe necessitated an increased cognitive ability in order to survive the colder climate, this was achieved through a selection for an increase in brain size (Graves 2002: 68-69).

Rushton has based his theory on an assumption that it is possible to identify the race categories of Asian/Oriental, Caucasian and Negroid genetically, and that these human sub-species are distinct and identifiable (Graves 2002:72). This is akin to saying that blondes are intellectually dull, yet not defining what identifies an individual as blond, or where the category "blonde" ends and the category "brunette" begins. According to Graves (2002:72) the process of selection that resulted in the difference in capacity or race groups, namely the predictability of the environments is not substantiated nor are parameters for comparison provided.

The racial differences in brain-size, and thus also IQ has been extended, by Rushton, to students in South African universities, such as the University of the Witwatersrand and the University of the North, and similar results were recorded. Rushton records that 147 first year mathematics and science students at the University of the North had an average IQ of 100 (Rushton 2002: 31). His explanation for the so-called above average score for the black students is that they had been selected and were mathematics and science students (Rushton 2002:31). Testing done at the University of the Witwatersrand, using the engineering students, Rushton found that the "African" (his term) students had an IQ of 84 to 103, contrasted to the white students who had IQs from 105 to 111 (Rushton 2002:31). While this may be seen as further confirmation of his theory, no comment has been made of variables such as prior education, or socio-economic status to mention a couple of the most obvious variables, given the history of the South African education system.

This discussion of Rushton's theory, indicates a few of the more obvious concerns regarding this theory.

c   Research in South Africa

Research conducted in South Africa by the Human Sciences Research Council (HSRC) in 2002, as a part of the Trends in International Mathematics and Science Study (TIMSS) revealed that South African learners had the lowest mean score in mathematics and science, with the highest distribution of all of the countries that participated. Further analysis of the individual scores revealed that learners in the black schools (previously administered by the Department of Education and Training) have the lowest scores (Reddy 2006: 397-399). Since 1994 there has been an increase in racial integration of learners in public schools previously administered by the separate education departments. However, teaching and management of the schools is still essentially by the race group for which the schools were originally designed (for further discussion of this point see section 2.6.1). Learners attending the different schools, previously run by the former departments have had very different educational experiences and therefore perform very differently in mathematics and science (Reddy 2006: 400).

In South Africa, race is the dominant structuring reality for most young people. Race, not necessarily connected in any way to intelligence, predetermines, to a large extent, the level and quality of education that a person is likely to receive, his/her household income, his/her occupation and his/her exposure to social violence (Burgess 2002: 5), such is the legacy of apartheid.

2.2.3.2 Social identity theory

The social identity theory is one of a number of social theories developed in order to explain aspects of inter-group conflict. From a social psychological perspective, social identity theory is considered to be one of the most important (Niens, Cairns, Finchilescu, Foster & Tredoux 2003: 109).

According to social identity theory, the individual will use various social categories in order to simplify the environment and to identify and define themselves (Niens et.al. 2003: 109). An individual's social identity is his/her knowledge that he/she belongs to certain social groups, as well as the emotional and value significance of that membership to him/her (Campbell 1995: 150-151). Thus it can be said that an individual's concept of who he/she is, is reliant, in a large part, on affiliation to various social groups and it is from these social groups a social identity may be formed. Thinking of an individual as having a complex of social identities offers advantages over thinking of him/her as being a member of a specific racial identity (Burgess 2002:6). The social identity then forms a part of that individual's self-concept (Gibson & Gouws 2000: 279), and is complex. People are aware of many social identities and these identities are a comforting influence as they have a predictable influence on behaviour (Burgess 2002: 6). Having a positive social identity is an important component for having a positive self-concept (Neins et.al. 2003:109). The most appropriate social identity is chosen from a digest of selves in response to the cues of the situation. Thus the most appropriate social identity is unconsciously selected (Burgess 2002:6), and the total number of positive social identities added together form the positive self-concept of the individual.

The child is exposed to, and learns, from a very early age, the hierarchy of evaluations of the various groups, and that that order remains fairly stable (Tajfel 1970: 96). The possible change in a group's status within this hierarchy in comparison to another group refers to a group's stability. A stable group is thus one in which the status is unlikely to change as far as the individual is concerned. A group's status that has been achieved by fair means is legitimate as far as the status is concerned (Niens et.al. 2003: 109).

People compare the world around themselves, and categorise people into various social groups. Based on previous knowledge these groups enable the individual to predict how different types of people will act in response to certain situations and/or behaviours (Burgess 2002: 7). According to the study done by Niens et.al (2003: 114-115), differences exist between the population groups in South Africa

and their identification with their in-group when the social competition aspect of social identity was measured. Blacks identified most strongly, while whites showed low group identification.

A study done by Sennett and Foster (1996: 203-220) indicates that white English-speaking South African sudents had increased their social identity in 1994, when compared to the results of a similar study done in 1975, primarily as a result of a perceived increase in the group's status and its perceived legitimacy. Afrikaans-speaking South African students perceived their status as having decreased. Similarly, a study by Gibson and Gouws (2000: 291) found that South Africans are, in general, developing a greater sense of national identity; that is identifying themselves as South Africans. However, associated with the greater sense of social identity is the tendency towards the development of political intolerance. A non-competitive in-group attachment may lead to a prejudice against an out-group perceived as threatening and this may become hostile (Duckitt & Mphuthing 1998: 84).

2.3   The reality of culture

"Culture gives us the perspective necessary to rethink the meaning of the future, the relation between our means and our ends, man and technology, society and nature, the individual and the state; it also gives us the impetus to leap over today's obstacles and clear new paths for tomorrow" (M'Bow quoted in Kanduza 2004: 78).

Theorising on culture in South Africa has, until recently, been dominated by the notion of racial supremacy and racial victim-hood as the pre-determinant of cultural identity (Nuttall & Michael 2000: 1-2). This identity construction is still in operation in South Africa, with conceptions of identity still being based on race and ethnicity. The South African society still largely reflects the economic inequalities that are directly related to the racial divisions of the past (Wasserman & Jacobs 2003: 15-16). Differing cultures deserve respect. Each culture has positive features and from

that other societies can learn. Political and economic systems adapt to cultures and cultures to them (Kanduza 2004: 80).

During the period of apartheid, different cultural groups were kept apart and allowed to practise their traditions in isolation. Diverse forms of culture, both artefacts and practices, emerged and were frequently seen as being part of the resistance movement and thus censored or banned by the authorities (Zegeye & Krieger 2001:12). These legacies and the attendant material factors cannot be divorced from the development of the identity and cultural transformations (Jacobs 2003: 29).

Culture in South Africa is dynamic, with evidence of a collective, new culture and new social organisation starting to emerge (Nuttall & Michael 2000: 6). Within a cultural group, which may be described by a general consensus of the members of that group, individual variations on that cultural theme exist. These variations, between the general level consensus of the boundaries of the culture and the individual level-variations, are inevitable and it is within the gradual acceptance of these discrepancies of values, attitudes and opinions by the cultural group as a whole that what started out as a deviation from the mainstream of the culture becomes itself an aspect of that particular culture (Masumoto 2003: 91). Social transition and socio-political changes have resulted in the negotiation of cultural boundaries, and a manifestation of a hybrid of forms (Jacobs 2003: 29) that form the rainbow nation.

2.3.1 Culture defined

Culture consists of the values that the members of a particular society or group hold, the norms that they follow and the material goods that they choose to create. Values are abstract ideals, while norms are rules or principles that the people are expected to observe (Giddens 1994: 31). A culture may be defined by characterizations of the components of that culture, the culture of a group of

people being described through the usage of consensual characterisations of the group's attitudes, values, beliefs, opinions, behaviours and norms (Matsumoto 2003: 90). Embedded in a culture are the symbols associated with that culture. A symbol is anything that the particular group of people has agreed upon as meaningfully representing something other than itself, and as such assist the society in the comprehension of abstract concepts and the transmission of attitudes (Popenoe et.al.1998: 27).

In daily conversation the term culture is taken to refer to "higher things of the mind – art, literature, music and painting" *(*Giddens 1994: 31). Yet the term is seen to include customs, way of life of the members, institutions and achievements of a society (South African Concise Oxford Dictionary 2002: 282). The society's culture consists of whatever is necessary for its members to know or believe in order for them to operate in a manner that is acceptable to its members (Bennett 2003: 43), the maps of meaning through which the members of a society make sense of their world (Butler 2004:130).

Included in the term culture are the concepts of material culture, that is, the goods that they have chosen to create and which become meaningful for them (Giddens 1994: 31) and subjective culture, the way the cultural group perceives its environment, including stereotypes, role perceptions, norms, attitudes, values and ideals (Bennett 2003: 43).

So while a society is an "aggregate of people living together in an ordered community" (South African Concise Oxford Dictionary 2002: 1114), the system of interrelationships between the members connects the individuals together (Giddens 1994: 32). It is these interrelationships that result in distinct societies and identifiable cultures. Cross-cultural interactions potentially result in an urban vernacular culture that each of the societies calls its own (Nuttall 2004: 736). Because of changes to the society's interrelationships, acquired knowledge that the members of the society use to interpret experience and to generate social behaviour (Bennett 2003: 43) the dynamic nature of culture results.

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2.3.2 Transmission of culture

Within a society it is the adult's duty to rear a child so that he/she becomes a participant in the society. The society will survive only if the members act together so as to support and maintain it, and thus also to shape the behaviour of the members to this end. Through the process of socialisation the child assimilates the knowledge of the society's rules, attitudes, customs, values, role requirements and norms (De Witt & Booysen 1995: 1-2).

In order to assist with the transmission of culture, a society may develop a school, which then becomes the place where the child acquires the full participation in his/her society's cultural heritage. The school functions as a bridge between the intimate family and the more formal groupings within the society. Thus, attention is given to the values of the family while the essentials of the culture of a nation are transmitted (De Witt & Booysen 1995: 35). Social changes result in variations in the culture of the society (Giddens 1994: 32).

2.3.2.1 Cultural assimilation

Cultural assimilation is a process whereby people of diverse racial, ethnic and cultural backgrounds interact, free from constraints, in the life of the larger community. Through this process the members of the minority cultures take on the culture of the larger host society (Bennett 2003: 55). Immigrants abandon their original customs and practices for those of the majority (Giddens 1994: 280).

2.3.2.2 Cultural pluralism

The idea behind cultural pluralism is to consider all cultures equal, but different (Giddens 1994: 280). Within this community, all the members of different ethnic or cultural groups are allowed to maintain their own language, religions and traditional

practices as long as they conform to the practices considered necessary for social harmony (Bennett 2003: 56).

2.3.2.3 The melting pot approach

A melting pot approach takes all of the traditions of the different populations and blends them into a new and evolving cultural pattern (Giddens 1994: 281).

2.3.3 Multicultural education

Multicultural education is concerned with the development of programmes and practices that will equip all learners with knowledge, skills, values and attitudes that are needed to participate fully in a culturally diverse society (www.racismnoway.com), to foster intercultural awareness, understanding and an appreciation of cultural convergence and cultural diversity (Sogunro 2001).

Little consensus exists among researchers regarding an exact definition of the concept of multicultural education, although most definitions, according to Le Roux (2000: 23-24), include the following main aspects:

- *Multicultural education is a particular approach to education.*
- *It is a continuous and dynamic process.*
- *It enhances cultural awareness and sensitivity.*
- *It acknowledges and accepts cultural diversity.*
- *Equivalence is developed in education.*
- *The entire school ecology is transformed in order to address the needs of learners from diverse cultural, language and socio economic groups.*

For education to be considered as multicultural it needs to educate all learners in a multicultural community, by extending their knowledge of their own customs, and their own culture, as well as the customs, habits and characteristics of the others in

the multicultural community. The resultant change of attitude, an increase of respect, should result in the disappearance of racism, sexism and stereotyping (Le Roux 2000: 24).

Central to the concept of multicultural education is the identity and the categories of identification such as race, ethnicity, class and gender. Without considering these categories of identifications as significant, multicultural education becomes meaningless. The groups, as they are identified need to be perceived as having a common origin, structure or experience as their core (Dolby 2000: 2).

However, society is divided, and while it may be possible to argue that groups are synthetic, created by the society themselves, the situation exists whereby all people are conditioned by their surroundings and by the culture of their society (Gumbo 2001: 234). Multiculturalism indicates a move towards opposing any negative bias towards any other culture, by exposing individuals to knowledge and skills from other cultures or societies.

Multicultural education will not occur automatically in any education situation where learners of different cultural groups are assigned to the same class group (Le Roux 2000: 26). Rather the teacher in the classroom will be required to assist in the integration of the learners from the various cultures, and this situation would need to be actively managed (Sogunro 2001). Of essence is the creation of a classroom climate that enhances intercultural and ethnically diverse communication (Le Roux 2000: 28).

While the concept of multicultural education may have its opponents, the opportunity for change is presented and an avenue provided for the accommodation of cultural diversity within the education system. Embedded in multicultural education is the learning style(s) of individual learners.

2.3.3.1 Learning style

Each individual has a learning style that is as unique as their personality (Hamachek 1990: 247). Learning styles are the *characteristic cognitive, effective and psychosocial behaviours that serve as relatively stable indicators of how learners perceive, interact with and respond to the learning environment* (De Vita 2001: 166).

Several models and measurement instruments have been developed in order to classify learning styles, and individual learning preferences. The more frequently referred to are the field dependent/independent measures; the impulsivity versus reflectivity and the visual (Slavin 1997:136), aural or physical learning styles (Hamachek 1990: 247). Bennett (2003: 186-187) indicates that research has resulted in more questions than answers and no one classification system has been seen as being absolute.

No learning style can be considered to be superior to another. Each learning style approach can be used effectively in a classroom but it can also become a stumbling block if it is applied inappropriately (Guild 1994: 19). Teaching in a manner that is suited to the learning style of the learner will enhance that learner's learning (Bennett 2003: 187).

2.3.3.2 Connection between learning style and culture

"There is very little disagreement that a relationship does exist between the culture in which children live and their preferred way of learning. This relationship further is directly related to academic, social and emotional success in school" (Guild 1994: 17). The individuals within a culture tend to exhibit a common pattern of perception when the members of that culture are compared to members of another culture (Bennett 2003: 198).

If teaching only takes place in a manner that is best suited to the teacher's learning style, the success of learners from different cultural groups who have a different style of learning may be thwarted (Bennett 2003: 210).

2.4   A discussion of significant changes to the cultural systems

Culture is a social system that is a repository of accumulated values and experiences, intended for survival, and ultimately social reproduction. Within the culture is the inherent potential for interaction within the different modes of socialisation (Kanduza 2004: 94).

As indicated previously, a change to the fabric of a society will, of necessity, result in a change in the cultural system. What follows is a brief discussion of the more noteworthy factors that are currently having an impact on the society under discussion and thus also impacting on its culture.

2.4.1 The family

The family may be regarded as the building block of the community. The values and behaviours which are assumed to be present in adults, and which form an essential part in the efficient functioning of the society are acquired during development and maintained through the experiences within a family group (Amoateng & Richter 2003:245).

In most traditional societies a nuclear family, which consists of two adults and their own or adopted children is embedded within a larger kinship network of some type (Giddens 1994:391). Within this structure the socialisation of children and the inculcation of moral and social values takes place. The provision of material and emotional sustenance to the family members and the care of dependent family members occurs (Amoateng & Richter 2003:244).

In modern societies most productive work takes place outside of the home (Popenoe et.al 1998: 273) with a large number of married women working in paid employment outside of the home (Giddens 1994: 402). In most cases the working wife earns less than her husband (Popenoe et.al. 1998: 273) and her salary is seen as topping up the income earned by the husband (Giddens 1994:402).

2.4.1.1 Single parent families

The single parent family is one of the prevalent forms of family structures in most Western countries with one fifth of all children in that family structure. Divorce is a common reason though not the only reason for children finding themselves in a single parent family. Over 34 000 divorces were recorded in South Africa in 2000, which had a direct impact on nearly 39 000 minor children (Statistics South Africa 2004: 28 – 29). The other main reasons for the development of the single parent family structure are: the death of a parent; the choice of an unmarried mother to keep her child; the desertion of one of the parents; the practice of migratory labour as well as employment pressures that entail lengthy periods when one parent is away fulfilling obligations (Snyman 1992: 58). In most of these cases the children remain with the mother (Robinson 1991: 10; Snyman 1992: 59 & Giddens 1994: 409).

Migratory labour poses its own contradictions, as initially economic pressures forced the male members of a household to work away from home, making his absence a condition for the family's survival. Yet at the same time this situation undermined the conjugal stability of the family (Phatlane 2003: 82). Later in the history of South Africa, women also moved into the urban area, to live in backrooms or informal settlements, away from their children, seeking employment. The result was that the old, predominantly women were left to look after the young children in the rural areas. Much of the rural population is old although many young children are left in the care of grandparents. People in the rural areas are thus

dependent on the remittances from the economically active portion of their society living in the urban areas (Butler 2004: 134 -135).

In general, female-headed households tend to receive less income than male-headed households. The lower the income in a family, the greater the possibility that they will be plagued by conflict, unemployment and irregular income, and thereby decrease their ability to provide adequately for child development (Akeredolu-Ale 1990: 21). The problems within the household are also most likely to be transferred onto the next generation, as it is the female children that are the most likely to be withdrawn from school to look after younger siblings (UNICEF 1990: 198).

2.4.1.2 Family violence

Family violence is attracting more public attention and is being reported more frequently, although the exact extent to which the prevalence is increasing is unclear.

Domestic or family violence may be defined as physical abuse directed by one member of the family against another or others. The prime targets of physical abuse are generally children, especially small children under the age of six. Violence by husbands against wives is the second most common type of domestic violence (Giddens 1994: 416-417).

In South Africa there are a number of impediments to the women's ability to exercise their essential human rights. Furthermore, poverty impacts disproportionately on females (Butler 2004: 83). Family violence is generally related to income, generally the poorer the family the more likely it is that it will be violent, with this trend being particularly true for child abuse. Spouse abuse is five times more likely to occur in very poor families than in very rich ones (Popenoe et.al. 1998: 286).

Child abuse, including sexual violence against children, has reached epidemic proportions in South Africa. The reflected statistics (figures 2.3 and 2.4) are a very small proportion of the cases as the larger number goes unreported. Silence is seen to protect the family honour (Ramphele 2002: 85). The relative isolation of the nuclear family permits that such abuse may go unnoticed (Popenoe et.al. 1998: 286-287). Sexual abuse of children generally happens within the context of the family. Sexual abuse can most easily be defined as the carrying out of sexual acts by an adult with children, below the age of consent. Thus, according to this definition, sexual abuse occurs when the adult is exploiting the infant or child for sexual purposes (Giddens 1994: 414).

A disturbing observation is that abused children commonly grow up to abuse their own children, although why the cycle should begin at all is unclear (Popenoe et.al. 1998: 287).

2.4.2 Crime

> "South Africa continues to struggle with intolerably high crime rates, severe inequalities, and growing public frustration with the state's seeming inability to provide safety and security" (Samara 2003: 279).

South Africa has a crime problem, although the exact extent of the problem has been obscured by the moratorium which was placed on the reporting of crime statistics in June 2000. Ginsberg (1998: 39) wrote: "Currently a serious crime is committed every 17 seconds in South Africa. At present only 77 people are arrested for every 1000 crimes committed. A mere 22% of reported crimes are ever prosecuted". While the moratorium on general crime statistics was lifted at the end of 2001, the moratorium on the more explicit station level statistics remains (Leggett 2005: 166). However, from the statistics that have been released (S.A.P.S. Crime Statistics), it is possible to perceive the development of certain trends both in South Africa in general and in Johannesburg in particular. These trends can be seen in the figures 2.1 to 2.4.

Figure 2-1 Crime statistics in Gauteng, Johannesburg area for the financial years 1994/1995 to 2002/20003 – crime on property

Crime statistics in Gauteng, Johannesburg area for the financial years 1994/1995 to 2002/2003

	Apr-94	Apr-95	Apr-96	Apr-97	Apr-98	Apr-99	Apr-00	Apr-01	Apr-02
Burglary at residential premises	19716	21171	17745	16992	16878	16561	15320	14908	15033
Drug related crime	1654	1216	1378	1184	1156	1378	1268	1968	1796
Robbery with Aggravating circumstances	12660	11496	9579	10319	12534	13694	14605	15506	18530
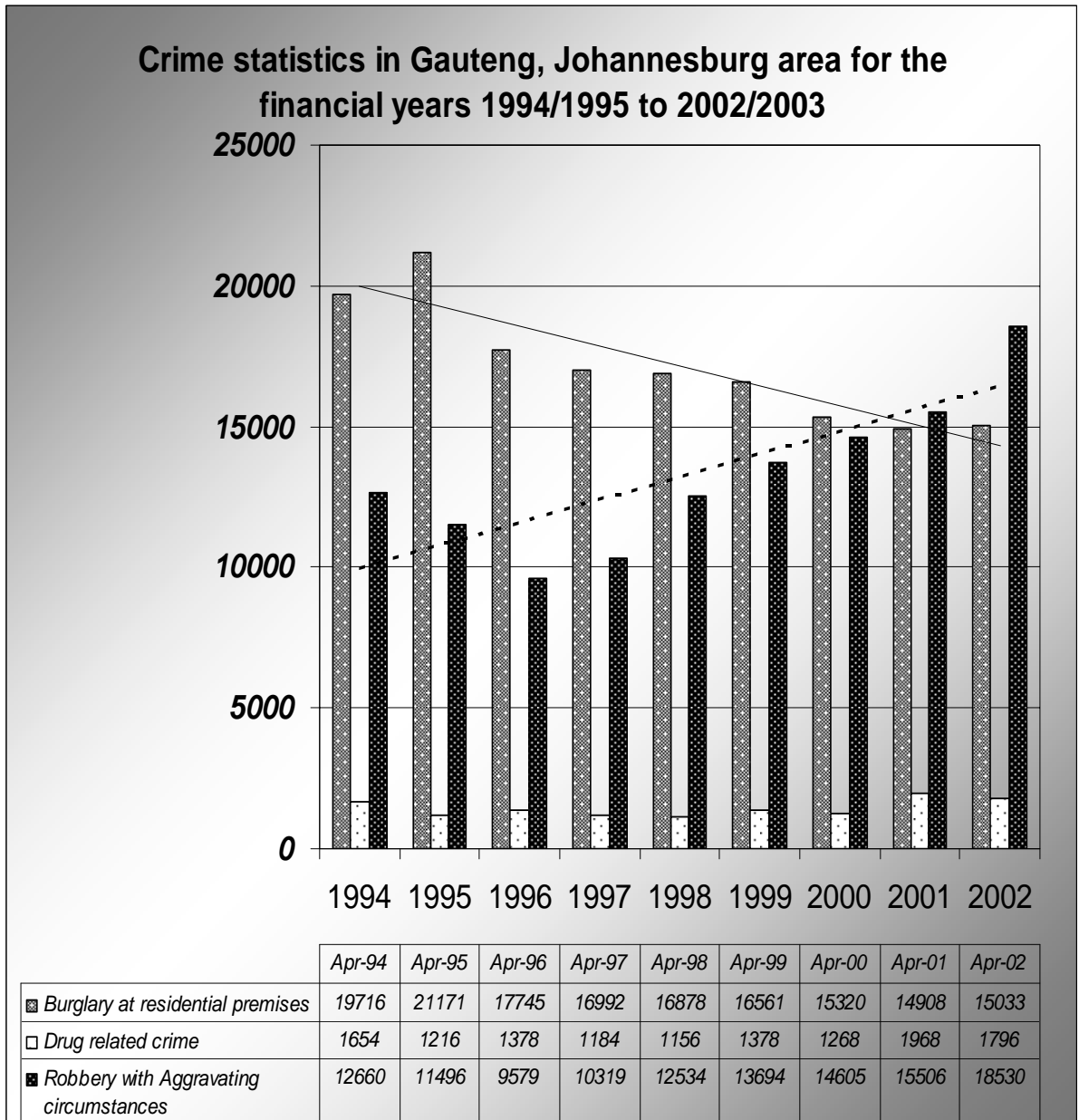
Figure 2-2 Crime statistics for South Africa for the financial years 1994/1995 to 2002/2003 - crime on property

Crime statistics for RSA (Total) for the financial years 1994/1995 to 2002/2003

	Apr-94	Apr-95	Apr-96	Apr-97	Apr-98	Apr-99	Apr-00	Apr-01	Apr-02
Burglary at residential premises	231355	248903	244665	251579	274081	289921	303162	302657	319984
Drug related crime	45928	39334	40363	42452	39493	43602	44939	52900	53810
Robbery with Aggravating circumstances	84785	77167	66163	73053	92630	98813	113716	116736	126905

These two graphs using the data from the S.A.P.S. Crime Statistics (2003) reflect the increasing trend in crime on property in South Africa, with a clear upward trend being in evidence in burglary of residential premises (Figure 2.2). While burglary of residential premises has shown a downward trend in Johannesburg, for the period under discussion, robbery with aggravating circumstances (carjacking, bank robbery, cash in transit) has increased significantly in this area. A decrease in burglary of residential premises in Johannesburg may be as a result of the formation of enclosed precincts and walled off cluster homes formed with a lowered boom and a security guard (Clarke 2002: 315). In any interpretation of the crime statistics it is important to bear in mind, that the figures that are reflected include only the reported figures, and many crimes may have remained unreported (Leggett 2005: 152).

Figure 2-3 Crime statistics in Gauteng, Johannesburg area for the financial year 1994.1995 to 2002/2003 - crime to the person

Crime statistics in Gauteng, Johannesburg area for the financial years 1994/1995 to 2002/2003

	Apr-94	Apr-95	Apr-96	Apr-97	Apr-98	Apr-99	Apr-00	Apr-01	Apr-02
Murder	1061	1109	1074	1139	1146	1022	977	948	971
Attempted Murder	1323	1104	1042	1022	1079	1065	1019	1228	1619
Rape	1615	1519	1755	1795	1654	1704	1595	1700	1612
Child Abuse	114	105	82	87	41	65	51	87	205
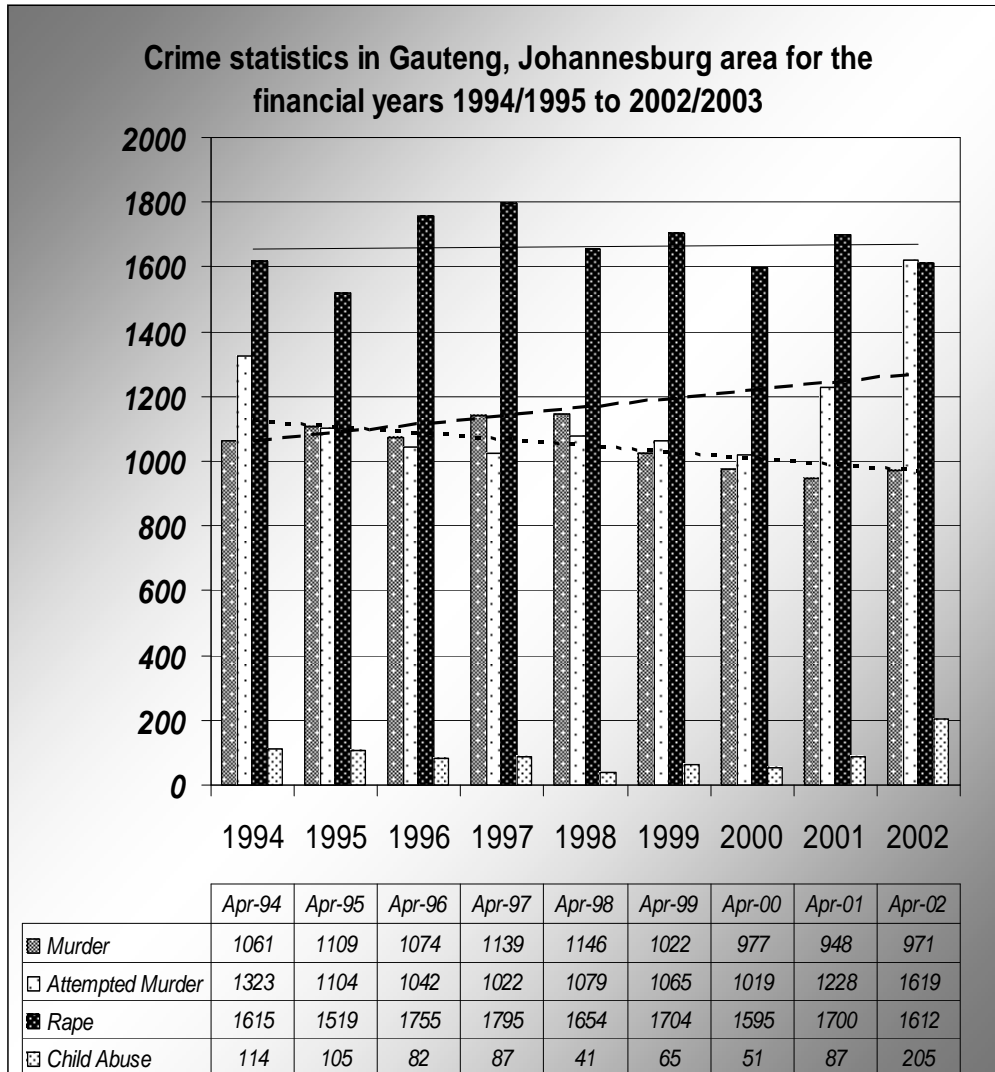
In the graphs reflecting crime on the person (figures 2.3 and 2.4) an increase in attempted murders has been reported during the same period that murder itself has decreased. Leggett (2005: 151-152) attributes this to a change in the reporting of the offences, rather than a change in the actual statistics. According to his explanation, attempted murder is largely indistinguishable from serious assault until such a time that the law enforcement official has been able to prove intent, thereby resulting in under-reporting in the past.

Figure 2-4 Crime statistics for South Africa for the financial years 1994/1995 to 2002/2003 - crime on the person

Crime statistics for the RSA (Total) for the financial year 1994/1995 to 2002/2003

	Apr-94	Apr-95	Apr-96	Apr-97	Apr-98	Apr-99	Apr-00	Apr-01	Apr-02
Murder	25965	26877	25470	24486	25127	22604	21758	21405	21553
Attempted Murder	26806	26876	28576	28145	29545	28179	28128	21293	35861
Rape	44751	49813	50676	54932	64978	74711	90215	90205	101537
Child Abuse	3070	2634	2264	2297	2173	2497	2487	2648	4798

Of significance in figure 2.4 is the increase of incidence of rape reported in South Africa. With the figure reported for the year ended April 2003, at over 100 000, this translates into more than one rape reported per hundred persons in that time frame.

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The change in crime, both experienced and reported, is most likely a part of the broader social trend (Leggett 2005: 153). Crime, and especially violent crime, has a direct impact on almost everyone especially on the urban poor communities, on the women and children (Butler 2004:141). People who can afford it, live behind walls and electric fences, and equip their houses with burglar bars and alarm systems (Van der Ross 2004:64).

A problem that is evident in the rising crime rate is the quality of the police force, with many that are untrained or under equipped. About a quarter of the police force (at the present time) is functionally illiterate (Zegeye 2004:870). The South African police force also appears to be violent. In the three years up to March 2000 the police were responsible for the deaths of 1550 people, a statistic that cannot be favourably compared to the 2700 people killed by the apartheid police force in the 35 years up to 1994 (Zegeye 2004: 871).

Crime tends to be committed by young men and youths, and a disproportional number of young South Africans will grow up without one or both parents as a result of HIV/AIDS. These children are more likely to engage in criminal activity, primarily due to social rejection, shame, loss of education and limited economic opportunity (Butler 2004:142).

2.4.3   Drug use

A drug is considered to be any medicine or other substance that has a marked physiological effect on the body, when taken (South African Concise Oxford Dictionary 2002 :356). Drug abuse can be defined "as the excessive or addictive use of mood-altering drugs for non-medical purposes" (Searll 1995: 66). Thus, drug abuse refers to more than the use of drugs that are classified as illegal, that is, prohibited by law. Many of the drugs that are considered to be problematic in South Africa are considered to be the "socially acceptable" drugs, such as nicotine, alcohol and caffeine (Searll 1995: 68). Diet-pills and cough mixture are two over-the-counter products that are most prone to abuse (Parenting Today 2005: 2 – 3).

Early research on the use of drugs by the youth suggested that it occurred predominantly in deviant sub-cultures, focussing on the significance of the subculture in the initiation and maintenance of the deviant acts. However, drug use is now becoming recreational among a large number of youth that are not considered to be among the deviant subculture. Research conducted in the Western Cape by the Medical Research Council indicates that drug usage in that area has risen to one in four adolescent as opposed to the statistic from nine years ago, of one in twenty. While these statistics are true for the Western Cape, drugs are everywhere and with the development of "easy to manufacture" drugs such as "tik" also known as speed, meth or crystal, children of all ages, throughout South Africa are at risk (Parenting Today 2005: 2 – 3).   These individuals are considered to be recreational drug users, and are not cut off from conventional society, nor are they associated with the delinquency and crime traditionally linked to drug use (Gourley 2004: 59 – 60). However, drug abuse impacts directly on the well-being of the society, as it is embedded in almost every social problem that is presented (Searll 1995: 20).

2.4.4   The impact of HIV/AIDS

Acquired Immune Deficiency Syndrome (AIDS) infection in South Africa represents a crisis for the country (Mbali 2003: 312), not only for public health but also as a threat to economic development and social solidarity (Nattrass 2004: 13). A recent national survey concluded that 11,4% of South Africans are positive for the Human Immunodeficiency Virus (HIV), implying that over four million South Africans are infected with the virus (Mbali 2003:312). However, this figure had risen to 5.4 million South Africans living with HIV by the middle of 2006 (Aids Foundation South Africa: 2006). This gives South Africa the dubious distinction of being the country with one of the largest number of people living with HIV/AIDS in the world (Phatlane 2003: 74). Of those infected with the virus, it has been estimated that approximately 600 000 (six hundred thousand) people are sick with AIDS (Aids Foundation South Africa: 2006).

The average life expectancy in South Africa has dropped from the 1992 level of 63 years of age to 47 years in 2000. This increase in mortality has been disproportionately borne by women, primarily in the age group of 15 to 39 years (Nattrass 2004: 24).

> "The fact that Sub-Saharan Africa, the poorest region in the world, is the hardest hit by the epidemic seems to indicate some relationship between AIDS and poverty" (Phatlane 2003:78).

AIDS is a syndrome of infectious diseases, some of whose symptoms have become associated with the diseases of poverty. Yet it is not correct to regard AIDS as a disease of the poor as worldwide, AIDS is a disease of middle-class educated people as well as uneducated, impoverished people. However, poverty seems to fan the spread of AIDS, as the poor seem to be more vulnerable to infection and less likely to seek appropriate medical assistance (Phatlane 2003: 76-78) and be able to afford the available medical treatments.

A result of the HIV/AIDS epidemic in South Africa is the growing number of children orphaned. As a result of parents dying from AIDS, this number is estimated at 300 000. It has been estimated that by 2015 this number will be 1,85 million (Gow & Desmond 2002: 46-47). The increase in the number of orphans has imposed a burden on the social structure that they belong to, with significant weight being carried by the children's extended families. As this burden has increased beyond the capacity of the extended families, the number of orphans being abandoned has increased (Nattrass 2004:80).

Central to social, cultural and political participation, personal and community economic empowerment and ultimately national development is education. HIV/AIDS represents the single largest threat to education in South Africa (Badcock-Walters 2002: 95). An AIDS related mortality in the home is likely to lead to voluntary or enforced exclusion of children from the education system. This is

largely due to increasing economic hardships and the resultant problems (Badcock-Walters 2002: 97).

Where both parents have died, a child may find him/herself the head of the household, and possibly responsible for younger siblings. This effectively removes any possibility of school for the child. An inability to pay school fees, or to provide the necessary stationery, textbooks, transport and food at school may exclude the younger siblings from attending school, thus forcing them into a life of unemployment and poverty (Badcock-Walters 2002: 98-99).

2.4.5 Poverty

Poverty is a state of being extremely poor (South African Concise Oxford Dictionary 2002:915), reflected in the inability to attain a minimal standard of living measured in terms of basic consumption needs. In South Africa a very high percentage of the population are abjectly poor, spending less than R600 per month, at the 1996 level of prices (Terreblanche 2002: 382 -383), although there is no consensus in defining poverty (Kamper 2001: 110).

Poverty is not confined to any one race in South Africa, but is concentrated among the black Africans (UNDP 2000). In rural areas 63 per cent of the population may be considered to be living in poverty. This level may be compared to a level of 22 per cent in urban areas. It has been estimated that 61 per cent of all children live in poverty (Terreblanche 2002: 382-384), that is, 45 per cent of the poor are children under the age of 16 years (Kamper 2001: 110). This implies that those individuals have a lack of access to the where-with-all to meet their basic needs (Popenoe et.al 1998: 275) and frequently the ability to change their circumstances.

The accelerated rate of urban growth, since the removal of the influx control laws in 1990, has resulted in overcrowded informal settlements. Urban areas in South Africa have shown a growth rate of up to nine per cent per annum (Clarke 2002: 310). Most frequently the people moving into the informal settlements in the urban

areas are doing so because they believe that there are more opportunities, and a better chance for them to survive (O'Meara Sheenan 2003: 135).

Sociologically, poverty becomes a way of life with its own subculture, where the norms and values are abnormal when compared to the main culture. This subculture is reflected by deviant behaviour and a lack of interest in formal education. In this environment people are often apathetic towards self-help programmes and become more socially isolated (Kamper 2001: 111).

In many cases the residents in an informal settlement do not qualify to enter the public schooling system, as they have no formal address (O'Meara Sheenan 2003: 136). However, providing education cannot be seen as a measure to alleviate poverty, absolute poverty must be overcome before education can have any effect (Kamper 2001: 113). Furthermore the school will not necessarily be able to counterbalance ongoing, negative, effects of the child's environment (Popenoe et.al. 1998: 313). Parental involvement in education is essential, especially in the disadvantaged communities, in order to enable the parents to develop new expectations concerning the education of their child (Kamper 2001: 113) so as not to restrict their child to a life of poverty.

All too frequently the schools that are provided in the area that is accessible to the children in the informal areas are of inferior quality. Despite a change in the allocation of resources to the black schools, the overall matriculation results have deteriorated in the post-apartheid period (Van der Berg 2002). In poverty stricken circumstances group solidarity is often seen as the only means for success. Given these circumstances, parents will frequently attempt to move their child to another, better school in another area, often one that was classified as a "white school". These learners that have been given this advantage by their parents are often seen as having betrayed those that they have left behind (Ramphele 2002: 96).

Education enhances the earning potential of the poor, both in competing for the available jobs and the earnings received and as a source of growth and

employment in itself. Between 1980 and 1993 inequality in earnings decreased between race groups, whilst it, inequality in earnings, increased within race groups (Van der Berg 2002). Poverty is not a static condition, and the government has put a priority on addressing the lack of access to basic services (UNDP 2000) in order to advance the capabilities of the more disadvantaged communities.

2.4.6 Section conclusion

Race, ethnicity and culture have been described. Issues that may be considered to translate directly into changes in the dominant culture of the South African society are presented. The actuality is that the adolescent is presented with a reality that is in a state of flux. It is in this society that the adolescent is seeking membership, and through which he/she is moving towards adulthood.

2.5   The adolescent

The South African Concise Oxford Dictionary (2002:14) defines adolescent as "in the process of developing from a child into an adult". Thus the adolescent may be seen as neither a child nor an adult, but rather in a transition between the two stages of life. It is during this time that the child must move from the secure dependent life in the parental home to an independent life in the particular society (Van den Aardweg & Van den Aardweg 1988: 10). In this period the child redefines himself/herself, modifies his/her self-image and develops a new self-concept (Van den Aardweg & Van den Aardweg 1993: 10).

As a result of the changes in their social and emotional lives, adolescents seek to be more grown up, and look to their parents to treat them accordingly (Slavin 1997: 99) even if their behaviour does not always warrant it. As the adolescents' number of acquaintances broadens, they become increasingly aware of their need to belong to a group (Rice 1996:276). Membership in a group tends to promote

feelings of self-worth. The evaluation of the group tends to take the form of favouring one's own membership group over any other group (Eckes, Trautner, & Behrendt 2005: 85). Adolescents are concerned about what others think of them (Slavin 1997:99) because their conception of their own self-worth is partly a reflection of the opinions of others (Rice 1996:276).

Cliques are fairly small intimate groups that are defined by common interest or activity (Slavin 1997:103) and that allow the young person to keep up to date with the fads and fashions (Mussen et.al. 1984: 497). The cliques result when the adolescent chooses friends that will maximise the similarity within the group (Rice 1996:276). Allegiance to a clique is common during adolescence (Slavin 1997: 103) with individuals seeking to imitate the other group members so as to be like the other members of the clique. The individuals that belong to a specific group tend to see members of another group as more homogeneous than those members of their own group (Eckes et.al. 2005: 86). Those adolescents that are perceived as being different are excluded (Rice 1996: 276). As adolescent development proceeds, so the emphasis shifts from same-sex to both-sex cliques (Mussen et.al. 1984: 497).

A crowd is a larger assembly of adolescents that is essentially defined by its activities and/or reputation (Slavin 1997: 103). The reputation of the crowd forms the basis of their reputation. The individuals that have been included in the crowd may or may not spend much time together, but they are defined by the primary attributes and activities that the members share (Eckes et.al. 2005: 86). This larger more diffuse and impersonal crowd meets largely on the basis of a common interest or activity, not because of mutual attraction between the individuals (Mussen et.al. 1984: 497).

However, it is within the boundaries of individual friendships that the adolescent is provided a forum for individual development. Ideally it is within this close friendship that suppressed feelings may be expressed, behaviours may be modified and

tastes and ideas tested. It is within the close friendship that the adolescent is able to define his/her own identity (Mussen et.al.1984:497).

During adolescence the nature of the male-female relationships changes from that of in-group bias present in childhood, to one that encourages the desire to participate in gender-appropriate behaviour (Eckes et.al. 2005:86 – 89).

2.5.1   The adolescent subculture

A subculture may be described as a group of people within a society that has a style of living that includes features of the main culture as well as distinctive cultural elements not found in other groups (Popenoe, Boult & Cunningham. 1998: 37).

An adolescent subculture is usually taken to refer to a group of adolescent peers that conform to values that are contrary to the adult values in the particular society. The subculture may develop its own language usage, style and value system. However, the exact nature of the adolescent sub-culture, or even its actual existence has been questioned (Rice 1996: 246).

In terms of the social development of the adolescent, conformity to the values, customs and fads of the peer group becomes more central. This need not imply that the adolescent's values are highly divergent from those of the parents (Mussen et.al. 1984: 495). In many cases the conspicuous differences between the adolescents and their parents' values are to be found in areas such as television programmes, music and reading materials (Rice 1996: 248).

2.5.2 The adolescent and education

An important task of the school is to assist the adolescent in his/her acceptance of their duty within the society of which they are a member. Teaching the adolescent how to integrate his/her knowledge into his/her existing system of cultural values is a vital task of education (Griessel, Louw & Swart 1990: 50 – 53).

The education system therefore seeks to assist the adolescent in his/her development into an adult, by providing him/her with a secure environment in which he/she may develop individual friendships, develop his/her own identity, and value system, and thereby fulfil their role in society.

2.6   *South African education policy on diversity*

In considering the concept of diversity, the South African education system has its values firmly rooted in the Constitution. The Constitution of South Africa includes laws of equality, which have been drawn up so as to ensure that all citizens are protected against unfair discrimination at all levels of society. These provisions in the Constitution have been taken cognisance of and aspects included in the National Education Policy, Act 27 of 1996, Section 4, as follows: "The right…

(ii) of every person to basic education and equal access to education institutions.

(v) of every student to be instructed in the language of his or her choice where this is reasonably practicable

(vi) of every person to the freedom of conscience, religion, thought, belief, opinion, expression and association within education institutions, and,

(viii) of every person to use the language and participate in the cultural life of his or her choice within an educational institution."

The legislative basis of the national education system provides a structure within which to promote unity, equality and mutual understanding (Masipa, Mafumo,

Papo, Ngoepe & Maleka 2001: Sec 1.2). Yet the implementation of these laws, and the Department of Education's commitment to equal education for all have to be realised within a system that is characterised by its historically created inequality.

Integration in schools must mean more than changing the racially exclusive demographics of learner and educator bodies. It must involve complete systematic and systemic attention to those divisions that have been created by apartheid (Nkomo, McKinney & Christholm 2004: 1). To ensure effective integration in schools, diversity must be seen to extend beyond race, and its links to culture and ethnicity, to include aspects such as age, gender, religion, socio-economic status and social and political affiliation (Masipa et.al.2001: Sec 1.2).

2.6.1   Integration in South African schools

Within South Africa, it is the formerly white, Indian and coloured schools that have seen integration. These schools are the minority within the overall education system, the large majority of schools remain as uni-racial entities, with small pockets of racial integration being evident (Nkomo et.al. 2004: 5 – 8). The integration that is evident is revealed in an increase in the number of black learners who now attend schools in the former Department of Education schools in the formerly white suburbs. These schools have been better resourced by the architects of apartheid (Sujee 2004: 44 – 45). However, while the majority of the learners at most integrated schools are now black, the vast majority of teachers and members of the governing bodies remain white (Dept of Education 2001(a): 43).

By its very nature education serves to reinforce or to challenge the patterns that are evident in society, in particular the patterns of social inequality. Unequal access to and participation in education can serve to affirm and accelerate historical patterns of social inequalities. This may be directly ascribed to the

tendency of the information economy to favour a small elite, those that are able to train and retrain. Proponents of the "one-size fits-all" philosophy in education assume that social inequalities can be addressed by the provision of equal opportunities. However, this is not necessarily accurate as citizens do not evolve from positions of social and economic equality (Porteus 2003:18 – 22).

The dominant model applied to the integration of these learners into these schools is one of assimilation (Nkomo et.al.2004: 8).These learners that enter the school are assimilated into the model that fitted the dominant group, as it is perceived to be the best as it was successful in the past (Akhurst 1997: 9). The schools expect the learners to fit into the existing school ethos and culture, thereby enabling the school to maintain the status quo. Linked to the assimilation approach is the belief that race does not matter, and that the learners need to discard their ethnic affiliations and strive towards a non-racial South African culture (Akhurst 1997: 10).

According to the South African Schools' Act (Act number 84 of 1996) no learner may be denied access to a public school based on an inability to pay the school fees (Chapter 2; Section 5:3). However, it appears as if this does occur, and the setting of high school fees is being used to exclude children on the basis of race or class (Dept of Education 2001(a): 41). The consequence of this action has been the development of a two-tier education system in which social class is the determining factor for inclusion or exclusion (Nkomo et.al 2004: 8).

2.6.2   Racism in schools

The necessity for education as a means to escape from the reality of discrimination, and thereby also poverty, is expressed by Debra Mathatha in her poem "Education".

Education

(Debra Mathatha. 15 years old. Written September 2004 - unpublished)

Never having education
Means a high population
Ain't got no transportation
To help save starvation.
There is still discrimination
No matter what location
It includes discrimination
Which leads to manipulation.

There ain't no inspiration
Africa became a violation
No more a blessed nation.
Everything's become a dilation
From all the unsolved frustration,
We've caused isolation
Which has no satisfaction.

We need more participation
So that we can come to a realization
That we need a revelation
And not just salvation.
It's an African operation
That needs more inspiration
Rather than racial confusion.

So that we can discover the true quality of education.

The preamble to the South African Schools Act (Act number 84 of 1996) states that the enactment of the act is to:

…"provide an education system of progressively high quality for all learners and in so doing….advance the democratic transformation of society, combat racism and sexism and all other forms of unfair discrimination and intolerance".

Yet although the South African Schools Act seeks to combat racism and unfair discrimination, this is seen as a reality as expressed in the poem quoted above discrimination is evident, and this is considered to lead to manipulation, Africa is "no more a blessed nation". Racism may be overt, as in the racist name-calling in schools or it may be covert, in the racist mutterings in school corridors, many of which are associated with pre-existing stereotypes of particular ethnic groups (Cole 2004: 37-47). Multicultural education programmes in schools, using an additive approach, may exacerbate this position, by providing formal occasions during which the learners of other cultural groups in the school present aspects of their own culture. However, this may lead to a focus on only superficial aspects of the culture. The teacher may focus on static aspects of the culture without having a clear understanding of the cultural way of life. This may be offensive to the cultural group further highlight differences between groups and perpetuate discrimination (Akhurst 1997: 10-11).

According to the National Curriculum Statement, education in South Africa is presented in accordance with the philosophy of outcomes based education. This particular philosophy has been modified to comply with the particular realities in the South African education system. Following is a discussion of the reasons for the introduction of outcomes based education in South Africa.

2.7   Reasons for the introduction of outcomes based education

The change to the political dispensation in South Africa in 1994 resulted in a need to bring to finalisation changes to the education system that had started in 1990 (Jansen 1999: 4).

Under apartheid the curriculum had been described as racist, Eurocentric, sexist, authoritarian, prescriptive, unchanging, context blind and discriminatory (Jansen 1999:4). The school curriculum before the transition to democracy in early 1994, was seen as reinforcing racial injustice and inequality (Chisholm 2003: 269). This curriculum, prescribed by the Department of National Education, was administered by four separate education departments at the national level: The Department of Education and Training, for blacks, the Department of Education and Culture Administration: House of assembly (white learners) and for the coloured and Asian learners, the Department of Education and Culture Administration in the House of Representatives and in the House of Delegates (Van Schalkwyk 1986: 63-66). This further translated into 19 racially separated education departments (Department of Education 2001(a): section 1)

In 1992/3, the National Education Policy Investigation (NEPI) produced a document that provided a broad values framework that emphasised non-racism, non-sexism, democracy, equality and redress in a new curriculum. No reference was made to outcomes based education in this document (Jansen 1999: 4-5).

In late 1996, the National Department of Education released a document detailing the proposal for outcomes based education, and in March 1997 the Minister of Education officially launched the new curriculum, Curriculum 2005 (C2005) based on the form of outcomes based education proposed by William Spady (Jansen 1999: 5-10). From its implementation C2005 was expected to be the vehicle through which centuries old educational practices would be changed, social inequalities redressed and apartheid-based social values transformed.

The political appeal of outcomes based education is the level of control provided to the policymakers and administrators with regard to the outcomes of education, while still affording educators a degree of freedom in the selection of content and teaching methods utilised in achieving the outcomes (Van der Horst & McDonald 2003: 4).

The foundation of outcomes based education is fourfold, namely; educational objectives; competency based education; mastery learning and criterion referenced assessment. Each of these concepts has its roots in educational movements of the past (Van der Horst & McDonald 2003: 7).

2.7.1   Educational objectives

Every school programme should begin with identifying and formulating its objectives, so that it becomes possible to identify both what the learner should be able to do after the instruction, and the content applicable to reaching that specific objective (Van der Horst & McDonald 2003: 7). Instruction can be effective only when the teaching methods and content are directed at the clearly stated objectives (Clark & Starr 1991: 10).

While the difference between what constitutes an outcome and what an objective may be debated, this does not need to impact on a discussion of the significance of educational objectives, or outcomes, as a key component of outcomes based education. The stated outcomes provide teachers with the knowledge of the direction that teaching should take (Jacobs 2000: 29).

The argument for the development of specific stated education objectives is that the teacher will have foresight into and thus aim for the ultimate goal. The objectives serve as guidelines that assist the learners in their achievement of those objectives. Clearly stated objectives can be translated into assessment criteria and used to evaluate the progress of learners (Hamachek 1990: 351). Thus, the statement of the outcomes becomes the goal of what the teacher wishes to achieve, that is, what he/she wishes the learner to do at the end of the lesson (Jacobs 2000: 29).

The outcomes may thus be used to motivate the learners to achieve. Knowledge of the outcomes and feedback information concerning an individual learner's progress in achieving these goals is an important motivator of learning (Clark & Starr 1991: 146).

In shifting the emphasis to the concept of outcomes, there is the implied acknowledgement that not all learning can be measured, assessed or even perceived by another individual. It is thus not possible to state all the outcomes of learning in advance (Jacobs 2000: 31). Rather an end product or terminal performance is defined as the desired outcome, and learners are encouraged and assisted in their progress towards that point (LeGrange 2000: 21).

While long term outcomes set out the general purpose of education and create an ultimate goal that all teaching should be directed at, in order to ensure that the values of society are preserved and developed through schooling, short-term outcomes provide for the small steps to be taken in reaching the ultimate outcomes (Jacobs 2000: 32-33).

2.7.2 Competency based education

To be competent is to have the necessary ability or knowledge to do something successfully (South African Oxford Dictionary 2002: 235). This term was applied to education creating the concept of competency based education and was introduced in America during the 1960's. At this time people were beginning to question whether education was preparing learners adequately for life after school. Competency based education thus was introduced as the means to focus on the specific skills or competencies, that the learners would need to master (Van der Horst & McDonald 2003: 8).

The initial forms of competency based education was not as successful as was initially envisaged, as there was a general lack of consensus on what the

competencies should be, and the programme was reduced to a form of remedial teaching (Van der Horst & McDonald 1997:10). However, at the core of competency based education is the idea that all learning is individual and that learning is facilitated if the teacher and the learner know what is required of them. These essential points have been carried through in the outcomes based education philosophy.

Competency based education focuses on the achievement of the specific, stated competencies, frequently expressed as skills in isolation. The learning outcomes are explicit with regard to the required skills and the level of proficiency. Personal responsibility or accountability, on the part of the learner is emphasised. Outcomes based education encompasses these ideals and incorporates the additional aspects of knowledge as well as attitudes or values together with the necessary skills (Van der Horst & McDonald 2003: 9). Outcomes based education thus seeks to promote a more balanced approach to the idea of competency based education.

2.7.3   Mastery learning

> "Mastery learning is essentially a technique used in teaching and learning of hierarchical, sequential material. Material to be learned is sub-divided into natural units or steps, covering from one lesson to several weeks' lessons. Students are given a test at the end of the unit, and if he/she does not achieve a mastery grade on the test he/she is provided with more time and more teaching until he/she can achieve the mastery grade on a retest" (Arlin 1984: 65).

Mastery learning, as a component of outcomes based education, requires that the learner be provided with additional opportunity should he/she not have achieved the required learning. Group instruction is essentially the same for all learners, with the individual differences of the learners' abilities being reflected in the levels that they achieve (Arlin 1984: 65). However, mastery learning requires that each

learner works at the specific task until he/she has achieved at least the specific preset minimum level of achievement (Hamachek 1990: 366). Central to mastery learning is the idea that the rates of learning differ among learners and that by varying the amount of time allowed for learning, it is possible for virtually every learner to master the given learning contents (Spady 1982: 124).

In terms of mastery learning, rather than providing the same amount of instruction and instruction time, and allowing the learning to differ, a learner should be given as much time as he/she requires in order to ensure that all learners achieve the required level of learning (Slavin 1997: 317). In order to decrease the gap between those learners who can achieve academically and those that appear to be having difficulty is to ensure that learners are provided with additional learning time where necessary, and in the specific areas where he/she may be deficient (Arlin 1984: 67). Implementation of mastery learning thus implies reaching a balance between the amount of subject content that can be covered and the extent to which each of the learners can master the concepts (Slavin 1997: 320).

It has been proposed in the concept of mastery learning that the variations in the learning rates of the learners can be reduced. This can be done by increasing the learning speed of those learners who may be classified as slow. That is, if learners are allowed to begin each new learning unit only after he/she has mastered the previous units, then the learning rates for all of the learners would tend to become more similar (Arlin 1984: 69).

However, those studies of mastery learning and that have indicated the positive effects of mastery learning on learner achievement as highlighted above, have been based on experiments of short duration. A review of research, done by Slavin (1983: 43) found that those studies that endured for at least four weeks, revealed no positive effects, when mastery learning was compared to standardised measures. Possibly one of the main concerns expressed, with regard to mastery learning, is that in a group-based teaching situation, where learners are expected to proceed through the learning material as a group, the faster learners are likely to

be held back while they are waiting for the other members of the group to master the concepts and to arrive at the prescribed level of mastery (Arlin 1984: 75).

Mastery learning may prove to be beneficial in so much that the educator is required to consider the learning objectives clearly as well as the desired levels of proficiency required. Where a learner is failing to reach this level of proficiency, the educator is required to consider additional situations that will assist the learner in achieving the stated objective (Van der Horst & McDonald 2003: 10). The progress of the learners will therefore influence the manner in which the educator presents the learning content.

2.7.4   Criterion referenced assessment

Criterion referenced assessment considers the learner's performance against a predetermined set of standards, and as such form an important component of mastery learning. This can be compared to norm referenced assessment whereby the learner's performance is rated against the performance of the other learners in the group that is against the norm for the group (Clark & Starr 1991: 442). Criterion referencing uses the criteria as the reference points against which a learner's achievements and learning can be assessed. These criteria are stated beforehand and only these criteria are used in the assessment (Marneweck & Rouhani 2000: 280). In terms of the South African outcomes based education, these criteria, called assessment standards, are given in the National Curriculum Statements for each learning area and each phase of the learner's schooling.

Therefore, in terms of mastery learning, the criteria would be defined according to the prescribed minimum level of achievement for that specific aspect of learning. The learner would then be assessed according to their personal performance, using the specific criteria as the rating instrument. The emphasis of the assessment therefore shifts to what an individual can now do but was not able to do before, rather than focussing on the position of that learner in comparison to the

other learners in the group. Each learner is thus allowed to see his/her own progress in achieving the predetermined criteria (Ausubel, Novak & Hanesian 1968: 388-389).

Criterion referenced assessment is of key significance in outcomes based education as it enables the assessment of the learner's performance on a scale ranging from no proficiency to excellent performance (Van der Horst & McDonald 2003: 11).

2.8   Cooperative learning

Dornyei (1997: 482) defines cooperative learning as "the instructional use of small groups in order to achieve common learning goals, via cooperation."

Cooperative learning may thus be considered to differ from ordinary group-work activities in so much as the cooperative learning process generates a supportive learning environment. In addition, the learners are expected to complete the task with a minimum of supervision from the teacher. This learning environment should ideally be characterised by the cohesion among the learners.

The aspects that differentiate cooperative learning activities from other forms of group work found in classroom situations are twofold: namely, group goals which need to be achieved through positive interdependence, together with individual accountability (Kagan 1990: 12-14; Aronson & Patnoe 1978: 24).

2.8.1   Cooperative learning as a part of the National Curriculum Statement

In the 1980's "People's education" was presented as an alternative to apartheid education. Central concepts of "People's education" that were absorbed into the current education policy are:

- "An anti-rote learning, critical thinking thrust;
- A learner-centred approach to teaching;
- Group-work rather than directive teaching;
- Community participation" (Chisholm 2000: 29).

Curriculum 2005, updated in the National Curriculum Statement (NCS) thus presents the educator with the task of developing a learning programme that will promote logical and analytical thought processes in the learners enabling them to identify and solve problems (Department of Education 1997b: 27). The need for learners to be able to work effectively in groups is stated as one of the seven critical outcomes of the curriculum. The approach presented in the Revised National Curriculum Statement (RNCS) provides for the teacher to be a facilitator in the learning situation, group work is the teaching method of choice for the consolidation of this approach (Department of Education 1997b: 7).

Group work does, however, have a negative trait, that is the tendency for social loafing, or free loading, to occur. The routines used in cooperative learning present a viable solution to this concern. Cooperative learning seeks to encourage learners to work effectively with the other members of the group (Gawe 2000: 190-191).

2.8.2 Cooperative learning defined

Cooperation is generally considered to mean, the working together, or as a team, in order to reach a common goal (Johnson & Johnson 1994: 3). The term cooperative learning has been defined in a number of different ways:

1. Cooperative learning involves working together to accomplish shared goals, using skills that benefit each member of the group (Singhanayok & Hooper 1998: 18).

2. Cooperative learning is a carefully planned learning strategy that involves forming appropriate sustained learning groups of interdependent members who have been assigned a specific learning goal. Emphasis is placed on student involvement in active learning and the development of social skills (Kaufmann, Sutow & Dunn 1997: 38).

3. A completely cooperative group setting…..is characterised by interdependence amount children with regard to both means and end. In a completely cooperative group children work together towards a common end task or goal. Members share in all aspects of the group process and activities. All children in the group are expected to interact and/or contribute to the group's activity (Stodolsky 1984:114).

4. Cooperative learning refers to instructional metods in which students work together in small groups to help each other. Students are assigned to cooperative groups and stay together for weeks. They are usually taught specific skills to help them work well together, such as active listening, giving good explanations, avoiding putdowns and including other people (Slavin 1997: 284-285).

5. Cooperative learning is a way of teaching in which pupils work together to ensure that all members in their groups have learnt and assimilated the same content. In cooperative learning groups are organised and tasks structured so that pupils must work together to reach a goal, solve a problem, make a decision and produce a product (Gawe 2000: 190).

The selection of definitions of the term cooperative learning differs in the expectation and complexity with regard to:

- the anticipated interaction among the learners in the groups;
- the period of time that the groups will work together;
- the nature of the task to be assigned; as well as
- the social skills required by the learners and the teachers.

For the purpose of this study the definition by Dornyei (1997:482), above, will be used to describe cooperative learning activities. However, while cooperative learning is described and defined, it is accepted that a large number of the activities that the learners will be referring to will not fall within the parameters of a cooperative learning activity, as defined.

2.8.3   Individual accountability

One of the main problems with the traditional form of group work, is the problem of the social loafer, the "free rider". The terms refer to the situation where one of the members of a group does not contribute to the group activities in any significant way, rather taking advantage of the contributions of the other group members (Yamane 1996: 379).

Where an externally motivated group task has no method of ascertaining the amount of each member's contribution to the task, each member is likely to work less hard. Thus, the result of this phenomenon as it occurs in groups (called social loafing), is a decrease in the output of the group, when compared to what would be expected when assessing the sum of the potential individual contributions to the group (Latane, Williams & Harkins 1979:830).

By instituting a method whereby the individual's activity within the group can be identified and assessed, it becomes possible to establish a feeling of individual accountability. The result of this is that each of the learners will assume responsibility for completing their portion of the task or activity. He/she will not be prepared to allow the other members of the group to do all the work for them (Van der Horst & McDonald 1997: 129).

Where the performance of each individual is assessed and the results given back to the group as well as the individual, positive interdependence between the group

members is likely to develop. The group will succeed only if each of the individual members succeeds. Each group member may feel personally responsible for contributing their best efforts in order to accomplish the group's goals (Gawe 2000: 192).

2.8.4 Group interdependence

Where the learners are individually accountable for their actions within the group, positive group interaction between the members becomes important. The nature of this interaction should be of a cooperative nature. With the cooperative learning approach, the learners become formally accountable for the collective learning that occurs within their group (Bruffee 1989: 88).

This group interdependence should be positive in its nature, in that the members of the group should perceive that they share a common fate and that their actions have a direct impact on the mutually shared success (Gawe 2000:191). The success of the group is thus dependent on each one member contributing to the group and each member of the group is accountable for the total final outcome. The individual contribution of each member is considered to be important to the success of the group as a whole.

Introducing a cooperative learning structure will create a situation in which the learners can only achieve personal goals if the rest of the group is also successful. By rewarding groups, based on the total of the individual performances within that group an interpersonal reward structure is developed and group members may encourage the other group members' task-related efforts (Slavin 1996:44). The goal directed activity within the group is thus constantly being monitored by the other members of the group and the individual is assisted in mastering the task set. The feedback that the learner receives on the quality and the relevance of his/her own contribution within the group is personalised and given continuously throughout the process. The goal directed activity is thus constantly being

monitored by the other group members, and the individual is assisted in mastering the task set.

2.8.5   Intrinsic goal structure

One of the most common practices in the school situation is the use of marks, or grades, as a measure of the learner's achievement on a task. These measures frequently act as a form of extrinsic motivation. However, intrinsically motivated learning is usually considered to be more desirable in the school situation, with the intrinsically motivated learner reflecting a desire to enhance his/her own knowledge and problem solving strategies.

The intrinsically motivated learner is motivated by internal standards and seeks to master the task or skill according to his/her own standards (Ames 1992: 262). Allowing learners to listen to the difficulties experienced by their peers may reassure the weak learners, indicating that they are not dumb, or hopelessly lost, and they may be made aware of alternative methods of arriving at the appropriate solution (Paris & Newman 1990: 98).

Learners striving for mutual benefits desire to assist each other succeed and are generally committed to each other's well being. This relationship between the group members to achieve may create an intrinsic motivation to achieve.

Cooperative learning provides the forum wherein the learner is not allowed to sit submissively. Rather he/she is compelled to confront his/her own theories and to pay attention to the contributions of the other members of the group (Paris & Newman 1990: 98). In the cooperative learning situation the relationship within the group may become more important than the extrinsic rewards being given for the work done.

2.8.6 Social skills

Cooperative learning is a method of presenting learning materials in such a way that it demands that the learners work together in a cohesive unit in order to ensure that all of the group members have learnt and assimilated the same content. A key component in this situation is the social skill of the group members (Gawe 2000: 190-191). Simply placing learners together in groups and telling them to work together does not necessarily result in cooperative learning (Johnson & Johnson 1989: 29).

In order to function adequately in the cooperative learning situation the learners must coordinate their efforts so as to achieve their mutual goals. For this to occur the learners must get to know one another and be allowed to develop a feeling of trust in the other members of the group. Effective communication and constructive conflict resolution must be established. These skills will ensure that the groups' activities do not break down (Johnson & Johnson 1989: 30-31).

By introducing some form of cooperative learning, with the elements of positive interdependence, individual accountability and an intrinsic goal structure, the learner is being placed into a position where he/she is expected to develop skills such as tact, responsive listening, willingness to compromise and skills in negotiation (Bruffee 1989: 28). The use of these social skills only makes sense in a situation where positive interdependence is a component of the task. In a competitive, individualistic situation these skills are inappropriate (Johnson & Johnson 1989:30).

The interaction that the adolescent has with his/her peers assists his/her learning skills, attitudes, values and pro-social behaviour that are an essential part of adult life (Stephens & Slavin 1995: 324-328).

2.9   *Chapter summary*

This chapter has reflected on the literature regarding the topics that are of interest for this study. Initially the chapter considered the concepts of race and ethnicity, looking at current, relevant, research in those areas. The concept of culture is defined and forces, events, or circumstances that result in changes to a South African society's culture are discussed.

The study concerns the adolescent's perspective of these aspects and thus, the chapter describes the social structure of the adolescent. This particular aspect is considered as it would occur within the South African education system, as it is currently constituted, that is in accordance with the South African Schools Act (84 0f 1996) and the National Curriculum Statement. As this philosophy underlying the National Curriculum Statement is that of outcomes based education, this is described and discussed. One of the teaching techniques that is specifically referred to in the National Curriculum Statement is cooperative learning, therefore, this concept is described.

The next chapter presents a photographic essay, with commentary, on aspects of the Gauteng youth environment. The essay therefore presents the physical, residential environment, highlighting differences in the divergent areas. Facets of adolescent cultural expression are depicted, and considered together with factors that exert an external influence on the adolescent culture.

Chapter 3   Photographic essay of aspects of youth culture in Gauteng

3.1   Introduction

This photographic essay focuses on the youth environment in Gauteng in general, and on the greater Johannesburg area in particular. Thus the visual impressions of some of the specific aspects of youth culture that are dealt with in this chapter are seen from the perspective of what is relevant in that specific area.

Youth culture as a topic is vast and complex, and thus a discussion of this nature cannot be considered to be complete in any way, rather the topics that have been selected for the discussion are those that were highlighted by six class groups of Grade 10 learners during their Guidance lessons where the topic of discussion was culture and their perspective thereof. These lessons formed part of their normal syllabus and occurred within the planned lesson sequence. These lessons were observed by the researcher, who took no active part in the lessons. Only the topics discussed were noted, and the exact content of the class discussion was not taken into consideration.

The motivation for this rather unorthodox approach to a vast topic was the perception that textbooks and articles on aspects of cultural expression, are written from an adults perspective and highlight topics that the adult authors perceived to be significant. The photographic study and comments needed to reflect the topics that South African adolescents described as significant, as the study focuses on the adolescent's perspective.

The following discussion relates to the greater Johannesburg area. No attempt has been made to extrapolate any of the particular features to any of the other areas, or provinces of South Africa.

3.2 Introduction to the use of photographs

> "Unlike any other important creative medium, photography is instant. Complex scenes can be recorded in a fraction of a second, and with great simplicity…. Photography is now so simple and so immediately gratifying for millions of people it has become the most popular means of self-expression. Because of this the range of photographs taken is enormous, and the majority have no pretensions of creativity. They are usually straightforward, record-keeping memories" (Freeman 1980: 6).

A photograph, as a record of a visual stimulus, portrays an immediate reality, in a medium that is open to multiple readings. An analysis of the photographic content, and the visual information contained therein (Thoutenhoofdt 1998: 1-4), may be utilised to provide a summary of the aspect being portrayed, reducing the requirement of extensive explanations. The photograph resembles the objects that they signify; they can communicate without translation (Norman 1991: 194).

Thus, the objective of this chapter is primarily the visual, photographic documentation and commentary of aspects of the lives of the South African youth, in Gauteng, today.

3.2.1 Taking the photographs

The photographs were taken by the researcher, many primarily for this photographic study. The topic to be depicted was informally observed, and a selection of photographs taken. From there the most relevant photograph was selected for inclusion in the study.

The photographic medium differed according to the nature of the subject being photographed. Namely photographs of individuals were taken using a standard film camera. A film camera was used for the photographs of the individuals so that the processed pictures could be shown to the individuals concerned prior to inclusion in the study. This was done because of the common perception that digital photographs can be manipulated, although this would never be the situation. Photographs of a less sensitive nature, primarily those of the physical environment, were taken using the digital format.

3.2.2 Ethics

Extreme care was taken where the photographs included minor children, particularly figures 3.18 and 3.19. These children live in child-headed households, with care being provided on a daily basis by a social worker. It was through the social worker who is seen as the children's care giver, that access to, and permission to photograph the children was obtained. Once the photographs had been processed, all the pictures were discussed with the social worker, and specific permission was obtained to include the selected photographs in the study. The photograph including the young boy with AIDS (figure 3.19) was particularly sensitive and required special care. In this case the photograph was shown to the child that headed the household, so as to ensure that she was comfortable with its inclusion in the study. Verbal permission was given for its inclusion.

Figures 3.31 and 3.32 show individuals known to the researcher personally. These photographs were taken with the permission of the individuals concerned, who posed specifically for the taking of the photographs. Figure 3.33 is a close-up of a section in the previous photograph. The young lady concerned has seen this close-up, with the caption provided as it is included in the study, and has given her verbal permission for its inclusion.

3.3 Gauteng: cities and rural space

Gauteng, taken from the Sotho word for "Place of Gold", is the smallest of the nine provinces of South Africa, occupying only 1,4% of the total land area (GCIS 2002: 18 –19).

3.3.1 Demographics

According to the 2001 census issued by Statistics South Africa 2003 (Stats SA 2003), 8,8 million or 19,7% of South Africa's population of 44,8 million lived in the province (Stats SA 2003 6 –7). 3,8 million or 43% of the population of Gauteng are below the age of 25 years (Stats SA 2003: 28 – 29).

Of those of working age 45% are employed, with the balance of the population either unemployed or not economically active (Stats SA 2003: 51). The province consists of some 2,6 million households of which 53,7% are classified as a house or brick structure on a separate stand, and 23,9% are informal dwellings or shacks (Stats SA 2003 66 –67). Over seventy seven percent of the population of households in Gauteng has a radio, 65,7% a television, 15,1% a computer and 45,1% a cell phone (Stats SA 2003: 97).

3.3.2 Johannesburg

Johannesburg is the capital city of the province of Gauteng, and together with its satellite cities is home to more than eight million people. In the eyes of the rest of Africa, Johannesburg is seen as the place where money can be made. Rapid urbanisation has resulted in a booming informal sector based on small-scale, cash-only street traders (Godwin 2004: 64).

Johannesburg evidences two extremes, the affluent former "white" suburbs of Sandton, Houghton, Rosebank, Bedford View and Northcliff, can be compared to informal settlements such as Diepsloot, Zandspruit and Zeefontein, home to nearly 24% of the population in Gauteng (Statistics SA. Census 2001). For the majority of the black population living conditions remain harsh (Godwin 2004: 64).

The level of crime in Gauteng has resulted in the development of secure neighbourhoods, that is, areas that are walled, or "boomed" with their own security guards. In these areas the residents tend to be more neighbourly, houses face on to the street and children play with neighbours in the street (Clarke 2002: 314 – 315).

3.3.3   Soweto and Alexandra

South of Johannesburg is Soweto (an acronym for South Western Townships), a city of 39 neighbourhoods, that has developed from a township for black people under the apartheid system (GCIS 2003: 22). In 1904 a portion of the farm, Klipspruit, was purchased by the town council primarily as a sewerage farm and also for *Native location* purposes. In the mid 1930's the core of the township, Orlando, was built and the forced removals of Africans from white-designated areas, in terms of the Native Act of 1924, came into effect (Chabedi 2003: 358).

Soweto emerged through forced removals, squatting and state imposed violence. It became a place of severe oppression and poverty that was racially based (Chabedi 2003: 357).

Today, Soweto is inhabited by an estimated two million people. To these people home ranges from extravagant mansions to makeshift shacks (GCIS 2003: 22).

Figure 3-1 Children – Soweto, April 2004

Figure 3-2 Zola a neighbourhood in Soweto, April 2004

Figure 3-3 Zola – Soweto April 2004

3.3.4 Suburbia

Districts that are outside of the city centre are referred to as suburbs of that city. These districts are usually residential in nature. Suburbia refers to collectively to the suburbs of a city.

Figure 3-4 Northern Johannesburg suburbia, August 2003

Figure 3-5 Suburbia, from the top of Aasvoelkop – (Northcliff Hill) August 2003
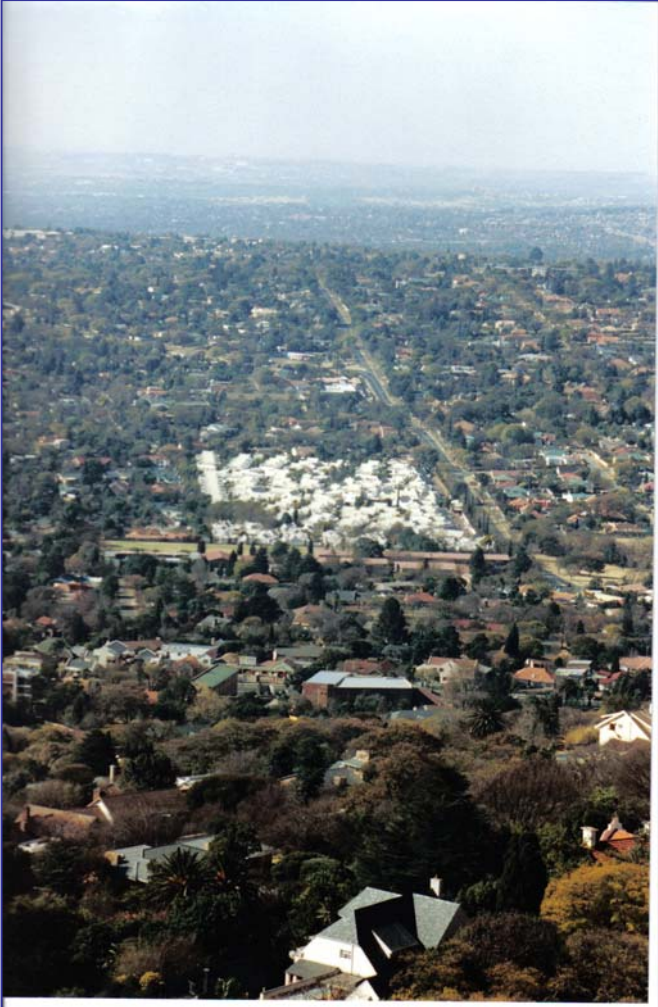
Figure 3-6 Teak Drive, Northcliff, August 2003

As the crime escalated in South Africa during the 1990's, people began to build higher walls. There is a dire need in Johannesburg for more public open space (Clarke 2002: 313 -316). In the photographs above (figure 3.6), note the lack of public open space (although the individual gardens are large), as well as the high walls surrounding the house, effectively blocking it off from the street and the neighbours (See also figure 3.7). This situation of individual isolation may be contrasted to the situation of the apartments depicted in figure 3.8 where a common area exists between the apartment units. This area is used as a community gathering area.

When influx control was removed from the statue books, new urban dwellers flooded into the cities from the rural areas, usually looking for work. In order to attempt to house as many people as possible and as quickly as possible, officials tended to build the cheapest possible dwelling, mostly in a gridiron formation, with square plots set on each side of a street each with a fence and a gate (Clarke 2002: 315-316). Diepsloot in Gauteng is one such area. Notice in figures 3.9 and

3.10 how the houses are arranged identically in rows. Within the boundaries of Diepsloot is an informal settlement, this is pictured in figures 3.11 and 3.12.

Figure 3-7 A security conscious resident in Roodepoort - note the high walls as well as the security guard with dog.

Figure 3-8 Apartment living in Coronationville - Johannesburg

Figure 3-9 Diepsloot - August 2003
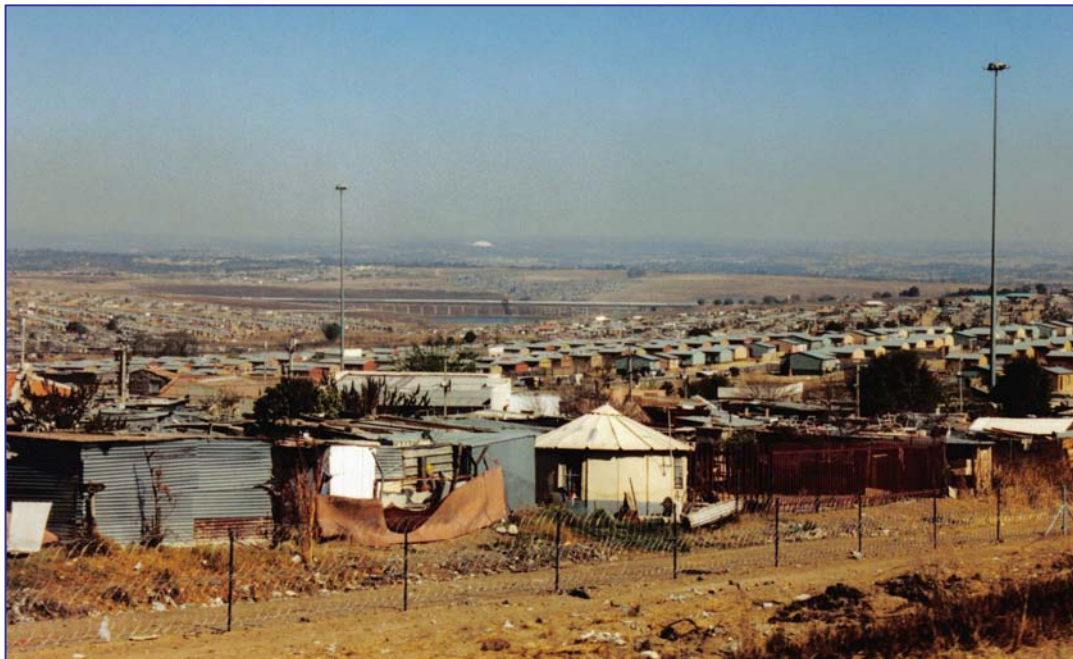
Figure 3-10 Rows of houses in Diepsloot, August 2003
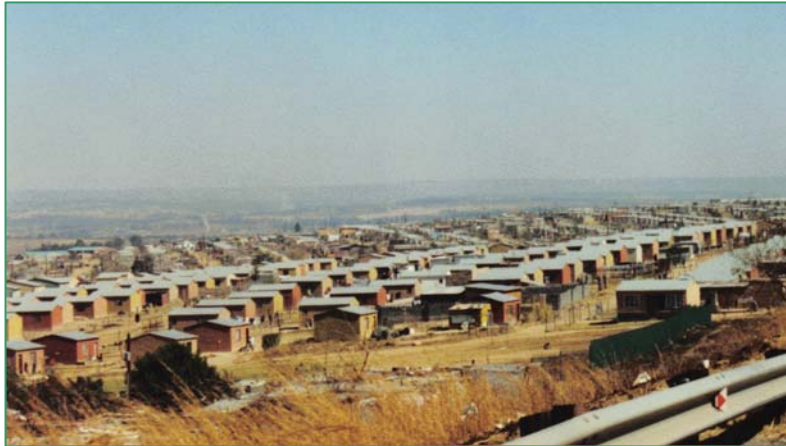
Figure 3-11 Children's playground – Diepsloot, August 2003
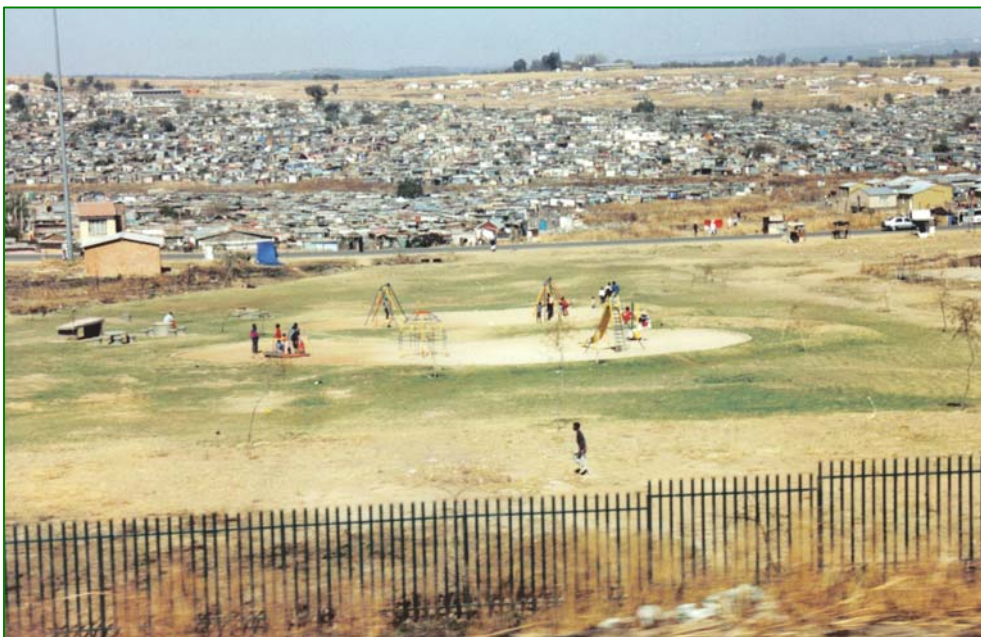
Figure 3-12 The same playground in March 2006

In both of these figures (3.11 and 3.12) the level of activity is significant. A number of children can be seen in both of the pictures playing on the equipment provided.

It is also possible to compare the two photographs (3.11 and 3.12) and to notice the development of formal houses behind the informal area and the playground. In the August 2003 photograph (3.11) the open area is clearly visible, by March 2006 this area contains rows of houses.

Figure 3-13 Diepsloot, August 2003

Figure 3-14 Diepsloot, March 2006

3.3.5 Informal housing

After the removal of influx control urbanisation in South Africa has been rapid, at a rate of about 9% per annum. The developing urban areas are characterised by informal settlements which are overcrowded with population densities of between 8 500 and 39 000 people per square kilometre (Clarke 2002: 310).

The area along Beyers Naude Drive, in Honeydew (two photographs figure 3.15), contains a number of informal dwellings, in an area that does not have the amenities for the people that have moved there. These people have established their homes very close to the busy road. The fruit seller in figure 3.15 (top) has his wares on the edge of the pavement. The road surface is less than five meters away.

Figure 3-15 Squatters next to Beyers Naude Drive, Honeydew, August 2003

Figure 3-16 Squatters next to the N14 highway – Muldersdrift, August 2003

Figure 3-17 The same area, along the N14 highway in 2006

3.4

Children as parents – the impact of AIDS

"Currently there are an estimated 300 000 AIDS orphans in South Africa as a result of the HIV/AIDS epidemic. By 2015 there will be almost 2 million AIDS orphans. This is clearly a catastrophe of considerable magnitude. These children growing up without parental guidance, will for the most part be unloved, uncared for, un-socialised and uneducated" *(*Whiteside 2002 :xi).

Figure 3-18 18 year old girl with a baby that she cares for. Soweto April 2004

The prevalence of child-headed families is increasing placing an increased burden on the social structures in their environment. A large number of these children are dependent on charity from people in their society. The family in figure 3.19 is headed by a sixteen year old girl, both parents have died of AIDS. She is responsible for four children, one child (11 years old seated right front in the red and white top) has full blown AIDS and his illness means that she cannot attend school on a regular basis, as she needs to care for her sibling.

The young girl in figure 3.18 looks after a baby, that is not her own. The baby's mother was her aunt, who is now deceased due to AIDS. The young girl is the only remaining member of the baby's family that is capable of looking after him.

Figure 3-19 A family headed by a 16 year old girl, looking after four children aged from seven years old.

Figure 3-20 Home to eleven children, the youngest a baby of three months.

The eleven members of the family that stay in this house (figure 3.20) see themselves as the "lucky ones", they have an adult aunt to care for them. However, none of the members of the household are employed or have any stable form of income.

3.5　Religion

Figure 3-21 Sunday worship, under the trees

There are many definitions of religion, However, it may broadly be defined as "the belief that supernatural forces influence human lives" (Lemon 2001: 356). Most religions contain four common elements: sacred objects or places, rituals, a system of beliefs and an organisation of believers. In traditional religions, the main function of the system of beliefs is to relate the sacred objects, to religious observances and to define and protect that which is considered to be sacred (Popenoe et.al. 1998: 330). The rituals associated with religion are very diverse and are frequently orientated towards religious symbols. The regular meeting of the believers in ceremonial and ritual activities serves to increase the sense of group solidarity (Giddens 1994: 458 – 465). Indeed it is the beliefs and practices that unite all those that adhere to them into a single moral community (Lemon 2001: 356).

South African society is one that has been deeply influenced by Euro-Christian and Islamic influences. Yet an outstanding feature of South African religious life is the diversity of the beliefs (Popenoe et.al. 1998: 333). Traditional beliefs have been tempered with those of other faiths. Religion becomes a way of life, the basis of

culture, identity and moral values. African society is rooted in traditional religion and broadened by Euro-Christian and Islamic influences (Tshibangu 2003: 501).

Figure 3-22 Sunday worship under the trees in an open area in Honeydew. Notice the Cross carved into the tree that the worshipers are facing

Historically South Africa has been founded on the principle of a link between the state and the church. This relationship was cemented under the apartheid constitution, which afforded Christianity a position of privilege in the country. The 1996 Constitution neither supports nor suppresses any particular religion (Popenoe et.al. 1998: 334-335). Yet the majority of South Africans state that they follow a religious belief. It is not uncommon to see clusters of believers, on a Sunday afternoon, in open areas around Gauteng holding a religious service.

Based on the 2001 Census, almost 80% of South Africa's population follows the Christian faith, and only a small minority do not belong to any of the major religions but regard themselves as traditionalists or of not specific religious affiliation (GCIS 2003: 5).

Within the traditional belief system, a Supreme Being is generally recognised, but the ancestors are of a far greater importance being regarded as a part of the community and an indispensable link with the spirit world and the powers that

influence everyday life (GCIS 2003: 7). Thus, for many Christian and Muslim believers in South Africa, the basis of their moral values is still derived from the old cosmology, from the belief in the involvement of ancestors in the lives of their successors. The solidarity of the extended family or clan still revolves around the core belief in ancestral spirits (Tshibangu 2003: 505).

3.6   Visual art

Art is a shadow of humanity, and as such encapsulates the distinctive qualities and spiritual values that set man apart from the other animals (Berman 1993: 326). The social changes that are at work are evident in some of the art works that are evident in South Africa. Yet it is also within this climate that traditional works are appearing. These works are appealing to many sensibilities, across the barriers of culture, race and ideology (Berman 1993: 354).

3.6.1 Traditional visual art

Traditional visual art may be considered to encompass, predominantly, sculpture and wall painting. Most often the traditionally made sculpture had a practical use. This art became extended into tourist art, which was aimed at foreign patrons, and was based on a figurative simplified style. However, the distinction between traditional and tourist art are not exclusive, with traditional items appealing to tourists. Tourist art is bought as a souvenir and thus this art conforms to Western proportions while representing exotic wildlife or anecdotal themes (Vansina 2003: 583 - 588).

Figure 3-23 Metal sculptures on sale at the intersections of William Nicol Drive and Main Road, Sandton

Figure 3-24 A Display of traditional art at the Grahamstown Festival of the Arts, 2005 (Various artists - unknown)

The items depicted in figure 3.24, while photographed at the Grahamstown Festival of the Arts, could also have been found being sold at the side of the road, particularly William Nicol Drive in Sandton. Items such as these are being made and sold to passers-by so as to provide some form of income to the artist.

Figure 3-25 Examples of Soap-stone carvings from William Nicol Drive Santdton 2006, Artists unknown.

3.6.2 Academic art

Academic art may be considered to be practiced by artists trained in the Western principles of painting and sculpture. In this discipline European art techniques are generally used (Vansina 2003: 583) although the topics selected are generally of a more local, personal nature.

Figure 3-26 Example of academic art - Artist - G. Boyes (age 18 years) 2006
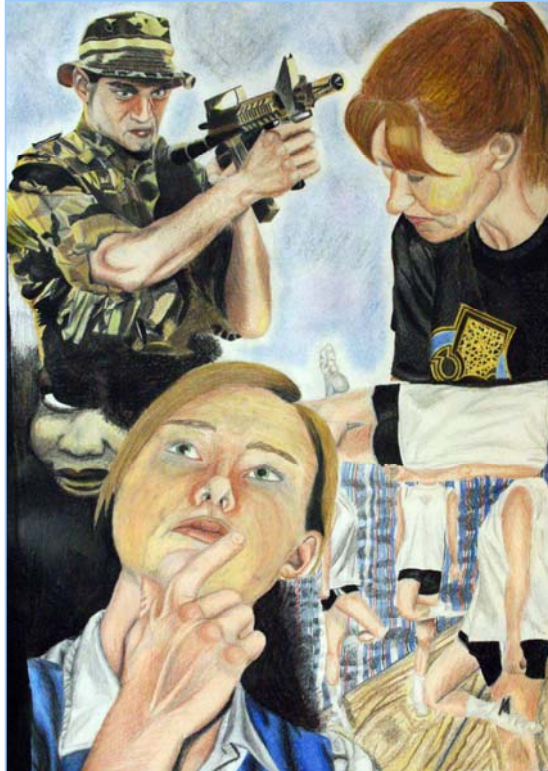
This example of academic art reflects the characteristics of this category of art. That is the painting techniques reflected are those of the European style, although in the picture she reflects herself, her mother and dance positions that are evidenced in the Irish Dancing style. The man in the army style uniform is an indication of her stated concerns for this society, the threat of violence as a result of the suppression of the black members of our neighbourhood.

3.6.3 Graffiti

Graffiti is defined in the South African Oxford Dictionary (2002: 500) as "unauthorised writing or drawing on a surface in a public place". Graffiti started in America, probably Los Angeles in the 1930's, However, by 1970 graffiti had

become a phenomenon in New York (@149st 2003). In the early 80's hip-hop as a style of dance, dress and music increased in popularity. Many of the music videos featured many of the aspects of New York City culture, which proved to be very appealing. Today the hip-hop style and graffiti are linked as a form of expression (@149st 2003; Smith 2003: 18). The main motivating factors given for graffiti are self-expression, fame and power, although vandalism is also considered to be reason (Graffiti hurts 2003). In the greater Johannesburg area graffiti is very common.

There are four main types of graffiti; hip-hop or tagger, gang, hate and generic (non-threatening messages). About 80% of the graffiti is of the hip-hop or tagger style (Graffiti hurts 2003). A tag (figure 3.27) is the emblematic, iconic or initialled signature of the graffiti writer (Smith 2003: 18). The tags are made to be as unique as possible, by the adding of enhancements of flourishes, stars and other designs. The tag is usually limited by the width of the nozzle of a spray can. Graffiti, tags, can appear on any surface that can be reached and that spray paint will adhere to.

Tags that are large in size are referred to as "pieces", short for masterpieces. In this situation the standard width of the nozzle of a spray can limits the visual impact of a large tag, so the writer adds additional colour, creating a large tag (figure 3.29) of more than one colour (@149st 2003).

Figure 3-27 Graffiti from Empire Road Johannesburg – clearly showing a tag, August 2003

Figure 3-28 Graffiti providing a message to other graffiti writers.

Figure 3-29 The Graffiti wall - Empire Road Johannesburg.

The graffiti wall, figure 3.29, while not originally intended as a graffiti wall, has become an accepted place for graffiti artists to express themselves. The graffiti on this wall changes frequently, and often includes more mundane advertising messages, for example "tickets@Musica" in the graffiti above.

Graffiti has become very prevalent around Johannesburg, with tags appearing on any open area that is receptive to spray paint. It is also not uncommon to see road signs, walls and pavement verges covered in graffiti.

3.7   The adolescent's body image

The body has been a central element in social development and identity. It is through social relationships and bodily trends that a society is able to renew bonds of solidarity and affirm collective identity (Langman 2003: 225). Traditional Africa has known an infinite variety of personal adornment, by scarification, tattooing, body painting and hairstyles. Differences by genders, age, marital status and social position were expressed (Vansina J 2003: 602).

> "In the mid-1990s young black men would roll up one trouser leg, apparently to symbolise the shackles their ancestors had to wear. It was the mark of collective identity. Today, teenage boys insist on wearing baggy jeans so low that the crotch is almost at knee level" (Andrews 2004: 4)

Western education is a powerful weapon of acculturation and as such moulds the minds of the Western-educated to desire particular aspects of Western culture, particularly Western style clothes and imported European goods (Kanduza 2004: 81). Currently Western society is a youth-orientated society. One in which the image of adolescent beauty prevails, predominantly perceived as physical

perfection promoting the concept that female beauty is equivalent to physical perfectin (Labre & Walsh-Childers 2003: 379).

Fashion and style must be considered within the parameters of consumer culture, and as such have become an important part of personal self-expression and identity formation. Fashion and style are infused with the symbolic meanings and values of the culture in which they function. The norms linked to the fashion and style frequently indicates that particular society' values, such as the sexual division of labour and sex-role demarcations in the society. Females are expected to dress in a feminine manner and males are expected to dress in a masculine way. However, modern fashion has typically begun to blur the traditional Western society's boundaries between what is regarded as masculine and feminine (Lemon 2001: 366 – 367). This is clearly seen in figure 3.31 where each of the young girls is wearing a loose tie – usually considered as typical male attire. It would not be uncommon to see girls dressed in this manner in a local Johannesburg shopping mall.

The body, images and practices can be used in such a way as to signify a set of social conventions, of belonging to a particular society (Nuttall & Michael 2000:342). An individual's self-identity includes gendering, racialising and locating their body in the social, age-graded system. Fashion, dress and adornment become important badges of identity, placing the individual either inside of or outside of a particular group (Langman 2003: 226). Face painting (figure 3.30) has become a common method of expressing affiliation to a particular group. Sports supporters will paint their faces in their team colours, or the colours of the flag of the country that they are supporting.

Figure 3-30 Young girl

Dress and adornment may also reflect cultural resistance and opposition to the values and norms of the dominant society (Langman 2003: 238). The mass media contributes in presenting gender polarisation, by presenting men and women in different settings and roles, with those individuals that could be classified as heavy television viewers scoring higher on a "sexism" scale when compared to other viewers (Labre & Walsh-Childers 2003: 380 - 381).

The emphasis in the media on appearance, particularly for adolescent girls, constantly makes women aware of their assumed imperfections by focussing on

make-up, hair and clothing. The media then presents them with the methods and/or products that will assist them in reaching that socially constructed ideal as well as forwarding the idea that in order for the individual to be successful they need to conform to the presented impression of physical beauty (Labre & Walsh-Childers 2003: 380 - 389).

Globalisation has increased the popularity of body modifications as a fashion statement, to the point where modifications such as body piercing (figures 3.31 and 3.33) and tattoos have become ordinary and a part of mainstream society. Such body modifications no longer are seen as an indication of membership to an anti-culture group (Langman 2003:239). Rather the media presents the idea that the body is not acceptable as it is and requires attention in order for it to reach perfection (Labre & Walsh-Childers 2003: 392). Interpretation of hairstyles, according to cultural meanings also needs to be revisited in terms of the globalisation of the trends. Hair colour, wigs and extensions must frequently be considered to be a statement of individuality rather than as membership to a specific sub-culture (Nuttall & Michael 2000: 342).

Figure 3-31 Two girls dressed to go out to the mall. (Note the pierced ears of both girls)

Figure 3-32 A young couple ready to go out for the evening
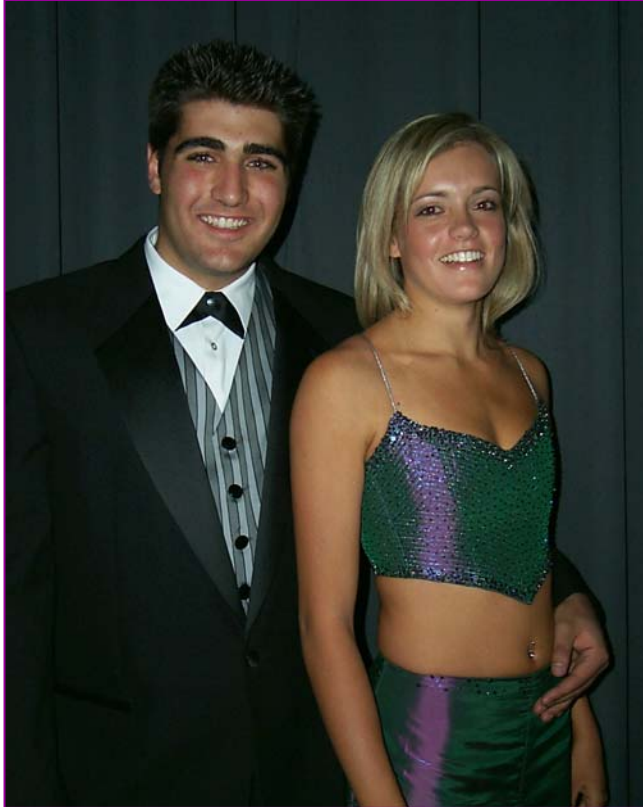
Figure 3-33 From the previous figure, the pierced navel

3.8   Television, movies and music

Popular culture is seen as a product of technologisation, industrialisation, urbanisation and commercialisation. The popular culture of today is produced, purposefully, with the aim being mass consumption (Fourie 2001: 221 – 222).

Technological development, specifically modern communications, have significantly influenced the traditional forms of reference, experiences, beliefs, values, structures and social relations. The world that we live in provides a constant flow of social and cultural forms of expressions expressed as culture. These forms play a fundamental and important role in the definition and redefinition of our culture, ultimately contributing to the evolution of our culture (Lemon 2001: 355 – 356).

The global media are not value free, rather key technologies for the dissemination of a global ethos. The mass media is spreading a Western style culture and value, potentially leading to a more homogenised global culture (Machin & Van Leeuwen 2004: 99).

Figure 3-34 The television takes a central point in the sitting area of a family.

3.8.1 Television

Television makes, or attempts to make, meanings that serve the prevailing interests of the society, and circulate these meanings amongst the wide variety of social groups that make up its audiences (Fiske 1987:1). The media generally construct and constitute the dominant culture of the society from which they originate, rather than presenting a reflection of that culture. That is rather than affecting a storytelling, the media will create identities and format a perspective for certain subjects (Shi 2005: 56 – 57).

The model that the television provides is not ideal, generally depicting a rather narrow view (Ward, Hansbrough & Walker 2005: 144). The dominant media networks are from the Western world and provide the perception that to be civilised is to be westernised (Sichone 2004: 49). Television provides the child with an enormous quantity of information about both real and imagined worlds and about human behaviour. Information that is frequently left to the child to understand and put into perspective, resulting in the child accepting ideas that are contrary to those accepted within the society (Popenoe et.al. 1998: 94)

3.8.1.1 Reality television

Reality TV is a wide-ranging term that takes as its subject matter "ordinary people" and/or real-life situations and events. The public become the stars of the show. These include programmes like *Big Brother, Survivor, Rescue 911, The Amazing Race, The Oprah Winfrey Show, The Jerry Springer Show* (Rayner, Wall & Kruger 2004: 126), and more recently *The Apprentice.*

Part of the appeal of the reality TV shows is the human interest stories where individuals triumph over adverse circumstances, overcome tremendous odds or survive extreme situations; of seeing ordinary people in extraordinary circumstances (Rayner et.al 2004: 132).

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An exceptional form of reality TV is a programme such as *Idols* and *Strictly Come Dancing*, which is classified as event programming, this means that because it is a contest you have to watch it live, furthermore viewer response is required in voting, telephonically or via the Internet, for their personal favourite competitor. The events of the show become a prime topic of conversation for the next day (Serwer 2005: 70 – 71). Both programmes mentioned above have had a South African version, and created celebrities of the local contestants for the period that the programme was being screened.

Figure 3-35 V (Veronique Lalouette), semi-finalist in the 2005 M-Net Idols competition

At the school concert that Veronique Lallouette appeared in (after the conclusion of the *Idols* programme), she was mobbed backstage by the young girls in the audience, who perceived her as their idol.

3.8.1.2 Soap operas

A soap-opera is a television, or radio, drama serial dealing with the daily events in the lives of the same group of characters (South African Concise Oxford Dictionary 2002: 1112). Typically depicted in this genre of television, is a glamorous work sphere, which is reflected as being of less importance than family and personal relationships. These relationships play out within an ever increasing sphere of marriages, intermarriages and partner exchanges, within and between families, reflecting an emphasis on fashion style and effortlessly assumed wealth (Flockemann 2000: 147).

"Soapies" such as *Egoli,* filmed predominantly in Johannesburg, or *7nde Laan,* filmed predominantly using Afrikaans with English sub-titles, *Isidingo* and *Binnelanders*, filmed and manufactured in South Africa, all target the South African women aged between 15 and 45. These programmes consider current events, and take into consideration the views and opinions of their audience, so the clothing style of the character in the story may change in order to reflect current fashion, or viewers criticisms (egoli.mnet.co.za).

The question has been asked, although not answered, about the way in which the soap opera is facilitating the Americanisation of South African culture (Flockemann 2000: 151), especially during a period of social change.

3.8.1.3 Music videos

The genre of the music video uses the cinematic techniques in order to portray a simplified story or an image of the constructs prevalent in the music's lyrics. This form of entertainment is popular with younger viewers, aged between 14 and 34 years. As a storytelling format the music video has very little time in which to develop any characterisation, therefore it is necessary for the producers to rely on shortcuts and cultural stereotypes in order to convey the point of the imagery (Ward et.al. 2005: 144).

3.8.2 Cartoons

The Walt Disney Company is the icon of cartoons, and is a multimillion dollar empire that includes theme parks, a television network, book publishing companies, retail stores, Web portals, television production companies, and motion picture companies, in addition to the world known icon named Mickey Mouse. The films released by Disney studios present as much cultural authority and legitimacy for the teaching of specific roles, values and ideals as the more traditional sites such as schools, religious institutions and the family (Ryan & Hoerrner 2004: 261 – 262).

Characters in cartoons are normally carefully crafted and animated so as to maximise the potential for identification within the global market with the producers relying on universal themes as the appeal for the market (White & Preston 2005: 239 - 240). The very nature of the cartoon makes it possible for the young viewer to differentiate between reality and cartoon, being aware that it is "not real" (Pitout 2001: 516).

The manner, in which the characters are presented in the cartoons, makes it possible for the characters to appeal to people of all ages. However, once the child has reached adolescence, it is more likely to notice girls wearing apparel

emblazoned with cartoon characters (figure 3.37). The characters do not necessarily lose their impact, for the adolescent.

Figure 3-36 " Monster's Inc." the theme for a Church holiday activity for children in Grades 1 to 7.

Figure 3-37 Cartoons become a part of our life - note the Disney characters "Tigger and Pooh" on the T-shirt.

3.8.3 Movies

The United States of America has a movie industry worth $184,4 billion (Gunther 2006: 53) and is the largest influence in the cinema industry. Through the manufacture and export of feature films American culture is diffused to the rest of the globe (Shome & Hodge 2002: 176-178)

Until 1980, a movie – feature film, had only two ways to reach its target audience, namely, cinema and through broadcast television (Gunther 2006: 53). This has changed significantly with pay television (MNET and DSTV), video and DVD rentals, digital downloads to your personal computer (Boorstin 2006: 64) and now the possibility of watching your selection of movie via your cell phone, downloaded from a site such as Exactmobile using WAP or GPRS technology.

Movies are thus no longer the limited domain of the cinema. Although in Johannesburg it is not unusual for adolescent friends to meet at a shopping mall, of an evening, in order to watch a movie. The introduction of "Movie Club Cards" that entitle the holder to reduced prices for his/her ticket has resulted in more adolescents going to the cinema as a social event.

The images that flow through this medium, in its varied formats, are still largely American based, thereby exposing the recipients to the reflected, glorified, mass American culture (Shome & Hodge 2002: 184-185).

3.8.4 Music

Today one can find any type of music in any area of the world. Distance no longer matters and what was once termed local music is no longer, rather a hybrid remains (Boloka 2003: 97). There is a wide range of musical forms of expression, each with its own unique characteristics. Consider the range from classical music through punk-rock, new-wave, rock and roll, rap, folk, disco Kwaito, hip-hop to the

extreme of heavy metal, a list that cannot be considered to be complete (Lemon 2001: 364) Music is one of the most important tools of self-expression. More feelings can be evoked through the lyrics of a song than in almost any other form of communication. Music may thus serve as a unifying force promoting consensus, or it may promote and provoke fragmentation, diversity and alienation (Lemon 2001: 365). Globalisation affects not only the content but the rhythms of the music genres that have come into and gone out of popularity, sometimes in a very short period of time (Boloka 2003: 97). Despite the controversies regarding the messages and values expressed in popular music, the music industry is a powerful and popular form of cultural and social expression (Lemon 2001: 365 - 366).

3.8.4.1 Gospel music

A significant resurgence of interest in religion, since the 1980's, has been evidenced, seen in the rise of the electronic church and tele-evangelism. Religion has increasingly been endowed with an entertainment factor (Lemon 2001: 356-357).

The gospel music forms have generally evolved from scripture. Initially music in the religious setting was seen as an aid in the transmission of the particular message reflecting the specific theology of the church themselves. However, gospel music has been assimilated into the other contemporary music genre's such as rap, hip-hop and inspirational (Barnes 2005:986).

Church services, in Johannesburg, that are aimed at the youth in particular, tend to have a worship band, made up of members of the church congregation. The size, versatility and competence of the bands vary from one church to another. The task of the band is to lead the worship programme, playing the style of music that is suitable to that particular congregation and service.

3.8.4.2 Kwaito

Kwaito refers, primarily to a genre of dance music that reflects life in the townships of South Africa. It does, however, include a dress style, talk and dance format (Swink 2003).

The music is high-energy with politically conscious lyrics. It is not performed using live instruments, rather it usually consist of a male rapper, who recites the words rapidly and rhythmically over the instrumental music (South African Concise Oxford Dictionary 2002: 968), with mostly female singing. Normally it is rapped and sung in *tsotsitaal* called *iscqamthu* (Allen 2004: 86), which is a township slang that combines the various South African languages, predominantly isiZulu and Sesotho (Stephens 2000: 256) and was originally the form of slang used by the political prisoners.

Within the parameters of the advertising media, as well as the audio, visual and printed media, kwaito music is seen to project a premise of consumerism and materialism. This in turn gives substance to the black economic empowerment ideas that are presented in some of the kwaito lyrics (Stephens 2000: 259) and as such presents a voice that opposes the legacy of bureaucracy and racism and anticipates a new identity formed on its own terms (Swink 2003).

3.8.4.3 Hip-hop

Hip-hop is the culture from which rap emerged. Initially it consisted of four elements: graffiti art, break dancing, DJ (cutting and scratching of records at parties) and rap. Hip-hop is a lifestyle, with its own language, style of dress, music and mind set (Davey D 2003).

The hip-hop culture in South Africa developed from the inner-city streets, as an underground movement, based on the American products available on the market

at the time. Rap music became the means of expression for the South African Coloured population (Battersby 2003: 111), in much the same way that kwaito functioned within the Black community.

Figure 3-38 Two boys break dancing. Note the characteristic loose clothing and *tackies*, **together with the headwear of the boy at the back.**

In South African hip-hop the ghetto is referred to. This has developed from the African American identities and as such places South African hip-hoppers into a broader context with regard to political and opposition to political power. In South African hip-hop the ghetto is not a physical place, rather it is the form of unity in oppression, physical oppression of one by another (Battersby 2003: 119). Hip-hop is the voice of challenge against the status quo, a voice that can be used to

develop a sense of belonging for those white youths who experienced rejection by the Blacks on the one hand, and a denial of their own African heritage on the other (Klopper 2000: 193-195).

Figure 3-39 Break-dancing, characteristic of the hip-hop movement

Recently, the hip-hop culture has been embraced by young skateboarders, and is being used as a platform for the expression of a variety of concerns (Klopper 2000: 195) although this frequently encompasses the concepts of oppression by authority.

Figure 3-40 A young music band - called "74%Stupid"

3.8.5 Technology

Modern technology has created things that could scarcely have been conceived in a pre-industrial era, so much so that the modes of life and the social institutions, characteristic of the modern world, are radically different from those of even the relatively recent past (Giddens 1994: 650). These technological changes have meant that information can traverse the globe in a matter of seconds, enabling people to be exposed to events as they occur on the other side of the world.

3.8.5.1 Technology and globalisation

Globalisation is a term that is frequently used, yet not as easy to define outside of the context in which the word is being used. A dictionary will provide a definition of global, meaning relating to the whole world, or relating to the whole of something. Globalisation is then defined as *to have made global in scope* (Cassells 1997: 627). From a sociological perspective, globalisation is a general term used to describe the increasing interdependence of the world society (Giddens 1994: 528), or the economic and political integration of societies across the globe (Ziehl 2003: 320) a growth in world unity. Globalisation is thus a social process that relies on its active implementation by the societies concerned and clearly indicates a shrinking in the time and space between places thereby increasing the connectivity and thereby also the social connections across distances (Singh 2004:103). Increasingly our lives are being affected by organisations that are not local or even national. These disembedded organisations contribute to our perceptions and understanding of reality and the world (Fourie 2001(b): 595).

In the phenomenon of globalisation, South Africa has become more marked, with the advent on the communications media. Switching on a television and watching world news one is able to watch events that took place a short while before in many different parts of the world (Giddens 1994: 556). Thus the technology made it possible to watch the devastation of the Twin Towers in New York on the 11 September 2001 and the 26 December 2004 tsunami virtually as the events unfolded.

The impact of technology in the process of globalisation may result in people altering the context of the everyday, the mundane, by the images that they are exposed to. This may in turn weaken the ties of culture to a specific place or territory (Singh 2004: 106).

3.8.5.2 Information infrastructure

The start of the twenty first century, is characterised by a dominance of information, a knowledge based economy (Kanduza 2004: 77). A main aspect of this knowledge based economy is the volume, spread and availability of knowledge and information, which have surged to a level not previously known before in the history of humanity (Fourie 2001(b):598). A discussion of technology in this arena must therefore begin by looking at the Internet and its ability to empower cultural and economic development (Wasserman & Jacobs 2003: 21). The increased technological advancements have accelerated cultural diffusion creating the idea of a global culture in specific aspects such as fashion, entertainment and information sharing (Fourie 2001(b): 599). However, in South Africa, admission to this form of technology mimics the divisions of the past with inequalities of Internet access largely in line with the economic divisions created by apartheid (Wasserman & Jacobs 2003: 21). According to the 2001 census 8,6% of the households in South Africa have a computer. In Gauteng this figure is 15,1% (Statistics SA. 2003: 97). This division in access to the information on the Internet is evident in the access that the adolescent has to computer facilities, although the Gauteng Education Department is working towards alleviating this discrepancy with the roll-out of computers and equipment, through its programme of Gauteng on-line.

Of primary consideration in this discussion is the impact of the Internet on the development of the individuals. A large body of research exists regarding the effects of television, and the other mass media, on the child's development. However, the results of this research cannot simply be extrapolated so as to provide insight into the impact of the Internet on development. The main reason for this is that in the Internet environment, the individual is capable of "meeting" other individuals, through the existence of chat rooms. These facilities may be monitored or unmonitored (Greenfield 2004: 751).

3.8.5.3 Cellular telephones

According to the 2001 census data 11,01% of Gauteng's population has a telephone in their dwelling only, without a cellular telephone. However, 45,12% of the population are reported as having a cellular telephone (Stats SA 2003:87).

Cellular technology only became available in South Africa in June 1994. At the present time a market penetration of 62% is reported (MTN Integrated Business Report 2005:40) amounting to approximately million cellular telephone users (Vodacom Group Results 2005).

The introduction of the Short Message System (SMS) in 2001 has introduced a method of sending a short text message from one person to another at a nominal rate, enabling one individual to link-up with another. The nature of these contacts is not the content of the conversation, rather it is used to maintain connections over time (Horst & Miller 2005: 760).

The text message system has resulted in the development of a "new" written language, consisting primarily of abbreviations and shortened versions of a word, for example: *"Gr8.by now, c u 2mrow".* (Translated – Great. Bye now, see you tomorrow).

In May 2005, MXit was launched. This works to link cell-phones to each other as well as to personal computers using various messenger applications. Using the MXit system users can log in and see which of their specific contacts are online, and then to chat to them, using SMS, as messages are instantly relayed to the other user's screen. This service currently (October 2006) has an just on 2 million users that log on to the system an average of 4,8 million times a day (McLeod 2006: 31 -32).

3.9 Sport

During apartheid, South African sport was racially segregated resulting in specific sports being identified with specific race groups, in terms of participation, administration and consumption (Farquharson & Marjoribanks 2003:32).

Sport described as the enjoyment of physical activity and competition is an enveloping and popular cultural expression in all societies. *Sport relates to the entire fabric and structure of the society and, as such is a social institution, carrying with it many potential meanings and value systems* (Lemon 2001: 361). The advance of technology, and the mass media in particular has resulted in sport becoming an important aspect of everyday life (Lemon 2001: 361-362). Sport, and the representations of sport to a nation in the media, is a crucial site for the imagining and representation of the nation and through which reconciliation and transformative nation-building can be achieved (Farquharson & Marjoribanks 2003:42). Sport can thus be considered to be an important social institution that is affected by and affects other social institutions and cultural practices (Lemon 2001: 362).

Simply stated sport is a game, with an included social ritual that encompasses norms, values and language. The rules of the game are used to regulate the behaviour and to create the dynamics that make up the game (Lemon 2001: 362). In order to encourage children to take part in sport, simple games may be developed, such as "piggy in the middle" (figure 3.42) which enables young children to participate. The language of sport and its efficacy in providing a common base from which community building can occur, is grounded in the accepted rules of engagement and the inferred commitment to the unspoken social code that makes up the game (Department of Education 2001:11). However, for most people sport is enjoyed though the media rather than through personal participation or even attendance at the games (Farquharson & Marjoribanks 2003:30).

The awarding of the Soccer World Cup to South Africa in 2010 has resulted in a shift in the focus of attention on to that particular sport. The events leading up to 2010 are likely to ensure that soccer remains in the spotlight (Gleeson 2004:74).

Sport in school provides a facility in which the child may learn to develop skills in that particular area and decide at which level he chooses to participate in the sport. The secondary schools in the greater Johannesburg area form themselves into leagues that enable the sports teams of one school to compete against the sports teams of another school (figure 3.45). The most popular sports during the summer term are tennis, cricket and squash. Competitive swimming takes place in the summer. In the winter term the attention turns to rugby, hockey (girls and boys), soccer and netball. Athletics also occurs at this time.

Figure 3-41 Cricket played at leisure

Competitive sport is capable of transgressing the boundaries created by religion and nationality, amongst other aspects, and thereby creating links and areas of understanding (Werbner 2005: 756 – 757).

Figure 3-42 "Piggy in the middle" - not a recognised sport, but fun anyway

Figure 3-43 Social soccer being played, with supporters.

Even though the soccer is being played on an open field, and not at a recognised recreation facility, the team members are all attired in their team colours, indicating that this is an organised match between the two teams.

Figure 3-44Soccer club emblems have become a home adornment

Figure 3-45 School rugby

3.10   Chapter summary

This chapter has provided a brief look at cultural aspects, in Gauteng, that the adolescents stated as being of significance, starting with the physical environment and progressing to the manner in which they choose as their expression of culture.

Photographs of events, and particular aspects of the society, have been used in order to compliment the written explanation. This visual presentation will thus provide a summary of the aspect being portrayed. The photograph therefore resembles the objects that they signify at the time that the photograph was taken, they can be allowed to communicate that specific reality without translation.

The following chapter considers the research methods and design, focusing on the pilot study, the aims and methods of the qualitative and quantitative study.

Chapter 4   Research design

4.1   Introduction

The previous chapter continued the literature research and considered elements of culture that have a direct impact on the lives of the adolescents being studied. At the same time it is acknowledged that human actions within a social setting are complex and dynamic, considerations which have significantly influenced the choice of the research design. This chapter describes the research design.

4.2   Aims

The primary aim of this research is to gain insight into the specific, significant, aspects of culture and ethnicity as perceived by the adolescent. The nature of the adolescents' perceptions of their own culture, the manner that they see their culture being accepted by their peers and teachers and the impact thereof on their participation within classroom activities formed the focus of the study.

In seeking to develop an understanding of culture and ethnicity, as perceived by the adolescent, aspects which are of more significance than the category of "race" were considered in order to obtain a deeper understanding and to develop realistic expectations regarding the learner's participation in the group activities in the classroom.

4.3   Research methods and design

The research was primarily based on a two phase design. A quantitative investigation yielded data which was used to direct further investigations, which

were of a qualitative nature (De Vos 2002: 303-305). Sampling was purposive, selecting schools which would provide the most relevant information.

4.3.1 Pilot study

A pilot study is a process whereby the proposed research design for the survey is tested. This is usually a small-scale trial run of the proposed research (De Vos, Strydom, Fouche & Delport 2002: 211).

The pilot study consisted of a limited period of observation of two grade nine classes.

The classes completed the Social Questionnaires (Appendix A) and the learners were grouped according to the proposed system, with the intention of separating friends and creating cultural diversity within the groups where possible. Details of the groupings were provided to the class teacher. During the initial stages of the pilot study it was decided that a limited checklist should be provided for the class teacher to complete so as to gauge his/her perceptions and observations, as the presence of another adult in the classroom, and a video camera which could have a direct influence on the behaviour of the learners.

This aspect of the data collection was time consuming, as well as difficult for the class teacher to accommodate and control. The interactions between the learners, while of interest, did not present significant data as much of their interactions were task related and as it was not possible to record all of the conversations in all of the groups within a class. Thus this aspect of the learner's perceptions were lost. It was thus decided to eliminate this aspect of the observations from the final study.

The data collected from the Social Questionnaires (Appendix A) was of more value in depicting the relationships within the class group.

The pilot study also indicated that using the Sketches Framework questionnaire, a semi-formatted form of naïve sketch, provided some information, but this tended to be more personal in nature. Completing these sketches also took time, and this was not significantly justified by the details provided by the learners in the sketches framework questionnaire. Thus a more formal questionnaire was developed so as to obtain responses to specific questions relating to value of cultural practice and ethnic preferences. Some of the statements used in the questionnaire were those used by the learners of the pilot study in the Sketches Framework questionnaire.

Any of the learners approached, or observed, appeared very conscious of the possibility that they may be labelled as racist, and thus they were not prepared to engage in any discussion in which they presented their own perceptions of other ethnic groups. In order to obtain this information in a more indirect manner, a learner group that comprised a racial variation was created and a couple of photographs taken. These photographs were then used as the basis for discussion by a focus group.

The focus group that was drawn together during this stage of the research indicated that the learners felt more comfortable referring to the learners in the photograph by name, rather than by referring to them as, for example, "the white girl". The learners in the photograph were therefore given fictitious names. These names are however, ethnically appropriate. Naming the learners also makes the transcription, from audio tape, easier as it is possible to identify which of the learners in the photograph are being referred to in the discussion.

4.3.2 Sampling

4.3.2.1 Selection of schools

Two ex-model C schools, in Johannesburg, were selected to take part in the research. These two schools were seen as being similar with regard to the general

socio-economic profile of the families in the feeder areas. Both schools have annual school fees in excess of R7000, and more than 80% of the fees are paid in full by the parents/guardians of the learners. The two schools are also within a fifteen kilometre radius of each other.

4.3.2.2 Selection of the learners

In each of the schools, the learners used for the completion of the Social Questionnaire as well as the researcher compiled questionnaire were those grade eight, nine and ten class groups that were taught by the head of the Life Orientation Department. The questionnaires were completed by 13 class groups of grades eight, nine and ten.

The sociometric tables and sociograms compiled from the Social Questionnaires confirmed the level of racial diversity in each class group. The inclusion of learners in later discussion groups was limited to those class groups where racial diversity was present, as indicated on the sociometric tables. Thus the sociograms presented the platform from which to select the focus groups that were most likely to provide the greatest amount of relevant data.

On completion of the Social Questionnaire the learners were requested to complete the second questionnaire (Appendix B), filling in their responses on the response sheet provided.

Learners that appeared to be a part of an isolated group, with regard to the sociogram were requested to join a focus group for a further discussion. Some specific groups of children that formed race specific isolated groups were also asked to be a part of a later discussion. It is therefore possible to conclude that for the discussion groups, a sampling method of maximum variation was employed. This discussion was recorded on tape for further analysis. During this discussion, a posed photograph (Appendix D) of a group activity (with culturally based names assigned to each of the learners in the group), with learners not known to the

members of the focus group, was used as the discussion topic, with an opening questions of *What do you think is happening here? Who is doing what?* being posed.

The portion of the research that was based primarily on a qualitative method of investigation, had the intention of describing the adolescent's perspective of culture and ethnicity, and the manner in which they perceived these aspects as assisting, or hindering, them in the education situation. The perceived social interactions within a class group, as well as between the different cultural groups contained therein, are considered to be of significance. The interpretations and meanings that the learners attach to the interactions, as well as the learning outcomes as perceived by the learners, are important.

The research based on the qualitative method of investigation, employed different techniques and methods in the process of collecting the data. The methods so utilised are largely dependent on the interactions among the learners, the teachers and classes available to be studied and the unique situations as they develop (De Vos 1998: 240).

As this subject is dynamic and diverse an entirely quantitative research perspective is not suited. However, quantitative methods do allow for correlations between phenomena to be considered, and statistical reasoning can be a tool that permits the formation of foundations upon which further generalizations may be based (Dobbert & Kurth-Schai 1992: 136). Quantitative methods will thus be applied within the framework of the qualitative investigation.

4.3.3   Data collection procedure

The data collection procedure consisted of two main data gathering techniques. The first technique comprised two questionnaires; the second phase used focus group interviews.

4.3.3.1 The questionnaires

The Social Questionnaire (Appendix A) was completed by each learner in a class group. This enabled the completion of the sociometric table and sociogram for that class group. The function of this instrument is to provide insight into the existing relationships within the class group, and thereby also facilitate the selection of learners for the focus groups. This questionnaire consisted of two main sections, the first section requested the learner's details; such as name race, and gender, the second section provided place for the learners to list their individual preferences with regard their peers, point (b) in this section requested that learners provide the names of any of their peers that make them feel uncomfortable.

A second questionnaire (Appendix B) provided data of a quantitative nature for the study. The design and function of the questionnaire is further discussed in Section 4.4.1.1

4.3.3.2 Completion of the questionnaires

The questionnaires were completed by the learners within their scheduled Life Orientation period, with the regular teacher for that period. The description of the proposed study, as well as the basis of the questionnaires was fully explained to the teacher who administered the questionnaires. Throughout the discussion with the teacher, the researcher ensured that the details were fully understood, so as to ensure that the information passed on to the learners was as complete and accurate as possible. The teachers were instructed to ensure that the learners were aware that all the information provided by them would be treated in strictest confidence.

Both the Social Questionnaire as well as the second questionnaire was completed at the same time, that is during the same school period. The completed response sheets were collected. The Social Questionnaires were kept separate according to the class group, and the sociometric tables and sociograms compiled.

The Social Questionnaire was completed by 13 class groups, and the second questionnaire was completed by 650 learners. For the vast majority of learners involved in the study, their input was limited to the completion of the two questionnaires.

4.4 Quantitative research

The quantitative research component of the study was developed to complement the qualitative research. The moderator variables that were included were either indicated in the initial pilot study as being relevant, or were seen to be significant during the literature research.

4.4.1 Quantitative research questionnaire

The second questionnaire was developed as a tool to be used, together with the sociometric tables, sociograms, naïve sketches from the pilot study and discussion groups. It was believed that the questionnaire would assist in providing additional information on the adolescents' perspectives regarding the aspects of culture and ethnicity.

4.4.1.1 Compiling the questionnaire

The 43 statements in the questionnaire (Appendix B) were formulated according to the parameters of the issues in the problem statements. The flow diagram (Appendix C) indicates the perceived relationships between the concepts.

The learners were required to respond to each statement in accordance with the general four point Likert scale. The options were:

1. Definitely disagree
2. Disagree
3. Agree
4. Definitely agree

Learners were required to indicate their responses on the response sheet, by writing the selected number in the space provided on the response sheet. The learners were requested not to write their names on the response sheet.

The statements focused on the following variables:

- Prejudice and own ethnic group preference.
- Value of existing cultural traditions.
- Geographical distance from the school and the acceptance of the school ethos.
- Attitude towards group work.

The first four items of the questionnaire related to biographical data namely;

- gender
- age
- race
- the learner's living arrangements (family structure).

The fifth question related to the respondents' perception of their socio economic status in relation to their peers.

A total of 43 statements included 19 positive statements and 27 negative statements. Three statements (number 26, 27 and 48) were included in two categories. The variables are as follows:

- **Prejudice and own ethnic group preference:**

  - Positive statements –20; 35; 36; and 37
  - Negative statements –.8; 9; 12; 14; 26; 27; 39; 41 and 46

- **Value attached to cultural traditions:**

  - Positive statements – 18; 22 23; 28; 32 and 48
  - Negative statements – 10; 13; 15; 19; 24; 27 and 34.

- **Geographical distance from the school and acceptance of the school ethos:**

  - Positive statements – 7; 38; 40; 44; 47 and 48.
  - Negative statements – 16; 33 and 42.

- **Attitude towards group work:**
  - Positive statements – 11; 21 and 43
  - Negative statements – 6; 17; 25; 26; 29; 31; 45 and 46.

4.5   Qualitative research

Qualitative research seeks to explain phenomena through the use of words, seeking to understand the complexities of the societies, and to explain the multiple constructions of the individuals' reality (McMillan & Schumacher 1993: 14 - 15).

The significant diversity of possibilities, even within the parameters of the study implies that some sort of order needs to be overlaid, some form of classification imposed on the data so as to foresee a path forward, and to compare and to discriminate within the data thereby perceiving a potential structure beneath the observations. The aims stated below provide the web on which the data is coded.

4.5.1 Sociometric tables and sociograms

The completed Social Questionnaires (Appendix A) provided the initial data. In these questionnaires the learner's individual preferences, with regard to friends and working companions, were stated. Furthermore these preferences were ranked by the learners, from first, (the most preferred), to fifth on the list of preferences. This selection was restricted to five class members. Members of the class, in whose presence a learner felt uncomfortable, were listed in point (b) of the questionnaire. For this list there was no ranking associated and the learners were allowed to list as few or as many names as they chose.

An alphabetical list of the learners, using first names, was compiled and then separated according to the race of the learner, as indicated on the Social Questionnaire. The list of names was then divided for gender. The details contained in the completed questionnaires were then transferred and the sociometric table and sociogram drawn up for each class group. These sociometric tables are included as Appendix E and Appendix F includes all of the sociogrammes.

Creating the sociogram, mutual selections between learners is indicated with a solid black line. A red arrow indicates rejection by a learner of another, with the arrowhead pointing towards the rejected learner. A learner (indicated by the number, within the circle for a girl, or triangle for a boy) is placed within the larger concentric circles indicating the total number of selections that the learner received from the class group. The learner's symbol is placed on the side relating to his/her gender that is girls to the left of the vertical line and boys to the right. The sociogram thus reflects clusters of friends, rejected learners and isolates within the class groups.

Introducing colour into the symbols used for each learner in the group (as indicated in the key in the sociogram) it became possible to distinguish the racial composition of the groups of friends within the class group.

Figure 4-1Example of symbols used in the sociogram
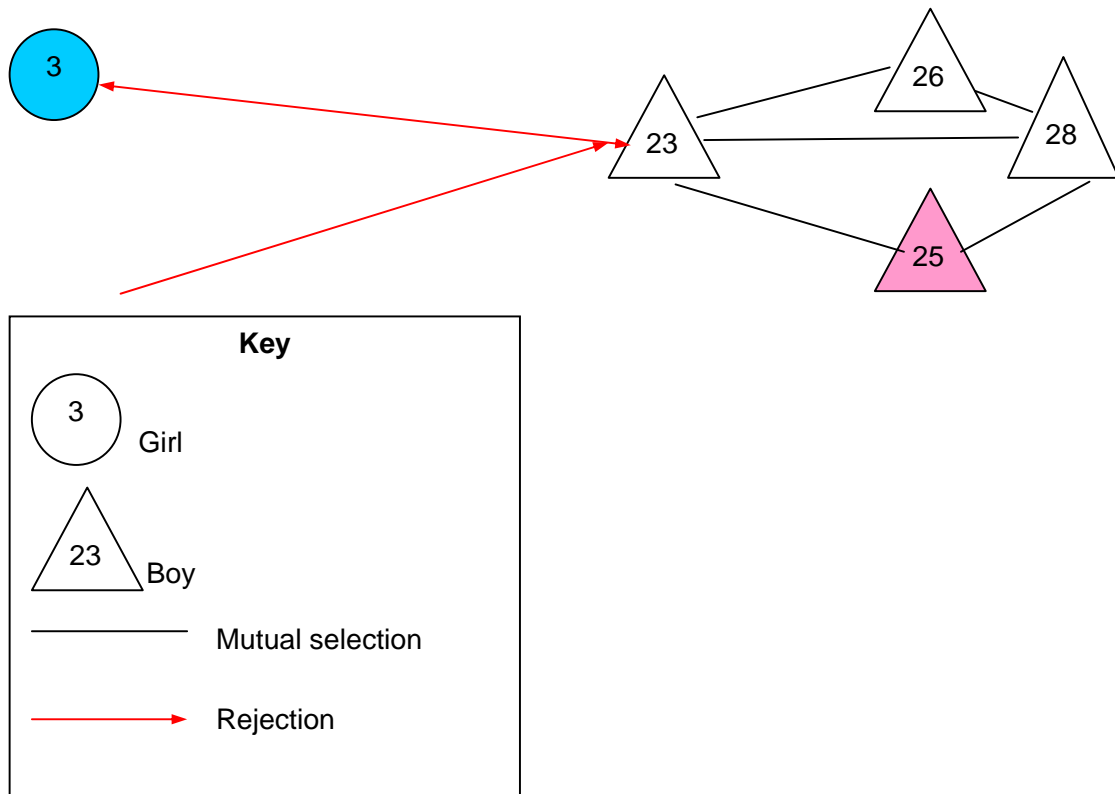
4.5.2 Focus group discussions

The members for a focus group were selected from the details on the sociograms. In each case specific groups of learners were identified, either because they were of one particular race group, or because of a mixture that was evident. For example the learners numbered 11, 16, 17, 22 and 25 from sociogram (Appendix F sociogram reference 121) were selected to form a discussion group.

The focus groups were thus:

- ➢ Selected from sociogram reference 121 were the learners with the reference numbers as follows:
  - o Learner number 11, a White male; learner number 16 a Black male; learner number 17 a Black male; learner number 22 a Black male and learner number 25 a Black male.

- ➢ Selected from sociogram reference 124 were the learners with the reference numbers as follows:
  - o Learner number 26 a Coloured male; learner number 28 an Indian male; learner number 29 a Black male; learner number 30 a Black male; learner number 32 a White male and learner number 36 a White male.

- ➢ Selected from sociogram reference 124 were the learners with the reference numbers as follows:
  - o Learner number 3 a Coloured female; learner number 5 a Black female; learner number 20 a Black female; learner number 23 a Coloured female; learner number 24 a White female; learner number 25 a Black female.

- ➢ Selected from sociogram reference 127 were the learners with the reference numbers as follows:
  - o Learner number 3 a White female; learner number 14 a White female; learner number 16 a White female; learner number 18 a White female; learner number 21 a White female; and learner number 22 a White female.

- ➢ Selected from sociogram reference 1210 were the learners with the reference numbers as follows:

- Learner number 2 a Black female; learner number 5 a White female; learner number 6 a White female; learner number 7 a White female and learner number 23 a White male.

➤ Selected from sociogram reference 133 were the learners with the reference numbers as follows:
- Learner number 19 an Indian male; learner number 21 a White male; learner number 23a White male; learner number 24 a White male and learner number 25 a White male.

➤ Selected from sociogram reference 213 were the learners with the reference numbers as follows:
- Learner number 3 a Black female; learner number 4 a Black female; learner number 17 a White female; learner number 18 a White female; learner number 19 a White female and learner number 20 a White female.

➤ Selected from sociogram reference 222 were the learners with the reference numbers as follows:
- Learner number 27 a Coloured male; learner number 28 a Coloured male; learner number 29 a Coloured male; learner number 30 an Indian male and learner number 31 White male.

Clusters of learners, as they appeared in the sociograms were selected so as to create a socially informal setting, that is one in which the learners felt comfortable with their peers. The learners were then taken to a venue away from the remainder of the class for the focus groups. Effort was made to ensure that the learners felt relaxed and in no way threatened by the event. The discussion was recorded, with the learners' consent and the discussions transcribed.

At the start of each discussion group, a brief explanation of the purpose of the activity was provided and a connection to the questionnaires that they had completed previously was made.

Two photographs of the same group activity (Appendix D) was shown to each focus groups. Each person in the photograph was identified according to their gender, ethnic group and the name given to them for the purpose of the discussion:

> Palesa is a Black female,
> Nishee is an Indian female,
> Ishmael is an Indian male,
> Li is a Chinese male,
> George is a White male and
> Sue is a White female

The same question was posed to each discussion group, that is: *What do you think is happening in these pictures?*

The discussion was then allowed to progress as the participants saw fit. The amount of researcher input was kept to a minimum so as to allow the discussion to flow in the direction that the participants chose. Where necessary, however, the researcher did make a brief summary of a statement that had become muddled or during a lull in the discussion, attention was drawn to specific learners in the photograph who may have been left out during the discussion.

The discussions were recoded and transcribed. Transcriptions of the discussion groups were analysed according to the following flow chart.

Figure 4-2 Analysis of focus group transcriptions - flow chart
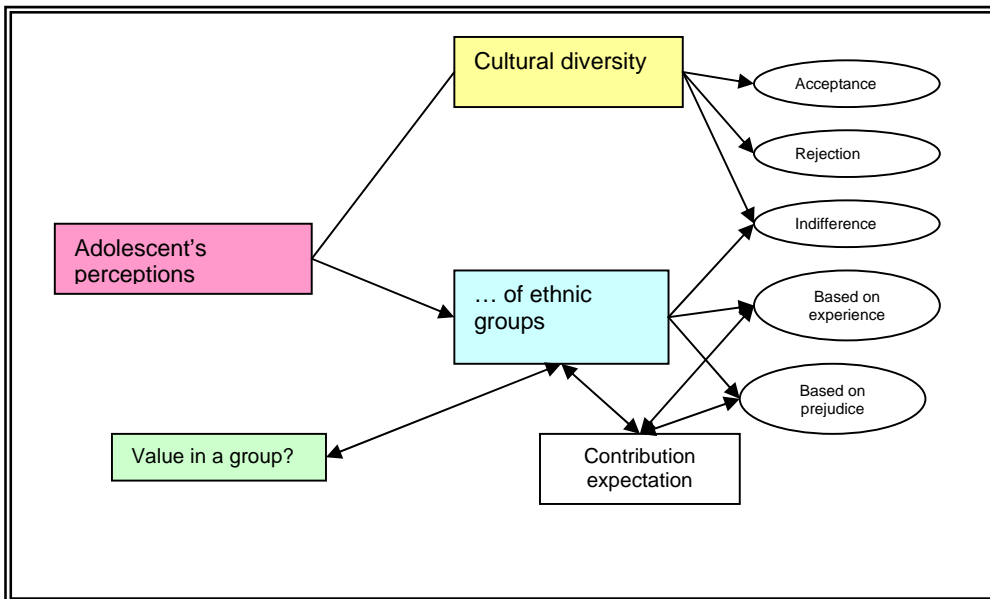
The statements that were made during the focus groups were considered from two main perspectives:

- o Did the statement reflect the adolescent's perspective of cultural diversity within a school situation, as they applied to the learners in the photograph?
- o Could the statement be considered to reflect a specific perception of the adolescent's attitude towards ethnic groups?

Once the statements had been coded into either of these two sections, they were further analysed and coded, according to the categories reflected in the flow diagram. The coded statements were then considered as a whole in order to see whether a general patter could be perceived. For example all of the statements that were considered to reflect the adolescent's perspective of other ethnic groups, and where those statements were not based on experience, were scrutinised for common themes, that is did learner's see ethnic diversity as positive or negative. From this analysis it was possible to discern common perceptions of the adolescents.

4.5.3 Validity of the study

Validity in the design looks at the question: *Are we measuring what we think we are measuring?* (Kerlinger 1986: 417). Internal validity refers to the degree to which the explanations of the phenomena studied, and the reality of the situation coincides; external validity is considered in the study's usefulness. The latter is the degree to which the research design is adequately described so that the study may be compared to the findings of other studies; and the manner in which the theoretical framework used to base the study on is understood by other researchers (McMillan & Schumacher 1993: 391 – 394).

In order to enhance the internal validity of the study, learners included in the focus groups were not asked directly for their perception on the aspect of culture or ethnicity, rather their comment on a photograph was recorded. Focus groups were selected from groups of friends, evident in the sociograms and so as to reflect a minimum of racial diversity to facilitate the discussion. Aspects of the study that were considered to be particularly sensitive were included in the quantitative portion of the study. The learners were not required to identify themselves on the response sheets.

External validity refers to the generalisation of the results observed within the constraints of the experimental situation to other populations and contexts. Thus, the characteristics of the people, settings and variables that define the observed conditions should be considered to be extraneous to the application of the results of the study to any other targeted population (Eisenhart & Howe1992: 644 - 645).

4.5.3.1 Construct validity

A construct may be defined as a concept that has been developed or invented for a specific scientific purpose (De Vos 1998: 112) and as such links psychometric ideas and practices to theoretical thinking (Kerlinger 1986: 420). These constructs

may be considered to be hypothetical because they are not directly observable, rather the presence of such a construct is inferred due to changes in observable behaviour (Borg & Gall 1989: 250). The construct is defined and specified in such a way that it may be measured and so become a variable (De Vos 1998: 112). The construct validity of the test is concerned with the meaning of the test instrument, and the theory that is underlying it. Thus, those observable behaviours need to be elucidated so that the relationship between them and the constructs are clear and substantiated (De Vos 1998: 84 – 85).

The questionnaire, discussed above, identified and categorised the variables. The items were thus categorised into four sub-categories increasing the construct validity of the questionnaire. These categories are as follows:
:

- o   Prejudice and own ethnic group preference
- o   Value of cultural traditions
- o   Geographical distance from the school and the acceptance of the ethos of the school
- o   Attitude towards group work.

4.5.4   Reliability

Reliability may be defined as the precision or accuracy of the instrument (De Vos 1998: 85). Thus the more reliable the instrument, the less likely other variables, unrelated to the objective of the test, will influence the measurements of the instrument (McMillan & Schumacher 1993: 227).

The question of reliability of the study was considered in the research design, and thus the role of the researcher, the selection of the class group, their social contexts and the methods of data collection (McMillan & Schumacher 1993: 386) were carefully considered and adjusted where necessary.

In the average South African school, during an average school lesson, the teacher is normally the only adult in the classroom. The class teacher was therefore requested to issue the questionnaires for completion by each of the class groups involved in the research, as the presence of another adult potentially changes the behaviour and response of the class.

Considering an aspect of the study from both the qualitative as well as a quantitative perspective provides an opportunity to confirm specific aspects. This would increase the reliability of the study.

4.5.5 Ethics

Approval for the study was requested from the Gauteng Department of Education prior to any school being approached. Details of the study were discussed with the headmaster of each school and a detailed summary of the programme presented to him/her. In each case the headmaster sought out approval from the school governing body before any additional steps were taken.

Prior to the start of the research, the learners were given a brief description of the nature of the study. At this point confidentiality of their statements was assured. The format that the results would take was also briefly described so as to reassure the learners that they would not be identifiable in any way.

At no time during the study could it be said that the individual learners were manipulated or coerced into participating in the study. Where the learner chose to hand in an incomplete questionnaire or response sheet, this was accepted with no comment being made.

Once the questionnaires had been completed, no further reference was made to any of the details contained therein, with the exception of a brief statement made

at the start of the group discussions when the learners' attention was drawn to the questionnaires so as to relate the two events for the learners concerned.

4.6 Chapter summary

In this chapter the aims of the study were discussed, the initial pilot study was described. The process followed in selecting the schools and the learners that participated in the research was illuminated, and the data collection procedure described. The details regarding the questionnaire that was used for the quantitative research was described followed by the details of the qualitative research.

In the following chapter the problems encountered during the study, the results and findings of the study are discussed and compared to the literature study.

Chapter 5   *Findings and discussion of findings*

5.1 Introduction

In the previous chapter the research design including the data collection methods and procedures were clarified. This chapter discusses the findings of the study.

5.2 Specific problems encountered during the research

5.2.1 Access to learners at school

The nature of the study, even the very title of the study, created an element of suspicion in the schools requested to take part in the study. It appeared that educators feared that if the results of the study became known, particularly to the media, a school would be exposed as "having a racial problem".

5.2.2 Teaching time allocation

Teachers were not comfortable with the prospect of another teacher coming into their classroom, during teaching time, in order to observe the interactions of the learners within the group activities that would have been a part of the normal teaching cycle. This, together with the limited value of the data collected (during the pilot study), prompted the elimination of this aspect from the final study. As a result some of the research questions may not have been answered as fully as was initially envisaged.

5.3   Results

5.3.1 Sociometric tables and sociograms

Visual observation of the completed "selections only" sociograms appeared to indicate that learners showed a tendency to select friends within the class group based on a racial group classification. However, this selection within the class group composition presented a few anomalies. For example, younger learners tend to select friends of the same gender, and this is apparently in preference to race.

General observation of the sociograms, which reflect the rejections as well as the selections reveal no particular pattern. It is therefore not possible to say that a learner is rejected due to an overt racial characteristic. Rather more frequently a learner who is rejected is rejected by either only one learner or by a number of learners on the class group, with one or two learners in the class group being revealed as being generally unpopular in the group.

5.3.1.1 Sociograms and Chi squared (χ^2) calculations

Chi squared (χ^2) calculations were done on the data of a number of the class groups in order to indicate possible significance of general visual perceptions made on the basis of the sociograms. These calculations cannot be seen to be conclusive if taken in isolation. Thus they were taken to be a part of the qualitative research findings. This data was never collected with an intention of providing quantitative data and thus the nature of the data presented a number of complexities that impacted on the final results. However, the χ^2 calculations have confirmed a perception and are thus of value.

The small number of learners in each class group in the categories of "Asian, Coloured, Indian and other" meant that these classifications of learners were

grouped together for the purpose of the χ^2 calculations. This has presented a picture that would not necessarily be correct were more learners available from each of the race groups. In observing the selections of friends made by these learners it appears as if their selections tend towards an "us/them" type of categorisation, with the "them" being the majority race in the class group. An example of this is clearly seen on the Sociogram, reference 124 (Appendix F).

Some of the class groups presented frequencies of learners in the "other" category, that is, those learners whose race was not the same as the majority that was too small. In these class groups the χ^2 calculation was not done as the small frequencies are likely to make any result inaccurate. However, in all of the remaining class groups the χ^2 result was significant at both the 95% and 99% levels of confidence. Thus, it would be possible to reject a hypothesis that states that learner's selection of their friends is not influenced by race. However, as this was never an intention related to the collection of the data, such a hypothesis may not be made, rather the general observations are confirmed.

The χ^2 data is summarised in the following figures.

Figure 5-1 Summary of Chi squared calculation results

	133	1210	122	225	213	116	124
■ Black learners	6	9	5	20	27	7	7
□ Other learners	4	6	10	6	5	6	6
▨ White Learners	16	13	19	7	7	22	23
▨ Chi value	9.6016	11.955	14.15	19.225	23.072	26.411	29.796
■ 99% level Critical value	9.21	9.21	9.21	9.21	9.21	9.21	9.21
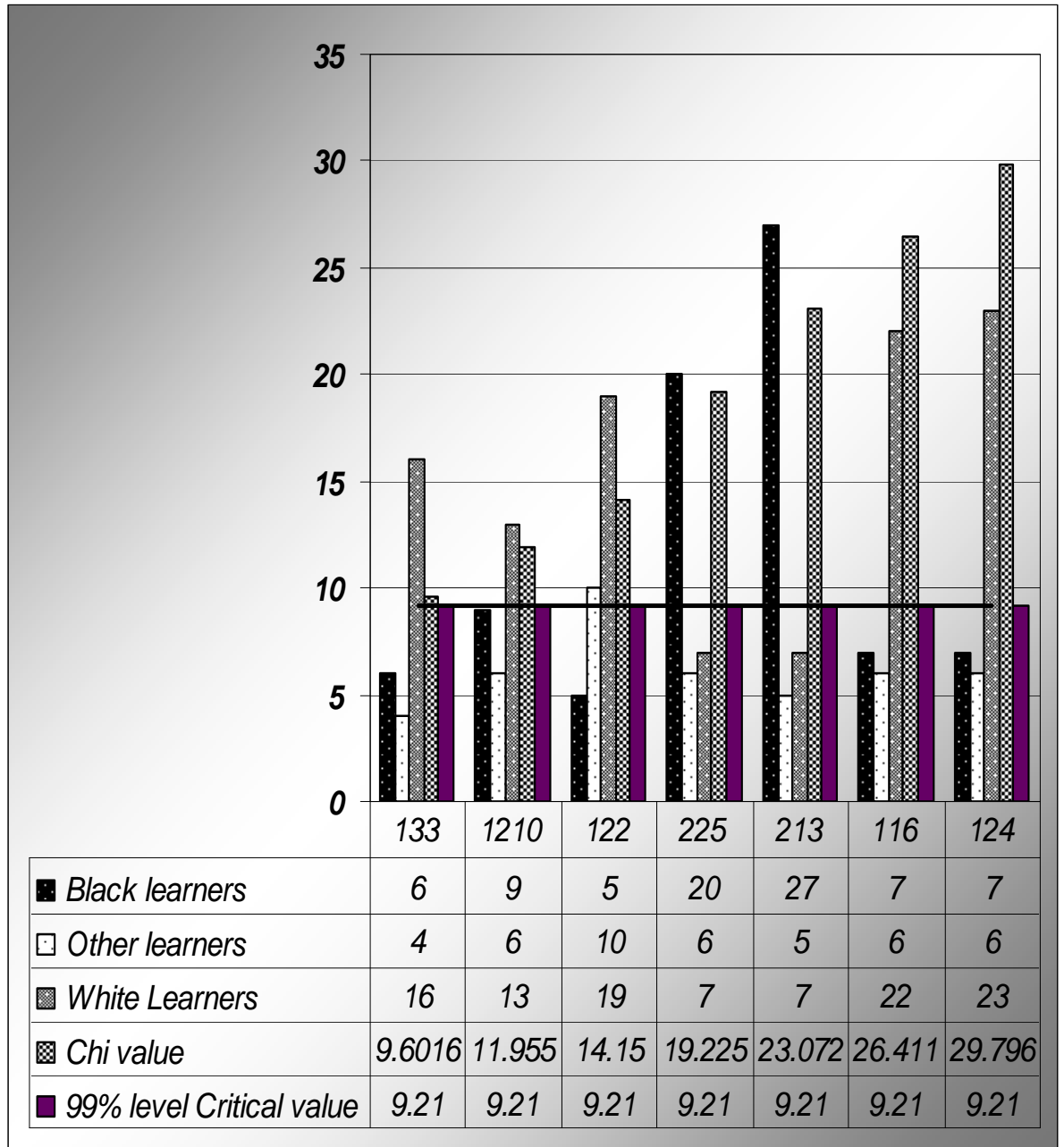
The picture presented in these calculations is further emphasised when the observed and expected frequencies of the learner's selections of the same race are compared. This data is presented in Figure 5.2.

Figure 5-2 Comparison of observed and expected frequencies of same race selections

	133	1210	122	225	213	116	124
Same race Selections Black learners Observed Frequencies	12	6	4	32	44	8	12
Same race Selections Black learners Expected Frequencies	11.6129	8.1509434	6.146341463	24.47761	35.578947	12.9802	15.5748031
Same race Selections Other learners Observed Frequencies	6	4	8	2	2	2	4
Same race Selections Other learners Expected Frequencies	10.06452	7.69811321	14.34146341	8.567164	8.2105263	9.029703	12.8661417
Same race Selections White learners Observed Frequencies	30	14	30	7	6	47	70
Same race Selections White learners Expected Frequencies	26.32258	8.1509434	21.51219512	7.955224	8.2105263	34.9901	57.5590551

In considering this data it is important to remember that the "other" category consists of a number of race groups, which had a direct impact on the data presented.

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The quantitative research component of the study was developed to complement the qualitative research, and to increase the number of learners, whose opinion on aspects such as culture and value attached to traditions and school ethos, could thereby be included. Conclusions are drawn from the total study, that is, both research methods.

5.3.2   Moderator variables

The frequencies and percentages of learners for the school groups appear in the following tables.

Table 5-1 Group frequency detail

		Frequency	Percentage
School 1	Grade 8	124	19.1
	Grade 9	132	20.3
	Grade 10	160	24.6
School 2	Grade 8	109	16.8
	Grade 9	107	16.5
	Grade 10	18	2.8
Total		650	100%

The frequencies and percentages of learners, according to the biological data appears in Tables 5.2 to 5.6.

5.3.2.1 Gender

Table 5-2 Biographical data frequency table – gender

	Frequency	Percentage
Female	371	57.1
Male	279	42.9
Total	650	100

5.3.2.2 Age

Table 5-3 Biographical data frequency table – age

	Frequency	Percentage
13 or below	104	16.0
14	205	31.5
15	185	28.5
16	95	14.6
17 or above	61	9.4
Total	650	100

5.3.2.3 Race group

The classification of the learners according to race group is presented as they classified themselves. No additional information was provided regarding the expectations of this category.

In order to ensure that the frequency for the specific categories was adequate for the statistical calculations, ethnic groups were combined to form the "Asian" category. This category therefore includes learners who classified themselves as "Asian", "Chinese", "Indian" and "Other".

Table 5-4 Biographical data frequency table - race

	Frequency	Percentage
Asian, Chinese and Indian	44	6.8
Black	237	36.5
Coloured	71	10.9
White	296	45.5
Missing	2	0.3
Total	650	100

5.3.2.4 Current living arrangements

The current living arrangements detail provides an indirect gauge of the family structure, as it applies to the learners. From this data it is possible to see that more than half (55.5%) of the learners live with both of their parents, and 26.5% are a part of a single parent family.

Table 5-5 Biographical data frequency table - current living arrangements

Description: Live with	Frequency	Percentage
• **Both mother and father**	361	55.5
• **Mother or father**	172	26.5
• **One own parent and a step-parent**	65	10.0
• **Older sibling**	5	0.8
• **Other family relations or friends**	18	2.8
• **No-one – on my own**	2	0.3
• **Another arrangement**	25	3.8
• **Missing data**	2	0.3
Total	650	100

In most cases where the learner indicated that their living arrangement was not specifically listed, this was because their parent is involved in a same-sex relationship. This information was not specifically requested, therefore it is not possible to state categorically that all of the families included in this category comprise such a relationship. The other more common form of family included in this category are those where a number of generations live together under one roof. The percentage for another type of family structure is 3.8%.

5.3.2.5 Perceived socio-economic status

Measurement of socio-economic status can be inaccurate, especially when more simple measures are employed. This information was acquired in a simple manner by requesting learners to reflect on their own level of wealth when compared to their peer group and is therefore not a true reflection of the socio-economic status of the school population, rather it is an indication of the adolescent's own individual perception.

Table 5-6 Biographical data frequency table - perceived socio-economic status

Descriptor: I would consider my family to be classified as:	Frequency	Percentage
Relatively poor	15	2.3
Average / middle class	455	70.0
Relatively well to do	180	27.7
Total	650	100

5.3.3 Problem statement 1

- What is the perceived level of acceptance of cultural divergence within a school community?

- What is the adolescents general view on aspects of:
    - Prejudice and preference for their own race group, and;

- The adolescent's value of their own cultural traditions.

5.3.3.1 What was the whole group's views on aspects of prejudice?

Frequencies and percentages were used to answer the question.

Note: not all of the percentages add up to 100% due to response sheets that did not have a response, or had an invalid response, for that particular statement.

Table 5-7 Group perspective on prejudice and own ethnic group preference

Statement	% definitely disagree/ disagree	% definitely agree/ agree
Positive statements		
20: My friends at school are also the people that I spend most of my time with over the weekend.	50.4	49.7
35: I can work well with people from other ethnic groups.	14.8	85.1
36: I can make friends with people from other ethnic groups.	7.9	92.2
37: My school friends come from the same cultural tradition as I do.	60	39.9
Negative statements		
8: I dislike associating with peers that belong to other ethnic group.	91.4	8
9: I find that people from other ethnic groups misunderstand me.	75	25.1
12:The other learners in the class misunderstand what I say.	79.2	20.8
14: Black people tend to think differently to white people.	48.1	51.7
26: Working in a group with people of different ethnic groups is difficult because it leads to misunderstanding.	75.1	24.9
27: I find that people from specific ethnic groups	71.1	28.9

tend to be lazy.		
39: It is easy to hate people from a specific ethnic group.	66.7	33.2
41: Members of different ethnic groups think differently.	48	51.9
46: Working in a group with members of other ethnic groups (races) strengthened my dislike for them.	83.3	16.7

Considering the percentage positive responses to the positive statements, and negative responses to the negative statements, on prejudice and own ethnic group preference, it is possible to conclude that in general the learners do not reveal an unrealistic level of prejudice. However, the responses to statements 14 (Black people tend to think differently to white people) and 41 (Members of different ethnic groups think differently) indicate that an element of prejudice is still evident (Table 5.7 above). This aspect is considered further in part b – Hypothesis 2.

The majority of the learners feel that they are able to work well with their peers from other ethnic or race groups, and feel that they can make friends with these learners. The ethnicity of their peers is not perceived to be a reason not to associate with those class members.

5.3.3.2 What was the value that the whole group attached to their existing cultural traditions?

This question was answered initially using the frequencies and percentages of responses to the specific statements in the questionnaire.

Table 5-8 Whole groups value of cultural traditions

Statement	% definitely disagree/ disagree	% definitely agree/ agree
Positive statements		
18: The way that I have been brought up is similar to many other people that are of different ethnic groups.	38.7	60.8
22: I believe that many of my unique cultural values should be kept.	17.1	82.6
23: We follow specific cultural traditions in my family that I value.	32.5	67.6
28: The values that I have are similar to those of my parents/guardians.	24.7	75.1
32: People from different cultural groups often have the same core values.	34.3	65.1
48: The values that I have at home are very similar to those that are accepted at school.	23.9	75.9
Negative statements		
10: My parents follow certain traditions that I find difficult to accept.	83.7	16.2
13: I feel that my beliefs are different to the other ethnic groups in this class.	43.8	56
15: Expressing myself is difficult because my peers see things differently to me.	60.4	39.4
19: I follow cultural traditions at home that my school peers find difficult to understand.	82	17.8
24: I follow two cultural traditions: one when I am at home and another when I go to my grandparents.	81.2	18.8
27: I find that people from specific ethnic groups tend to be lazy.	71.1	28.9
30: I get confused between the cultural	87.4	12.3

traditions at home and at my grandparents.		
34: The traditions that my parents follow are out of date.	82.6	17.4

The overall picture that has been presented is one in which the learners reveal a positive regard for the pre-existing cultural traditions, although the strength of the positive responses is not totally homogeneous. Over 80% of the learners believed that their cultural values should be kept, and that the traditions that they follow are those that their grandparents follow (statements 22, 24 and 34; table 5.8 above).

A large majority of the learners (75.9%) see the values that they follow at home as being accepted by, and a part of the school's value system.

Significant differences do, however, exist. These aspects are considered further in the next sections, Hypothesis 1 and Hypothesis 2.

a   ***Hypothesis 1***

Hypothesis: There is a significant difference between the genders regarding the value that existing cultural traditions have for them.

Null Hypothesis: There is no significant difference between the different genders regarding the value that existing cultural traditions have for them.

Table 5-9 Gender and the value that existing cultural have for them

Gender	N	Mean	Std.dev	df	t-value	Significance/p
Female	371	2.8879	0.32158			
Male	279	2.7978	0.30752			
Total/ equal variances assumed	650			648	3.602	0.000

Since $p<0.01$, the null hypothesis may be rejected. Thus there is a significant difference between males and females regarding the value that they attach to cultural traditions.

The mean for the girls is higher than that for the boys (see Table 5.9 above). Therefore, it is possible to say that girls feel more strongly about cultural values.

b   *Hypothesis 2*

Hypothesis: There is a significant difference between the different ethnic groups
                   regarding:
  ➢   Prejudice and
  ➢   Value of cultural traditions.

Null hypothesis: There is no significant difference between the different race
                   groups regarding:
  ➢   Prejudice and
  ➢   Value of cultural traditions.

The results from the response sheets were tested by means of Analysis of Variance (ANOVA) followed by Bonferroni post-hoc tests in those situations where significant differences were found in order to determine where the differences occurred.

Table 5-10 Prejudice and own ethnic group preference according to the race groups

Ethnic group	N	Mean	Std.dev	df	F	Significance
Asian	44	2.4126	0.23874			
Black	237	2.3749	0.22813			
Coloured	71	2.4210	0.22629			
White	296	2.4424	0.21483			
Total	648	2.4133	0.22425			
Between groups				3	4.062	0.007

Table 5-11 Bonferroni post hoc test, significant results – Prejudice and own ethnic group preference according to the race groups

(I) Race	(J) Race	Mean difference (I-J)	Std. Error	Significance
White	Black	0.06750	0.01941	0.003

Since p<0.01, the null hypothesis may be rejected (see table 5.11). Thus there is a significant difference between the race groups regarding their own ethnic group preference, as well as the prejudice that they reflect.

The mean for the white adolescents is higher than that for the black race group. Therefore, it is possible to say that white adolescents show less prejudice and greater acceptance of the other race groups, in particular the black group.

White adolescents are significantly less prejudiced than black adolescents. This is significant at the 1% level.

Table 5-12 Value of cultural traditions and ethnicity

Ethnic group	N	Mean	Std.dev	df	F	Significance
Asian	44	2.8484	0.24024			
Black	237	2.7844	0.30393			
Coloured	71	2.9093	0.33891			
White	296	2.8860	0.32781			
Total	648	2.8488	0.28488			
Between groups				3	5.541	0.001

Table 5-13 Bonferroni post hoc test, significant results – Value of cultural traditions and ethnicity

(I) Race	(J) Race	Mean difference (I-J)	Std. Error	Significance
Black	Coloured	-0.12487	0.04266	0.021
	White	-0.10161	0.02748	0.001

Since p<0.01, the null hypothesis may be rejected, at the 1% level when a comparison is made between black and white adolescents (see Table 5.13).

The null hypothesis may be rejected at the 5% (p<0.05) level when a comparison is made between black and coloured adolescents (see Table 5.13).

Both white and coloured adolescents attach significantly more value to the cultural traditions than black adolescents (See Table 5.12 which indicates the means for the race groups).

c   *Hypothesis 3*

Hypothesis: There is a significant difference between the different family structures and the value afforded the cultural traditions.

Null hypothesis: There is no significant difference between the different family structures and the value afforded the cultural traditions.

This hypothesis was tested by means of analysis of variance (ANOVA), followed by Bonferroni post-hoc tests if significant differences were found in order to determine where the differences occurred.

Table 5-14 Current living arrangement and value of cultural traditions

Description: Live with	N	Mean	Std.dev.	df	F	Sig
• Both mother and father	361	2.9017	0.30838			
• Mother or father	172	2.7798	0.32079			
• One own parent and a step-parent	65	2.8031	0.32724			
• Older sibling	5	2.7692	0.36891			
• Other family relations or friends	18	2.7735	0.27857			
• No-one – on my own	2	2.6923	0.10879			
• Another arrangement	25	2.7896	0.34937			
Total	648	2.8499	0.31872			
				6	3.758	0.001

Table 5-15 Bonferroni post hoc test, significant results. Value of cultural traditions and current living arrangements

(I) Live with	(J) Live with	Mean difference (I-J)	Std. Error	Significance
Mother and father	• Mother or father.	0.12185	0.02916	0.001

Since p<0.01 (see Table 5.15), the null hypothesis may be rejected, at the 1% level, when a comparison is made between those learners who stay with both of their parents and those who stay with only one parent. Learners who stay with both parents find cultural traditions are significantly more valuable than those who stay with just one parent as indicated by the means in Table 5.14.

For all other comparisons, the null hypothesis may not be rejected. There is no significant difference between the other family structures and the value that the learners place on the cultural traditions.

5.3.3.3 Value of cultural traditions and socioeconomic status

The socio-economic status reflects the adolescent's perspective of his/her family's financial well-being when compared to the other members of the peer group. This measure is therefore based entirely on the adolescent's perception of his/her socioeconomic status.

a   *Hypothesis 4*

Hypothesis – A significant difference can be found between the different socio-economic groups regarding the value that they place on cultural traditions.

Null hypothesis – There is no significant difference between the socio-economic groups regarding the value that they place on cultural traditions.

This hypothesis was tested by means of analysis of variance (ANOVA), followed by Bonferroni post-hoc tests if significant differences were found in order to determine where the differences occurred.

Table 5-16 Value of cultural traditions and perception of socio-economic status

I would consider my family to be classified as:	N	Mean	Std.dev	df	F-value	Significance/p
Relatively poor	15	2.6620	0.30793			
Average / middle class	455	2.8301	0.31619			
Relatively well to do	180	2.9129	0.31451			
Total/ equal variances assumed	650	2.8492	0.31852	2	7.139	0.001

Table 5-17 Bonferroni post-hoc test - significant results, value of cultural traditions and the adolescents' perception of their socio-economic status

(I) Socio economic status	(J) Socio economic status	Mean difference (I-J)	Std. Error	Significance
Relatively poor	• Relatively well to do	-0.25095	0.08480	0.010
Average/ middle class	• Relatively well to do	0.08277	0.02799	0.009

Since p< 0.01, the null hypothesis may be rejected, at the 1% level, when a comparison is made between the adolescents that consider themselves to be well to do and those that classify themselves as belonging to either of the other two categories (Average/ middle class and relatively poor), Table 5.17. Relatively well

to do learners differ significantly from both those that consider themselves to be middle class and those who classify themselves as poor, regarding their value of cultural traditions. The average scores indicate that the adolescents that consider themselves to be relatively well to do have a higher value of cultural traditions as reflected by the means in Table 5.16.

5.3.4 Problem statement 2

- Is it possible to identify a group perception with regard to the learner's distance from the school and his/her acceptance of the ethos of the school?

Initially this question was answered using frequencies and percentages.
As in the previous sections where percentages have been used to consider the question posed, these do not always add up to 100% as learners may not have provided a response, or provided an invalid response.

5.3.4.1 Whole group perception regarding the distance from school and their acceptance of the ethos of the school

Table 5-18 Whole group acceptance of the ethos of the school, and distance from school

Statement	% definitely disagree/ disagree	% definitely agree/ agree
Positive statements		
7: I could easily walk to school, (within about an hour).	44.8	55.2
38: Some of my friends are much poorer than I am.	64.4	35.1
40: I enjoy participating in extra mural activities.	22.6	77.4
44: Living close to the school makes it easy to take part in extra-mural activities at the school.	23	76.6
47: My teachers generally accept me for who I am.	18.8	80.9
48:The values that I have at home are very similar to those that are accepted at school.	23.9	75.9
Negative statements		
16: Very few of my school friends stay in the same area as I do.	45.1	55
33: A lot of my time is spent travelling to and from school.	72.6	27.2
42: Stationery and/or books are too expensive for me to afford.	85.1	14.7

The distance from the school is in many cases an estimate of the actual distance, as the learners may be transported by taxi, or private car. In these cases the learner would not necessarily have an accurate idea of how long it would take to walk the distance, thus this would constitute the learner's estimate of the actual distance.

Learners have indicated that they feel accepted by the teachers, for who they are. The positive response (80.9%, Table 5.18) may be seen as a lack of prejudice from the teachers. The learners also believe that the school's requirements for stationery and text books are acceptable, that is, not too expensive.

a   *Hypothesis 5*

Hypothesis – There is a significant difference between the race groups with regard to the relationship between their acceptance of the ethos of the school as well as the distance they stay from the school.

Null hypothesis – No significant difference exists between the race groups with regard to the relationship between their acceptance of the ethos of the school as well as the distance they stay from the school.

This hypothesis was tested by means of analysis of variance (ANOVA) followed by Bonferroni post-hoc tests if a significant difference was found.

Table 5-19 Race groups and their acceptance of the ethos of the school

Ethnic group	N	Mean	Std dev.	df	F-value	Significance/p
Asian	44	2.8359	0.33590			
Black	237	2.7840	0.37557			
Coloured	71	2.9153	0.34401			
White	296	2.8997	0.36907			
Total/ equal variances assumed	648	2.8547	0.37019	3	5.109	0.002

Table 5-20 Bonferroni post-hoc test - significant results. Race groups and their acceptance of the ethos of the school

(I) Ethnic group	(J) Ethnic group	Mean difference (I-J)	Std. Error	Significance
Black	• Coloured	-0.13134	0.04961	0.050
	• White	-0.11572	0.03196	0.002
White	• Black	0.11572	0.03196	0.002

Since p<0.5 (Table 5.20) the null hypothesis may be rejected, at the 5% level of significance when a comparison is made between coloured adolescents and black adolescents. Coloured adolescents show a significantly greater level of school acceptance and perceive themselves to be closer to the school than black adolescents. This is further evidenced by the means in Table 5.19.

Since p<0.01 (Table 5.20) the null hypothesis may be rejected at the 1% level of significance when the comparison is made between white adolescents and black adolescents. White adolescents show a greater level of school acceptance and are closer to the school than black adolescents as indicated by the means in Table 5.19.

b   *Hypothesis 6*

Hypothesis – There is a significant difference between learners from different socio- economic groups with regard to their acceptance of the ethos of the school and the distance from the school.

Null hypothesis – No significant difference exists between learners from different socio-economic groups with regard to their acceptance of the ethos of the school and the distance from the school.

This hypothesis was tested by means of analysis of variance (ANOVA) followed by Bonferroni post-hoc tests if a significant difference was found.

Table 5-21 Socio economic status and the acceptance of the ethos of the school

I would consider my family to be classified as:	N	Mean	Std dev.	df	F-value	Significance/p
Relatively poor	15	2.6620	0.33723			
Average / middle class	455	2.8301	0.35368			
Relatively well to do	180	2.9129	2.9977			
Total/ equal variances assumed	650	2.8547	2.8547	2	22.161	0.000

Table 5-22 Bonferronni post-hoc test - significant results. Socio-economic status and acceptance of the ethos of the school

(I) Socio-economic group	(J) Socio-economic group	Mean difference (I-J)	Std. Error	Significance
Relatively poor	Relatively well to do	-0.39861	0.09652	0.000
Average / middle class	Relatively well to do	-0.19117	0.03162	0.000

A significant difference was found between learners who are relatively well to do and those that are middle class or relatively poor regarding their acceptance of the ethos of the school, and their distance from the school. See Table 5.22.

Since $p < 0.01$ (table 5.22), the null hypothesis may be rejected at the 1% level of significance. When a comparison is made between the poor and the well to do, as well as between the average/middle class and the well to do, a significant difference exists. Relatively well to do adolescents differ significantly from those

who consider themselves to be middle class and those who see themselves as poor regarding their school acceptance and distance from the school.

The average scores (Table 5.21) indicate that those adolescents that classify themselves as well to do have a better acceptance of the ethos of the school and see themselves as being closer to the school. The average scores of the poorest group were the lowest.

c   *Hypothesis 7*

Hypothesis – There is a significant difference between the learners' acceptance of the ethos of the school and the distance that they stay from the school, for learners who come from different family structures.

Null hypothesis – There is no significant difference between the learners' acceptance of the ethos of the school and the distance that they stay from the school for learners who come from different family structures.

This hypothesis was tested by means of analysis of variance (ANOVA) followed by Tukey HSD post-hoc tests if a significant difference was found.

Table 5-23 Living arrangements and acceptance of the school

Description: Live with	N	Mean	Std. dev	df	F	Sig
• Both mother and father	361	2.9050	0.35558			
• Mother or father	172	2.7894	0.38665			
• One own parent and a step-parent	65	2.7919	0.38753			
• Older sibling	5	2.7778	0.29397			
• Other family relations or friends	18	2.8619	0.35196			
• No-one – on my own	2	2.4444	0.15713			
• Another arrangement	25	2.8000	0.38421			
Total	648	2.8553	0.37101			
				6	2.891	0.009

Table 5-24 Tukey post-hoc test - significant results. Current living arrangements and acceptance of the ethos of the school

(I) Live with	(J) Live with	Mean difference (I-J)	Std. Error	Significance
Mother and father	• Mother or father.	0.11564	0.03408	0.013

Since p< 0.05, (Table 5.23) – the null hypothesis may be rejected at the 5% level of significance. Learners who live with their mother and father show significantly more school acceptance than learners who live with either their mother or father.

5.3.5 Problem statement 3

o   Is it possible to identify a group perception with regard to the learner group's attitude towards group work?

Initially this question was answered using frequencies and percentages.

Table 5-25 Whole group's attitude to group work

Statement	% definitely disagree/ disagree	% definitely agree/ agree
Positive statements		
11: I enjoy listening to the opinions of other people in a group.	9.2	90.8
21: I think that all of the members of the class have something valuable to contribute to a group activity.	19.7	80.4
43: I enjoy being able to ask other learners in my group for their input to a problem.	24.2	75.6
Negative statements		
6: I find it difficult to work in a group.	78.8	21.2
17: I dislike working in a group without my friends in it.	50.1	49.9
25: I prefer to work on my own rather than in a group.	53.4	46.6
26: Working in a group with people of different ethnic groups is difficult because it leads to misunderstanding.	75.1	24.9
29: I am unable to learn anything from the other members of my class.	88.9	11
31: Group work is a waste of time because only one person actually does the work.	66.3	33.7
45: I like to work in a group because then I will get the same mark as the other members of the group, without having to do too much work.	81	19
46: Working in a group with members of other ethnic groups (races) strengthened my dislike for them.	83.3	16.7

a   *Hypothesis 8*

Hypothesis – There is a significant difference between the age groups regarding their attitude towards group work.

Null hypothesis – There is no significant difference between the age groups regarding their attitude towards group work.

The hypothesis was tested by means of analysis of variance (ANOVA) followed by Bonferroni post-hoc tests if a significant difference was found in order to determine where the differences were.

Table 5-26 Age and acceptance of group work

Age	N	Mean	Std dev.	df	F-value	Significance/p
13 or below	104	2.7557	0.33493			
14	205	2.8127	0.31684			
15	185	2.7596	0.33861			
16	95	2.6708	0.33499			
17 and above	61	2.7064	0.34112			
Total/ equal variances assumed	650	2.7577	0.33345	4	3.422	0.009

Table 5-27 Bonferroni post-hoc test - significant results. Age and the acceptance of group work

(I) Age	(J) Age	Mean difference (I-J)	Std. Error	Significance
14 years	16	0.14191	0.04108	0.006

Since p<0.01, Table 5.26, when the comparison is made between 14 year olds and 16 year olds the null hypothesis may be rejected. The 14 year old learners are significantly more positive towards group work than 16 year olds (Table 5.25). For this specific comparison the null hypothesis may be rejected. However, for all other comparisons this is not true and the null hypothesis may not be rejected.

5.3.6 Problem statement 4

Is there a consistency of the perceptions, regarding culture and ethnicity, of the learners in different schools?

a   *Hypothesis 9*

Hypothesis – There is a significant difference between the two schools with regard to the value that learners' place on their cultural traditions.

Null hypothesis – There is no significant difference between the two schools with regard to the value that learners' place on their cultural traditions.

Table 5-28 Value placed on cultural traditions compared between schools

School	N	Mean	Std.dev	df	t-value	Significance
School 1	416	2.8694	0.32452			
School 2	234	2.8132	0.30494			
Total	650			648	2.169	p<0.05

Since p<0.05 the null hypothesis may be rejected at the 5% level of significance, Table 5.27. There is a significant difference between the two schools regarding cultural values. Since the mean of school 1 is higher than that of school 2, the learners at school 1 feel more strongly about the cultural values.

No significant difference was found between school 1 and school 2 with regards prejudice and own group preference, although the average for school 1 is higher (2.4265) than that for school 2 (2.3914).

5.3.7 Problem statement 5

- What is the extent of the impact of changes within the family structure on the learner's ability to participate effectively within the cooperative learning groups?

a   *Hypothesis 10*

Hypothesis – There is a significant difference in the attitude towards group work for learners from different family structures.

Null hypothesis – No significant difference exists in attitude towards group work for learners from different family structures.

No significant differences were found. The null hypothesis may therefore not be rejected.

5.4   Summary of research results

The views of the whole group were considered on aspects such as:
- prejudice and own racial group preference,
- the value that the learners attach to the existing cultural traditions,
- the perceived distance from the school and the acceptance of the ethos of the school, and
- the attitude towards group work.

5.4.1 Prejudice and own racial group preference

The learners from the two schools included in the study generally do not reflect either an unrealistic preference for their own cultural group, or any particular level of prejudice. However, an element that is intangible, i.e. thought processes, is perceived as being divergent across the ethnic groups, namely "different ethnic groups think differently". This particular aspect was confirmed in the qualitative study. This statement is true for a general picture presented on the whole groups responses. Significant differences occur once the study sample has been divided according to the moderator variable, race group.

A significant difference was found to exist when the sample was split according to the moderator variable of race group. It was found that the white adolescents were more positive in their outlook in this regard. That is to say, these adolescents showed less prejudice and a greater acceptance of the other ethnic groups. The greatest difference was found to exist between the white adolescents and the black adolescents in the sample.

5.4.2 The value that the learners attach to the existing cultural traditions

Learners are aware of the differences between cultural traditions and reflect their cultural traditions as being distinct from that of their peers. The learners see themselves, on the whole, as following the traditions of their parents/caregivers and/or grandparents. The learners also place value on those traditions. However, the application of the moderator variables provides an indication of the significant differences that exist within the sample.

The following moderator variables reflected a significant difference within the study sample:
- ➢   Gender
- ➢   Ethnic group

➢ Living arrangements

➢ Socioeconomic status

The study indicates that girls feel more strongly about their cultural traditions than the boys do. The coloured adolescents appear to place the most value on their cultural traditions. They reflect an average result that is the most positive. When the results are compared between the race groups, significant differences are evident between the white and black learners as well as between the coloured and black learners. Both the white and coloured learners attach more value to their cultural traditions than the black adolescents do.

A significant difference was found between the different family structures, or current living arrangements of the learners. Those learners who live on their own have the least positive attitude towards the cultural traditions of their parents. However, due to the small number of learners that fall into this category (two learners) this could not be compared with the other categories and had to be discounted. The learners who live with both parents have attitudes that are the most positive. A significant difference exists between the attitude of these learners and those learners who live with only one parent. The learners who live with both of their parents find their cultural traditions to be significantly more valuable than those learners who live with only one parent.

Average scores for the learners who consider themselves to be relatively well to do indicate a more positive attitude towards their cultural tradition when compared to those learners who classify themselves in the other two socioeconomic categories.

5.4.3 The distance learners stay from the school and the acceptance of the ethos of the school

Both of the schools that were included in the study may be classified as ex-model C schools and, as such, are adequately to well resourced. A direct result of this is

that learners who are not from the immediate surrounding residential area, the so-called feeder area, attend the schools. This is reflected in the percentages and frequencies for the whole group's perception of the distance that they live from the school. However, the greater proportion of learners indicate that they are actively involved in the school activities, and furthermore, they are comfortable with the ethos of the school.

Significant differences regarding the learners' perception of the distance that they stay from the school and their acceptance of the ethos of the school were found to exist when the moderator variables of race group, current living arrangements and perceived socioeconomic status were applied to the data. The white adolescents show a greater level of school acceptance and perceive themselves to be closer to the school than the black adolescents. However, the attitude of the coloured adolescents is the most positive.

The learner who lives with both of his/her parents shows significantly more positive acceptance of the school ethos than those adolescents who live with only one parent, that is, either a mother or a father.

The average scores indicate that those learners who consider themselves as well to do have a more positive acceptance of the ethos of the school and consider themselves to live closer to the school than the learners who classified themselves in either of the other two socioeconomic categories. The average score for the relatively poor learners was the lowest, that is, they were the least positive in this regard.

5.4.4 Attitude towards group work

The whole group's perception of group work, as a part of the school teaching programme is positive, with a significant majority of the learners enjoying the input

and opinion of their peers. As would be expected, half of the learners indicated that they would like the groups to include their friends.

In this specific area of the study no significant differences were found when the moderator variables of gender, race group and family structure were considered. The age of the learner reflected minimal impact. The younger learner (14 years old) was significantly more positive than the 16 year old learner towards group work activities. No further significant differences were found.

5.5   Findings

5.5.1   Specific problem statements addressed by qualitative methods

Certain problem statements posed were considered through using the qualitative approach, that is, the research method that was considered to be the best suited to the particular statement. Some of the specific problems were considered from both a qualitative as well as a quantitative perspective.

- How does the society differentiate, in a substantial manner, between culture, race and ethnicity?

- What evidence exists of acceptance of all learners in the school situation? Is the spirit of *"ubuntu"* evident?

- What are the perceptions of learners of the same race groups within similar socio-economic structures? How do the perceptions of the learners of different race groups correspond or differ?

In the following discussion based on the transcripts, statements made by the learners and taken directly from the transcript are reflected in italics.

5.5.2 Learners' perceived ability to participate in group work activities

From the learner's discussion, the perceived level of participation by the learners in the photograph (Appendix D) differed, predominantly according to the gender and ethnic composition of their own group. For example, in a group consisting of predominantly white females, Sue is showing Palesa the answer; whereas in a group of predominantly black males, Sue is seen as copying from Li, *she is lost.* George's contribution to the activities of the group also varied significantly from a description of being *not bothered, he is the lazy one, not doing anything* (predominantly black male group) to being a group member who is assisting Sue, or who is seen as the group leader (male group with two white, two coloured and one Indian).

Ishmael was generally seen in a negative light. He is seen as an inactive member of the group as *being just there*. At best he is seen as having a discussion with Nishee, or copying another learner's work, *possibly deciding which one is the best so that he can copy that.* The statements made, regarding Ishmael's lack of participation in the group, were not reviewed in a negative light by the focus groups, rather it was accepted as being the norm. However, no focus group was prepared to provide a reason for their acceptance of his behaviour other than to say that *a lazy group member is a part of group work.*

The discussion groups tended to see Nishee and Ishmael as a pair, who were having their own discussion. The reason given for them being seen as a pair is because *they are friends, they are both Indians*. This conclusion was not extrapolated to George and Sue, who are also of the same race group and seated equally close to each other.

The gender of the learners in the photograph influenced the discussion groups in their decision regarding the perceived level of contribution to the activities. In general, the girls in the photograph were seen as more hard working, and contributing more actively to the group activity. This also applied to Nishee and

Ishmael who are perceived as a pair and generally having their own discussion. Nishee is seen as contributing to the activity, whereas Ishmael is described as *not making any input into anything*. This conclusion was reached by both male and female discussion groups. Generally Palesa and Sue are either seen as the only ones working, or given the position of the leader of the group.

5.5.3 Perceived level of acceptance of cultural divergence

The authenticity of the racial composition of the photographed group was never questioned. The composition was accepted as being within normal parameters of school life. In a number of the focus groups the manner and racial sequence, in which the learners in the photograph were sitting was not commented on. It is likely that it was not noticed by the members of the focus group.

The participants placed no specific emphasis on racial diversity within the group. However they felt that the anticipated variety of experiences brought to the group by each of the learners in the photograph is likely to be different. They commented that *they will have a different edge on thing* and that *being different helps you when you are working together as you have different ideas.*

The cultural diversity was generally perceived as being positive and beneficial to the other members of a group, like a resource that could be utilised.

5.5.4 Differentiation between expectations of the cultural groups

While is was indicated in the above discussion that cultural diversity is perceived as beneficial to the larger group, this does not imply that there were no particular expectations attached to specific ethnic groups. A statement such as *Li is cleverer than Palesa, because Chinese are very clever and hardworking* went unchallenged. A similar assumption was evidenced in the discrepant perceptions

of similar movements evident in the photographs. Li is looking in two directions because he is checking the other group members' work. He knows what is happening; whereas Palesa (in the same group discussion) is looking in two directions because she is asking questions.

George appears in the first photograph and is subsequently hidden by Sue. The explanations given for this are that he is the timekeeper or scribe for the group, or that he has understood the work and is now sitting back. Ishmael is perceived as *copying work from Nishee and is not phased that he does not understand.* Ishmael is sitting back because *maybe he has food under the desk or a cell phone.*

In providing explanations for the behaviour of the learners in the photograph, members of the majority racial groups were provided with explanations that are considered to be acceptable. The members of the ethnic minority, namely Li (Chinese) and Nishee and Ishmael (Indians) were viewed in a manner that is more biased. However these comments were not vocalised in the focus groups, unless they were positive, *Chinese people are clever.*

5.5.5 Concluding the qualitative results

The results in this study appear to indicate that while the learners accept and verbally state that including members of divergent cultural groups is for their ultimate benefit, their selection of friends from their peer groups indicates something different. The learners generally exhibit a preference for their own race group. They also reflect less stereotyping of those learners who belong to their own race group. The most stereotyping is seen for those learners who make up a distinct minority within their school situation. The learners' perceptions of other races and/or ethnic groups do not appear to differ significantly across the socio-economic groups, rather they appear to be influenced by a minority/majority split.

Where learners are disliked, or rejected as indicated on the sociometric tables and sociograms, this is generally not ethnically based. Rather a particular child is unpopular for a variety of other reasons.

5.6 Comparison of the literature study and the research findings/ results

Culture in South Africa is accepted as being dynamic, and a post-1994 social organisation is emerging. This social organisation was observed during this study. Nkomo et.al. (2004:8) indicate that the dominant model applied to the integration of learners into the former white Education Department schools is one of assimilation. This statement was partially borne out in this study. To describe this process as cultural assimilation would not necessarily be true for all of the race groups included in the sample. However, the results of the study indicate that the black learners are moving further from their cultural traditions/heritage and reflecting greater variations in their own cultural expectations. Yet this group of learners displayed the greatest level of prejudice towards the other race groups.

Sichone (2004: 49) proposes that the media networks, predominantly those of the Western world, present a perception that to be civilised is to be westernized. This perspective may be greatly divergent for those learners who compare the televised images with the lifestyle of their grandparents or other family members who are following traditional rural ways of life.

The learners in the study were requested to indicate their current living arrangements. This measure showed that 55% of the learners live with both their parents. These learners also demonstrated the most positive mean result in the measure of the value placed on their cultural traditions. This is in accordance with the literature study which indicates that the family is the primary transmitter of values and cultural traditions (Amoateng & Richter 2003: 245).

Only 15 learners, or 2.3% of the study sample, saw themselves as being "relatively poor", when compared to their peers. It was these learners who had the lowest mean in the measure of school acceptance and saw themselves as living the greatest distance from the school. Yet the mean value is still positive. These learners cannot be considered to show a lack of interest in the school as Kamper (2001: 111) indicates. However, it was beyond the parameters of this study to compare the housing arrangements/situation of the learners with their acceptance of the ethos of the school.

Cole (2004: 37 – 47) suggests that racism in schools may be covert, evident in racist mutterings associated with pre-existing stereotypes. This study confirms the covert nature of racial tendencies and preferences apparent in the school situation, although to label this as covert racism may be considered callous. The selection of friends from a class group appears to be influenced by the race group in a sizeable number of the selections. Explanations provided for the photographed activity of unknown learners reflected a racial bias. Yet of equal significance was the value expressed in view of the diverse cultural traditions.

For the study sample, group work is seen in a positive light. The whole group's attitude to group work is positive, and seen as a way in which the experiences and knowledge of their peers can be employed as a resource. The cooperation of the members in a group, albeit the class group, may be evident in their working together to achieve more than the stated learning goal. As indicated by Dornyei (1997: 482), the ultimate goal is an understanding of their peers.

5.7   Chapter summary

This chapter focused on the findings and results of the empirical investigation, which were discussed. The following chapter presents the conclusions of the study, limitations and recommendations for further study.

Chapter 6   Conclusions, recommendations and limitations of the study

6.1   Introduction

The previous chapter described the findings and results of the empirical investigation. This chapter presents the conclusions, limitations and recommendations.

The background to this study has as its foundation the racially divided history of South African society, yet the focus is on the need to heal racial divisions and to move forward within the parameters created by a single, dynamic curriculum.

At all times the subject of the study was the adolescent and his/her perceptions. The impact of the changes within society were considered from the perspective of the adolescent and as they were reflected in the responses of the study group.

Primarily the data collection comprised the completion, during one school period, of the two questionnaires (Appendix A and Appendix B). For a large proportion of the learners this activity was all that the study entailed. Additional small groups of five to six learners were identified from the completed sociograms and they were requested to be a part of a focus group.

The focus group discussions were conducted away in privacy and were kept informal. Analysis of the discussions further described the perceptions of those

selected adolescents. This analysis was combined with the data from both the sociograms and the questionnaire response, to confirm or highlight the implication of social changes for the South African adolescent.

6.2   Conclusions

The primary problem statement that this study undertook to answer was *What is the adolescents' perception of culture and ethnicity within the South African outcomes based education system?* Just as the problem statement could be divided into a number of sub-problems, so too must the conclusions that are drawn from the study be considered from the divergent perspectives.

Cultural or ethnic group diversity within the school situation is generally accepted by the adolescents. Where they have had experience of other ethnic groups, this is translated into a greater acquiescence within the group. A deficiency of experience of a particular cultural group is reflected in a propensity to retreat to the familiar, pre-existing stereotypes.

In discussion the adolescents do not refer directly to the ethnic group of their peers or of the unknown learners. A differentiation between culture and ethnic group is not exhibited. However, learners reflect a bias in the selection of their friends. This phenomenon was consistent across the schools, as well as the age groups of the learners. General acceptance of their peers as valuable members of the class group was evident throughout and ethnic diversity was perceived as a positive attribute.

Changes in the family structure of the learners did not appear to impact on the learners' attitude towards group work. However, learners who were living with one parent displayed the least positive feelings towards the ethos of the school. This was not transferred to the other school activities

Learners who perceive themselves as being relatively poor, when compared to their peers, showed the lowest level of acceptance of the school, and experience themselves as living the furthest from the school. A similar discrepancy was not reflected in these learners' involvement in the group-work activities that are a part of the normal school day. For these learners, participation in the extra-mural activities at the school may be difficult.

Because the study was completed in ex-model C schools, the findings must be considered for these schools alone, and may not necessarily be extrapolated to other categories of schools. Of concern in the findings is the trend intimated by the black adolescents, that is, a move away from their cultural traditions and values, coupled with a greater degree of prejudice and less acceptance of the other ethnic groups. The possibility that this is a reflection of the adolescents' feelings of uncertainty within an element of cultural assimilation that may be occurring within the schools may not be ruled out.

6.3   Recommendations

6.3.1   Recommendations for teachers

The results from the study indicated that the learners do consider group work to be beneficial. Using groups is a core component of the National Curriculum. The focus for the recommendations for the teachers therefore involves the management of the group activities.

Groups should not be allocated in a random manner. The group members should be carefully placed and selected so as to ensure that the composition is racially heterogeneous. Where at all possible the teacher should ensure that each learner is able to contribute actively to the group. In this regard it may be necessary for him/her to provide the weaker learners with additional information or insight. A group member that appears to be ostracised by the other members of the group should be assisted in this manner so as to elevate his/her status within the group.

Group dynamics can be one of the main factors that determine the eventual outcome of a learning activity. Yet teachers have little training in utilising the group dynamics for their benefit. Including training on management of group dynamics in teacher training courses may be beneficial. Teachers could also be taught how to use a sociogram for their benefit in handling class groups with difficult dynamics.

6.3.2 Recommendations for future research

The recommendations for future research stem mainly from the limitations of this study and may be divided into three main categories, namely the impact of the school management model, the nature of the surrounding community and the impact of specific characteristics of the learners. These recommendations are formulated as research questions suitable to guide further investigations.

6.3.2.1 School management model

The school management model refers to the main office bearer/decision maker within the school, that is, is the school governing body responsible for providing a large proportion of the school funding that is used for the maintenance of the school grounds, or is the Department of Education responsible for this provisioning.

The primary questions that follow from the research in this regard are:
- o   Does the availability of resources have an impact on the learners' acceptance of the school ethos? That is, would a similar pattern in the results be discovered in a school that lacked basic resources?
- o   Will results be consistent with a teacher body that does not reflect racial diversity that is discrepant from that of the majority of the learner body?
- o   How has the distance that the learners have to travel impact on their acceptance of the ethos of the school?

6.3.2.2 Nature of the surrounding community

The surrounding area of the learners may differ in a number of ways, even within the constraints of the urban area. This may include aspects such as diversity in the socio-economic characteristics of the area, the availability of amenities and accessibility to modern technology.

- o How has the diversity in the surrounding area, the school's feeder area, impacted on results, and will this differ in other areas that reflect extremely divergent characteristics?
- o Will a similar picture or set of results be gathered in a rural area?
- o Are the conclusions that have been drawn valid for learners in the other provinces in South Africa, or are they unique to Gauteng?

6.3.2.3 Specific characteristics of the learners

- o Are there specific characteristics of the learners that either heighten or lessen the value that specific ethnic groups place on their cultural traditions, and the acceptance of the ethos of the school?
- o Are the conclusions that have been drawn equally valid for children that are pre-adolescent?

6.4 Limitations

This study involved 650 grade eight, nine and ten learners from two Gauteng schools. The two schools involved were both ex-model C schools, both of which still have white headmasters, and more than 50% of the teaching staff is white. The schools are relatively well resourced and are fully staffed. For both of the schools the primary feeder area does not include informal settlements, and large numbers of learners are not transported by specially provided buses into the

schools from those areas, rather the learners are likely to come from the more affluent suburbs surrounding the schools. The findings of this study are therefore limited to this category of school.

The selection of the schools has meant that the learners are not exposed significantly to aspects of society such as:

➢ Poverty,
➢ HIV/AIDS,
➢ Extreme levels of violent crime.

The impact of these aspects on the perceptions of the adolescent is beyond the scope of this study.

It was noted that the learners who lived with only one parent attributed less value to their family values and traditions. No attempt was made to discover the reason for the break-up of the family. This study did not attempt to indicate if the adolescents move from family values and traditions as a result of disharmony in the family prior to a divorce or to family violence.

Of concern in the findings is the propensity revealed by the black adolescents to move away from their cultural traditions and values. This appears to be coupled with a greater degree of prejudice and less acceptance of the other ethnic groups. A study of the full extent of this phenomenon and any explanation of the cause would be speculation, as it falls beyond the scope of this study.

The photographic essay with commentary (Chapter 3) reflected on aspects of culture that groups of adolescents considered significant. This study is in no way complete and the impact of these changes on the adolescents' participation in and feelings towards school are not questioned. The impact of aspects such as art, religion, television, technology and sport on the adolescents' acceptance of their cultural values is not questioned. This must limit the conclusions that can be drawn from the findings of this study.

The group work activities that are referred to in the study may not necessarily be considered to be cooperative learning activities. The time that the learners spend in groups, and thus refer to in their responses to the statements in the questionnaire was not monitored. This may be found to be significant in further study.

6.5   Summary

Society is in a state of flux, and this study considered the implication of the social changes, for the adolescent, as they occur in the South African education system. The adolescents may, generally, be considered to be accepting of the changes as they are occurring, and reflect positively thereupon. However, the study has indicated that racial prejudice is still evident in the schools, and that there is reported evidence of a move away from cultural traditions and values.

The limitations of the study have resulted in a number of questions regarding the actual extent of these findings within South Africa, as well as the reasons and implications of the conclusions. The study, while presenting an interesting picture, has ultimately produced more questions than answers.

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Appendices

Appendix A – Social questionnaire:

Important. The information that you provide in this questionnaire is STRICTLY CONFIDENTIAL. No other teacher, learner (or anyone else for that matter) will see what you have written on this piece of paper, and the contents of it will be used for my research project only.
I would therefore like to ask you to be totally honest with all of your answers.
A final request- please use block letters, so that I can read the names of your peers as you have selected them.

FULL NAME_____

A nick name that you may be called by

_____

GENDER (Male / Female)_____

Race Group Please indicate your race with a CROSS in the appropriate box

Asian	
Black	
Coloured	
Indian	
White	

Other please indicate
_____

Information.
1. Race is concerned with differences within the biological make-up of the group.
2. Your peer group is the other members of your class with whom you have loose associations. You know who he/she is, and you enjoy being in his/her company sometimes.
3. Some of the members of your class may make you feel uncomfortable. You would not really like to be in his/her company for any period of time. You would probably reject this person, and any moves that he/she makes towards friendship.

Selections.
1. Please select, in order of preference, FIVE members of this class, with whom you would choose to work in class: (Your best selection would be listed first.)
   a. _____
   b. _____
   c. _____
   d. _____
   e. _____
2. Please indicate any member/s of the class who you feel you could classify as someone who you would reject (see point 3 in the information provided above), you may feel that nobody in the class belongs in this category, that is okay, just leave this part blank.
   a. _____
   b. _____

Appendix B – Questionnaire

This is not a test, but a questionnaire for which there is no right or wrong answer only your own opinion.

Do not write your name on the questionnaire, or the response page provided.

Please make your choice for the statement truthfully, that is according to what YOU feel or believe.

For each item in the questionnaire, indicate your answer on the response page, by writing the selected number in the square provided.

1. Gender: Female = 1
            Male = 2

2. Age 13 or below = 1
        14 = 2
        15 = 3
        16 = 4
        17 or above = 5

3. Race

   Asian = 1
   Black = 2
   Chinese = 3
   Coloured = 4
   Indian = 5
   White = 6

4. Predominantly (during the school term) live with…
   Both mother and father = 1
   Mother or father only = 2
   One own parent and a step parent = 3
   Older sibling (brother or sister) = 4
   Other family relations or Family friends = 5
   On my own = 6
   Another arrangement = 7

5. I would consider my family to be classified as:
   Relatively poor = 1
   Average / middle class = 2
   Relatively well to do = 3

For the following statements the responses are as follows:
> 1 = Definitely disagree.
> 2 = Disagree.
> 3 = Agree.
> 4 = Definitely agree.

6. I find it difficult to work in a group.

7. I could easily walk to school, (within about an hour).

8. I dislike associating with peers that belong to other ethnic group.

9. I find that people from other ethnic groups misunderstand me.

10. My parents follow certain traditions that I find difficult to accept.

11. I enjoy listening to the opinions of other people in a group.

12. The other learners in the class misunderstand what I say.

13. I feel that my beliefs are different to the other ethnic groups in this class.

14. Black people tend to think differently to white people.

15. Expressing myself is difficult because my peers see things differently to me.

16. Very few of my school friends stay in the same area as I do.

17. I dislike working in a group without my friends in it.

18. The way that I have been brought up is similar to many other people that are of different ethnic groups.

19. I follow cultural traditions at home that my school peers find difficult to understand.

20. My friends at school are also the people that I spend most of my time with over the weekend.

21. I think that all of the members of the class have something valuable to contribute to a group activity.

22. I believe that many of my unique cultural values should be kept.

23. We follow specific cultural traditions in my family that I value.

24. I follow two cultural traditions one when I am at home and another when I go to my grandparents.

25. I prefer to work on my own rather than in a group.

26. Working in a group with people of different ethnic groups is difficult because it leads to misunderstanding.

27. I find that people from specific ethnic groups tend to be lazy.

28. The values that I have are similar to those of my parents/guardians.

29. I am unable to learn anything from the other members of my class.

30. I get confused between the cultural traditions at home and at my grandparents.

31. Group work is a waste of time because only one person actually does the work.

32. People from different cultural groups often have the same core values.

33. A lot of my time is spent travelling to and from school.

34. The traditions that my parents follow are out of date.

35. I can work well with people from other ethnic groups.

36. I can make friends with people from other ethnic groups.

37. My school friends come from the same cultural tradition as I do.

38. Some of my friends are much poorer than I am.

39. It is easy to hate people from a specific ethnic group.

40. I enjoy participating in extra mural activities.

41. Members of different ethnic groups think differently.

42. Stationery and/or books are too expensive for me to afford.

43. I enjoy being able to ask other learners in my group for their input to a problem.

44. Living close to the school makes it easy to take part in extra-mural activities at the school.

45. I like to work in a group because then I will get the same mark as the other members of the group, without having to do too much work.

46. Working in a group with members of other ethnic groups (races) strengthened my dislike for them.

47. My teachers generally accept me for who I am.

48. The values that I have at home are very similar to those that are accepted at school.

Statement number	My response	Office use
1.		v 2.
2.		v 3.
3.		v 4.
4.		v 5.
5.		v 6.
6.		v 7.
7.		v 8.
8.		v 9.
9.		v 10.
10.		v 11.
11.		v 12.
12.		v 13.
13.		v 14.
14.		v 15.
15.		v 16.
16.		v 17.
17.		v 18.
18.		v 19.
19.		v 20.
20.		v 21.
21.		v 22.
22.		v 23.
23.		v 24.
24.		v 25.
25.		v 26.
26.		v 27.
27.		v 28.
28.		v 29.
29.		v 30.
30.		v 31.
31.		v 32.
32.		v 33.
33.		v 34.
34.		v 35.
35.		v 36.
36.		v 37.
37.		v 38.
38.		v 39.
39.		v 40.
40.		v 41.
41.		v 42.
42.		v 43.
43.		v 44.
44.		v 45.
45.		v 46.
46.		v 47.
47.		v 48.
48.		v 49.

Response Sheet

For Office use Learner number			
v1			
v50			

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Summary of the variables included in the questionnaire

Item number	Scoring direction.	Variable
20; 35; 36; 37	Positive +VE	**Prejudice and own ethnic group preference**
8; 9; 12; 14; 26; 27; 39; 41; 46	Negative –VE	
18; 22; 23; 28; 32; 48	Positive +VE	**Value of cultural traditions**
10; 13; 15; 19; 24; 27; 34	Negative –VE	
7; 38; 40; 44; 47; 48	Positive +VE	**Distance from the school and school acceptance**
16; 33; 42	Negative –VE	
11; 21; 43	Positive +VE	**Attitude towards group work**
6; 17; 25; 26; 29; 31; 45; 46	Negative –VE	

Appendix C – Questionnaire flow diagram
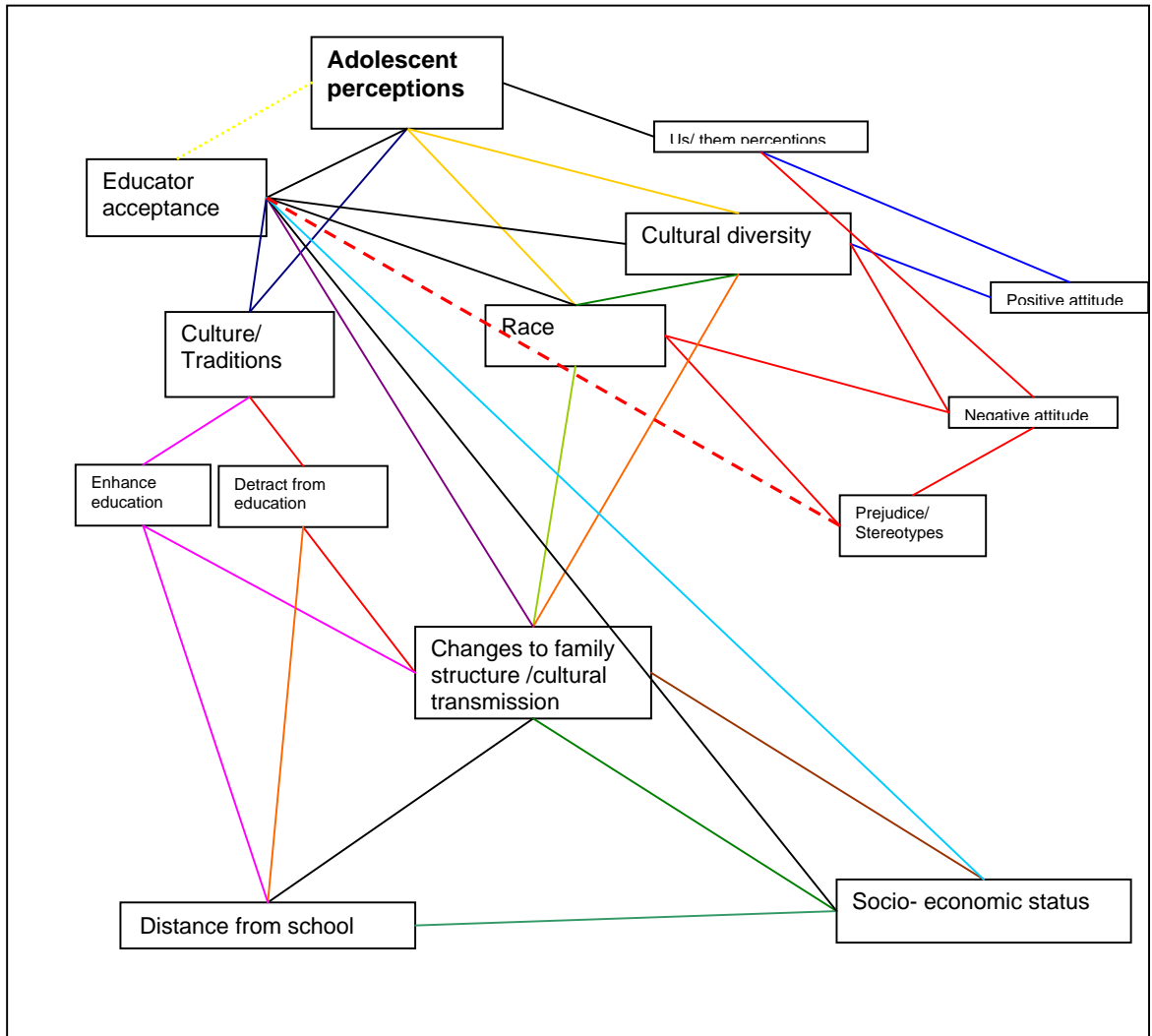
Appendix D – Focus group photographs
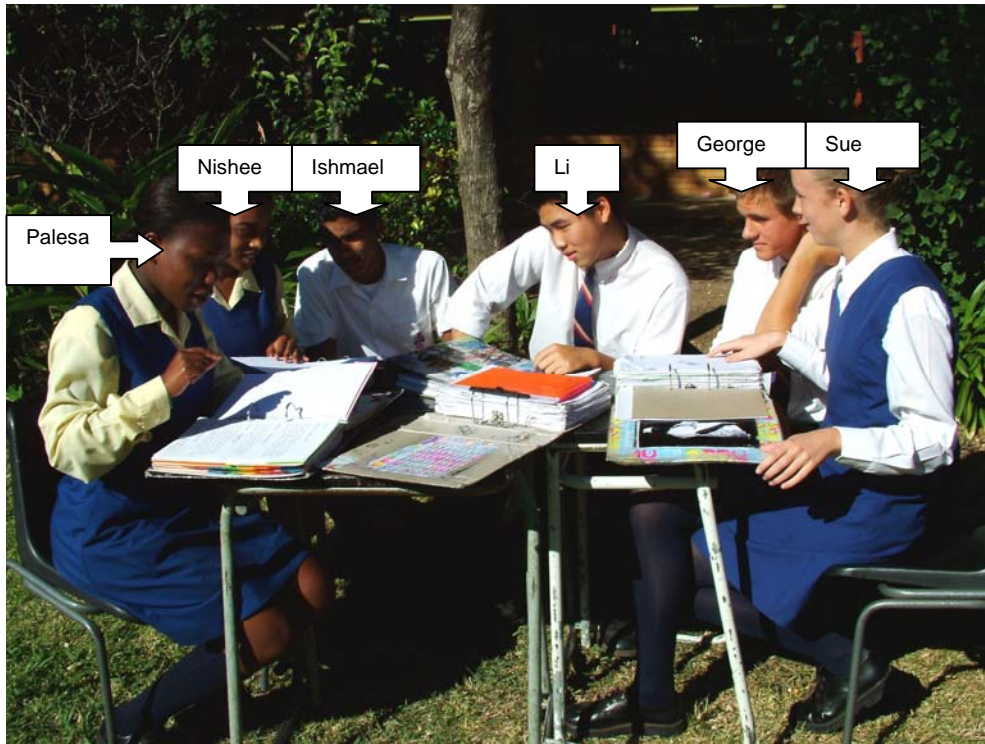
Reference 114

#	Name	R	S	Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
1	JC	B	F	70			2		1		3			4				5																					
2	NT	B	F	80			2						4			1	3											5				R							
3	PM	B	F	59	3				1		4					5		2																					
4	DC	C	F	70		1	3										5																R						
5	MC	C	F	80	1		4			R		2																			5	3							
6	AM	W	F	70			3				2							1			R				5					4					R			R	
7	AR	W	F	75	3		4		1	5								2																					
8	AF	W	F	72	5													1			3				4			2											
9	AT	W	F	75			3					5				2	1								4														
10	CD	W	F	70	2					5					1			4			R														R				
11	JB	W	F	70	3			4						1				5			R														R				
12	JO	W	F	80		1		2					3				4											5									R		
13	NM	W	F	70		2							1			3							4	5															
14	RO	W	F	75	3		1		2	5	4																								R				
15	RD	W	F	55	2		5					1						4										3	R										
16	EM	B	M	71																			4			1	3		2		5								
17	MH	C	M	76							5					2								1			4	3										R	
18	BC	W	M	65																				5	4	3				2					1	R			
19	C	W	M																		3	5		R				4								1		2	
20	CL	W	M	74																	2		R		4	5		3							R				1
21	CC	W	M	76																		1	R	3			2	5											4
22	CR	W	M	70											R							1	R	3	2					5									4
23	DM	W	M	72																			5	2	3	4		1											
24	DG	W	M	80		1									R	4														2						5	3		
25	DV	W	M						5																							1			2	3		4
26	KC	W	M	60																				2	3	1		5	4										
27	MB	W	M	73		3							5								4				1	2													
28	MV	W	M	70																				5		3		2	1						4				
29	MS	W	M	70																	R				4	3		5	2		1								
30	NF	W	M	67																			1		R	R		5		3	4								2
31	RB	W	M	75				3															1	R							4	5				2		R	
32	ROB	W	M	70																		5			2	1			3								4		
33	RC	W	M	75																		5			1	2		4								3			
34	SD	W	M	65																		5	2							3			4		1				
35	ST	W	M	72																	5	1		2	4			3							R				
Selections	Same sex				8	5	6	2	5	2	5	3	3	2	1	4	4	7	1	0	5	7	4	6	8	6	7	7	9	7	2	6	0	2	2	4	3	2	5
	Opposite sex				0	2	0	0	2	0	0	1	0	1	0	1	1	0	0	0	1	0	0	1	3	1	0	4	1	0	1	1	0	0	0	0	0	0	0
	Total				8	7	6	2	7	2	5	4	3	3	1	5	5	7	1	0	6	7	4	7	11	7	7	11	10	7	3	7	0	2	2	4	3	2	5
Rejections	Same sex				0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1	0	3	3	1	0	0	0	0	0	0	0	0	0	3	0	0	1	1
	Opposite sex				0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	3	0	0	0	0	0	1	0	0	1	1	0	4	1	0	1	0
	Total				0	0	0	0	0	1	0	0	0	0	0	1	0	1	0	0	1	0	6	3	1	0	0	0	1	0	0	1	1	0	7	1	0	2	1

#	Name				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
1	NL	A	F	83		4	3									2			5							1													
2	BTH	B	F	56	R		2	1											3					5		4	R												
3	JYM	B	F	76	4	3		2									R		1			R				5	R												
4	PN	B	F	69		1	2												4					5		3	R												
5	TM	B	F	70		2				4	1	3					R					R													5			
6	CM	C	F	73		4	R	2			5	1										R			3													
7	MA	C	F	70		4			1	2		3					R					R													5		R	
8	R	I	F	68					2	1	3						R	4			R	R				5													
9	AV	W	F	77											5	1		4				R	2			3													
10	CF	W	F																																				
11	CB	W	F	65									4			2	R	1				R	5			3													
12	GD	W	F	60									1		3			2				R	5	4															R
13	JLC	W	F	85			R							4					5	1				3				2								R			
14	JV	W	F	68									3		1	2	R					R	4			5													
15	KW	W	F	60			3							2			R			5		R			4								1						
16	KF	W	F	56										1				3				R		2							5							4	
17	KC	W	F	50				R	4	3		R		5			2	R				R		1															R
18	MZ	W	F	70			R	5					R	4			1							3				2											
19	SC	W	F	65									1		4			3				R		2	5														
20	SVH	W	F	75									1		5	2	R	3				R	4																
21	TC	W	F	70			R			5			2	4					3			R	1																
22	TD	W	F	48	1		2						3			5						R							R								4		
23	GC	B	M	78													R				R	R		R					4		5	3				2	1		
24	KL	B	M	67													R					R					3				5	4				1	2		
25	V	B	M	87													3					2					R								R	4		5	1
26	EM	C	M	61																											3	1			2			
27	SN	I	M	65							R						R				R	R					5	2			1		4	3				R
28	BA	W	M	70													R				R	R					4	3		1				2	5		
29	CT	W	M	60													R											3			2	R	4	1	5	
30	DT	W	M	62																		R		R			5				4		1	2	3		
31	HS	W	M	70													R					R					2	4			5	3		1		
32	HT	W	M	63													R					R					4				2	3	5		1		
33	LR	W	M	70																								2			4	3		5		1	
34	TY	W	M	60													R												5		3	4		2	1		R
35	VK	W	M	60	4																R			5		2		1						3			
Selections	Same sex				2	6	4	5	3	5	3	3	7	6	5	6	2	6	6	1	1	1	6	5	5	9	7	4	1	3	5	5	4	5	6	11	4	3	1
	Opposite sex				1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	1	0	0	2	0	1	0	1	0	0	3	0	1	0
	Total				3	6	4	5	3	5	3	3	7	6	5	6	3	6	6	1	1	2	6	5	5	10	7	4	3	3	6	5	5	5	6	14	4	4	1
Rejections	Same sex				1	0	4	1	0	0	0	1	1	0	0	0	8	1	0	0	1	15	1	0	0	0	1	0	0	0	0	0	0	0	0	2	0	0	0	2
	Opposite sex				0	0	0	0	0	0	0	1	0	0	0	0	8	0	0	0	0	4	7	0	2	0	2	0	0	0	1	0	0	0	0	1	0	1	2
	Total				1	0	4	1	0	0	0	2	1	0	0	0	16	1	0	0	0	5	22	1	2	0	3	0	0	0	1	0	0	0	0	2	1	0	1	4

Reference 117

#	Name				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
1	KK	B	F	83										2	1					5			4					R						R			3	
2	OE	B	F	86										R	1										5	3									R		4		2
3	DA	C	F	75		4		5						R		3		1								2									R				
4	JO	C	F	80			3				4		5	R				1			2																R		
5	KA	O	F	80						4		3	2						5				1												R				
6	AI	W	F	86								2	3	R						4			1												R			5	
7	AL	W	F	84	5		3						4	R		2		1																	R				
8	AS	W	F	78					4				1							2			3	5											R				
9	ER	W	F	81				1	4			2								5			3																
10	FI	W	F	84	2		5								1								3											R			4	
11	GA	W	F	84	1									2						5									R					R		4	3	
12	JA	W	F	80	3	4											R									1							5	R				2
13	JM	W	F	80										R	R			1										3			4		2				5	
14	JOC	W	F	80			3	1			5			R							2					4										R		
15	KAL	W	F	88													1			5			4					2					3		R			
16	KIM	W	F	75	4							3											5			2		R						R			1	
17	LAI	W	F																																			
18	LA	W	F	85							5							4		3	2				1						R			R				
19	LAU	W	F	86						1		3	2		5					4																		
20	LI	W	F	78				1				2	3						5															R			4	
21	ME	W	F	92							4			R	R					2		3	1														5	
22	SA	W	F	87		4	5							R		1		3		2														R				
23	JE	A	M	88																								3				5	2		R	1		4
24	TUM	B	M	89										R		2		1	R												3		4				5	
25	LEE	I	M	80																							5				1						4	3	
26	RIS	I	M	74																									2		1	3					4	5	
27	AF	W	M	80		R								R				5		4										3	2		1					
28	AWW	W	M																								4				5		1	3	R			2
29	CH	W	M	85														3		2							5	1						R		4		
30	KE	W	M	75		2											5															4					1
31	ALA	W	M	65	R																																	
32	MI	W	M	82																							1					5	2	4	R		R		3
33	PET	W	M	85										4	2														5		3		R			1	
34	ROS	W	M	90								2			5					3	R									1			R		4		
35	STE	W	M	90		4								2												3			R			5		1	R			

Selections					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	Same sex	Same Sex			5	3	5	2	2	4	4	6	7	2	3	4	2	4	5	6	4	2	7	2	3	5	4	2	2	3	3	6	6	3	0	3	4	2	4
	Opposite sex	Different Sex			0	2	0	0	0	0	0	1	0	1	2	2	3	0	3	1	0	0	0	0	0	2	0	2	0	0	1	0	2	2	0	0	2	7	2
	Total	Total			5	5	5	2	2	4	4	7	7	3	5	6	5	4	8	7	4	2	7	2	3	7	4	4	2	3	4	6	8	5	0	3	6	9	6
Rejections	Same sex	Same Sex			0	0	0	0	0	0	0	0	0	9	3	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	7	0	1	0	0
	Opposite sex	Different Sex			1	1	0	0	0	0	0	0	0	2	0	0	0	0	0	0	1	1	0	0	0	0	0	0	3	0	0	1	0	0	15	0	2	0	0
	Total	Total			1	1	0	0	0	0	0	0	0	11	3	0	0	0	0	0	1	1	0	0	0	0	0	0	4	0	0	1	0	0	22	0	3	0	0

Reference 121

	Name				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	ABW	W	F	50		1	2	3								R				R		4				5		R	
2	DM	B	F	50	2		4	1				5		3															
3	KD	B	F	60					3	R	2	4	5	1		R													
4	LK	B	F	50	4	1				R		3	2	5									R						
5	MR	B	F	50			5			R	1			4									R				3	2	
6	MI	B	F	54			R		2		1			3	5	4										R			
7	SKM	B	F	50			2			1	R																3	4	
8	TPM	B	F	60		4	2	5		R			1	3	R														
9	TM	B	F	60		4	5	3				1		2												R		R	
10	TSM	B	F	55		4	2				1	3				R		5					R						
11	BD	W	M	55			R									R		4		5	1	2				3			
12	DR	W	M	70											R			5	R			1		2	3			4	
13	HD	C	M	75											1	4							3	5			2		
14	ID	B	M	50										4		3				5		1		2					
15	JAR	W	M																										
16	JM	B	M								R				R								5			2	3	4	
17	JJU	B	M	60											4						3	R					5	2	1
18	JUM	W	M	50											R	1		2	R								3		5
19	KK	B	M																										
20	OH	A	M	65												1		4				2	5					3	
21	SN	B	M	50														R	3	4						1			2
22	TIRM	B	M	60						R					4				3	2		R					5		1
23	TT	B	M	50				5		4									3				2					1	
24	VM	B	M	56												2							R	3		4	R		
25	WL	C	M	60			R			R					2			4			1					3		5	

Selections	Same sex	Same sex		2	5	7	4	3	0	4	5	3	7	4	5	0	4	3	4	3	5	4	5	1	5	4	6	4
	Opposite sex	Opposite sex		0	0	0	0	1	0	1	0	0	1	1	1	0	1	0	0	0	1	0	0	0	1	2	2	0
	Total	Total		2	5	7	4	4	0	5	5	3	8	5	6	0	5	3	4	3	6	4	5	1	6	6	8	4
Rejections	Same sex	Same sex		0	0	1	0	0	5	0	0	0	0	3	1	0	0	3	0	0	0	3	0	0	0	1	0	0
	Opposite sex	Opposite sex		0	0	2	0	0	1	1	1	0	0	1	3	0	0	0	1	0	0	3	0	0	2	0	2	0
	Total	Total		0	0	3	0	0	6	1	1	0	0	4	4	0	0	3	1	0	0	6	0	0	2	1	2	0

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Reference 122

#	Name	Eth	Sex	Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1	AEC	C	F	82											1						R			3	2			4									5	
2	BL	W	F	80				3	R	5		1		4				2																					
3	CHR	A	F	75					R		2			4		1				3		5																	
4	IVA	W	F	70		3		1	5			4						2	R																				
5	JN	W	F	68	5	3		1										2	R	4		R																	
6	JJ	C	F	60								2		5				1															3			4		
7	KKE	W	F	75					R					4	2	1		3																				
8	KJ	W	F	66		1		4	R	3							5	2																				
9	KEN	B	F	78	5									4				1						3	2													
10	KC	W	F	78	4			R	R	2		5			1	3																						
11	KS	C	F	80	1									4										3	2										5			
12	LEE	W	F	70			1	R	5	2								4		3																		
13	MMM	B	F	82	4			R	5			1					3					2																
14	MM	W	F	80		1		3	4	5		2																										
15	MMR	W	F	68		4			R			5						R		1													3			2		
16	NM	W	F	75						2	3	4			1			5			R																		
17	RD	W	F	50		4					2			5					3				1																
18	SH	C	F	68			2	R	R		3				1				5	4																		
19	TL	W	F	80							4			3	2				5	1																		
20	TUM	B	F	75	2										3										1								4					
21	ZDM	B	F	81	3				4						2					5				1														
22	APM	I	M	75					R																			5	3				2	1		4		
23	BAN	B	M	70																								2					3				1	
24	BAM	C	M	80	4					R				5						R	R						2			R			3				1	
25	BBK	W	M	65																						1	3	2		R	R		4		5			
26	CS	C	M	60	4															2										1	R		R					3
27	JA	W	M	68																									1				4	2	3		5
28	JN	W	M	70																						1				3	R		5	R	2		4
29	KA	C	M	73					R																R			3	2	5							1	
30	MA	W	M	60		3								5						R										1	R	4						2
31	MD	W	M	70				2			4			3	5																						1	
32	ND	W	M	70										3	2											4				5					1			
33	RS	C	M	70	5					R				4						R	R							1	2				3					
34	WB	W	M	73												3												R		2	1	R			5		4	
Selections	Selections Same gender (Same gender)				7	6	2	4	3	8	6	7	1	7	7	5	2	5	3	8	1	3	1	5	4	3	4	3	2	7	2	0	6	4	3	5	3	4
	Selections Opposite gender (Opposite gender)				3	1	0	1	0	0	1	0	0	4	0	4	0	0	0	1	0	0	0	0	0	0	0	1	0	2	0	0	1	2	0	1	1	0
	Selections total (Total)				10	7	2	5	3	8	7	7	1	11	7	9	2	5	3	9	1	3	1	5	4	3	4	4	2	9	2	0	7	6	3	6	4	4
Rejections	Rejections same gender (Same gender)				0	0	0	2	9	0	0	0	0	0	0	0	0	0	0	1	1	2	0	1	0	0	0	1	0	2	2	3	0	1	1	0	0	0
	Rejections opposite gender (Opposite gender)				0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	2	3	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
	Rejections total (Total)				0	0	0	2	11	2	0	0	0	0	0	0	0	0	0	1	3	5	0	1	1	0	0	1	0	2	2	3	0	1	1	0	0	0

Reference 124

#	Name	R	S	Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
1	ASH	W	F	80							3		R		2	4			5	1																				
2	ARI	W	F	80				R							3	2		5	1	4															R			R		
3	BLS	C	F	77				1					R									3					5	4	2		R									
4	CRR	W	F	70										5			4	3			1	2													R		R			
5	CML	B	F	80			4			5														1		3			2											
6	CRL	W	F	73		3			5									4						2		1									R					
7	CAV	W	F	73	3	R									4			2	1	5																				
8	CNF	W	F	65											1		3	2			5	4										R						R		
9	CM	B	F	68																																				
10	DLS	W	F	82							1						2	3			5	4													R			R		
11	DLD	W	F	78	1						3	R					5				4	2	R																	
12	EP	W	F	75	3	5		R							2						1	4																		
13	GAG	W	F	75							2		3					1			5	4													R					
14	JC	W	F	75							5	2	3				1						4																	
15	JBC	W	F	70	4	R		R			1				3	5				2			R																	
16	JEU	W	F	58	1			R			4				2	5			3																					
17	JLB	W	F	70			2				4		3				5			1															R					
18	KPA	W	F	70			4				2		3				5				1								R									R		
19	KB	W	F	77		3	R			2			5		4										1				R											
20	NM	B	F	75		3		4					R													1		5	2		R									
21	BM	I	F	70		2				3							R				R		1				4	5			R									
22	MP	B	F	68			3						R					4						1					2	5	R									
23	SD	C	F	70		R	2																	5		4		1	3					R						
24	SGM	W	F	68		R	5																	2		4	1		3					R	R					
25	VTM	B	F	69			1		4				R											3		2				5	R								R	
26	BSM	C	M	76		R															R	5		3					2						4				1	
27	ELS	C	M	80																														3				1	2	
28	KKN	I	M	80																												1	2	R	4				3	5
29	LKTM	B	M	60																										5		1		3	R	4			2	
30	LSM	B	M	73																												2	3			5	4		1	
31	MB	W	M	80		R																												3		1			4	2
32	SV	W	M	68																										5		3	2	4	R				1	
33	SK	W	M	70														R														4	5	3	2					1
34	SP	W	M	72														R												2	1	3					4		5	
35	SRS	W	M	76																										5		3	4	2	R	1				
36	VM	W	M																													3		2		1		5	
Selections	Same sex				5	4	6	2	4	2	6	5	1	6	7	5	6	8	6	6	5	6	2	5	3	5	3	4	6	5	1	7	5	7	2	6	3	1	9	3
	Opposite sex				0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	1	2	0	0	0	0	0	0	0	0	0	0
	Total				5	4	6	2	4	2	6	5	1	6	7	5	6	8	6	6	5	6	2	6	3	6	3	4	7	7	1	7	5	7	2	6	3	1	9	3
Rejections	Same sex				0	4	1	4	0	0	0	1	5	0	0	1	0	0	0	1	0	1	1	0	0	0	0	0	2	0	0	0	0	0	4	0	0	0	0	0
	Opposite sex				0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	1	0	0	0	0	0	0	0	5	1	0	2	7	0	2	3	1	0
	Total				0	6	1	4	0	0	0	1	5	0	0	1	0	0	0	3	0	1	2	0	0	0	0	0	2	0	5	1	0	2	11	0	2	3	1	0

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#	Name	R	S	Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26		27	28	29	30	31	32	33	34	35	36	37
1	AJR	W	F	85								2			5	1								3					4														
2	AVA	W	F	75			3	1		2												4	R		5																		
3	AJM	W	F	80						2				5											1		R							4				3					
4	AMH	C	F	50							3											5					1	4		2													
5	AHW	W	F	95											5		4	2			1		R	3										R									
6	AMB	W	F																																								
7	ATM	B	F	80				R	3										4		2				5			1															
8	CSM	W	F	72	2				5							1					4			3									R									
9	GBD	W	F	85			4			3				1			5								2		R					R											
10	JPM	W	F				2			4			1					5							3		R							R									
11	KLM	W	F	86	2			4									3			5		R					R		1														
12	LGP	W	F	65	1							2										4		3					5					R									
13	LB	W	F	85				1							4						2						R		3													5
14	MAB	W	F	85													4		2				R			1	3									5	R						
15	MB	W	F	75							3						1			4					R	2		R															5
16	MMK	W	F	80									R				5	1							4	2	3							R									
17	MKC	W	F	80	5			1			3						2							4																			
18	MS	W	F	87				1							3		2						R			5				R													4
19	NC	W	F	76											3		1									2												4					5
20	SJP	W	F	75	4			5			2						1	3																										
21	SMH	W	F	78			2			1							4			3		5																					
22	SR	W	F	85				3									5		1			2					4						R										
23	SNCE	C	F	80							3		R	R							1				5			4		2													
24	TD	B	F	80				R	5		1											2					R						4									3
25	WT	W	F	75											2	3	1						R			4	R																5
26	YE	B	F																																							
27	DAR	W	M	75			5			R																								2	4	1	3			
28	AC	A	M															4							R					R		3						1	2	5
29	JA	W	M	40				4				5	R												R							1	2								3
30	JF	W	M	75							4											R	2		3	5															1
31	JB	W	M	80																											4				1	5	2		3	
32	JTH	W	M	85																											5				2	3	1		4	
33	JMWP	W	M	75																											4	R		2	1		3			5
34	MAG	W	M	75																											5	R		2	1	3		4		
35	REB	W	M	85																					R					R			1			4	3		5	2
36	RV	W	M	80																													5		3	4	2			1
37	ZD	W	M	80																													1		2		3	5	4	
Selections	Same sex				5	0	4	1	9	5	4	4	1	2	5	8	11	3	1	4	5	5	0	7	5	5	4	4	5	2		6	3	0	1	5	6	6	6	3	5	6
	Opposite sex				0	0	2	0	0	0	1	0	1	0	0	0	1	0	0	0	0	0	0	0	1	0	0	1	1	0	0		0	1	1	2	0	1	0	0	0	0	6
	Total				5	0	6	1	9	5	5	4	2	2	5	8	12	3	1	4	5	5	0	8	5	5	5	5	5	2		6	4	1	3	5	7	6	6	3	5	12
Rejections	Same sex				0	0	0	2	0	0	0	0	1	2	0	0	0	0	0	0	0	0	0	6	0	0	0	8	0	0	2		0	0	2	0	0	0	0	0	0	0	0
	Opposite sex				0	0	0	1	1	0	0	0	1	2	0	0	0	0	0	0	0	0	0	3	0	0	0	5	0	0	3		1	0	7	0	0	0	0	0	0	0	0
	Total				0	0	0	3	1	0	0	0	2	4	0	0	0	0	0	0	0	0	0	9	0	0	0	13	0	0	5		1	0	9	0	0	0	0	0	0	0	0

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Reference 1210

					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		19	20	21	22	23	24	25	26	27	29	30
1	AN	B	F	50				5					1	4				2							3									
2	BB	B	F	76			2			4					1					5	3									R	R	R	
3	CC	W	F	60		1		3		4					5												2			R		
4	EL	B	F	57	2						4	1					5							3									
5	EW	W	F	55						R	1				R	2				R	R			4		3		5				
6	ES	W	F	58			4	5								R	3			R						1					2	
7	LL	W	F				R		5									1								4			3	2	
8	NK	I	F			1		4					3				R		5	2											
9	NE	B	F	45	1			2			5						4															
10	PP	B	F	60		4				5				3			2	1											R			
11	PR	B	F	63		3	R				5				2		1							4	R						
12	RR	W	F	60	1		R			5					2										3				4	R	
13	SA	W	F	70			3	4	5							2									1		R			
14	SH	C	F	60	5	3		2					4									1									
15	SI	W	F	60	4											5							2	1		3					
16	ST	C	F	50			1			2	R		R		3				4		5							
17	TI	I	F			3		2		1		5		R		4									R			
19	BU	B	M	60				4	R					2		R		1			3				5		
20	DA	C	M	68		5							3							1		4		2					
21	JA	B	M	60			R													4	3		1		2	R		5
22	JE	C	M	65		1				5	2						3	4									
23	JU	W	M	65	R	3	R		2	4				1					5				R		
24	LU	W	M																								
25	MAT	W	M	60			3	R		2									4		5		1		
26	MIC	W	M	50		3							2	5		R		4			R		1		R
27	RA	W	M	52	5			3		2	4		1									R			R
29	SR	B	M	55													2	1			3		4		5
30	WE	W	M	60									5				2	1		3	R	R	4	
Selections	Same sex	Same sex			5	6	3	6	2	2	4	4	3	4	3	2	2	5	2	5	5		3	5	5	2	2	1	3	0	4	2	1
	Opposite sex	Opposite sex			1	4	1	1	0	1	3	1	1	0	1	3	3	4	2	0	0		0	5	1	3	6	0	2	1	3	0	0
	Total	Total			6	10	4	7	2	3	7	5	4	4	4	5	5	9	4	5	5		3	10	6	5	8	1	5	1	7	2	1
Rejections	Same sex	Same sex			0	0	3	0	0	1	0	0	0	0	1	1	0	4	0	1	2		0	0	0	0	0	0	1	4	1	0	2
	Opposite sex	Opposite sex			1	0	2	0	1	0	0	0	0	1	0	0	0	0	0	0	2		0	0	0	0	0	1	1	5	1	1	0
	Total	Total			1	0	5	0	1	1	0	0	0	1	1	1	0	4	0	1	4		0	0	0	0	0	1	2	9	2	1	2

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Reference 133

					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
1	AD	B	F	60						2	1	3									5	4		R					R	
2	BH	B	F	55			1	2	4												3								R	R
3	DT	B	F	80		2		4	1												3								R	R
4	GK	B	F			2	1		3												4								R	R
5	SSS	B	F	70	1	3	2			4											5			R				R		
6	OD	C	F	73	2				4			1									5	3							R	R
7	TJ	C	F		4				5	1											3	2								
8	BDE	W	F	40											R	3	1	2								R	4	5		
9	CLH	W	F	65										2		1	R	5											3	R
10	CS	W	F	60					3				1			2					4	5				R				R
11	EW	W	F	60						2	3						5			1						4			R	R
12	JW	W	F	70					3			R	1	2													4			R
13	NDP	W	F	60		R					3	2	R					4	1			5								
14	RR	W	F	55	3	R						1	R				5		2											4
15	RLE	W	F	50								1		R			3	2								R		4		5
16	TH	W	F	60									2	4	1	3	5										R			R
17	MM	B	M	68						R	R						2							3					4	1
18	MB	C	M	65						1	2		4								3			R		5				R
19	KN	I	M	55																	5			R	1	R	3	4	2	
20	DE	W	M																											
21	HW	W	M	55				R				4											2		R		1	5	3	
22	KM	W	M	20	3										1	2	5						4		R		R		R	
23	KK	W	M	62								3				2			R						1	R			5	4
24	KLE	W	M	50													R	R					5	2	4		3			1
25	ME	W	M	60													R	R					5	4	3		2	1		
26	RB	W	M									5			R			3		R							1	2	4	
Selections — Same sex		Same sex			4	3	3	2	8	4	4	3	3	3	1	3	5	3	3	1	2	0	4	3	4	1	5	5	6	1
	Opposite sex	Opposite sex			1	0	0	0	0	1	1	3	1	0	1	2	1	2	0	0	8	6	0	0	0	1	2	2	1	2
	Total	Total			5	3	3	2	8	5	5	6	4	3	2	5	6	5	3	1	10	6	4	3	4	2	7	7	7	3
Rejections — Same sex		Same sex			0	2	0	0	0	0	0	1	2	1	0	1	1	0	0	0	0	0	0	2	1	3	1	0	1	1
	Opposite sex	Opposite sex			0	0	0	1	0	1	1	0	0	0	1	0	1	2	2	1	0	0	0	2	0	3	1	1	6	9
	Total	Total			0	2	0	1	0	1	1	1	2	1	1	1	1	2	2	1	0	0	0	4	1	6	2	1	7	10

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#	Name				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1	MA	C	F	80											5		1							2				R	3	4								R
2	SI	C	F	70	5													4							1			3	2								R	R
3	AN	I	F	80	2	3		1	4																			5										
4	AD	W	F	90	2		1								4	R	5											R		3								
5	ALE	W	F	90				R		2		3																1	R	4		5					
6	ALY	W	F	80							1		5							3	2			4														
7	AND	W	F	80		R		2							4		1					5						3										
8	ANI	W	F	80					1									5			4														2		3	
9	AN	W	F	80				4													2					3	1		5		R		R					
10	ASH	W	F	75				4												1			3			2	5											
11	CAR	W	F	70		R				3							2					1								4		5		R				
12	CAB	W	F	70				R				4							3		2		1					R										
13	CAP	W	F	85	4					3				2								1									R	5	R					
14	CAY	W	F	88	3												4					2					5	1		R								R
15	CLA	W	F	75					5						R	3	2														1	R	4					
16	EMF	W	F	85					4		5			2							3			1													R	R
17	EMP	W	F	75					1				3							5					4	2						R					R
18	JAI	W	F	89	R										1			2	4									R	3		5						
19	LUB	W	F	80								2	4				1	R			3												5					
20	MIM	W	F	85				4	5					1						3						2												
21	MIS	W	F	70	4	2							5		R			3										R	1									
22	PIA	W	F	85								5	4							1	3			2												R	R
23	SAM	W	F	80								1									2		4			3		R	5	R							
24	TAM	W	F	90		2		R	1		3																			4		5						
25	ZA	W	F	90	3	2									R			4							1							5						R
26	SC	C	M	75	1			4												5								3				2	R					
27	CR	O	M	40		R									R																		3	5	4	1	2	
28	JO	W	M					R	3															5		4				1			R			2	
29	JU	W	M	85					R				R					3										4	5					2				1
30	LUBK	W	M							5	4											3												2			1
31	ROB	W	M	70																										3	5	2	R		4	1	R
32	STF	W	M																																			
33	WIL	W	M	84																										5	3	4	2		1			
34	STEM	W	M	70						4					5							3								R	R			1		2		

Selections				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Same sex	Same sex		7	4	1	1	6	5	4	4	6	4	5	2	8	4	1	5	8	4	2	4	2	6	2	6	6	2	2	3	3	2	3	4	4	1
Opposite sex	Opposite sex		1	0	0	0	2	1	0	2	0	0	0	1	1	0	0	0	0	1	2	0	1	0	0	3	1	6	1	6	2	1	0	1	0	0
	Total	Total	8	4	1	1	8	6	4	6	6	4	5	3	9	4	1	5	8	5	4	4	3	6	2	9	7	8	3	9	5	3	3	5	4	1
Rejections	Same sex	Same sex	1	2	0	3	0	0	0	0	0	0	0	2	2	1	0	0	0	0	0	0	0	0	0	5	2	0	1	1	0	3	0	0	0	1
	Opposite sex	Opposite sex	0	1	0	1	1	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	4	2	2	1	0	3	0	7
	Total	Total	1	3	0	4	1	0	0	0	0	0	1	2	3	1	0	0	0	0	0	0	0	0	0	5	2	0	5	3	2	4	0	3	0	8

Reference 213

#	Name	Grp	Sex	Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
1	BAB	B	F	90	■				2		4			5	3		1																					R						
2	BOI	B	F	93		■	3				R	1					2			4	5											R												
3	BON	B	F	80			■		2							5	1			3								4				R												R
4	CHAR	B	F	70	R			■												3	1	4	2																R		5		
5	KNA								■																																	
6	MAK	B	F				4		2	■				5	3		1								R														R				
7	MP	B	F	70					4		■		1	2			3		5													R							R				
8	NN	B	F	80		1		3				■						4		2		5										R							R		R		
9	SD	B	F	75			3						■				5	2		1								4															
10	TSH	B	F	75	4				2		5			■	3		1	R																					R				
11	VUY	B	F	85	5				2						■		1				3																4		R	R			
12	ZP	B	F	70	4						5			2	3	■	1											R											R				
13	ZI	B	F		1				2		5			4	3		■																										
14	KK	C	F	98													5	■	2	1	4			3	R														R				
15	NAT	C	F	75				4					5					1	■	2	3																						
16	SHA	MALAY	F			5		3					4					2	1	■												R											
17	BEL	W	F	70		4	1										3			2	■			5	R																		R
18	DAN	W	F	75													2	5	4		3	■		1	R														R				
19	ROX	W	F	45				1												4			■	2	R			5									3		R				
20	TIE	W	F	70				3									5				1	4		■		R										2							R
21	THAT	A	M										5												■										2	4			1				
22	AMO	B	M	65																						■				2			3		1	4							
23	BC	B	M	75				4																	R		■		5			3				1		R	2				
24	KAT	B	M	60																							3	■							4	2			R		5		1
25	KG	B	M	65											1										R	3			■		2				4	5							
26	KOK	B	M	80																							2		5	■					1	3					4		
27	MBU	B	F	72							R														4			R		1	■				2	3			5				
28	NKU	B	M	80								R															1	5			2	■	R			4							
29	NOH	B	M	80																							2		4	3	R		■		1			5					
30	PHI	B	M	70																					1									■		R		2	R				
31	TEB	B	M	80																							2		3	5					■		4					1	
32	THAP	B	M	78									5												R		1		R	2					4	■		3					
33	TRI	B	M	70																				5			3	2									■		1				4
34	TSA	B	M	72																							3		5	4					1	2		■	R				
35	TSH	B	M																						1										2			■				
36	TRA	C	M	78				4													2	5			R				3								1		R	■			
37	DIL	W	M	75																	1		3		R			2							5				R		■		4
38	KE																																							■	
39	NA																																								■

Selections					1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
Selections	Same sex	Same sex			4	4	2	6	7	0	4	1	3	5	5	1	13	5	4	4	6	6	3	5	3	6	3	5	5	5	1	2	1	3	9	6	4	2	3	2	1	2	3
	Opposite sex	Opposite sex			0	0	0	2	0	0	0	0	1	1	1	0	0	0	0	0	1	2	0	2	0	0	0	1	1	1	0	0	0	0	1	0	2	0	0	0	1	0	0
	Total	Total			4	4	2	8	7	0	4	1	4	6	6	1	13	5	4	4	7	8	3	7	3	6	3	6	6	6	1	2	1	3	10	6	6	2	3	2	2	2	3
Rejections	Same sex	Same sex			1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	5	0	0	1	1	0	1	0	0	1	0	0	1	0	4	2	0	0	0
	Opposite sex	Opposite sex			0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	5	0	0	0	0	0	2	4	0	1	0	0	1	5	6	1	0	0	3
	Total	Total			1	0	0	0	0	0	2	1	0	0	0	0	0	0	0	1	0	0	0	0	10	0	0	1	1	0	3	4	0	2	0	0	2	5	10	3	0	0	3

Reference 214

#	Name				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
1	BOI	B	F	72		5							1		R	2		R								4										3					
2	BOK	B	F							2	1			4	3	5			R												R											
3	BO	B	F	70	3		2	1			4										5																				
4	BON	B	F	80	1		3									2			5																		4				
5	HEA	B	F	80			1					5						4	2		3																				R
6	ITU	B	F	80				R			4	5		3	1			2																			R				
7	KAT	B	F	75		5	4		2					3	1																										R
8	LEG	B	F	65							3				2				1								4				5						R	R				
9	LES	B	F	80	5		4	3		2						1																									
10	LWE	B	F	85	R	4		R			1				2		3	5																							
11	PRI	B	F	86		5	R				2			4				3	1																						R
12	REF	B	F	80	2		3		4	5	R		1										R																		
13	THE	B	F	75		2							3		1			5	4																						R
14	MELA	C	F	75				5							4				1	3	2																		R	R
15	MELI	C	F	75											1			2		4	3									5										R
16	SHE	C	F	70	R	4					3			5	2			1																						R
17	ZAN	C	F	72				5							4			2	1	3			R													R				
18	CHE	W	F	70									5				3						2		1															R
19	CHR	W	F	50											R				5		4	1			3															R
20	DU	C	F																																					
21	LY	W	F	60											2							1	3														5			
23	BON	B	M	90									1		2				5		R										4									
24	KGO	B	M	70						3					2		R	R													4					5	1			
25	LIT	B	M	70																						2	R						3			4	5		1	R
26	MEL	B	M	65							5	R		4	1			2																		3				
27	MUF	B	M	85											1			4													3	5				R			2	R
28	PAS	B	M	85											4											1	3								2	5	R			R
29	SHA	B	M	70																										3		1	4	2			5			
30	SIZ	B	M	50																										2		1	3	4		5	R			
31	THA	B	M																							5	R			3		4	2		1		R				
32	THT	B	M	70																										3		2	1				R		5	4	R
33	THAT	B	M	90	R			R																		1	3	4				2	5								
34	TO	B	M	70					5			4						R									1					2					3			R
35	COM	B	M																																					
36	KY	W	M																																					
37	WEA	I	M																																					
38	NK	B	M																																					
Selections	Same sex				4	5	5	3	4	3	8	2	3	6	11	4	2	8	8	3	5	2	2	0	2	4	3	1	0	5	0	5	4	4	3	1	4	4	2	3	0
	Opposite sex				0	0	0	0	0	2	1	0	2	1	5	0	0	0	3	0	0	0	0	0	0	1	1	0	0	1	1	0	0	0	1	0	1	1	0	0	0
	Total				4	5	5	3	4	5	9	2	5	7	16	4	2	8	11	3	5	2	2	0	2	5	4	1	0	6	1	5	4	4	4	1	5	5	2	3	0
Rejections	Same sex				2	0	1	2	0	0	0	1	0	0	2	0	0	1	1	0	0	0	1	1	0	0	2	0	0	0	0	0	0	0	0	0	3	1	1	0	5
	Opposite sex				1	0	0	1	0	0	0	1	0	0	0	0	0	2	1	0	0	0	0	1	0	0	0	0	0	0	1	0	0	1	0	0	3	0	0	1	9
	Total				3	0	1	3	0	0	0	2	0	0	2	0	2	2	1	0	0	0	2	1	0	0	2	0	0	0	1	0	0	1	0	0	6	1	1	1	14

Reference 222

#	Name				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
1	FAR																																		
2	ITE	B	F	80			1	2		5										4		R	3												
3	LEA	B	F	65			1	2		3						5				4		R				R										
4	LER	B	F	65			2	1												4		R		R		3			5							
5	LES	B	F					4			1	3	2						5																	
6	MI	B	F	70								1		3		4	5							2												
7	NE	B	F										1			3			2													5			4
8	OL	B	F	80						1				2		5	3		4																	
9	PAL	B	F	70			2	3		1									5				4													
10	DAN	C	F	70	1					4		3							2		5															
11	JES	C	F	80						R		R				4	2	1	3		5															
12	LI	C	F	70						5		1		4	2				3			R									R					
13	SHA	C	F	57								3		5	2			1	4			R			R											
14	TAR	C	F	70						R				4	2	3	1		5						R											
15	KL	W	F	70	1							4		2		5					3	R									R					
16	BL	B	M	70						R									5		1		R					2	4	3						
17	JA	B	M	70						R	3		4						2			R						1	5							
18	JT	B	M	65			R			R													R	R	4		5				3	1		2	
19	KA	B	M				4			3	2				R				R	5					1										
20	LE	B	M	65																4		1				3			5	2					
21	MAK	B	M	75																4	5	3				2				1					
22	MAX	B	M	70							5									1		3						4	2						
23	PAT	B	M																			1	3	5	2				4						
24	SIF	B	M	70						R	4								2	3	1								5			29?			
25	SIP	B	M	75						R	3									5	1							4							2
26	THA	B	M	75						R										2			4	5	R	1		3							
27	JON	C	M	65						R						R					5	R	R	R							2	1	4	3
28	KEA	C	M	85						R											5										2		3	4	1
29	STE	C	M	75						R				4	3	1			2																5
30	NI	I	M	70											R	3														2	5	4		1
31	WA	W	M	70											R						5									2	1	4	3	
Selections	Same sex	Same sex			2	3	3	3	0	3	4	6	2	6	3	7	4	2	9	7	6	2	5	3	2	3	1	3	6	5	4	4	4	4	5
	Opposite sex	Opposite sex			0	1	0	0	0	4	1	2	0	1	1	2	0	0	4	3	3	0	3	0	0	1	0	0	1	0	0	1	0	0	1
	Total	Total			2	4	3	3	0	7	5	8	2	7	4	9	4	2	13	10	9	2	8	3	2	4	1	3	7	5	4	5	4	4	6
Rejections	Same sex	Same sex			0	0	0	0	2	0	1	0	0	0	0	0	0	0	0	0	0	1	2	2	3	1	0	0	0	0	0	0	0	0	0
	Opposite sex	Opposite sex			0	0	1	0	9	0	0	0	0	0	0	2	2	0	0	1	0	0	6	0	1	2	0	1	0	0	0	2	0	0	0
	Total	Total			0	0	1	0	11	0	1	0	0	0	0	2	2	0	0	1	0	0	7	2	3	5	1	1	0	0	0	2	0	0	0

No	Name		Sex	Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
1	FM	B	F				3					4			R	2						1	5														
2	IN	B	F	70	R				1		3			2	R		R		R			4											R		5		R
3	KAT	B	F	45	R						5	1	4	2		3					R																
4	KEL	B	F	70		4								1					2	5						R											
5	KEN	B	F	80	5	4		3						1						R					2										R		
6	LUF	B	F	66				3		2				1				4																		5	
7	MO	B	F	85						R				2	5			1		3	R		4			R	R										
8	NOM	B	F	79	2		1						3		4	5																			R		
9	NYA	B	F	65	2		4		5					1		3												R					R		R	R	
10	PEA	B	F	65			3		1	4	5									2																	
11	REF	B	F		R		R				3		R			1	R		4			2	5				R										
12	SIM	B	F	90	4						5		3			R						1				R		R			2			R			
13	ZD	B	F	70							2					1		3									4						R			R	
14	CON	C	F		R	4					1		5							2						R									3		
15	NL	C	F	70			3				5		4	1						2								R					R			R	
16	TLK	C	F	98							3		5					2				1				R								4		R
17	TLT	C	F	60							3											1	2				R	4						R	5	R
18	FIR	I	F	70											R		R			3			1					5					4			2	
19	CAT	W	F	70																	5	1		R	R	R		4					3			2	
20	NAT	W	F	65				2	4	3								1					5	R											R		
21	ROX	W	F	75					4												3		1			2							R	5	R		
22	SHA	W	F	68																3		2	1				R							4	R	
23	DB	B	M		R										3													2		1				1			
24	MM	B	M	80						R										5		3	4											1	R		2
25	OP	B	M																								3			2	1						
26	THAP	B	M	63																								5			2		3			4	1
27	THA	B	M																		R	R	R				2			3							1
28	THE	B	M								4							1		2		5															
29	DDN	C	M	80						R												2	3					1		5				R			
30	CLI	W	M	70				5												1		2		R			R			3	R			4		R
31	GJ	W	M	50														4		R		R				5					1		3		2	
32	JA	W	M	60												R						1	2					4					5	3	R		
33	MA	B	M																																		

Selections				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Same sex	Same sex			4	4	3	4	6	2	11	2	4	9	2	8	0	4	3	7	1	7	5	2	3	1	2	3	1	4	3	1	3	2	1	3	2
Opposite sex	Opposite sex			0	0	0	1	0	0	1	0	0	0	1	1	0	1	1	2	0	5	3	0	0	1	1	3	0	0	1	0	2	6	0	3	0
	Total	Total		4	4	3	5	6	2	12	2	4	9	3	9	0	5	4	9	1	12	8	2	3	2	3	6	1	4	4	1	5	8	1	6	2
Rejections	Same sex	Same sex		4	0	1	0	0	1	0	0	1	0	3	0	4	0	1	1	2	0	0	1	1	7	1	0	0	0	1	0	0	0	3	0	1
Opposite sex	Opposite sex			1	0	0	0	0	2	0	0	0	0	0	1	0	0	0	0	1	0	0	2	2	1	4	3	0	0	1	0	5	0	6	3	3
	Total	Total		5	0	1	0	0	3	0	0	1	0	3	1	4	0	1	1	3	0	0	3	3	8	5	3	0	0	2	0	5	0	9	3	4

Appendix F Sociograms

Sociogram reference 116 Selections only

116

Key

- ⃝ 13 Girl
- △ 32 Boy

Racial group key:

- 🔴 Black
- 🟡 Coloured
- 🔵 Indian
- 🟢 Asian
- 🟣 Other
- ⚪ White

— Mutual selection

→ Rejection

250
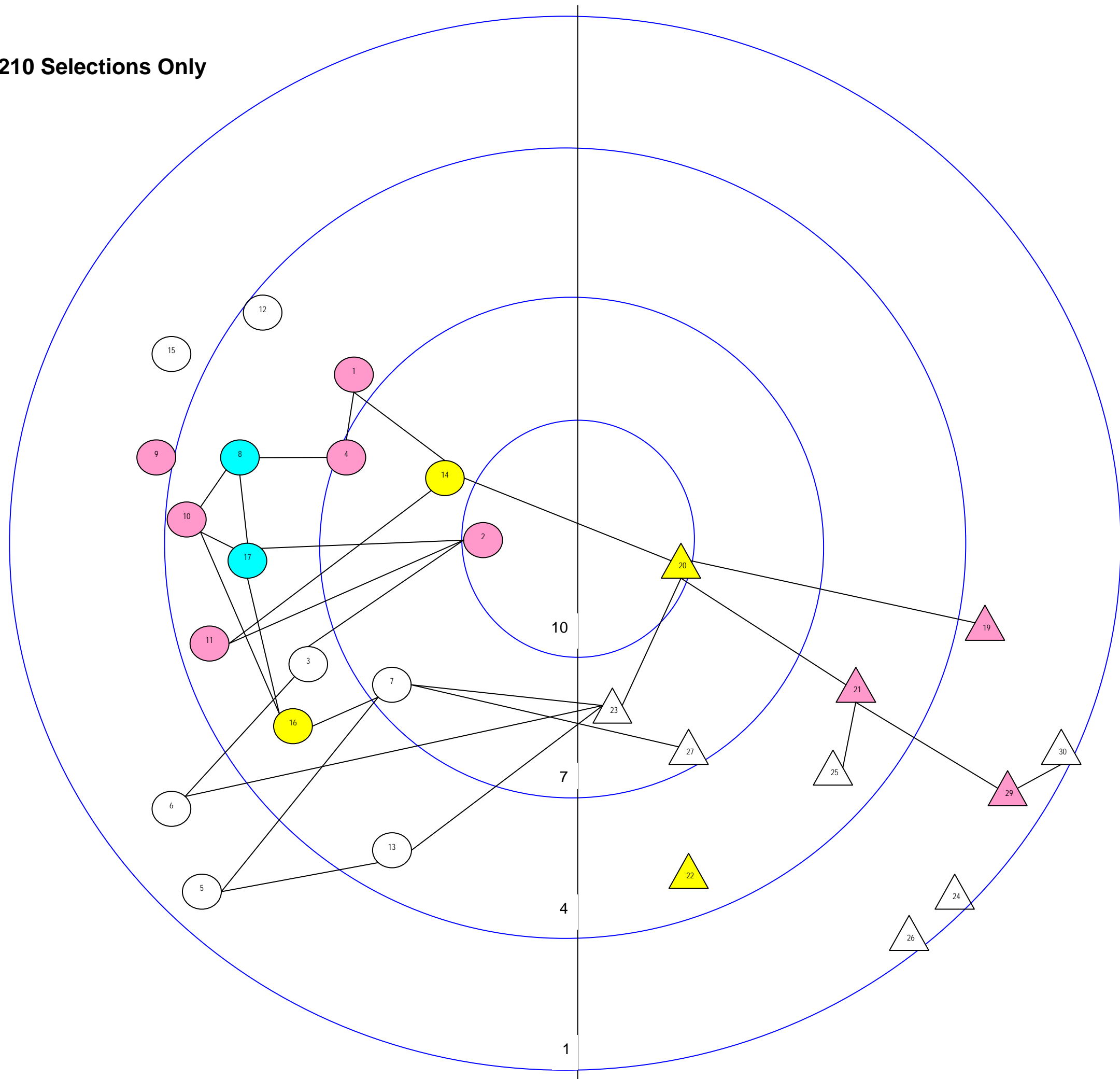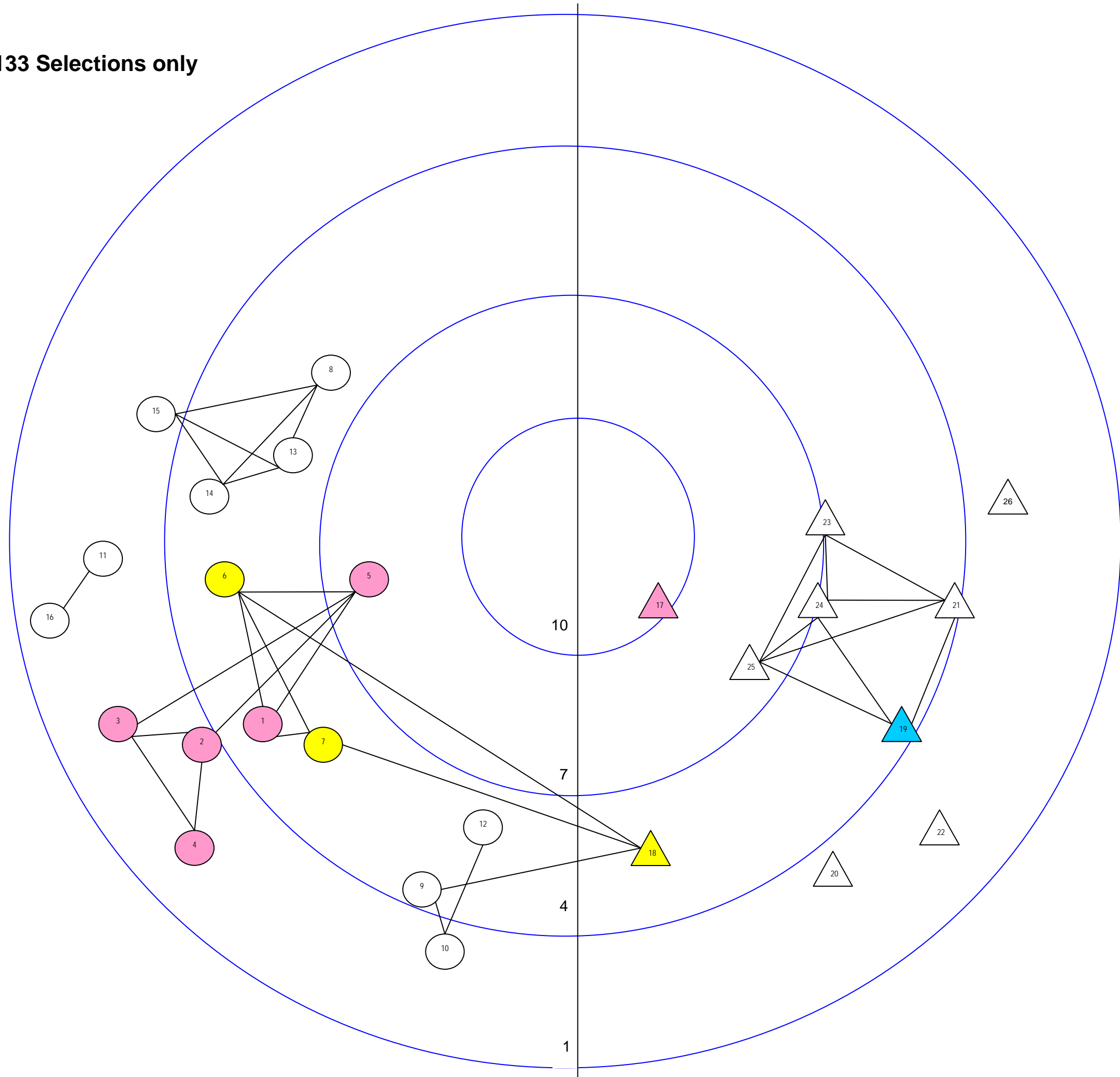
Sociogram reference 121 Selections Only

121
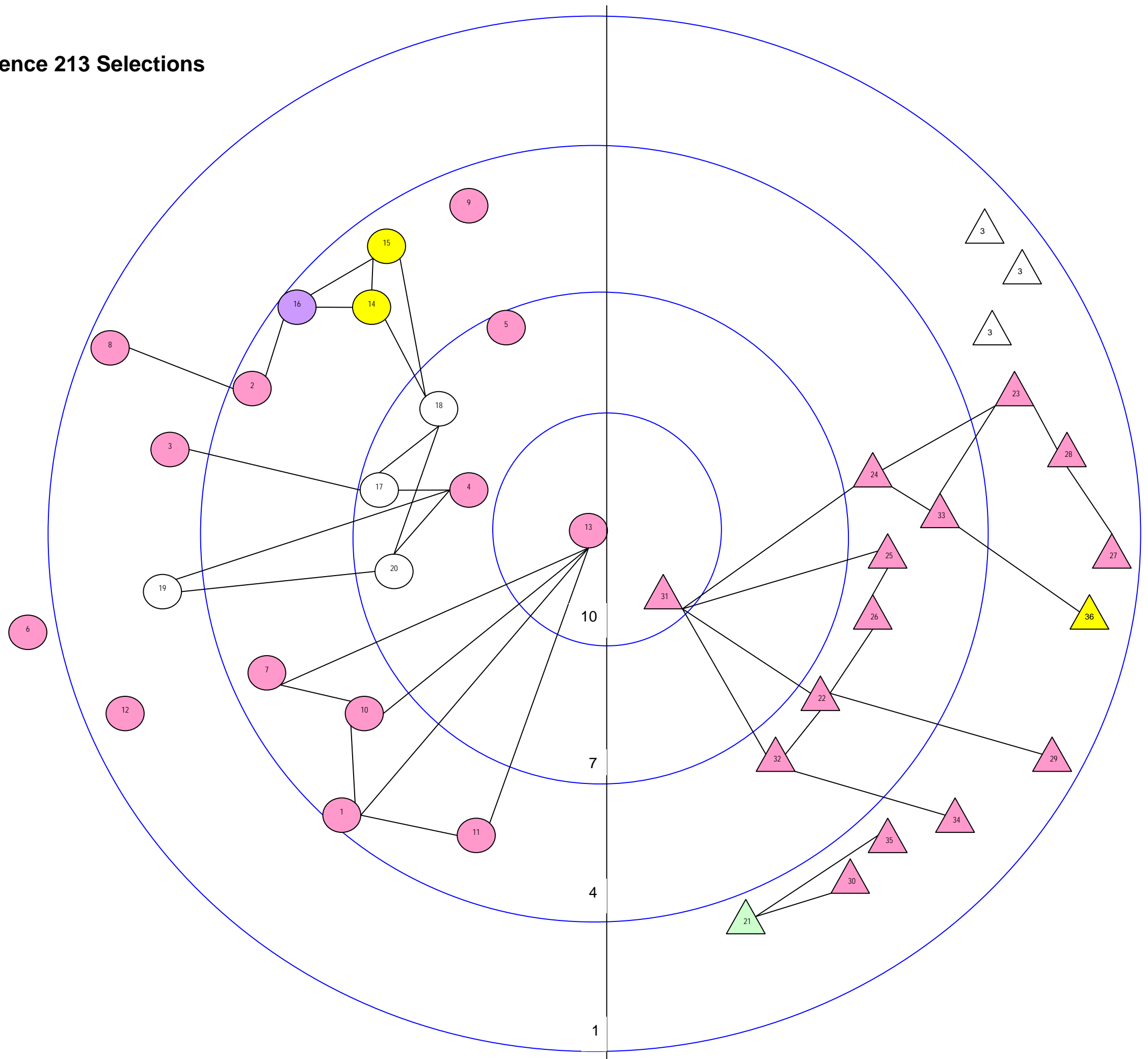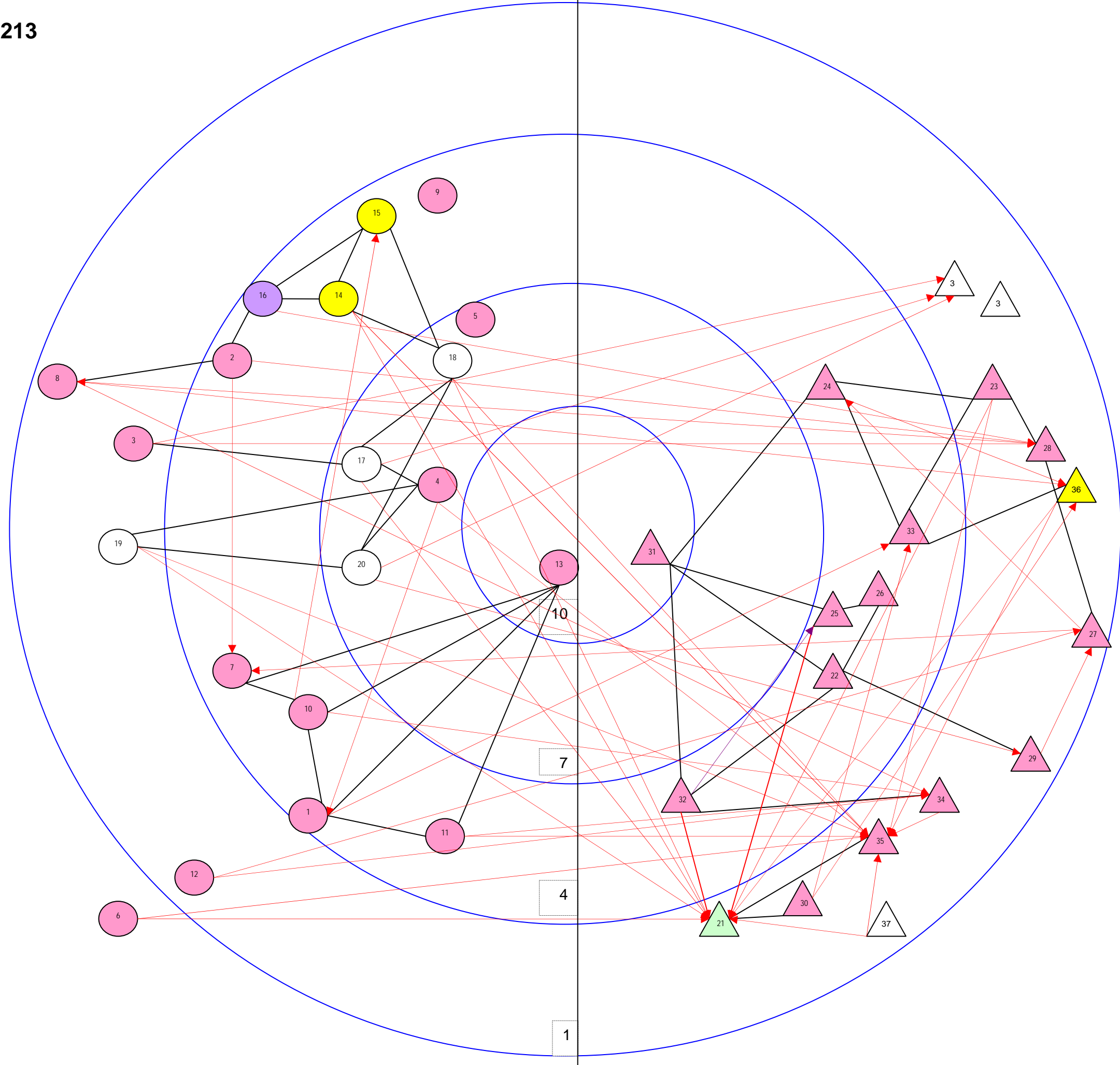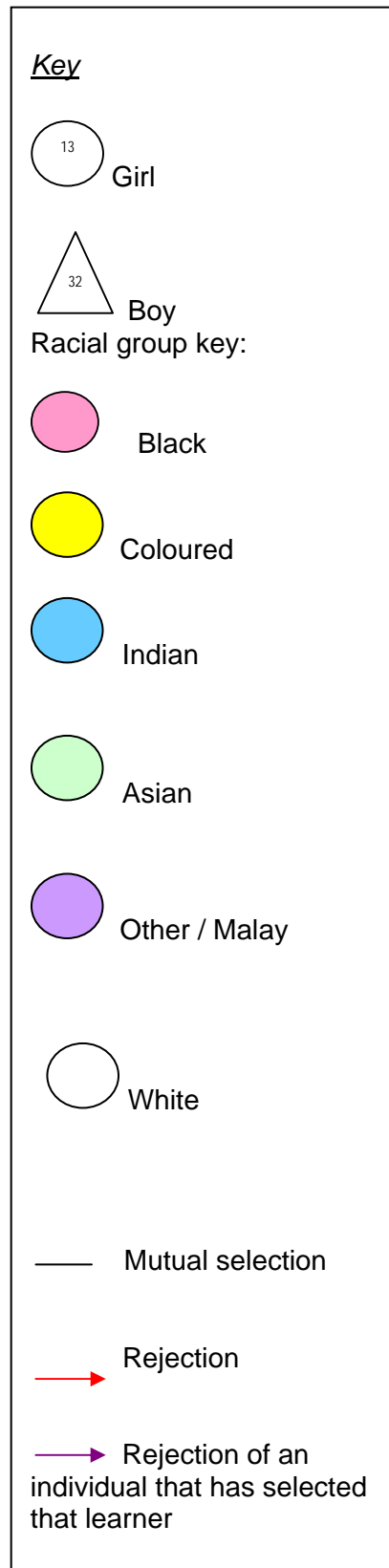
Key

Girl

Boy

Racial group key:

Black

Coloured

Indian

Asian

Other

White
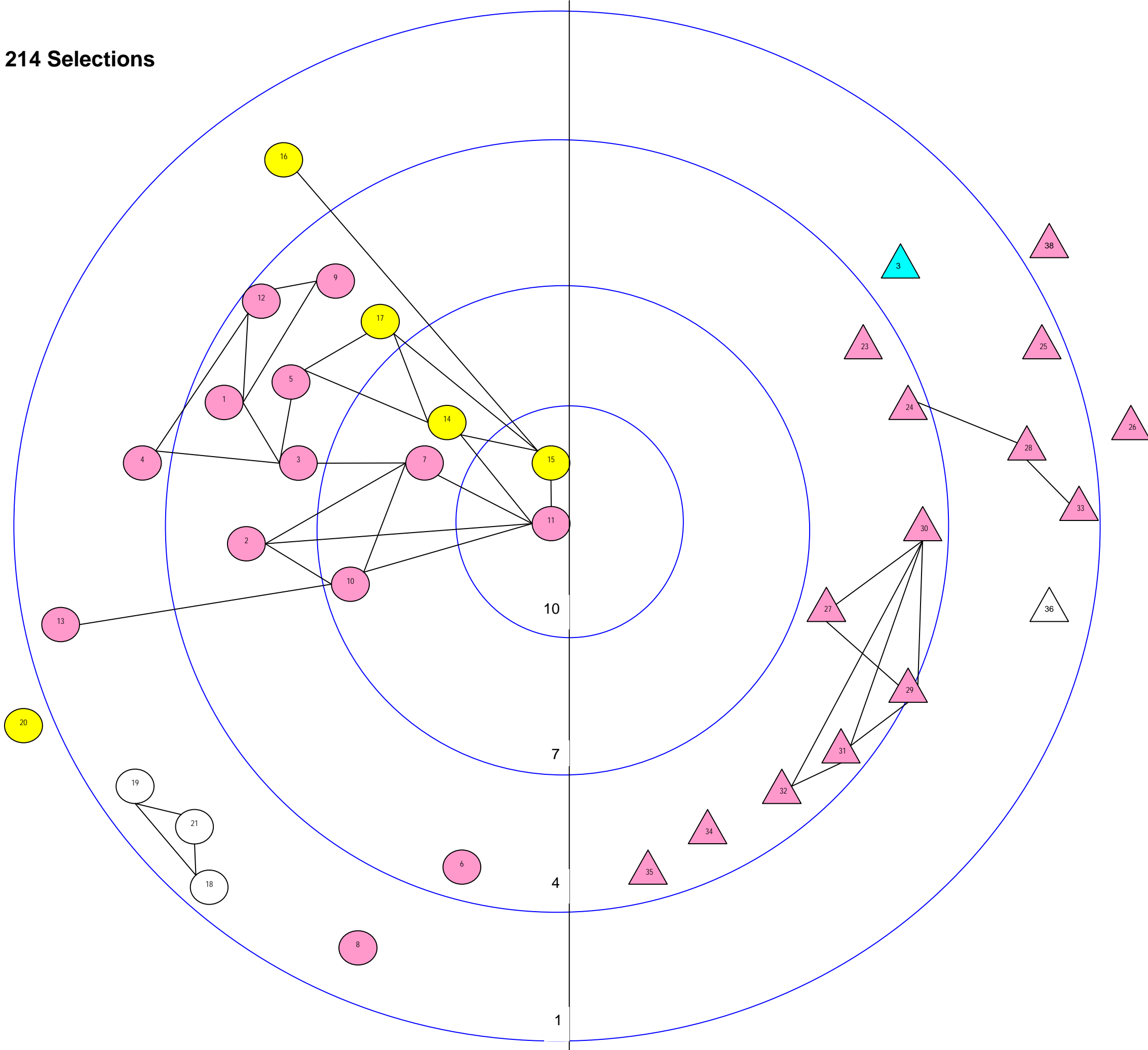
Mutual selection

Rejection

251
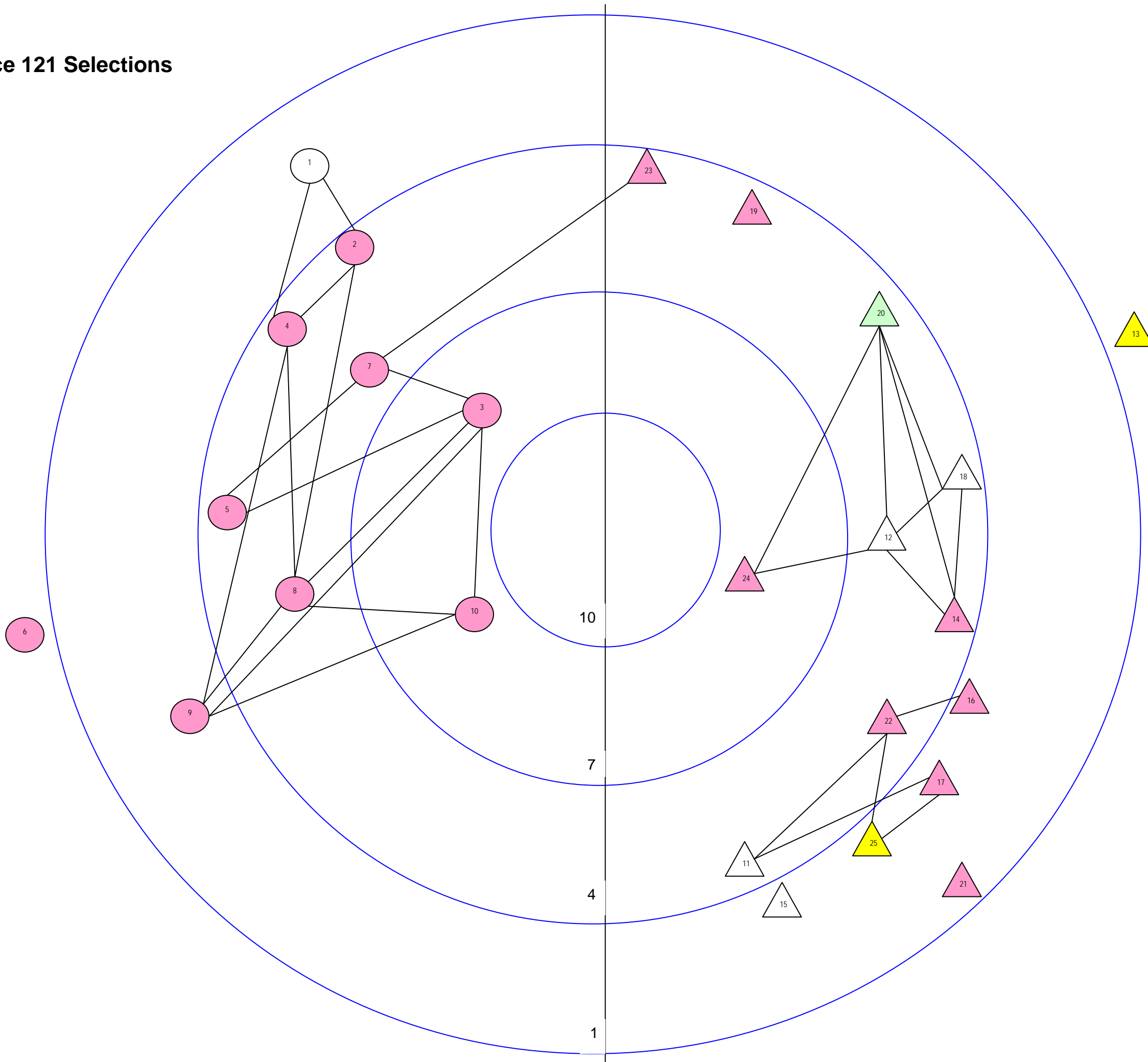
Sociogram reference 121

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other

White

Mutual selection

Rejection

252
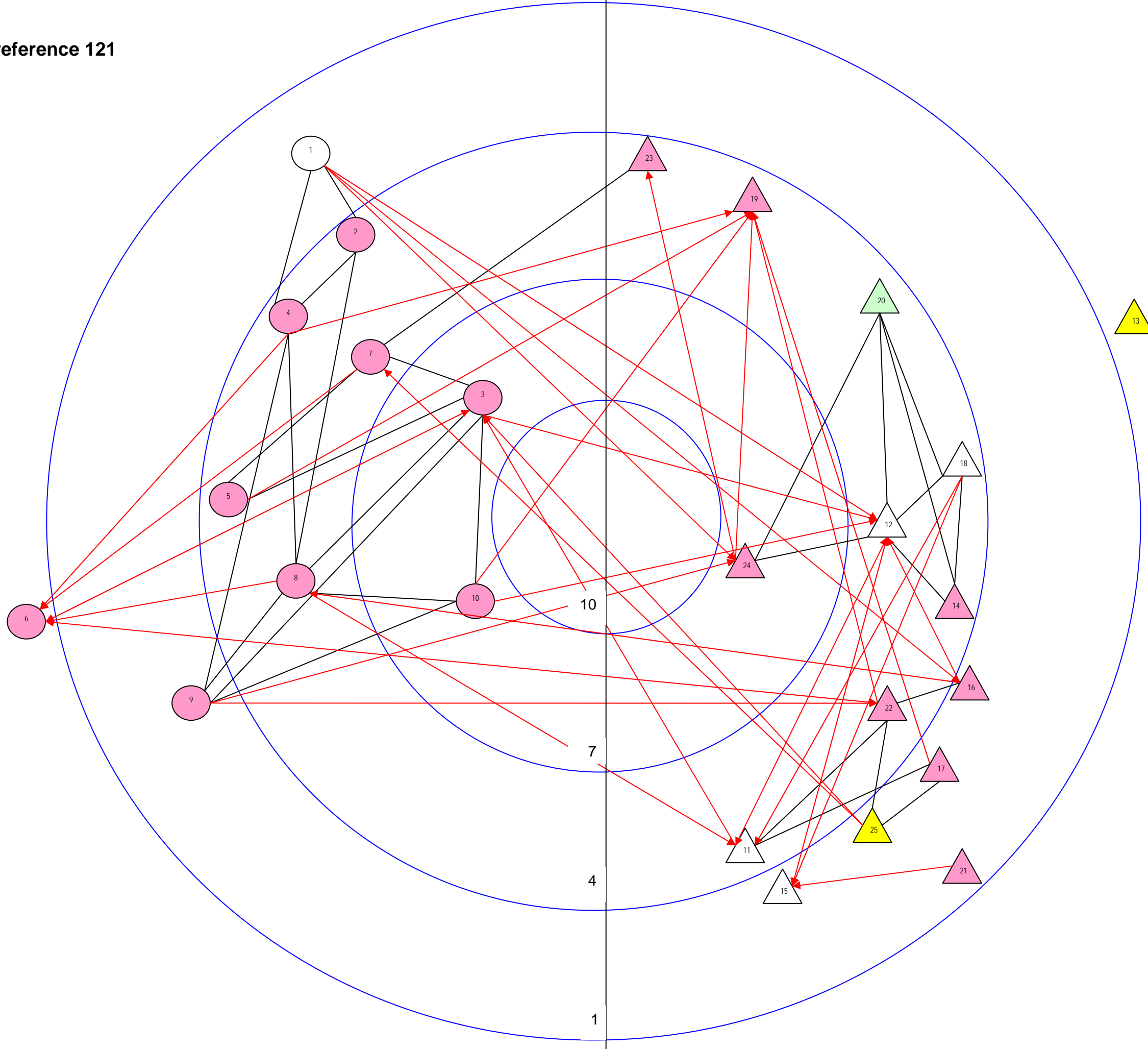
Sociogram reference 122 Selections only

122

Key

- 13 — Girl
- 32 — Boy

Racial group key:

- Black
- Coloured
- Indian
- Asian
- Other
- White

— Mutual selection

→ Rejection

253

Sociogram reference 122

124

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other / Malay

White

Mutual selection

Rejection

10

7

4

1
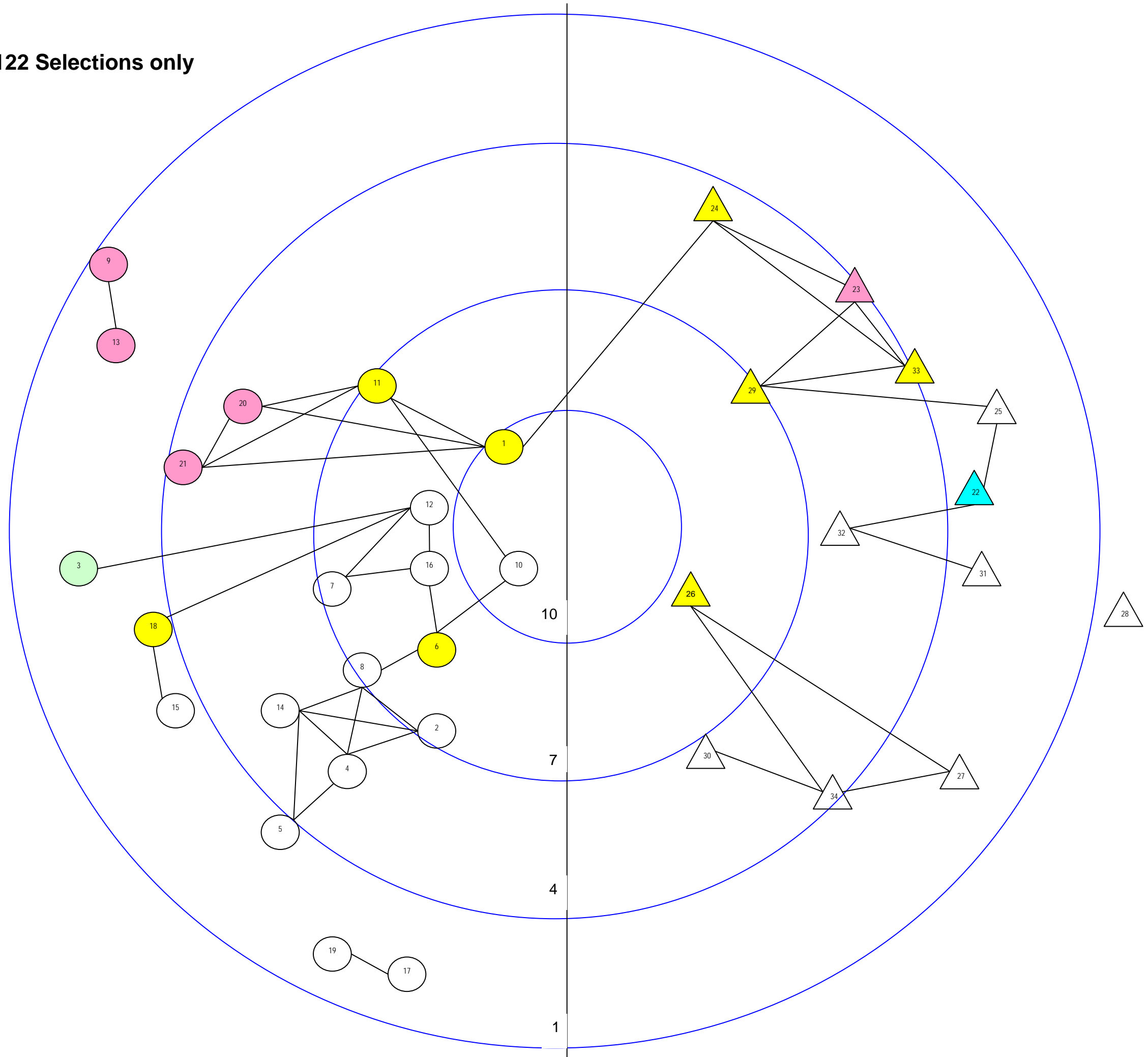
Sociogram reference 127 Selections only

Key

- 13 Girl
- 32 Boy

Racial group key:

- Black
- Coloured
- Indian
- Asian
- Other
- White

— Mutual selection

→ Rejection

258

Sociogram reference 127

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other / Malay

White

Mutual selection

Rejection

259
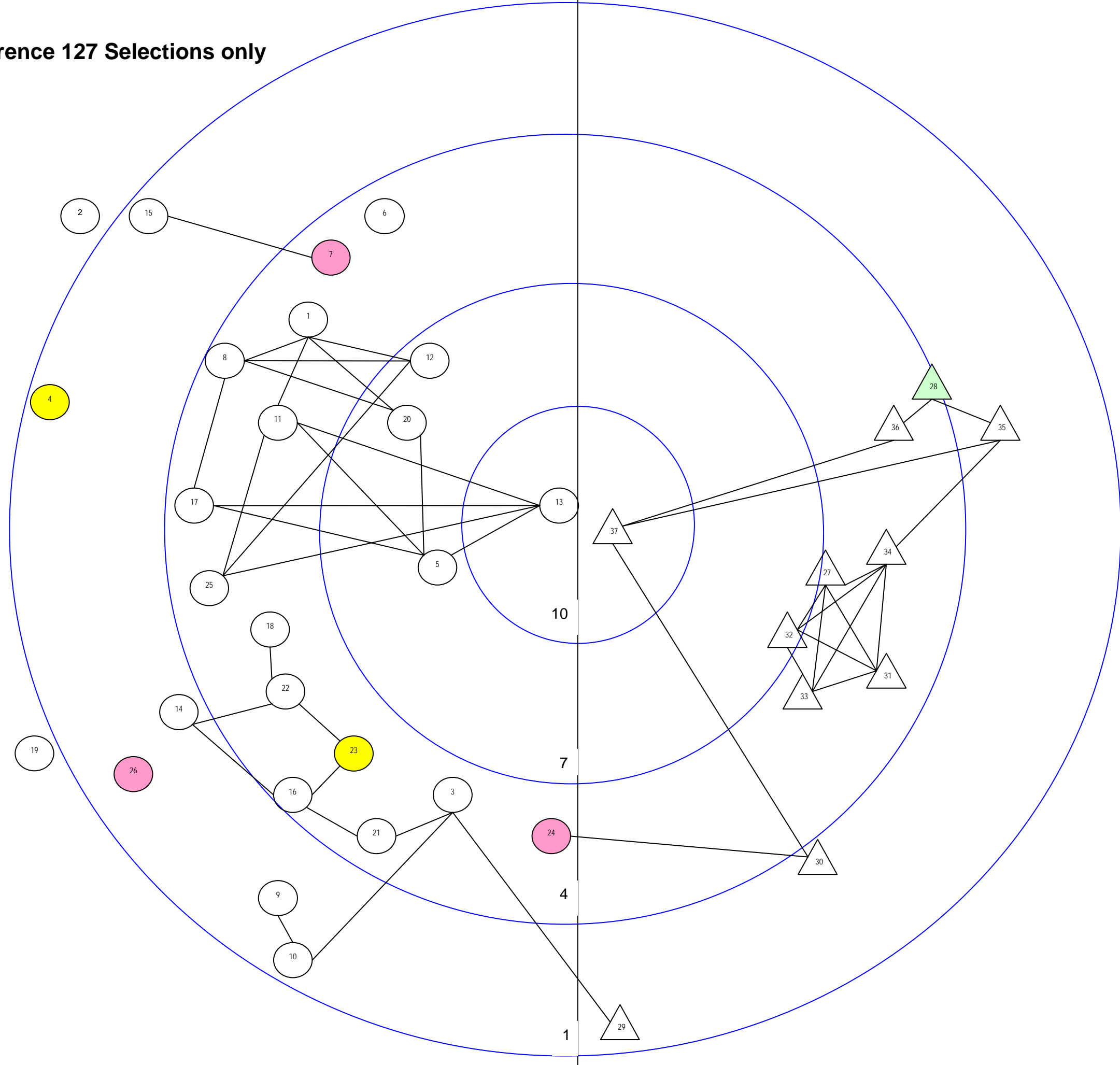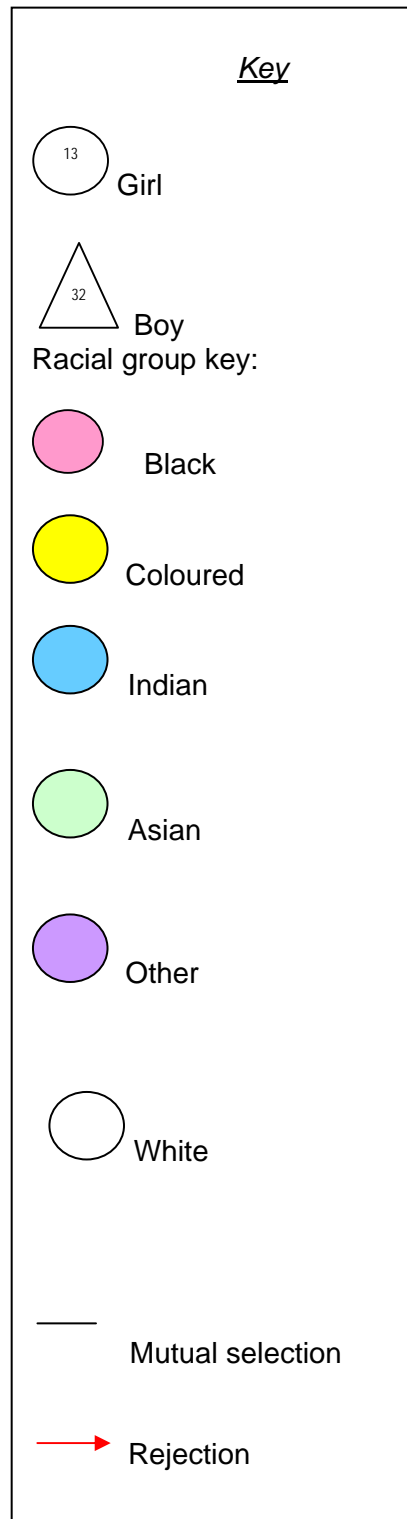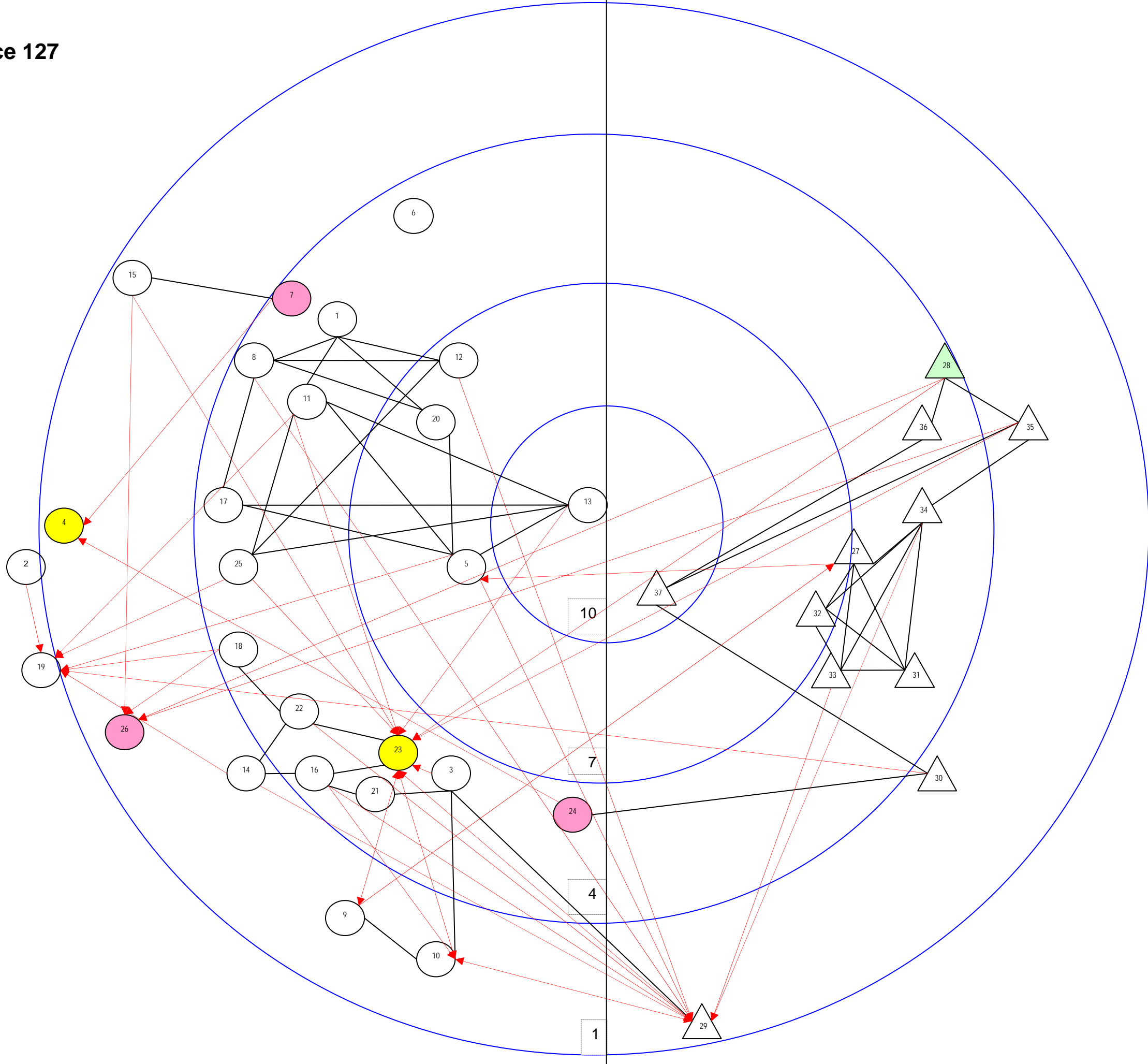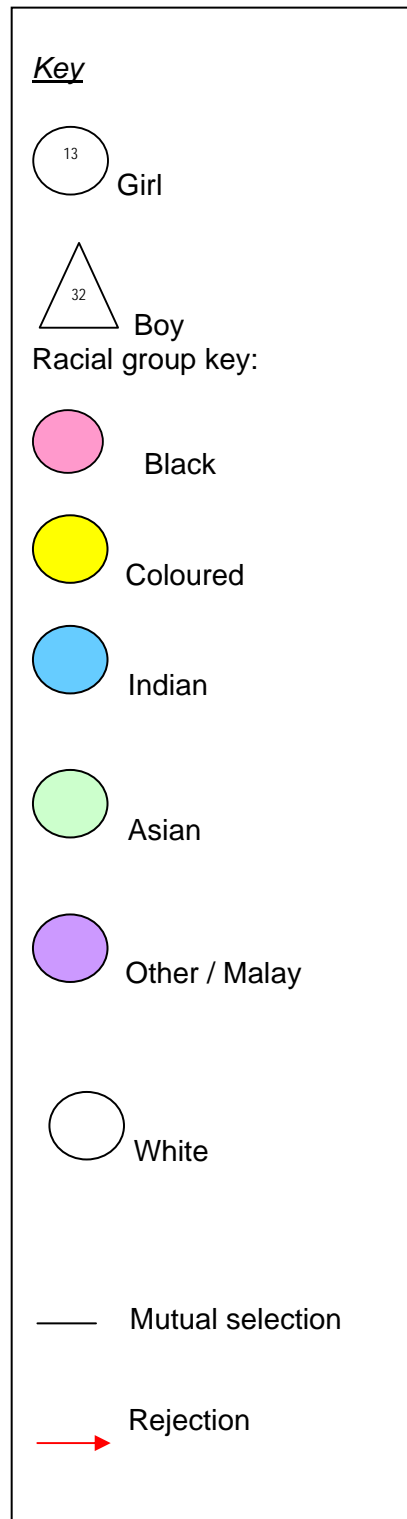
Sociogram reference 1210 Selections Only

1210

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other

White

Mutual selection

Rejection

10

7

4

1

260

Sociogram reference 133 Selections only

133

Key

⃝ 13 Girl

△ 32 Boy

Racial group key:

⬤ Black

⬤ Coloured

⬤ Indian

⬤ Asian

⬤ Other

⃝ White

— Mutual selection

→ Rejection

10

7

4

1

Sociogram reference 213 Selections

213

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other / Malay

White

Mutual selection

Rejection

10

7

4

1

262

Sociogram reference 213

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other / Malay

White

—— Mutual selection

——→ Rejection

——→ Rejection of an individual that has selected that learner

263

Sociogram reference 214 Selections only

214

Key

13 Girl

32 Boy

Racial group key:

Black

Coloured

Indian

Asian

Other

White

Mutual selection

Rejection

264

Sociogram reference 214
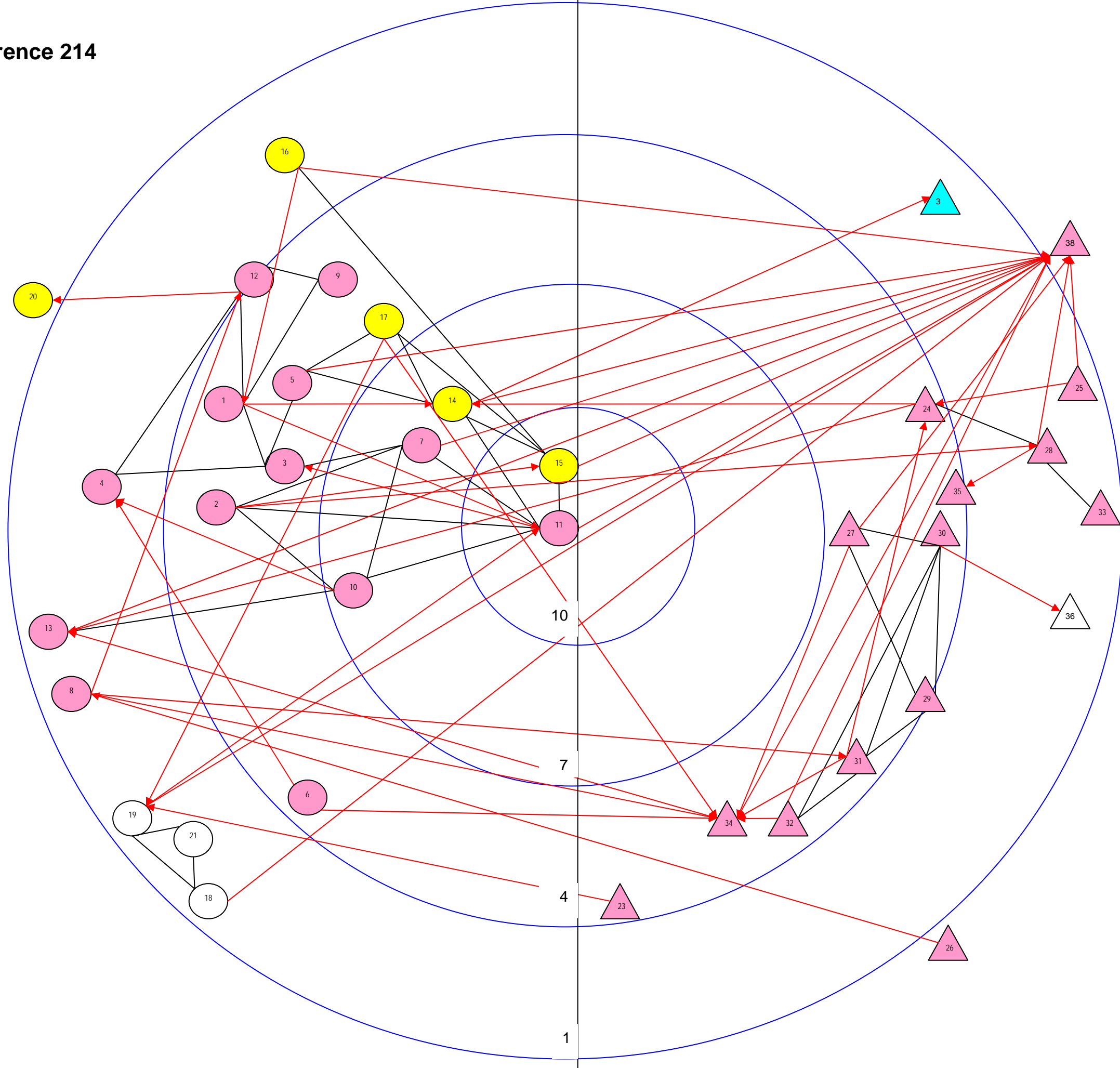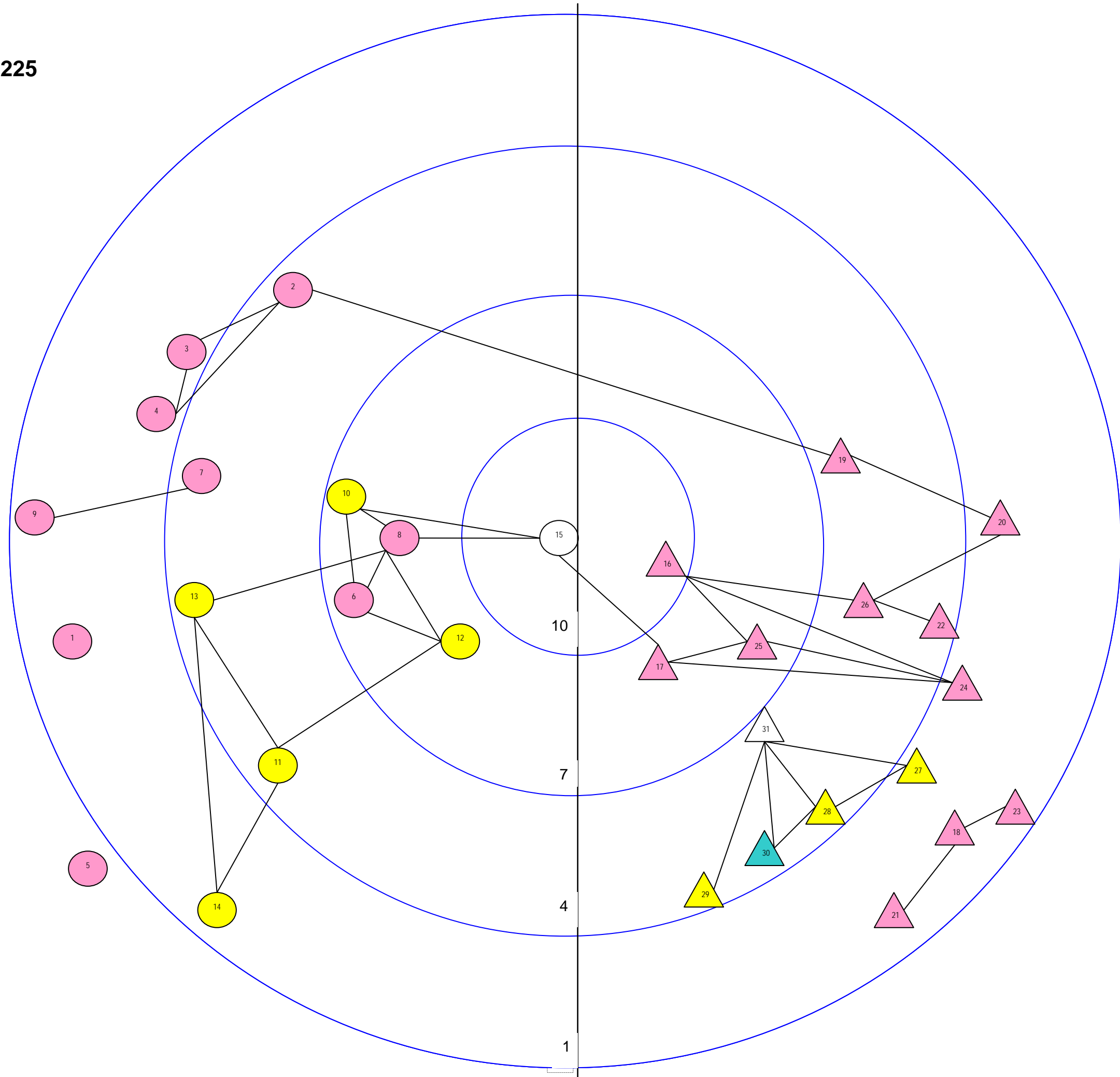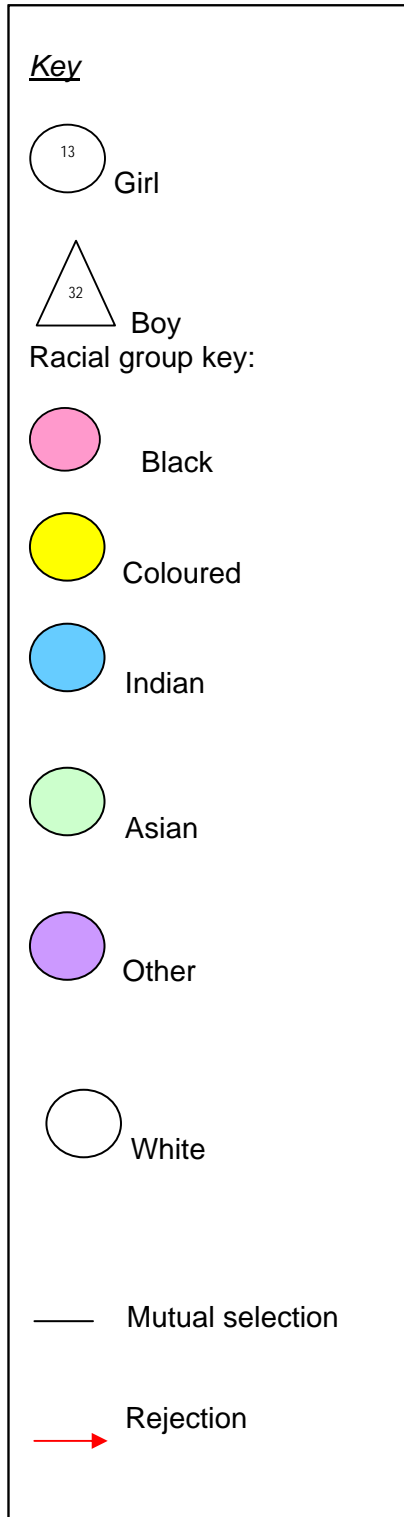
Key

- 13 Girl
- 32 Boy

Racial group key:

- Black
- Coloured
- Indian
- Asian
- Other
- White

— Mutual selection

→ Rejection

Sociogram reference 225
Selections only

225

Key

Girl

Boy

Racial group key:

Black

Coloured

Indian

Asian

Other

White

Mutual selection

Rejection

266

Sociogram reference 225

Key

- ◯ 13 — Girl
- △ 32 — Boy

Racial group key:

- 🔴 Black
- 🟡 Coloured
- 🔵 Indian
- 🟢 Asian
- 🟣 Other
- ⚪ White

— Mutual selection

→ Rejection