

THE EFFECT OF A MULTICULTURAL LEARNING
SITUATION ON THE AFFECTIVE LIFE OF THE
ADOLESCENT IN AN URBAN AREA.

by

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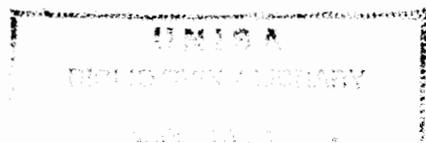
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Chapter One : Problem Statement, Aims and Planning of the Study

The initial chapter deals with an introduction to the concepts used in this study and a brief overview of how this problem came to my attention. It highlights how the problem, now prevalent, has received attention. The problem is outlined in pedagogical terms as they are used in this research. The chapter also outlines the methods of research to be employed.

1.1. Introduction/Background

As a teacher in present day South Africa, I find not only the sweeping changes to the old education framework difficult to cope with, but in recent years I find the classes which face me to be very challenging. Each class is unique in its make-up and personality. I find that the average pupil in a high school is now not only grappling with his search for an identity and developing as an individual but is now thrown into a situation where every concept which he grew up with is changing. The most conspicuous example of this is the sudden merging and integration of the different race groups in the country. Schools have now opened their doors to all race and cultural groups - the pupil is bombarded from every side with changes which he is forced to live with. Baruth and Manning (1992 : 45) stress that dealing with the diversity in the classroom is an additional problem for children in these circumstances as they are already coping with the usual difficulties of adolescence. Emotionally, they experience role confusion associated with building a positive identity.

My views are based on the premise that education and culture are interrelated concepts - the one affecting the other and vice-versa. Some South African communities rely on the education system to propagate and augment their cultures - cultural teachings are expected to be reinforced by the education system of the day. This is probably at the root of my problem area - the school has become a veritable arena in which pupils of heterogeneous cultures have been thrown together in an attempt at integration, cohesion and harmonious learning. Cultural diversity, while it may enrich the life of the adolescent, by increasing his understanding and awareness of other cultures, necessitates the formation of an education system designed to help pupils in these circumstances. Educationists need to also be aware of the effect this integration has on the affective development of the adolescent in this context. Cultural diversity is now commonplace and few schools retain

a homogenous culture. Consequently, the need to understand differences becomes acute. This need influences the emotional life of the learner as additional pressure is brought to bear on him in the classroom via the changes that cultural diversity introduces.

In this respect my interest was stirred by Meyers (1993 : 30), who writes of the challenges faced by the modern teacher who has to contend with a diversity of cultures and languages, added to the varied academic skills of learners within a particular learning environment. I was also mobilised by a thought-provoking article in *Mentor* by Cushner and Trifonovitch (1991 : 5) who highlight the initial phases of an adjustment to multicultural education as problematic but predict that the outcome will be successful. They consider multiculturalism from a sociological and a psychological point of view, and also believe that poor adjustment to the new system could create emotional setbacks in the adolescent's maturation.

Focusing directly on the affective component is Nostrand (1989 : 707) in an article for *The Canadian Modern Language Review*. He upholds the idea that the coupling of multicultural education with the emotions should be regarded critically, as true education should avoid the manipulation of the emotions, it should engender free minds and avoid indoctrination. True education should attempt to alter attitudes by pointing out that a particular way of thinking is more practical or realistic.

Through this integration, cultures challenge each other as well, compelling the pupil to take note of and be aware of others, modify his own behaviour, change existing thought patterns, and acclimatise himself to another being, equal yet different from himself. All this coupled with the usual throes of adolescence, its pangs, search for identity and acquiring a perception of self. I

was originally moved to action on this subject having been thrown into the sensitive area myself - at Teacher - Parent Conferences. It has become clear that some parents believe that as an individual of a particular culture and class, I impose the creeds and principles of the majority culture onto my pupils. This may not necessarily be true but concerns of this nature have gained considerable ground amongst South African parents.

Sometimes, however differences provoke fear and differences and value systems are viewed suspiciously. Ulichny (1996 : 331) writes of how exposure to different cultures strengthens the learner's loyalty to his own culture whereby differences become entrenched and the learner reacts in a hostile manner to any form of integration. This directly targets the school pupil, who is the focal point of such fear, suspicion and hostility. These feelings essentially are brought to bear upon the learner and consequently his affective life comes under attack. In a study regarding the African Americans quoted by Baruth and Manning (1992 : 81), it is pointed out that cultural identity, personality development and formation of self concept is affected by the cultural diversity in the classroom. These concepts, which form part of the affective composition of an adolescent, may be the most influential factor in the learner's development.

1.2. Current trends in this field:

An initial reading of some available literature has directed my perception and observation in the following direction: cultural diversity is now commonplace in most urban schools - both the formal and informal curriculum take into account the needs of some to the exclusion of others, teaching methods favour some and disadvantage others. In an average classroom, both pupils and teacher are faced with differing ethnicities, different class groups and different genders. This exclusion / inclusion may have consequences for the emotional development of these learners.

The modern day classroom is now challenged by a new phenomenon that is viewed as exciting and progressive by some but as dangerous ground by others. Educational researchers identify two theoretical perspectives on multicultural education - the **Melting Pot** Ideology and the **Salad Bowl** Ideology. These perspectives are discussed by Baruth and Manning (1992 : 3). The Melting Pot theory, according to these researchers , forced minority groups to give up their traditional cultures and adopt the culture of the majority. In contrast, the Salad Bowl theory, which is a contemporary theory, allows each group to reflect its own uniqueness and identity. As a teacher in current practice, I believe that inadequate knowledge of this new challenge impacts upon the adolescent - his affective life is besieged from various directions and he may manifest these influences in various ways.

Baruth and Manning (1992 : 12) is of the view that culturally diverse groups enrich the dominant majority and help pupils within the school system to gain a better understanding of other people. He maintains that diversity inculcates respect for and acceptance of other cultures.

Meyers (1993:30) goes on to advocate an inter- ethnic approach maintaining that our lives are enriched by contact with people who come from all walks and cultures in life. This may

contribute positively to the learner's emotional development.

Holdstock (1987 : 257) writes of inculcating empathy in pupils so that they view each other as equals. This is seen as a basis for good education. He writes that it is vital that education of young people includes a programme aimed at developing empathetic understanding and curbing the hostile spirit in youth - this understanding, he believes will eventually embrace the appreciation of the environment as well. Inculcating empathy is clearly part of the emotional development of learners. It is apparent that cultural diversity impacts upon the modern classroom and its influence touches the affective lives of both the teacher and the learner. Individual factors influencing the affective life of the learner include the learning environment, teaching styles, the curriculum and social interaction in the classroom. This affective influence could manifest itself in a variety of ways. Bantock (1967 : 65) draws a parallel between the mental health of the child and his experiences at school. He upholds the view that the school has a direct bearing on the affective development of the child.

Through my own observations, I have discovered that an inability to cope with or a failure to come to grips with these changes leads to poor discipline, an indifferent or apathetic pupil, a pupil who temporarily drops out because he is underachieving, or a pupil who is labelled as problematic because of his attitude. The bottom line is that learning, teaching, development of both the affective and psychological component becomes difficult or impossible in the face of these challenges. The converse of this is a pupil who is flexible in his outlook, who is willing to embrace change as progression not retrogression but these I find are few and far between. In South Africa, the problem is concentrated on the black democratised majority who find themselves in schools with diverse cultures, and being taught in a language they are not

accustomed to. This leads to problems within the learning environment as the problem of language and cultural differences provoke fear and hostility. Pupils are sometimes unable to cope, become frustrated at their thwarted efforts, and lose self esteem. Baruth and Manning(1992 : 45) records that adolescents in a culturally diverse classroom exhibit these feelings through poor communication - they lack understanding, are wary and unable to establish relationships with both peers and their teachers. Inhibited and cautious adolescents may show signs of an imbalance in their emotional development.

The teacher is viewed as a facilitator in inculcating an awareness of other cultures in the learner. Baruth and Manning (1992 : 20) highlights this issue and underlines the role of the teacher in helping the adolescent in forming a positive self image and thus a sound emotional composition. The educator thus plays a pivotal role in shaping the life of the adolescent in the culturally diverse classroom - the teacher is responsible for creating an awareness of cultures, while drawing the child's attention away from divisions, the teacher is to foster an awareness of the unique nature of each group.

Recent studies in this area, carried out in the United Kingdom and America have shed light on the matter. These research studies, like those conducted by Massey (1991 : 4), Foster (1990 : 7) and Hernandez (1989 : 10), have pointed out that integration is an ideal - the education system is forced to consider maintaining cultural diversity of all groups in a particular learning situation. This would require radical changes to traditional educational methods. This consequently means diversity in teaching and learning methods - this is certainly not what the South African school is prepared for. The researchers cited earlier in this paragraph, agree that by ignoring or failing to acknowledge cultural diversity in a school situation the teacher must be prepared for a

tense environment that is not conducive to learning. To avoid confusion and intolerance - education authorities must make provision for all cultures - thus improving the learning , teaching and the development of the whole child within a particular learning environment. In any country in the world, this is the proverbial tall order, but as daunting as it sounds it must be explored, but requires considerable more effort than the old system. It would certainly call for a revision of present practice - perhaps a modification of some principles while always maintaining the goals and practices of successful learning and teaching. This has positive implications for the learner's affective development as well.

Baruth and Manning (1992 : 78) uses the USA with its rich cultural diversity as a case in point to demonstrate how children from different cultural groups respond to learning and instructional styles. He quotes Hernandez (1989) on different learning styles maintaining that academic development is closely related to cultural development, that factors within a learner's environment influence the manner in which he perceives his world. Factors such as motivational levels and interpersonal relationships may be influenced by his cultural life and consequently on his academic and emotional development.

Language and literature are equally perplexing - inviting all forms of discrimination and prejudice on a personal and a cultural level. Old textbooks, methods, and ideologies presume certain gender, class and race attitudes that impact upon the pupil. "Culture shock" as this has popularly come to be known, is a prevalent problem . Language is often related to culture. The entrance of English Second Language learners into English medium schools has initiated a host of complications. Shade (1989 : 52) in a discussion of a study carried out in a culturally diverse classroom, indicates the problems encountered by learners whose literacy in English was poor :

learning problems took on three forms - a reduction in classroom participation, poor progress at school and the evidence of stress, fear, confusion and other noticeable signs of emotional turmoil. These emotional strains encountered by the learner could have long term effects and may jeopardize his maturation into a fully fledged adult.

These changes and its effect on the affective life of the adolescent, whether positively or negatively, is what I aim to research. From my initial readings, I have also seen the integral part that the adolescent's emotions play in shaping his life as he matures into an adult. Hence, this research study is directed at the influence on the affective aspect of an adolescent's life and the bearing multicultural education has on it.

For the purposes of this study, the teacher is referred to using the feminine pronoun while the pupil is referred to using the masculine pronoun. This is not meant to convey any sexist connotation.

1.3. Statement of the problem :

What is the effect of a multicultural learning situation on the affective life of an adolescent in an urban area?

1.4. Aims of the study:

- * To determine what the effect of a multicultural learning situation on the affective life of an adolescent in an urban area will be.
- * To present theoretical perspectives that will outline the success/failure of pupils coping in a

Multicultural learning situation.

- * To identify areas of research in this field that could assist the teacher in the classroom.

1.5. The Research Design Employed:

- * A Literature Study

- * An Empirical Study

The literature study will explore the various definitions attributed to the complex phenomenon of multicultural education, consider the development of the adolescent within an urban context and then highlight the influence of multicultural education on the affective development of the adolescent in an urban area.

The empirical study will investigate the validity of the literature study by using the qualitative method of focus groups in field research. The focus group method will allow for greater freedom amongst participants especially in the discussion of sensitive issues as the group lifted the pressure off the individual. However, to ensure reliability and accuracy, transcripts of discussions will be included in this study to highlight the main themes. Grade Eleven pupils will be chosen from three urban high schools - each focus group will consist of eight adolescents. Five focus groups will be interviewed in the high schools chosen to check whether patterns are being established and to ensure more reliable data. This study will be based in the context of high schools where adolescents are most familiar. The exploratory nature of the study will allow for various viewpoints, while the relatively relaxed setting will provide a conducive atmosphere for the focus group discussions.

1.6. Definition of concepts:

The following concepts and terms have been chosen for clearer definition and clarity. These are dominant concepts used in this research and their particular definitions are used to describe a situation or context.

Multicultural Education is a term used to describe the situation where pupils of diverse cultures sought to be educated together.

Meyers (1993 : 30) defines multiculturalism as tolerance, empowerment and co operation - it is viewed as a vehicle that gives minority students the freedom to obtain quality education that empowers them in their language and literacy attempts, increases their appreciation of themselves and their heritage and their respect for the rights and freedom of others.

Heugh, et al (1995 : 4) sees multiculturalism as an emerging core or mainstream culture which is composed of branch cultures or streams that feed into and are in turn fed by the mainstream or core culture without threatening the whole and without being absorbed by it.

Baruth (1992 : 23) quotes a definition of multicultural education as a popular term used often by educators to describe education policies and practices that recognize, accept and affirm human differences and similarity.

In essence, multicultural education does not imply a merging and loss of identity of any culture but a celebration and recognition of all. Multi - provides strengths to all groups. No group should concede at the expense of another. Since culture is also linked to race and ethnicity,

multiculturalism is a term used to overcome differences. to recognise as equal, yet different. At its base is the idea of cultural diversity.

Learning Situation : That environment that makes it possible for learning to take place, facilitates learning with as few obstacles as possible. According to Vrey (1979 : 165) the learning situation depends for its formation and success on both the learner and the teacher. It is seen as a psychological atmosphere which determines whether learning will take place. Baruth (1992 : 198) stresses that the learning situation is that environment in the classroom that provides a psychological sense of security, value and acceptance for it is only in this environment that learning can take place.

Affective Life : In clarifying the concept, Bantock (1967 : 65) refers to emotion as an entity that causes a tumultuous movement within an individual. He adds that emotion alters the individual's psyche, and may cause him to exhibit these inner feelings of disturbance in some outward show - usually involving a change in conduct or behaviour. Gouws and Kruger (1994 : 94) maintain that the affective life is made up of emotions, passions, feelings, moods, sentiments and whims. It is therefore not merely a synonym for the emotions.

Adolescent : A term used to describe an individual in the period between childhood and adulthood. Rice (1992 : 69) refers to the adolescent as being at an intermediate stage, at a bridge between childhood and adulthood. Vrey (1979 : 165) defines adolescence as a growth or development toward a particular goal. It is understood to be a period of maturation - with adolescents being handed the "Torch of Civilization" from the previous generation to propagate the values, norms and content of the cultural group into which they operate. Definitions in this regard are further clarified in Chapter Two.

1.7. A Framework of the content of each chapter:

Chapter One : *Problem Statement, Aims and Planning of the Study*

The initial chapter deals with an introduction to the concepts used in this study and a brief overview of how this problem came to my attention. It highlights how the problem, now prevalent, has received attention. The problem is outlined in pedagogical terms as they are used in this research. The chapter also outlines the methods of research to be employed.

Chapter Two : *Research Design and Data Collection*

This chapter will highlight the empirical study and field research programme used, the qualitative method of data collection and collation will also be discussed. The chapter will focus on the research design to be used to facilitate the field research

Chapter Three : *The affective development of the adolescent in the urban area.*

This chapter will consider the affective development of the adolescent in an urban area. The terms used will initially be clarified. Then, various aspects that influence emotional development will be explored in the context of the urban area namely, the formation of self concept, the search for identity, factors affecting affective development and relationships that influence this development.

Chapter Four : *The Impact of Multicultural Education*

This chapter will seek to explore the various definitions of multicultural education and will highlight the principal points in each. It will also explore various factors that impact upon the affective life of the learner - the curriculum, learning styles, interactional styles, teaching methods and the role of the teacher -in a school catering for cultural diversity. The researcher will also discuss multiculturalism as a new phenomenon in South African Schools.

Chapter Five : *Analysis of Focus Group Interviews*

This chapter will report on the results of the data analysis by thematically considering the evidence provided during the data collection. These findings will be concurrently compared to available literature in this field.

Chapter Six : *Findings, Recommendations and Shortcomings*

This chapter will report on the findings of the field research, discuss the shortcomings experienced during the empirical investigation and make recommendations regarding the adjustments that may be made within the learning area to produce positive effects on the affective development of adolescents, in a multicultural setting.

Chapter Two : Research Design and Data Collection

This section outlines the methods of research which will be used in the gathering and collation of data. The study is qualitative and phenomenological in nature. Methods of data collection will be discussed, followed by a review of the procedure followed for data analysis. The chapter also includes an evaluation of methods using Guba's model of trustworthiness.

2.1. Introduction

The phenomenon of 'multicultural education' is complex. The South African urban setting accentuates this complexity by not fitting the description on all counts since multicultural education in its ideal sense, is not always being practised. Newspaper reports (Sunday Tribune, 30 May 1999) quoted incidents of racial tension in several South African high schools. However, pupils from various cultures are learning and being taught at the same schools, so the ingredients for multicultural education are in place.

2.2. Research methods

The method of research employed to facilitate this study will be qualitative and phenomenological in nature, as the study will investigate the phenomenon of the affective life of adolescents in the urban area. A phenomenological qualitative research study will be most appropriate due to its suitable features. Fitch (1994 : 32) discusses the nature of qualitative research as being that which examines the qualities, attributes and characteristics of a particular phenomena. This researcher goes on to add that qualitative research emphasizes description and explanation. The five distinctive features of qualitative research, as pointed out by Bogdan and Biklen (1992 : 29) are pertinent to this study. The five features are : the centrality of the researcher within the natural setting of pupils, the descriptive nature of the data, the concern with the process rather than the outcome, inductive analysis of data and the essential concern of meaning.

As researcher, I fit these descriptions: I am a teacher in a school attempting to cater for diverse cultures, as such I find myself in a convenient position to conduct this research study being within the setting myself. Secondly, I find the concept within my grasp in terms of description as I am

subjectively within this setting. This research study conducted is also concerned with delving into the process, ie, investigating effects, not predicting outcomes. Lastly, this research study is also essentially concerned with meaning, therefore as a teacher on site, assisted and expedited this study.

Best and Kahn (1989 : 89) also point out the appropriateness of qualitative research in a study such as this since the outcome is not a matter of numbers. The research rather, scientifically describes without the use of numerical data. This type of research is open - ended, allowing for change, it is more responsive to the subjects involved. Borg and Gall (1989 : 23) also point to the fact that qualitative research involves feelings, impressions and judgements, all of which form the core of this study. The study will also involve close interaction between subject and researcher, another feature of the qualitative method (Borg and Gall 1989 : 24). Patton (1990 : 70) highlights two characteristics of phenomenological study, (1) a focus on what people experience and how they interpret the world (in which case one can use interviews without actually experiencing the phenomenon oneself and (2) a methodological mandate to actually experience the phenomenon being investigated (in which case participant observation is necessary).

Cresswell points out on the characteristics of phenomenological studies:

- * The researcher needs to understand the philosophical perspectives behind the approach, especially when studying how people experience a phenomenon.
- * Questions should explore the meaning of experience for individuals.
- * The information is collected through long interviews.
- * The original protocols are divided into statements, then units are transformed into clusters of meanings. Finally, these transformations are tied together to form the textural description of what

was experienced and the structural description of how it was experienced.

* The end of the report deals with the reader understanding better the essential, invariant structure of the experience, recognising that a single unifying meaning of the experience exists.

This research study to be conducted, will be site-based, an example of research which will allow the teacher or practitioner to become actively involved in exploring research topics so that these could directly impact upon practice (Vaughn, Schumm and Sinagub 1996 : 32). The focus group interview has a great deal of potential for research as it allows the teacher on site to elicit a great deal of information in a short period of time.

2.3. Data Collecting Methods

2.3.1. Focus Group Interviews

(a) Definition

The qualitative method which will be employed for data collection will be the use of the focus group interview - a method which has come to be increasingly accepted as a means of determining perceptions, feelings and manners of thought. Patton (1990 : 335) identifies focus group interviews as an interview with a small group of people on a specific topic. Group numbers range from six to eight respondents and is conducted for about one hour.

(b) Motivation for using focus group interviews

Stewart and Shamdasani (1990 : 16) refer to the following advantages of using the focus group to glean data on this type of study. The focus group:

* is far less structured than a larger survey and allows for quick assembling of participants

- * allows for direct interaction between the researcher and respondents - provides opportunities for clarification of concepts and follow up questions
- * provides an opportunity to gather large and rich amounts of data in the respondent's own words
- * allows for reaction and responses to other group members - referred to as the "synergistic" effect
- * are flexible - can be used to examine a wide range of issues with a variety of individuals
- * may be one of the few tools available to collect data from children or those individuals who are not very literate
- * results can be easily understood as they appear through verbal, qualified responses
- * produces a wider range of information as a combined effort
- * allows comments by one individual to often trigger comment from others in the group
- * as a group situation offers a degree of security - the respondents feels less threatened and intimidated in finding that others share similar views and is more likely to be candid as the focus is on the group and not on individuals
- * consists of individual responses which are more spontaneous - people speak only when they are convicted as there is no individual pressure

Added to these advantages, Krueger (1994 : 34) speaks of the following:

- * since it is a socially oriented procedure, the focus group allows respondents to make comments from a natural, real-life situation
- * focus group studies also allow the researcher considerable flexibility as it allows for changes in numbers and respondents during the research

Breakwell et al (1995 : 275) also make note of the advantages of the focus group in research

studies of this nature to get a closer understanding of participant views and perspectives in certain issues. They note that it is an exercise in group dynamics which involves the collection of data within a group context. This would imply that the participants within the group not only make an input as individuals but also as members of the group.

(c) Developing the Interview Guide

The interview guide will be born directly out of the research questions. The guide will be formulated to provide direction to the discussion and will not suggest potential responses (Nachmias and Nachmias 1987 : 269). Questions will be formulated to merely give direction, not to stunt the spontaneity of discussion. Breakwell, et al (1995 : 285) point out that reliance on fixed questions may undermine the discussion. The questions will be formulated on the movement from specific to more general issues (Stewart and Shamdasani 1990 : 61), and will be ordered according to their relative importance to the study. Miles and Huberman (1984 : 33) speak of questions satisfying a specific function, ie making theoretical assumptions explicit, by organising data according to what is required most and what is required first and thirdly, it sets boundaries to the analytical procedure.

The following guide by Stewart and Shamdasani (1990 : 83) will be useful in the formulation of questions:

TABLE 2.1

<i>Type of Question</i>	<i>Purpose</i>
<i>Main Research Questions</i>	<i>Focuses discussion directly on the purpose of the session.</i>
<i>Leading Questions</i>	<i>Used to carry the discussion to a deeper meaning</i>
<i>Testing Questions</i>	<i>Used to test the limits of a concept</i>

<i>Steering Questions</i>	<i>Used to nudge the group back onto the main research questions</i>
<i>Obtuse Questions</i>	<i>To distract attention from areas that become sensitive</i>
<i>Factual Questions</i>	<i>To permit answering without risk</i>
<i>"Feel" Questions</i>	<i>Used to ask for opinion surrounded by personal feelings</i>
<i>Anonymous Questions</i>	<i>Used to get the group comfortable with each other</i>
<i>Silence</i>	<i>Allows for speculation and added thought to responses</i>

(d) The Focus Group Moderator/Researcher

As moderator/researcher, the following will be borne in mind : the researcher needs to possess certain knowledge regarding these discussions, being endowed with the dubious task of balancing the requirements of sensitivity on the one hand and objectivity on the other (Stewart and Shamdasani 1990 : 69). The moderator's role will therefore embrace those characteristics outlined by Stewart and Shamdasani (1990 : 79) :

- * a genuine interest in peoples' thoughts and feelings - asking questions and listening to responses
- * the need to be expressive of one's own feelings - providing personal reactions to issues raised,
- * is animated and spontaneous in their approach - spontaneity is a vital aspect since it allows the researcher to take advantage of the stimuli as they arise
- * has a sense of humour - a quality strongly related to imagination and creativity
- * is empathetic - the ability to see and understand from another perspective
- * admit his/her own biases - in so doing have the ability to detach oneself in a professional sense from the object under discussion, is insightful about people
- * shows a true understanding through close observation, express thoughts clearly and are flexible in their outlook.

These qualities are also recommended by Breakwell, et al (1995 : 281) and they highlight the need for

- *sensitivity
- * the ability to elicit the relevant information without being too clinical
- *the ability to remain objective and not be overly critical.

This particular study calls for a particularly tolerant moderator as most pupils who will form part of these groups will be Second Language English learners and therefore their comprehension of English at first language level will be slower than other participants. This may prove to be a slight drawback to the discussion as questions may sometimes have to be re-phrased to accommodate them, and questions may have to be leading.

(e) The Process of the Focus Group Interviews

The process of data collection adopted for this study has been adapted from that suggested by Borg and Gall (1989 : 444) and will take the following form:

- * conducting of focus group discussions
- * tape-recording of focus group sessions to ensure accurate transcription
- * data scrutiny and analysing to highlight common themes
- * categorising of themes
- * establishing findings
- * comparing with literature study

2.3.2. Field Notes:

Patton (1990 : 239) identifies field notes as the most important determinant in qualitative research. It is highlighted as a description of what has been observed. Field notes should allow the researcher to go back to the setting to experience the activity observed through the research report. Bogdan and Biklen (1992 : 108) define field notes as consisting of two kinds of material. The first is descriptive in which the concern is to capture a word picture of the setting, people, actions and conversations as observed. The other is reflective, the part that captures more of the observer's frame of mind, ideas and concerns.

Patton (1990 : 241) adds that field notes should contain the observer's feelings, reactions and reflections. As focus group interviews are in session, it will be necessary to record data on the interview guide that may not be obtainable through the transcription of tape recordings. Bogdan and Biklen (1992 : 107) point out that field notes are central to qualitative research as they have the ability to contextualize the recordings. These field notes will be invaluable, as they will prove to be a record of ideas and reflections that emerged during the interviews. Field notes will also make it possible to recapture the setting and will supplement the taped recordings. The body language and eye contact of most participants will be particularly interesting to this study.

For the purposes of this study, field notes will be recorded following each session to maximise the potential for recall. Some notes will be taken during the taped session to supplement the writing of field notes afterward. These field notes will then be used to analyse the data and transcripts.

2.3.3. Observation

Patton (1990 : 24) notes that participant observation is a comprehensive research strategy. A person equipped with functioning senses does not make the person a skilled observer (Patton 1990 : 201). A researcher must be a skilled observer, as observation for research is scientific and requires added prowess. Observation requires concentration and energy to pick up on events. Patton (1990 : 202) notes that observation requires preparation and training.

Being a teacher by profession, I will be able to observe participants in the school setting. I will have to assume the role of participant observer to facilitate discussion and win respondents' confidence (Borg and Gall 1989 : 391). This would allow active involvement while also gaining insight and developing interpersonal relationships. However, observation during these sessions may have to be acute, to look critically, count, listen and identify patterns. This will be further facilitated by participation in the process - even with pupils who are not familiar with me, as these pupils may find it easier to open up to me because of my being an outsider.

2.3.4. Audio Tape Recordings

An audio tape recorder will be used during the focus group interviews. Patton (1990 : 247) advocates judicious use of the tape recorder that is unobtrusive and does not inhibit the process or participant responses. Respondents will be told prior to the session that the interview will be tape recorded. A tape recorded interview allows for more accuracy in data collection and allows the researcher to be more attentive to the respondents (Patton 1990 : 348).

All focus group interview sessions will be recorded for analysis. Before the recording of the

interviews, pupils will be given an explanatory talk on the interview itself and the questions they can expect. All taped sessions will be carefully transcribed. Some disturbances may occur, for example, interruption through entry of pupils and/or teachers. Interruptions may also take place through the noise emanating from a nearby airport. Pupils will be prepared for these before the session starts as discussion will be suspended during these interruptions. Patton (1990 : 350) suggests the following to ensure taped recordings of high quality:

- * clear, modulated tones
- * avoiding extraneous noise that could hamper recording
- * placing of recorder on a stable surface near respondents
- * asking respondents to speak loudly.

2.4. Data Analysis:

Bogdan and Biklen (1992 : 153) point out that data analysis is the systematic searching and arranging of transcripts, field notes and other materials. Data analysis therefore involves searching and sifting through the data collected during the fieldwork and organising these for analysis. Following the interviews, taped recordings of each session will be carefully transcribed to facilitate analysis of content. To ensure a degree of accuracy, these transcriptions will be read carefully to ensure that the correct information is being collated.

Using my role as (a) participant observer as reflected in the field notes and the (b) taped recordings of each session, the data will be analysed.

2.4.1. The role of participant observer

Patton (1990 : 206) notes that a participant observer combines the task of analysis, interviewing, direct participation and observation. The participant observer is fully engaged in experiencing the setting while trying to understand the setting through personal experience, observations and discussion. A participant observer develops an insider's view of what is happening (Patton 1990 : 207).

As noted earlier, field notes will give me the opportunity of recording data gauged through observation of participants during the focus group sessions. I will therefore be accorded the role of participant observer which will give me the chance to stand out of the group and view its progress objectively, yet at the same time, participate in the discussion to encourage a more honest and spontaneous response from participants. Analysis of both verbal and non verbal responses will therefore be possible.

2.4.2. Audio Tapes

As noted earlier, tape recording the interviews will facilitate analysis. Patton (1990 : 349) maintains that tape recordings can be very useful as the transcript yields valuable information. Transcriptions of the taped recordings will be analysed, following each session. This will allow more adequate planning for subsequent sessions. It will allow me as the moderator to critically view my own techniques as facilitator and participant observer. After considering the verbal interaction of participants, I will be able to glean the relevant data. Patton (1990 : 353) notes that the period after an interview is a critical time of reflection and observation, it is a time of quality control to ensure that the data obtained will be useful reliable and valid. It may be possible to

distinguish the roles of the moderator / facilitator, the content of the recordings and the processes occurring between pupils. This information will be compared with literature and categorised according to themes developed from literature.

2.5. Trustworthiness

Guba's Model quoted by Krefting (1991 : 215) was used to assess the trustworthiness of this research study. This model based on the identification of four aspects of trustworthiness :

(a) truth value ; (b) applicability ; (c) consistency and (d) neutrality.

(a) Truth Value

Truth value investigates whether the researcher has established confidence in the truth of the findings for the subject and content in which the research was undertaken. Truth value is usually obtained from the discovery of human experiences as they are perceived by informants (Krefting 1991 : 215). Lincoln and Guba (Krefting 1991 : 215) termed this *credibility*. To ensure credibility, the researcher should be able to represent the multiple realities of informants as adequately as possible to ensure credibility.

(b) Applicability

Applicability refers to the degree to which the findings can be applied to other contexts, settings and groups, i.e. , the ability to generalise from the findings to larger populations (Krefting 1991 : 216). While one perspective on applicability argues that qualitative findings come out of fixed settings with a particular set of informants and a particular researcher, Guba (Krefting 1991 : 216) points out that *transferability* ensures that qualitative research meets the criterion of applicability.

Research meets this criterion when the findings fit into contexts outside the study situation. It is pointed out that as long as the researcher presents sufficient descriptive data to allow comparison, he or she has addressed the problem of applicability.

(c) Consistency

The third criterion of this model considers the consistency of the data, ie, whether the findings would be consistent if the enquiry were replicated with the same subjects in a similar context. In qualitative research, instruments required for consistency are the researcher and the informants. Since qualitative research focuses on unique human situations, some variability is expected. Consistency, is therefore described in terms of *dependability*. Guba's concept of dependability (Krefting 1991 : 216) implies variability that can be ascribed to identifiable sources. Qualitative research looks at a range of experiences rather than the average experience, so that all experiences, even those not representative of the group, are considered important.

(d) Neutrality

The fourth criterion of trustworthiness is neutrality. This refers to the degree to which the findings are a function solely of the informants and conditions of the research and not of other biases, motivations and perspectives. Guba (Krefting 1991 : 216) shifts the emphasis of neutrality from the researcher to the data by suggesting that *confirmability* be the criterion of neutrality. This is achieved when truth value and applicability are established.

A Summary of Guba's Model

Criteria	Qualitative Approach
Truth Value	Credibility
Applicability	Transferability
Consistency	Dependability
Neutrality	Confirmability

The trustworthiness of this research study will be assessed according to Guba's Model:

A. Credibility

To ensure trustworthiness, the strategies of triangulation, member checks, peer examination and reflexivity will be used (Merriam 1995 : 54). As part of triangulation, field notes will be used to record non-concrete data like the observation of body language, tone and gestures. These will supplement the concrete data, the taped recordings of focus group interviews, allowing the researcher to gauge the phenomenon from different perspectives. Added to this, will be the interviewing of various cultural groups to ensure a balanced perspective. As a teacher in the multicultural setting, I will be able to record and observe participants' contributions and behaviour critically. This would involve the representation of the participant's realities as adequately as possible (Krefling 1991 : 215).

To also ensure credibility, member checks will be carried out. The collated data and its conclusions will be taken back to the participants as a feedback to verify findings and ensure that the conclusions drawn are plausible (Krefling 1991 : 218). Member checks will be done after each session. Using the peer examination strategy, the analysis of data into categories and themes will be verified by a colleague to ensure that the interpretations are logical and feasible. The

choice of research subjects will also attempt to be credible by drawing from the various cultural groups within the multicultural setting and by allowing them to be interviewed in homogenous groups. Reflexivity will also be used to enhance the trustworthiness of this study. As both a teacher and a researcher, I will be able to adopt two roles. Field notes will be kept throughout the study. These notes will record the path and logistics of the study, decisions and methods used during the study and lastly, these notes will also attempt to record the researcher's thoughts, feelings, ideas and hypotheses generated by contact with the informants (Krefting 1991 : 218).

Credibility will also be enhanced by the use of questioning techniques (Krefting 1991 : 220). Rephrasing questions, and formulating enquiries on the spot, will increase the quality of the responses. The researcher will introduce the same themes in each focus group interview.

B. Transferability

To ensure trustworthiness through transferability, the audit trail technique (Merriam 1995 : 55) and thick description (Gliner 1994 : 88) will be used. Collated data will be described at each stage using detailed description. This description will also be done through the categorisation of themes which will allow the reader to feel and understand the participant's situation. Added to these, modal comparisons (Merriam 1995 : 55) will be drawn with the literature study to check if these situations are typical of others carried out in this field. Trustworthiness can therefore be assessed in terms of transferability and translation. These comparisons will test if these situations can apply to other such contexts. External validity (Gliner 1994 : 88) will also be used to test trustworthiness, by drawing on the use of various sites and cases - different secondary schools will be used for investigation.

Krefting (1991 : 220) advises the use of a panel to choose subjects for the interviews. This technique will be used, utilising the teaching staff at the various schools. These individuals will assist in choosing an appropriate sample for the interviews. Krefting (1991 : 220) also speaks of using dense description of informants and settings so that others would know how transferable the findings are. As a teacher in the area, I will be able to acquaint myself about the demographics of the area chosen as setting and in-depth discussion with teachers at these schools will assist with providing information regarding the chosen respondents.

C. Dependability

Krefting (1991 : 221) advises that dependability of findings can be increased if findings are consistent. Dense description of data gathering, analysis and interpretation assures dependability. This research study will therefore describe in detail the process of the study at each step to allow the researcher to become accountable for its findings.

To ensure dependability, all sessions involving the focus group interviews will be tape recorded. These recordings will be supplemented by field notes. The use of both these methods involving the strategy of triangulation, will enhance the quality of the findings. Being closely involved and connected to the multicultural setting and its participants, I will be able to ensure dependable findings by being both an insider and an outsider. This will allow the phenomenon to be viewed from different angles. The choice of research subjects from different secondary schools, and from various cultural groups will also ensure a degree of dependability. Settings will be localized, the focus group interviews will take place within comfortable and familiar settings, the schools which these adolescents attend (Krueger 1994 : 32).

To also ensure dependability, each recorded session will be transcribed carefully, using a code - recode procedure, I will be able to increase dependability of analysis by improving techniques of questioning and allow for more spontaneous and free discussion (Krefting 1991 : 221). This procedure will also allow for more dependable results as the researcher may return to the setting later, conduct the investigation again and compare the findings.

Peer examination (Krefting 1991 : 221), will increase dependability, as a colleague will be asked to check the research plan to ensure dependability.

D. Confirmability

To ensure confirmability, the techniques of an audit trail, triangulation and reflexivity will be used. Data will be able to be analysed according to the neutrality of the data. To ensure objectivity, the conclusions and findings will be viewed concurrently with recorded literature and case studies conducted by other researchers and research studies. As a researcher, I will attempt at neutrality by viewing the phenomenon from outside the context. As noted earlier, the audit trail technique will be used - this will ensure confirmability as a clear trail is left from the initial data gathering process to the final results of the study.

Triangulation, i.e., the use of different methods, interviews, observation and field notes will be used to strengthen the research plan and process. Reflexivity, the recording of all feelings, ideas and hypotheses, will attempt at making the researcher aware of her own biases and influences regarding the investigation.

2.6. Choice of Research Subjects

The selection and recruitment of participants for the focus group interview will be critical to the success of the research, as Stewart and Shamdasani (1990 : 51) point out that individuals who participate in the research study must be able and willing to provide the desired information and must be representative of the population of interest. They also point out that the success of the discussion within the group will be determined by the particular set of people who are brought together. Krueger (1994 : 77) points out that participants in a group must have the ability to share and potentially influence sharing. Breakwell, et al (1995 : 279) also in reference to the sampling of participants, speak of how the individuals chosen should be able to maximise the possibility of obtaining the most relevant information. They are also of the belief that respondents share some commonality to facilitate the sharing of experiences. For the purposes of this study the respondents who are chosen to form the focus group will be chosen to facilitate discussion, and as Vaughn, Schumm and Sinagub (1996 : 60) note that in such a study it would be better to create homogenous groups within the focus groups but heterogenous across the study.

For the purposes of this research, three urban high schools situated in South Durban, Kwa - Zulu Natal will be chosen for field research. All three are composed of a racial mixture of pupils from neighbouring areas - the first school has approximately seventy percent of pupils of Indian background, twenty five percent of pupils of Black background and approximately five percent of pupils of Coloured background. The second school is composed of around eighty percent of pupils of Indian background and the remaining pupils are of Black background. The third school is composed of around fifty percent of pupils of Indian background, approximately forty percent of pupils of Black background and ten percent of pupils are of Coloured background. All three schools, fit the description of an urban school, they are all catering for pupils of varying cultures -

the population of each school contained pupils from traditional Indian backgrounds, traditional black cultural backgrounds, and traditional Coloured backgrounds. The concept of tradition as used here, implies that these pupils subscribed to those practices, beliefs and tenets adhered to by their parents. These traditions often shape the manner in which pupils react in the classroom, consequently, different groups exhibit different characteristics.

It was decided that Grade Eleven pupils be used in the research study as they definitely fall into the category of adolescence and had had enough experience in high school to be comfortable and knowledgeable about the setting. I chose to leave Grade twelve pupils out of the interviews as they were in the midst of preparation for the Senior Certificate Examination. Participants were also chosen on their potential to maximise the probability of the desired outcome - (Stewart and Shamdasani 1990 : 53). On this basis eight Grade Eleven pupils will be chosen for the focus groups in each school. According to Vaughn, Schumm and Sinagub (1996 : 50), 8 to 10 respondents are the most suitable number as this number is enough to ensure ongoing conversation and interaction while still providing opportunities for individual input and expression.

This number will also suit the moderator, as this will enable encouragement and facilitation of the discussion. These pupils will be chosen on advice from teachers on their ability to maximise the probability of the desired outcome (Stewart and Shamdasani 1990 : 53) in the respective schools. Pupils will be familiar to each other and often from the same classes. The setting for the group discussions will be the schools where pupils are taught as this would allow them to feel comfortable and familiar in this environment - as Nachmias and Nachmias (1987 : 306) point out that the natural setting is the most preferred location for such fieldwork, allowing the researcher to make observations and comments while collecting data in the area in which the participant feels

comfortable. Breakwell, et al (1995 : 279) also encourage the consideration of two factors in deciding upon location, convenience and comfort.

The English language will be used as a medium of communication as the schools chosen for the research are English medium schools. However, many pupils who attend these schools are English Second Language learners. Patton (1990 : 338) recalls a study involving Swede respondents and comments that the poor comprehension of English allowed the study to become precarious. She advises that questions for a group of this nature be specific and complete. Respondents must know what is expected of them. In order to prepare these learners for the interviews, it will be necessary to explain the questions beforehand, and to also encourage pupils to speak spontaneously by informing them that their use of language as such, was not under scrutiny.

2.7. Ethical Considerations

It will be necessary to ensure that this research study will be bound in terms of ethical constraints. As such, the two guiding principles of voluntary participation and not exposing the subjects to risk, will be borne in mind (Bogdan and Biklen 1992 : 53). Subjects will be told beforehand about the nature of the study, and will also be given a run-down on the content of questions to be posed to them. They will also be prepared for the recording of each session by being made aware of types of questions and the fact that all utterances would be recorded for analysis. Subjects will therefore at be liberty to opt out at any point if they found themselves to be at risk or harmed in any way.

2.8. Conclusion

The research study will take the form of a qualitative phenomenological study. The method used to collect data will be the use of the focus group interview. An interview guide will be developed to facilitate the interview. This method will be supplemented by the use of field notes and audio tape recordings. Analysis of data will be supplemented by the researcher adopting the role of participant observer and the analysis of taped recordings. The trustworthiness of the research study will be assessed using Guba's Model of trustworthiness. Research subjects will be chosen from Grade Eleven adolescents situated in three urban high schools.

Chapter Three

The Affective Life of the Adolescent in an Urban Area.

This chapter considers the affective development of the adolescent in an urban area. The terms used are initially clarified. Various aspects that influence emotional development are then explored in the context of the urban area, namely, the formation of self concept, the search for identity, factors affecting affective development and relationships that influence this development.

3.1. Introduction

This study focuses on the influence of multicultural education on the affective life of an adolescent in an urban area. It is thus necessary, before exploring this influence, to clarify the conceptual use of the term adolescence and its associated implications. This chapter will therefore highlight dominant definitions of adolescence, consider the affective development of the adolescent and indicate how this development is a time of complexity for the adolescent. The discussion eventually brings in the phenomenon of learning in a multicultural environment within the context of this development.

Adolescence has long been the controversial subject of debate among educational researchers who have noted the profound effects this phase has upon learning in the secondary school. It is regarded as a complex phenomenon - the development of which has far reaching influences. Views in this direction are multitudinous. As such, all these cannot form part of this research paper - I have therefore restricted my research to certain dominant views relating to the affective development during adolescence and how this impacts upon learning.

Gouws and Kruger (1994 : 75) note that adolescence is possibly that period in an individual's life when the most dramatic personality and identity development takes place. They note that physical changes influence all domains of the adolescent's life - one of these is the affective domain. Adolescence is generally accepted as a period of intense emotion, a period of rapid growth and a period of unprecedented change in the individual's growth. For the purposes of this study, the following factors regarding the affective development of the adolescent are considered prevalent: the establishment of an identity, the development of the self concept, and the effect of the

individual's relationships on his or her emotional stability.

3.1.1. Adolescence : Definition and Clarification

It is necessary to clarify the definition of "*adolescence*" as a phase as it is used in this study and by educational researchers. Rice (1992:69) discusses the background of the word "adolescence". He intimates that the word is derived from the Latin verb "*adolescere*" which means "to grow" or "to grow to maturity". It is defined as a period of growth between childhood and adulthood. There is general disagreement about when it begins and ends, especially because the period has been prolonged in Western culture. Adolescence is generally considered an intermediate stage between childhood and adulthood. The transition from the one stage to the other is gradual and uncertain and the time span is not the same for every person. In this sense adolescence is likened to a bridge between childhood and adulthood over which individuals must pass before they take their places as mature, creative, responsible adults.

This definition is also supported by Dreyer (1980 : 28) who adds that adolescence refers to the process of growing up, or growing toward or into maturity. Dreyer (1980 : 28) believes that adolescence indicates that stage of gradual development between an individual's childish state and adulthood. He also feels that the beginning or end of the stage cannot be accurately identified - with the stage itself having no fixed period - an individual is considered to be adolescent to the extent to which he makes particular sexual-social, ideological and vocational adjustment. Adjustments also need to be made in the area relating to freedom from one's parents.

Rice (1992 : 70) also goes on to highlight four different views of adolescence - biological, psychoanalytical, ecological and psychosocial views. For the purposes of this research, I found that the ecological perspective is most appropriate . According to this model, - adolescent development does not occur within a vacuum. They develop within a particular social context, within a particular family structure, within a particular community. They are influenced by various people with whom they come into contact from teachers, peers, religious leaders and other members of their communities. They are also influenced by the media, the restrictions placed upon them by the culture into which they operate and by world events. Consequently, adolescents are a product of both environmental and social influences.

Dacey (1986 : 31) defines the adolescent as any person usually between the ages of 11 and 19 who has clearly started the search for personal identity. During this exploratory phase, the person examines many of the philosophical, social and physical options which are available. He believes that the adolescent tries out numerous self images and behaviours and accepts or rejects them. However, not until there is at least a sense of self acceptance can adolescence end. He maintains that adolescence is a period of rapid personal development which begins at puberty and its successfully ends in adulthood.

Hurlock (1980 : 222) quotes well known psychologist Piaget's definition of this phase : 'Psychologically, adolescence is the age when the individual becomes integrated into the society of adults, the age when the child no longer feels that he is below the level of his elders but equal at least in rights.....This integration into adult society has many affective aspects, more or less, linked with puberty.....It also includes profound intellectual changes'. Hurlock (1980 : 223) also notes the biological age span of the adolescent as ranging from twelve to eighteen years of age.

Adolescence, may therefore be regarded as a process of maturing, spanning the years of an individual's life between eleven and nineteen. During this phase, there occurs major and consequential changes - both psychological and physiological changes. These changes are accepted as part of the individual's development and as a stepping stone to fully fledged adulthood.

3.1.2. The Adolescent in the Urban Area

The adolescent in the urban area finds himself under greater pressure than his counterpart who grows up in the relatively lesser paced life of the rural area. The urban society is particularly important in the adolescent's development, especially the development of his affective life. Rice (1992 : 10) asserts that the society in which adolescents grow up has an important influence on their development, relationships, adjustments and problems. The demands of the society mould their personalities, influence their roles and guide their futures. The structure and function of the society either help them in their need to fulfil themselves or create new problems by stimulating further tension and frustration.

Rice (1992 : 12), in examining the effects of urbanisation on the affective development of the adolescent, upholds that increased urbanisation forced a drastic and unexpected change in peoples' lifestyles. This change impacted upon their value systems. The sheer size of the city makes personal close relationships more difficult. Neighbours remain strangers. Affectional needs may not be met. The individual feels isolated and alone in a city with millions of people. He goes on to add that urbanization creates a host of social problems - cities have a way of altering the lives of people, imposing stresses, strain, temptations and problems on the children and youth

growing up in its confines.

This view is underlined by Waxman (1992 : 3) who allude to the associated issues of crime, poverty and class structures that impose further problems on learners in urban areas. Of added significance is that the urban area stratifies society. Affluent families send their children to private schools whilst on the other extreme, certain inner city schools situated in highly concentrated poverty areas cater for learners from really disadvantaged backgrounds. This creates severe problems for the learner's psychological development since this situation constrains social mobility, prevents interaction between learners from outer and mainstream society and increases the potential for conflict.

Rice (1992 : 11) also discusses the urban society's technological advances and its influence upon the affective development of the adolescent. He cites several aspects of the urban society's structure that influence the affective development of the adolescent. Among these are the constantly changing norms, customs, mores and social structures and conditions that force upon the adolescent an uncertainty regarding the present and an insecurity about the future. This rapid change is said to weaken the basic role function of the family. Since families are separated, sometimes by considerable geographic distance, their emotional ties are loosened, fewer interpersonal contacts result in a decrease in socialization and emotional and morale building functions. As a result the nuclear family is less able to fulfill the affective functions and disintegrates under the strain. Rice (1992 : 11) also goes on to point out that a sense of cultural confusion arises with shifting beliefs, attitudes, values, mores and standards resulting in stress, conflict and personality disturbance in the lives of young people. This uncertainty and conflict creates disturbing internal stress.

Also commenting on the pressures of urban existence are Epanchin and Paul (1987 : 166) who make a note of the added stresses placed upon growing children and adolescents in today's increasingly complex world. With escalating rates of crime, a perpetual threat of nuclear disaster, the ever-present fear of death as depicted on television news reports, the young person is reported to be insecure and overwhelmed. They communicate how this fast paced, complex, uncertain society increases stress and anxiety levels among children and adolescents. The urban society also separates the family, with grandparents living very far away, parents sometimes being separated due to work responsibilities - these factors heighten the lack of support the adolescent receives in this environment.

Dreyer (1980 : 22) considers the concept of urbanisation in a South African context and points out the complexities such a process posed for traditional peoples moving from rural areas to areas of industrialisation. He illustrates how traditional beliefs and mores were challenged and changed by the influences brought about by urbanisation. This resulted in conflict within families, consequently upon individuals within the family. He also maintains that urbanisation among traditional people resulted in a shift from concern for the group to a more self centred approach. It is held that urbanisation, through its promotion of the nuclear as opposed to the extended family, encouraged a breakdown in solidarity and certainty, thus directly impacting upon the manner in which the youth perceived himself and those around him. A sudden casting into western standards created confusion for traditional youth who found it difficult to reconcile traditional beliefs with western standards.

Therefore, one can conclude, that there is general agreement among researchers that the adolescent in the urban area faces considerable pressure - these pressures range from

technological advancements to changes in family structure. These pressures impact upon the adolescent and may be a cause of stress and strain on his emotional development.

3.2. The Affective Life of an Adolescent

The affective life of the adolescent is that component that involves the development of a balanced and adequate emotional composition. This emotional composition, once formed, is the basis for his emotional make - up as an adult. It follows therefore, that the emotional development during adolescence is vital to the individual's well - being for the future.

3.2.1. Emotions characterising Adolescence

Considerable research is focussed on this area, but debates and complexities still abound. Most researchers agree however, that adolescence is a time of change. Hartzell (1984 : 1) in an article covering the challenges of adolescence, sums up the beliefs in this field when he says, "The course of adolescence can be orderly and serene or it can be turbulent and unpredictable." Researchers are divided over the traditionally held beliefs that adolescence is a period of intense emotional upheaval.

Hurlock (1980 : 224) notes that the complexity of emotional development during adolescence results from the changes that occur during this period - she sees this as arising out of five factors: intense emotionality arising from physiological changes, uncertainty and instability arising from sexual changes, a preoccupation with the social group and the roles they are expected to fulfil

within them, changing value systems as they move away from childhood and lastly most adolescents are overcome by an ambivalence - they want independence but not the responsibility that goes with it. This view is shared by Allen, Aber and Leadbeater (1990 : 455) who advocate that adolescence is characterised by a wide variety of emotional states with certain stages in adolescence being associated with particularly strong affects which is as a result of the developmental process. Supporting this school of thought as well, are Golombek and Kutcher (1990 : 443) who write of how change at any stage in life disturbs an individual's emotional equilibrium - they view adolescence as one such stage in life, where the adolescent's equilibrium is challenged by the transition from childhood to adulthood.

Conger (1991 : 19) also notes that adolescence is a period of transition and rapid change. He reiterates that in contrast to other, more stable periods in the life cycle, such as middle childhood and adulthood, adolescence is characterised by accelerated physical, physiological and cognitive development as well as by new and changing social demands. Consequently, many normal adolescents, in their efforts to deal with them, may display alterations of mood, distressing, turbulent and unpredictable thoughts. They may also exhibit anxiety attacks and create exaggerated defences against anxiety. This is sometimes accompanied by impulsive, inappropriate or inconsistent behaviour.

To demonstrate the degree of change during this period, Conger (1991 : 10) quotes an American theorist's views : ' adolescence is a period of extreme 'storm and stress'energy alternating with lethargy, exaltation with depressive gloom, childish selfishness with altruistic selflessness, conceit with humility, tenderness with cruelty, curiosity with apathy.' This confusion of emotion or adolescent anxiety has formed the basis for much debate among psychologists and various

reasons have been forwarded. For this reason, Dorrough (1996 : 50) points out that adolescence is without doubt one of the most arduous and confounding stages of life.

Schurr (1976 : 11) quotes a theorist's view on the immense changes that take place during adolescence - she notes that during this stage young people undergo more rapid and profound personal changes than at any other period of their lives. She sees these changes as most complex during the ages of 10 and 15. She goes on to add that while these changes are a natural and necessary part of the maturation process, the developmental process, it often constitutes challenges for youngsters, as well as for their teachers, parents and others entrusted with responsibility for their healthy development and education. She also refers to the adolescent group as a 'fragile population' since this stage is so delicate.

Kaplan (1978 : 108) views adolescence as 'a 'person in situation' condition of significance where an intensive experience of stress is a direct result of the physically changing person rather than the changing environment. A characteristic of this kind of change is that the advent of physical maturity brings with it an increase in mental pressures'. He goes on to add that mental strain is increased in the adolescent because of changed and changing relationships. This view is supported by Shantz and Hartup (1992 : 216) who write of increased conflict during adolescence arising from the multiple transitions that an adolescent is forced to make. However, they point out that conflict can actually have positive outcomes with the adolescent having to make decisions and choices during conflict resolution.

Conger (1991 : 45) also notes the increased anxiety experienced by the adolescent - he sees this emotion as stemming from the adolescent's inability to come to terms with physiological changes,

changes in sexuality, the increased need for independence while still wanting to remain dependant and the increased need to feel wanted and accepted by peers. These fears often leave the individual feeling stressful and apprehensive.

Dreyer (1980 : 31) puts forward the following that during adolescence, young people are likely to be moody and unpredictable - partly because of biological changes associated with sexual maturation and partly because of their own confusion about whether they are children or adults. He also points out that biological changes result in clumsiness and awkwardness - this may be embarrassing for the youth and increase his self-consciousness. Adolescents who develop too early or too late also are likely to develop feelings of anxiety.

Dreyer (1980 : 31) also maintains that adolescence heralds a time of decision making for the young person. Feelings of inadequacy, embarrassment and fear may arise out of the individual's lack of experience and low confidence when dealing with this new situation. The adolescent may also become over sensitive to criticism and behave boisterously to overcome his feelings of low confidence, or in an attempt to bolster his self esteem, he may become defiant or aggressive

Hence, it is clear that adolescence is a period of intense emotionality. Physiological changes impact upon the emotional life of the adolescent - this increases the pressure to adjust and conform. Thus the adolescent finds himself at a particularly vulnerable point.

3.2.2. Development of the affective life during adolescence:

Gouws and Kruger (1994 : 75) note that emotional development may be considered in terms of personality development, acquisition of a sense of identity, self concept development and self actualisation. Within the context of this study, I have chosen to highlight the development of the self concept, acquisition of a sense of identity and other factors influencing affective development.

3.2.2.1. Formation of Self Concept

One of the areas that has received considerable attention with regard to adolescent development is that of the establishment of a healthy self concept. The self concept, accepted as the manner in which one views oneself, is integral to emotional well being. Rice (1992 : 246) defines the self concept as a conscious, cognitive perception and evaluation by individuals of themselves. He goes on to add that the self concept implies a developing awareness of who and what one is. It describes what individuals see when they look at themselves, in terms of their self- perceived physical characteristics, personality skills, traits, roles, and social statuses.

Closely linked to self concept is self esteem, which is described as the value they place on their perception of themselves. This involves assessing and appraising oneself. Puberty is accompanied by a critical self appraisal. Rice (1992 : 247) points out that this critical self appraisal is accompanied by self conscious behaviour that makes adolescents vulnerable to embarrassment.

Self esteem has been called the “survival of the soul” ; it is the element that gives distinction to

human existence. Self esteem grows out of interaction with fellow beings. Rice (1992 : 248) writes that individuals with weak identities or lowered self esteem have never sufficiently developed sufficiently and are bound to manifest a number of symptoms of emotional ill health. He goes on to point out the various consequences of low self esteem among adolescents - anxiety, drug abuse, unplanned pregnancies, eating disorders and depression.

Rice (1992 : 248) clarifies this point by recording that sometimes, the adolescent with a weak identity and low self esteem tries to develop a false front or facade with which to face the world. This is often a means to compensate the individual's feeling of worthlessness, with the anxiety to keep up a false front creating considerable tension. Anxiety also occurs when the adolescent with low self esteem shows a shifting and unstable identity. Rice (1992 : 248) shows that adolescents experience increased awareness of themselves, making them self conscious and overly vulnerable to criticism, or rejection that draws attention to their inadequacy, incompetence or worthlessness. As a result they feel awkward and uneasy in social situations and avoid embarrassment whenever they can.

The formation of a positive self concept is also linked to interaction on a social scale. Acceptance of others and acceptance by others, especially by peers are related to the establishment of a healthy perception of self. The self concept is also influenced by the adolescent's progress at school. Rice (1992 : 249) notes that there is a positive correlation between self concept and achievement at school. Successful students feel a sense of personal worth and somewhat better about themselves.

Rice (1992 : 249) also adds that an adolescent with a positive self concept has more confidence and is willing to try new things, while the child with a negative self concept has already made up

his mind that he will not make it. He quotes an incident in which he shows how boys from minority groups are less likely to develop a positive self concept from high achievement because of the attitudes of the group toward good grades.

Researchers like Gibbons and Krohn (1986 : 178) quote a research study that points to a relationship between delinquency and the development of the self concept. Delinquent youths tend to exhibit hostile suspicious behaviour that points to emotional immaturity than do non delinquent youths. One theory is that they have low self esteem and so adopt deviant patterns of behaviour to reduce self-rejecting feelings.

Writing in the context of adolescent development of self concept within a multicultural context, Brooks (1996 : 65) refers to an incident in which low self esteem among black adolescent caused severe tragedy. She reveals how young black Americans feel the pangs of belonging to a racial minority, and shows how this adversely impacts upon the development of their self esteem. Young black adolescents when confronted with the picture that “their” race group is often at the receiving end of many injustices, when “their” race group is found crowding up jail cells, they experience a setback in their emotional development.

Closely linked to these ideas is how the self concept of an adolescent is influenced by his nationality. Egan and Nugent (1981 : 185) carried out a study comparing the manner in which the adolescent’s self-image was affected by nationality in two countries - Ireland and America. The findings of the study point to the fact that the adolescent who views his country in a positive light and has a strong national awareness, usually has a strong image of himself.

Adams-Price and Greene (1990 : 188) also note the effect that identification with celebrities have on the self concept of adolescents. They refer to this as a secondary attachment. This forms a safe context within which adolescents can operate, allowing them to experiment with identities until they have formulated a consolidated sense of self. This view is supported by Hurlock (1980 : 250) who sees popular stereotypes reflected in celebrities as influencing the manner in which the adolescent sees himself.

From this it is clear that the formation of a healthy self concept is vital to the adolescent's emotional development. A positive self concept sets the basis for a sound emotional perception while a negative concept of self becomes a setback hindering emotional stability.

3.2.2.2. Search for Identity

Another area that forms part of the emotional development of the adolescent is that of identity.

Renowned researcher Erikson (1968 : 128) who carried out an exhaustive study in the field, concedes that this area is both complex and unfathomable. In his book, he notes that adolescents appear to form a sub-culture, in their search for an identity. In their search for an identity, adolescents appear to be more concerned with how they are viewed by others and seem to identify themselves by what others think and feel about them. He writes that adolescents are morbidly and curiously preoccupied in what they appear to be in the eyes of others as compared to what they feel they are.

Researchers agree that adolescents often experience an *identity crisis* - a period during which many questions are posed - who am I?, what have I accomplished? , where do I come from? What

does the future hold for me? Conger (1991 : 66) notes that the search for a sense of identity becomes especially relevant during adolescence because the young person is confronted with so many psychological, physiological, sexual and cognitive changes, as well as so many demands and expectations. Dacey (1986 : 53) adds that youth is an age marked by instability and noted for its lack of conviction in selecting friends, occupations and other values. He believes that the adolescent who makes his choices too early usually comes to regret them and is especially vulnerable to identity confusion later in life. This identity crisis affects the adolescent in a number of ways.

This aspect is also referred to by Kaplan (1996 : 7) who believes that the establishment of a positive identity is a crucial thing during adolescence. Because of constant physical, cognitive and social changes, developing a clear and accurate sense of self is vital to the individual's moral and social development.

Conger (1991 : 53) notes : 'The concept identification was introduced by Freud and refers to the process by which one is led to think, feel and behave as though the characteristics of another person belonged to oneself.' He goes on to point out that a cardinal task of adolescence is to find a workable answer to the question 'Who am I?'. This view is also highlighted by Dacey (1986 : 44) who notes that the efforts the adolescent makes toward discovering and creating his identity is the most important task of this period of life.

Rice (1992 : 102) points to the different ways in which the adolescent searches for and attempts to define himself. He sees this crisis in terms of a need to recognise his/her sexuality, a crisis of role formation, an authority crisis, an emotional readjustment and a reassessment of values.

Recognising his sexuality makes the adolescent aware of those around him, especially those of the opposite sex. He also experiences a role crisis when he realises that his life is at a crossroad - he must make decisions about vocations and philosophies. This is usually an area of considerable conflict for the adolescent.

In terms of the authority crisis, parents resist the loss of authority through over-protectiveness which results in a hampering of the child's search for his identity. Rice (1992 : 102/3) reports that parents often have difficulties changing the pattern of child guidance which they have grown accustomed to over the years, and would prefer children to remain dependant on their decision-making. Obviously, this would impact upon the child's ability to test his own skills in making choices. Conger (1991 : 60) also alludes to the role of the family in the search for identity. He sees a family that encourages individuality and sensitivity as contributing positively to the adolescent's search. Conger (1991 : 231) adds that the nature of the parent-child relationship is often a facilitator when the adolescent is achieving a clear sense of identity. Active efforts to form an identity are fostered by parents who encourage self assertion and freedom to disagree while encouraging a sense of belonging to the family.

The search for identity or self-definition, is formed as the adolescent chooses values, beliefs and goals in life. Rice (1992 : 260) quotes researchers as identifying two criteria used to establish the attainment of a mature identity: crisis and commitment. He notes that 'crisis' refers to the adolescent's period of engagement in choosing among meaningful alternatives, while 'commitment' refers to the degree to which an individual is willing to invest in attaining his identity. From earlier discussion, it appears that researchers agree that adolescents need to experience a stage of evaluating, searching and considering alternatives. The process occupies a

time frame and must actively take place within it. If the adolescent has not made the right 'choices' during this time, he would not have established a personal identity.

Gay (1994 : 151) adds a new dimension to the concept of identity formation. She maintains that in addition to dealing with the general developmental changes characteristic of adolescence, young adolescents have to form for themselves a clear ethnic identity. She quotes researchers as identifying this concept as the area of an individual's social identity and self concept that relates to knowledge, values, attitudes, the sense of belonging and the emotional significance associated with membership in a particular ethnic group. She points out how adolescents of colour often have a double burden to bear, ie, the developmental characteristics of adolescence coupled with the strain of forming a particular ethnic identity. Using the African - American as an example, she maintains that they are often torn between the competing and contradictory demands imposed upon them from three spheres - she calls this a 'triple quandary' in which an individual has to negotiate simultaneously within three realms of experience : the mainstream, the African rooted black culture and the status of oppressed minority.

In keeping with this thought is Ambush (1993 : 15) who endorses the view that the complex process of identity formation may be intensified by such issues as skin colour, behavioural distinctions, language differences, physical features, and social stereotypes. She adds that certain groups of children grow up with notions that they have something inherently wrong with them - these misconceptions are often passed on through the media, through advertising and preconceived judgements.

In keeping with these issues, in the South African context, Gouws and Kruger (1994 : 86) note

that ethnic identity has become a sensitive issue for black adolescents as they are growing into a system that reveals to them the injustices of past systems. They maintain that educators dealing with culturally diverse groups, be acutely aware of cultural values and encourage the formation of positive ethnic identities in adolescents through this knowledge. Bergeret (1981 : 2) discusses how essential it is for an adolescent to find what he terms a 'valid touchstone, with whom they could establish an entire system of positive and negative elaboration and integration. This suggests that an adolescent has to identify with a personality in order to identify who he is. It is said that it is only in this way that the adolescent can move forward and beyond the crises of adolescence.

Hence, the search for identity is one of the developmental tasks that the adolescent must fulfil - he must come to an understanding of his distinctive position within the context of his operation. A failure to establish an identity impedes emotional well - being.

3.2.3. Factors Influencing Affective Development

Despite its complexity, the affective development of most adolescents remain on track and they develop into fully fledged adults (Conger 1991 : 504). However, there remains a significant group who through their own dissatisfaction, become "alienated". This alienation is from either the individual's feeling of a loss of the rewards of childhood, or rapid social change spurs a kind of social alienation, or many young people feel estranged from themselves, through not coming to terms with their inner selves (Conger : 1991 : 541). These adolescents who do not receive adequate counselling during this period, often attempt to escape the area of conflict by running away, or succumbing to pressure from an external force to assuage a need within them. This

usually results in increased figures of delinquency, increased criminal activity among adolescents and increased figures concerning runaways. These views are also mentioned by Gouws and Kruger (1994 : 98) who highlight the concept of adolescent stress. This arises, they believe, due to the large degree of change that confronts the adolescent, causing him to feel threatened and fearful.

By its very nature, adolescence is a stressful period. Many young people experience times of anxiety and uncertainty. The young person, who has constantly met with rejection, injustice and ridicule is more vulnerable than the one who has not (Conger 1991 : 547). These feelings must be treated appropriately so that they do not hamper the adolescent's affective development. Conger (1991 : 548) discusses at length, the feelings of anxiety and tension that attack young people. These emotions are manifest through physical and psychosomatic disturbances. Gouws and Kruger (1994 : 96) also note that anxiety and stress manifest themselves in the adolescent through psychosomatic problems. The adolescent suffering from acute anxiety is agitated, restless, is overcome by feelings of dread, may feel dizziness, nausea or experience headaches. These anxiety attacks usually have root causes, ie, they can be traced to fundamental problems in the adolescents home life, upbringing or pervasive fears regarding growing up.

Many fears arising in adolescence are related to the changing demands of this period (Conger 1991 : 551). The adolescent may have fears relating to growing up, meeting new groups of peers, advancing in school, contracting diseases or starting a job. Adolescents also experience more fear regarding sexuality than any other group. Intense fears often results in the formation of a phobia. An inability to come to terms with a stressful situation normally results in a phobia. Adolescents also experience 'adolescent depression' - feelings born out of restlessness, boredom, or an

inability to be alone (Conger 1991 : 555). Adolescents also exhibit moodiness when trying to come to terms with a feeling of emptiness. Conger (1991 : 555) records this as an abandoning of the childhood identity without the guarantee of an adult identity replacing it. Gouws and Kruger (1994 : 96) also reveal that aggression, hostility and anger are emotions exhibited during this period. These arise out of the individual's inability to cope, the need to acquire independence and self reliance and latent frustration.

Considering this development from a multicultural perspective, the adolescent in this context could be affected by the stereotypes or the manipulation thereof in an urban area. Reissman (1992 : 52) points out that newspapers and their sensational headlines influence the manner in which society views certain groups. Society formulates generalisations which filter through to its young. This could impact upon the manner in which adolescents perceive others, especially those who are different from themselves. These generalisations could thus impact upon the psychological development of groups in question.

Adolescent development can also be hampered by socio economic conditions. Din (1992 : 111) who conducted a research study in New Mexico found that adolescent development was hampered by extreme poverty and deprived circumstances. She upholds that extreme social isolation, brought on by poverty, impacts upon the development of emotional functions. Bergeret (1981 : 2) also makes a note of the psychological setbacks that could hinder emotional development by contending that young people are profoundly disillusioned and are more and more threatened by depression - an increasingly widespread phenomenon - as a result of seeing around them models for identification that are too pliable and changeable - being influenced by all types of external conditions and too inconsistent in the face of crises which have to be weathered.

Bergeret (1981 : 3) goes on to highlight the fact that adolescents may suffer deep seated feelings of disappointment with themselves and with the world around them, a loss of confidence and a sense of being forsaken and hopeless. These feelings arise from the fact that they set ideals for themselves that are too lofty. These feelings could frustrate emotional development. The main factors which have been discussed, which seem to influence affective development of adolescents, are summarised as follows:

Factors Influencing Affective Development:

Social alienation

Anxiety and uncertainty

Fear of rejection and ridicule

Physical and psychosomatic disturbances

Fears relating to growing up

Peer pressure

Fears regarding sexuality

Adolescent depression

Identity formation

Socio economic conditions

Loss of confidence / hopelessness

3.2.4. Relationships influencing Affective Development

It has already been pointed out that affective development does not take place in a vacuum but within a particular context. Laursen (1993 : 23) notes that early adolescence is one of the most challenging developmental periods of the life span. During this time, the nature of interpersonal relationships changes as youngsters begin to function in a vast array of new environments. Adding to the significance of relationships during adolescence are Shantz and Hartup (1992 : 218) who encourage the idea that relationships during adolescence are more far-reaching and diverse than those of childhood. This section explores the influence of relationships in this context on the affective development of the adolescent.

(A) The Family

The family is an integral concept in the development of the adolescent's affective life. The relationships the child enjoys within his family impact upon the relationships he will form with others within his circle of influence. It is generally believed that adolescence is a time of friction in the family because parents do not understand the changes their children go through. Some researchers do not accept this view.

Conger (1991 : 195) discusses the influence of interaction between parent and adolescent and agrees that no matter what the nature of this interaction is, it still has the potential to impact upon the emotional development of the adolescent. Conger (1991 : 229) also goes on to add that a variety of factors affect an individual's chances of successfully completing the developmental tasks of adolescence. However, an increasing body of research indicates that parents are the single most important external influence on the average adolescent attempting to deal with those tasks. Rice

(1992 : 107) believes that positive parental support is linked to the fostering of close relationships with parents and siblings, high self esteem, academic success and advanced moral development. Lack of parental support may have exactly the opposite effect : low self esteem, poor school work, impulsive behaviour, poor social adjustment and deviant and antisocial behaviour or delinquency.

Conger (1991 : 230) maintains that authoritative parents who value both autonomous will and disciplined behaviour, love and respect their children and involve them in family affairs and encourage the development of age appropriate independence, are most likely to foster the development of confidence, self esteem, responsibility and autonomy. He also points to the converse which is the feeling of rejection and insecurity experienced by adolescents whose parents view obedience as an absolute and discourage free discussion and decision making. This view is supported by Taylor (1996 : 688) who quotes a research study that concluded that positive parenting skills in which parents co-operated with their adolescent children, found that they had a more stable emotional base from which they could tackle both internal and external stress.

Pressure is brought to bear upon the adolescent when he tries to break out of the emotional dependance of childhood, created by his parents. This breaking away is usually met with resistance which puts strain on the harmony within the family unit. If left unchecked, this could result in tension, alienation and insecurity. Rice (1992 : 103) records that adolescents need to break the emotional dependance of childhood and re establish more shared adult ties with parents. Some parents continue to encourage emotional dependancy and try to prevent their adolescents from growing up. Others over react with anger or hurt, so their adolescents feel rejected themselves.

Shantz and Hartup (1992 : 220) quote a research conclusion in keeping with this idea that conflict is intensified between parents' and adolescents because of the adolescent's increased need for autonomy. The parent still feels the need to keep a protective hold on the adolescent. This view is underlined by Gallagher and Harris (1976 : 10) who note that adolescence is a time when the adolescent's relationship with his parents change, the adolescent seems to reject his parents but somehow still wants to be dependant on them, the parent is confused by the adolescent's insecurity and out fearing for them, the parent clings to the child.

Also of similar belief are Molina and Chassin (1996 : 675), who maintain that as parents perceive their child to be maturing, they may struggle to alter their responsibilities as parents or they may hold onto parenting techniques that are more effective with younger children. At the same time, physically maturing adolescents may be demanding more autonomy. Changes such as these are thought to bring about a realignment and redefining of family ties that may occur as temporary distancing in the parent-child relationship.

However, Pipp, Shaver, Jennings and Lamborn (1985 : 1000) point out that adolescents also experience emotional conflict when they realise that the bonds that tied them to their parents loosen during this period. The adolescent is ambivalent about his independence - as much as he wants to break away, he still needs to feel the security of being dependant on his parents.

Conflict also arises out of a conflict of values between parents and adolescents. Adolescents often question existing values, leaving their parents feeling defensive, uncertain and confused. The parents react by becoming authoritarian and dogmatic about existing values, the adolescent reacts by becoming insecure and sometimes losing respect for those traditional values he has grown up

with. This view is highlighted by Dreyer (1980 : 66) who, in considering the South African context, points out how traditional beliefs of parents conflicted with the changing values of their teenage children. In this context, tradition beliefs imposed a type of conformity that adolescents found difficult to accept in the light of changed western ideas.

Though not all researchers agree that adolescents' relationships with their parents deteriorate, most agree that the phase puts added strain on the relationship, thus impacting upon the emotional stability of the adolescent and his parents. Brown - Standridge and Fischer (1989 : 83) in an article discussing the recent rise in irresponsibility on the part of both adolescents and parents, note that early adolescence has been associated with a time of stress and conflict for parents and their children. This view is supported by Hurlock (1980 : 250) who adds that early adolescence is a time when relationships between parents and teenagers deteriorate but with each passing year, can improve if both sides make adjustments.

Rice (1992 : 105) highlights five areas of conflict between parents and adolescents : (1) social life and customs, (2) responsibility, (3) school, (4) family relationships and (5) values and morals. These variables influence the degree of conflict within the family and thus impacts upon the development of the adolescent's affective life. The degree of conflict is also heightened by the parents' expectations of the adolescent during this period. Freedman (1993 : 473) point out that parents are bombarded with information about the changes that will take place in their children during adolescence from the media and health workers that they mentally gear themselves for this time expecting difficult and rebellious behaviour even before it happens. This often has a negative effect on the parent-child relationship and consequently on the affective development of the adolescent. Rice (1992 : 106) also points out that the socioeconomic status of the family

influences the forms of conflict. Low socioeconomic status families are more often concerned with obedience, conformity and respect whereas middle income families are more concerned with developing initiative and independence.

Rice (1992 : 107) discloses that increased levels of conflict affect family unity and have an adverse effect on adolescent development. Adolescents in families with high levels of conflict are more likely to exhibit antisocial behaviour, immaturity and low self esteem than those in families with low levels of conflict. Conger (1991 : 540) cites the following argument relating to delinquency among adolescents - 'The single best predictor of adolescent delinquency is the young person's relations with his or her parents. The disciplinary techniques to which delinquents were subjected in childhood were likely to have been lax, erratic or overly strict, and to involve physical punishment rather than reasoning with the child about misconduct and responding consistently and appropriately to both antisocial and prosocial behaviours.'

With regard to relations with other members of the family, Rice (1992 : 112) reports that the relationships between brothers and sisters are vitally important because they may have lasting influence on development and on the individual's ultimate adult personality and roles. He points out that (1) older siblings are likely to serve as role models for younger brothers and sisters, (2) Older siblings often serve as surrogate parents, acting as caretakers, teachers, playmates and confidantes - pleasant relationships can contribute to a younger child's sense of security, belonging and acceptance. Hostile, rejecting relationships may create feelings of deep seated anxiety, insecurity, resentment or hostility, (3) Siblings provide companionship, friendship and meet one another's needs in terms of affection and meaningful relationships. Rice (1992 : 112) reports that conflict between siblings is greater in the early years of adolescents, resulting in

friction and unease in familial relations.

(B) Relationships with Peers

Relations with individuals of similar ages form a central part of adolescent development. Laursen (1993 : 23) writes that the formation of healthy relations with peers and the development of a sense of emotional well being become increasingly important, he adds that peer relations and emotional well-being are related during this developmental period. Peers play an integral role in the psychological and social development of most adolescents, especially in age segregated, technologically advanced societies in which entry into the adult world of work and family responsibility is increasingly delayed. Dorough (1996 : 50) notes that one of the most demanding aspects of adolescence is the judgment of one's peers.

While children do not rely on each other to fulfil their primary emotional needs, adolescents turn to their peers to find support formerly provided by families. This need for relationships or friends becomes crucial during adolescence. One of the reasons why friendships are crucial during adolescence is that adolescents are insecure and anxious about themselves. Consequently they gather friends around them from whom they gain strength, learn the necessary personal and social skills and societal definitions that help them to become part of the larger adult world. They become emotionally bound to others who share their joys and woes. This view is highlighted by Conger (1991 : 231) who writes of the particularly critical role that peers play in adolescent development. Adolescents are more dependant on peer relations than younger children because their ties to parents become looser as they gain independence.

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As they continue to foster friendships during this period, adolescents become increasingly aware of their need to belong to a group. This need to belong introduces the concept of conformity. Rice (1992 : 432) writes that best friends are chosen partly on the basis of their similarities - most groups are a haven for adolescents who have the same attitudes and behaviour. Achievement also dictates the membership to a particular group. Achievers on the sports field, academic achievers or even non - achievers sometimes find themselves part of the same group. Conger (1991 : 282) also discusses the concept of conformity with regard to peer groups - noting that because of the heightened importance of the peer group during adolescence the motivation to conform to the values, customs, and fads of the peer culture increases.

Adolescents with low self esteem show an increased desire to conform while those with a higher self esteem are less subject to peer pressure. This view is underlined by Conger (1991 : 282).

Conger also notes the adolescents need to create an 'interim' culture. Having left childhood behind, and having not quite reached the goal of adulthood, adolescents are forced to create their niche in a culture all their own. This interim culture can often be a point of conflict, as parents see this 'adolescent peer culture' as bizarre and threatening.

Participation in school or community activities also influences the adolescent's acceptance among his peers. Labels are attached to non participants or those who choose inappropriate or unpopular activities. Thus, the adolescent also finds himself in a dilemma when it comes to the choice of activity. Among the peer relationships of adolescents, friendships hold a special place. They are typically more intimate, involve more intense feeling and are more open and honest than friendships of earlier stages in their lives. Friendships help young people to deal with their feelings, creating a stable base from which they are comfortable and contribute to identity formation.

(C) Other Relationships

Many researchers believe that the high school teacher plays a central role in the shaping of the adolescent's emotional make up. Gallagher and Harris (1976 : 14) speak of the teacher having great emotional impact upon adolescents because of the time spent under the teacher's guidance. They go on to add that the creation of a warm and stimulating learning environment allows the child to feel secure and fosters good relationships. The school teacher is also believed to lead by example - the projection of justice, honesty and decency inspires faith and trust - allowing the adolescent to aspire to these himself.

Thus, interpersonal relations are influential in the establishment of a secure and healthy affect. The adolescent is influenced by relationships with his parents, other members of the family, peers and members of the community whom he comes into contact with. These influences could be positive or negative, depending on the nature of the relationship.

3.3. Conclusion

From the discussion, the development of the affect during adolescence is both complex and varied. From the dominant views outlined, it can be seen that adolescents face major changes. The gradual maturation spanning the years between eleven and nineteen becomes a major upheaval in the individual's life. The adjustment from childhood to adulthood brings with it various pressures which the adolescent is forced to cope with. The adolescent in the urban area is under more pressure since the urban area introduces new dimensions to the maturation process. This period of transition is recognised for its intense emotionality - the adolescent finds himself

vulnerable since his world is not as stable as he had become used to. Increased fear, anxiety and lack of confidence heralds a time of emotional disturbance.

The development of the affective life of an adolescent is dependant upon the formation of a healthy concept of self. Positive perceptions of oneself assist in developmental processes which facilitate adulthood while negative perceptions hinder the individual. The adolescent also searches for and finds his niche in the world within which he operates. He discovers who he is and where he is headed. Adolescent affective development can be affected by various factors. Inability to cope could result in alienation, delinquency or social misfits. Increased fear which does not subside with time may eventually lead to serious emotional disorders and depression. The adolescent should be aided by positive relationships within the context of his emotional development. Of paramount importance, is the relationship he fosters with his family, peers and community. These relationships set the tone for the manner in which he will form relationships in the future.

3.4. The Adolescent and Learning.

Now that the affective domain has been outlined, the attention will now be focused on how the multicultural learning environment influences the development of this affective domain. Since learning is an integral part of the learning environment, a link is made here between the adolescent and how he views learning.

Conger (1991 : 284) discusses the significant role of learning from the point of view of the

adolescent: 'The continuing interaction that takes place between the growing individual and his or her environment is not a random one. It is governed by specific principles or laws of learning.....Stated in its simplest form, learning is the process by which behaviour or the potentiality for behaviour is modified as a result of experience.' Thus, learning and the environment in which it takes place, could impact upon the affective development of the adolescent.

Dacey (1986 : 298) cites studies carried out in American schools which showed conclusively how schools were no more regarded by adolescents as centres for learning, as in recent years. The schools have become the arena in which the adolescent find outlets for their frustration and anger. The same study quotes various sources of such conflict : differences in status between school authorities and pupils which result in a power struggle, fear and distrust arising from misunderstanding and ignorance between the different ethnic groups, the school is viewed as a political socializer which gives pupils little choice in decision making but forces them into categories, there is little if any contact between teachers and pupils on an informal basis.

Chapter Four : The Impact of Multicultural Education

This chapter seeks to explore the various definitions of multicultural education and highlights the principal points in each. It also explores various factors that impact upon the affective life of the learner - the curriculum, learning styles, interactional styles, teaching methods and the role of the teacher -in a school catering for cultural diversity. The chapter also looks at multiculturalism as a new phenomenon in South African Schools.

4.1. Introduction

This chapter looks at the effect of multicultural education on the affective development of an adolescent in the urban area. The chapter initially outlines the historical perspectives of multiculturalism, then traces the rise of multicultural education in twentieth century schools. Functional definitions of the concept are then provided. The major part of the chapter is concerned with the influence of the learning environment on the affective life of the adolescent. Finally the chapter considers the introduction of multicultural education to South African schools and indicates its influence on affective development of learners.

The twentieth century has heralded changes in every facet of life, those affecting education have had a rippling effect on society at large. Lemmer and Squelch (1993 : 2) write of the few societies today are that are homogenous in nature. They note that most societies as a result of various social, economic and political developments, have become heterogenous. As societies have become increasingly varied, policy makers have been faced with the challenge of how to deal with such diversity. Schools are no more catering for a single cultural grouping. Schools have been forced to accommodate a variety of cultures, each different yet equal. Children from these cultures respond in different ways, cope in a variety of ways and are novel and unique in themselves. Studies referred to by Brooks (1996 : 65), reveals that an individual's perceptions are influenced by race and culture. Though for many years, this variety of pupils was not acknowledged, schools have realised the benefits of recognising the cultural background of the learner. Culture usually dictates the manner in which an individual will perceive his world, his formation of attitudes and beliefs and his value system - aspects related to his emotional composition. Thus, his cultural background needs to be acknowledged if he is to grow into a

balanced adult who will fit into society. Schools catering for the needs of learners from different cultural backgrounds have come to be termed culturally diverse schools. This increasing diversity challenges traditional systems.

4.2. Definition : Multicultural Education

Multicultural Education is without doubt a dynamic and complex concept which has received considerable attention. Debate continues over a specific definition. Added to this is the misinterpretation that multicultural education is a disguised form of tokenism. Lemmer and Squelch (1993 : 3) concede that too many definitions have been forwarded on the concept, thereby forcing educators to view the concept with scepticism and suspicion.

Lemmer and Squelch (1993 : 3) accept the definition as the transferring of an acknowledgement of our culturally pluralistic society into our education system. Furthermore, multicultural education is the mobilising and equipping of our education system in such a fashion that it appropriately and in rightful manner includes all racial and cultural groups. Therefore, in their view, multicultural education must be regarded as a process which guides the total education programme.

Hernandez (1989 : 4) speaks of a dual definition of multicultural education. The first defines the quintessence of multicultural education as a outlook that recognises the political, social and economic realities that individuals experience in a culturally diverse and complex human encounters. It also defines the importance of culture, race, sexuality, gender, ethnicity, religion,

socioeconomic status and exceptionalities in the education process. To complement this perspective, she defines a second facet of multicultural education, taking into account the role of the teacher and of instruction - Multicultural education is a multidisciplinary educational enterprise that provides multiple learning environments matching the academic, social and linguistic needs of students. This dual definition introduces a different idea, ie, the role of the educator, taking into account the methodology used in the classroom and the techniques utilised by individual teachers to elicit positive responses from their wards.

Baruth and Manning (1992 : 23) also speak of the numerous definitions of multicultural education that confuse educators. He cites three definitions of multicultural education - firstly, he notes that multicultural education is the accepted term used increasingly to describe education policies and practices that recognise, accept and affirm human differences and similarities, secondly, multicultural education refers to a reform process of which the aim is to create an educational environment in which a wide range of cultural groups will experience educational equity, and thirdly, 'a multicultural perspective is a recognition of social, political and economic realities that individuals experience in culturally diverse and complex human encounters.'

Banks and Lynch (1986 : 23) view multicultural education in a holistic fashion. According to this view, the school is envisioned as a system which consists of staff attitudes and values, assessment and testing procedures, the curriculum and teaching materials. Changes must take place in each of these to create and sustain a school environment in which students from diverse groups experience equality. The definition of multicultural education according to this view is that it is an educational reform movement and process. Multicultural education incorporates the idea that all students regardless of their gender and social class and their ethnic, racial or cultural

characteristics, should have an equal opportunity to learn at school.

Coutts (1990 : 21 - 22) sees multicultural education as the attendance of children drawn from different racial, cultural and socio economic class backgrounds, learning together in the same class. It embodies a policy of methodically exposing pupils to a variety of cultural heritages in an endeavour to offer broad ' liberal' education while fostering tolerance and empathy.

Goodey (1989 : 50) quotes a definition of multicultural education as that which will lead to recognising cultural values and differences among and between ethnic groups and individuals and will develop strategies that enhance communication, develop cross cultural understanding, and awareness and will lead to more positive learning outcomes.

Therefore, the definitions of multicultural education are broad and far reaching. In totality, it can be seen as a type of education that caters for a heterogenous group of learners, bearing in mind that each is unique yet different. Despite various definitions being put forward - there exists similarities that include (a) knowledge of cultures and subcultures, (b) awareness how specific cultures shape students responses to schooling and (c) minimizing prejudice and maximizing tolerance for differences. Teaching methods, techniques and strategies must also be adjusted for culturally diverse groups within the classroom. Acknowledging diversity in the classroom is entrenched in acknowledging the individuality of every child. A child cannot be adequately and properly prepared for life in a free and pluralistic society if he is not exposed to such practice during his formative years at school. Though multicultural education touches a learner's life in a number of ways, the purpose of this study is to investigate its impact on the affective development of the learner. The following section focuses on this central aspect.

4.3. The Concept Multiculturalism

Modern researchers like Baruth and Manning (1992 : 9) speak of '*culture*' as an essential aspect of all people, consisting of behaviour patterns, institutions, language, values, religion, ideals, habits of thinking, artistic expression and patterns of social and interpersonal relationships.

Multiculturalism, as the name suggests, is a representation of different cultures. It is a view adopted by many educationists to refer to the diversity of cultures existing in present day society. Researchers in this field have highlighted two theoretical perspectives regarding multiculturalism. The first to be propagated was that of the '*Melting Pot*' Perspective. Baruth and Manning (1992 : 2) define this perspective as a merging of cultures, usually a minority group/s giving up their cultural heritage in favour of a more dominant culture. At one point, this perspective was thought to erase cultural differences but it did not assimilate differences. A major flaw of this perspective was its inability to recognise the uniqueness of each culture. Consequently a second perspective was put forward - The '*Salad Bowl*' Perspective - defined by Baruth and Manning (1992 : 3) as that ideal in which each group maintained its unique identity, where in a group, individuals can live together but hold on to their individual cultural mores. This perspective has come to be favoured in contemporary circles.

Educationists, Anthropologists and Researchers have forwarded a host of definitions of the concept - there is considerable debate over an accurate definition. Massey (1991 : 12) traces the history of multiculturalism to as early as 1966. In his book, he defines the concept. Multiculturalism, he believed was not to be rated as a levelling process of assimilation but as equal opportunity accompanied by cultural diversity in an atmosphere of mutual tolerance. He goes on to add that multiculturalism in the classroom should actively and positively foster respect and

accord for culturally diverse groups while combatting racism, it should also be tolerant of the fact that different value systems have equal status in their own contexts. It entails a rejection of absolutes and a recognition that cultures are different.

Massey (1991:1) sees anti racist education as having close links with the concept of multiculturalism. He comments on the inseparable natures of multicultural education and anti racist education. Each has a logical connection to the other - the one cannot operate without the other. This major and complex concept of multiculturalism has now become the norm rather than the exception in South Africa since the democratic age began. People are now forced to interact on various levels - the emotional, social and physical. Multiculturalism is now commonplace in the classroom. Cultural diversity has challenged existing structures in education with a demand for an educational programme that recognises the diverse culture of each group. Hence, the concept 'Multicultural Education'.

4.4. Multicultural Education : A Starting Point

The concept of multicultural education is seen as a development against the backdrop of the Rights of the Child adopted by the United Nations General Assembly in November 1989. This extract was quoted by Lynch (1992 : 6). The education of the child is to be directed to goals which include:

- * the development of respect for human rights and fundamental freedoms, and the principle enshrined in the Charter of the United Nations
- * the development of respect for the child's own parents, his or her own cultural identity,

language and value, for the national values of a country in which the child is living and for civilizations different from his or her own

- * the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of the sexes and friendship among peoples
- * the development of respect for the natural environment

Lynch (1992 : 29) goes on to support multicultural education by quoting from the Council of Europe : ‘The understanding and experience of human rights is an important element of the preparation of all young people for life in a democratic and pluralistic society. It is part of social and political education and it involves intercultural and international understanding. Seen against this backdrop, modern educationists have realised that this phenomenon cannot be ignored. Case studies cited by Massey (1991 : 12) and Foster (1990 : 30) discuss the adverse consequences to be expected if the concept is ignored.

Lynch (1992 : 36) cites the goals of multicultural education . From these goals, it will be clear that the child’s emotional well being comes into question if he is exposed to such a system. Any education which is responsive to the imperatives of human dignity, justice and rights, social responsibility, interdependence and responsiveness to the full development of the human personality should seek to :

- * develop qualities of empathy with other human beings and security to human diversity and similarity, dependence and interdependence
- * foster social literacy, including the intercultural competence to relate creatively to the diversity
- * give awareness of the way in which human conflicts arise at the interpersonal, intergroup and international levels and to develop the ability to resolve conflicts creatively and justly

- * combat prejudice, discrimination and social injustice wherever they arise
- * inculcate an appreciation of the achievements of all individuals and human groups and an ambition to build and extend on them
- * achieve the internalisation of agreed, reflective moral bases for human behaviour in culturally diverse communities, societies and international contexts
- * develop understanding of the human ecosystem interdependence and of individual group and national responsibility for creative and accountable custodianship of the environment
- * foster an awareness of human economic interdependence and of the need for responsible pursuit of economic satisfaction
- * develop practical skills necessary for responsible roles as individual, family member, citizen, worker and consumer within democratic, culturally diverse human societies.

An education system responsive to these goals would provide the learner in the culturally diverse classroom with the skills to cope in society.

Making direct reference to the affective influence of multicultural education programmes is Davies (1988 : 12) in an article for the *Education Journal*. He discusses the learner's need to feel comfortable within his learning environment. He reveals how the learner's sense of self image and pride in his heritage improves if there are fewer discomforts associated with culture. In addition, children who have formulated secure identities have added self confidence, show a greater need to be involved in school activities and are excited about these events.

While the majority of researchers and educationists agree that multicultural education will benefit the child psychologically through the fostering of empathy and tolerance, there is a school of thought which maintains that multicultural education, despite its good intentions, does not work

practically. Short and Carrington (1996 : 70) convey the idea that exposure to other cultures merely deepens the gap between learners by pointing to their differences. This could lead to hostility between cultural groups with some being regarded as alien. They also point to another serious repercussion of implementing multicultural education programmes - the possibility of intensifying prejudice as a result of teaching about cultural differences. In agreement with this point of view is Ulichny (1996 : 333) whose research was based on one urban high school's initiative to create a multicultural school programme. She found that the programme increased tensions and created intergroup hostility. These emotions were not discernible when the school implemented a traditional approach. Ulichny (1996 : 333) disputes the fact that multicultural education programmes enrich pupils learning and positively impact upon their affective lives. She reveals through her investigations of how such programmes could contribute to lowered self esteem and was counterproductive in the long run.

Thus, multicultural education has received both positive and negative attention. On the positive scale, it is viewed as an exercise in strengthening pupils emotionally, while on the negative scale, it is viewed as creating greater divisions among different cultural groups. Learners in these situations may either benefit emotionally or their emotional development may be hampered.

4.5. The Multicultural Learning Situation as a Context to the Affective Life of the Learner.

Multicultural education has been defined in terms of cultural groupings and the recognition of differences. This section focuses attention on the learning situation in a culturally diverse classroom. Several factors make up the learning situation in such a classroom - these factors come to bear upon the affective life of the learner. The learner could be affected positively or negatively. This section also highlights the affective influence via these factors.

Lynch (1992 : 61) delineates principles that should be included in the creation of an equalised learning environment among culturally diverse learners. Among these are:

- * acceptance of the importance of varied and co- operative modes of learning and the legitimacy of different paces and styles of learning
- * acceptance of the affective dimension in controversial issues and the resolution of moral dilemmas
- * commitment to accountability and due process in all professional judgements
- * fostering of the skills of advocacy, arbitration and mediation and discourse to resolve conflicts between teachers and pupils and pupils and pupils
- * fostering of interpersonal relations within an overall commitment to respect for persons

These principles are portentous to the creation of a stable learning environment in a culturally diverse classroom. From these principles, the components of the learning situation that influence the affective life of the learner can be ascertained.

The correct formation of the learner's self concept, which is directly related to his emotional wellbeing may enhance or destroy his chances of success at school. Baruth and Manning (1992 : 231) reveal that how learners perceive themselves in a culturally diverse learning environment is of particular significance. He records that the culturally diverse learner who feels that others perceive him/her as inferior, deficient in some manner or in stereotypical terms may begin to feel less than adequate or unable to cope. Both one's individual self concept and the value placed on one's cultural heritage and background can plummet to a point where success in school and in other areas of life, is in jeopardy.

Jacob (1995 : 348) defines the multicultural learning environment as a school wide atmosphere as opposed to a particular classroom orientation. The learning environment incorporates several concepts, including the social and academic atmosphere , the relationships between teachers and students and among students, and the informal dialogue.

From these discussions on the multicultural learning situation, one could conclude that it comprises (1) The curriculum (2) Teaching Methods and Material (3) Interactional Styles (4) Learning Styles (5) The Role of the Teacher.

These factors will be individually discussed to reflect how each component of the learning environment of a multicultural school impresses upon the affective life of the learner.

4.5.1. The Curriculum

The curriculum in a culturally diverse classroom aspires to encompass a wide array of perspectives, **careful selection of bias-free material, selection of evaluation instruments that take into account cultural differences** and extra mural activity that includes all learners. Massey (1991 : 14) outlines the old education curriculum and points out its drawbacks in the light of recent changes in the content of classrooms. Old curricula now look to be narrow and limited in scope, the focus on English devalued a child's mother tongue and the humanities offered prejudicial subject matter. Prejudices of this nature are factors that could **restrain healthy affective** development by **inhibiting the learner and possibly causing them to feel inferior**. Massey (1991 : 14) points out that our society is a multicultural and a multiracial one and the curriculum should **exhibit a sensitive understanding** of the different cultures and races that now make up society. Massey (1991 : 28) goes on to advocate a curriculum which:

- reflects and values cultural diversity and turn it to advantage in enriching pupils experience and understanding of the world in which they live**
- recognise and counter racial prejudice**
- foster racial harmony and understanding**
- offer all pupils equality of opportunity and an education for life in a culturally and racially plural society**

In accordance with this view, Lemmer and Squelch (1993 : 78) mention that champions of multicultural education are unified in their opinion that existing ethnocentric curriculums should be reformed to **reflect the multicultural nature of society, to present a more stable , accurate**

view of mankind and society, and to consider the encounters and contextual realities of pupils lives.

She goes on to add that the development of a multicultural approach to teaching involves interalia examining the existing curriculum for strengths and weaknesses, determining relevant goals, selecting appropriate instructional material, incorporating a variety of teaching techniques and selecting appropriate assessment techniques. According to her, curricula taking these factors into account are bound to **positively impact upon the emotional development** of the adolescent.

The learner feels a stronger bond with subject matter being taught and will **develop a sense of self worth and increased feelings of self esteem** knowing that his views or those held dear by his cultural group, are being taken into account. Five factors are mentioned by Lemmer and Squelch (1993 : 78) that sway the learning environment in a culturally diverse classroom. These are listed as environmental, psychological, emotional, physical and sociological. This study investigates the psychological and emotional effects of the learning environment.

Coutts (1992 : 23) highlights the fact that the curriculum in a multicultural classroom should **reflect the presence of different cultures** rather than meeting the needs of a dominant group. In terms of **building the learner's affective life**, he supports the idea that the non formal curriculum should **emphasize moral values such as respect for people, democracy and work ethic.**

Based on these observations, one needs to investigate the effect of the reformed curriculum on **the emotional life of the learner in the culturally diverse classroom.** Foster (1990 : 7) carried out a case study on a typical high school which was said to accommodate culturally diverse pupils.

The basis of his study was Milltown High School in the north of England. Its population was largely working class with a high degree of migrants especially of Afro-Caribbean origin. Foster's observations were that the school de-emphasized the academic aspect of schooling - results were poor and **the nature of schooling was conflictual. The school was said to be fraught with tension and discipline problems were rampant.** These problems surfaced despite attempts to introduce multicultural education. Foster points out however that though the teaching staff had tried to institute changes, these changes were superficial and did not attack core structures. There was still considerable racism and no parental involvement. This case study reveals the negative impact on the **affective and psychological development** of the learning environment in a school only superficially catering for cultural diversity.

However, in this regard, Banks and Banks (1989 : 21) point out that to realise multicultural education successfully we must think of the school as a social system in which all of its principal factors are closely interrelated. Thinking of the school as a social system suggests that we must formulate and initiate a change strategy that reforms the total school environment, including **the affective development of the learner**, to implement multicultural education. These major variables are listed as school staff, school policy and politics, school culture and hidden curriculum, learning styles of the school, language and dialects, community participation, counselling programme, assessment and testing procedure, instructional materials, formalized curriculum and course of study and teaching styles and strategy.

These aspects, and the manner in which they are put into practice may be **influential factors in the healthy development of the adolescent learner's affective life.** Banks and Banks (1989 : 191) in a further discussion on the curriculum, **refer to the restructuring of the current**

curriculum to accommodate the needs of varying cultures. In a chapter titled '*Integrating the Curriculum with Ethnic Content*', they recommend four approaches - the contributions approach, the additive approach, the transformation approach and the social action approach, each intended to reconstruct the current curriculum. In changing the existing curriculum, **more learners are accommodated, fewer are disregarded.** The widening of the curriculum, allows pupils to experience for themselves through a direct encounter with aspects affecting their lives, allowing them to feel and empathise. This allows for stable psychological and **sound emotional maturation.** Lemmer and Squelch (1993 : 32) is also of the belief that currently **ethnocentric curriculums be reformed to reflect the multicultural nature of society...to indicate the realities and contextual realities of pupils' lives.** Hernandez (1989 : 50) sees the use of a proper multicultural curriculum as **enhancing the emotional and psychological life of the learner.**

Consequently, the curriculum within a classroom administering **multicultural education influences the emotional development of the learner,** both negatively and positively. The curriculum that ignores cultural differences is bound to **negatively impact upon the learner's development of self concept, thus reducing his confidence and self esteem.** The curriculum that caters for diverse cultures enjoys greater popularity, the learner feels **a sense of belonging.** **This positively impacts upon his self esteem, assists in his identification process and builds his morale.** Careful structuring of the curriculum is necessary to prevent adverse effects on the **learner's affective wellbeing.**

4.5.2. Teaching Methods and Materials

Teaching methods are the techniques utilised by the teacher in a classroom to convey the material being taught. These methods can often be subjective and individual teachers may consciously or unconsciously disadvantage certain pupils in the classroom. This is particularly true of the culturally diverse classroom, since the teacher's ethnic background may be quite different from that of her pupils. **Research quoted in this section of the study reveals that incorrect teaching methods could hinder healthy emotional development.** Included within teaching methods are teaching aids that are used to supplement lessons.

Hernandez (1989 : 142) introduces this point regarding **teaching materials**. She theorizes that if textbooks taught only factual material, their bearing on students' attitudes and beliefs would be limited, their content less disputable. In reality however, textbooks also influence ideas and transmit 'officially sanctioned' cultural values. She goes on to investigate how the content of textbooks influence childrens' ideas and values, especially those that they carry with them to adulthood. Content in textbooks, especially those **depicting a particular cultural background in a derogatory light could have a bearing on the child's emotional development, his motivation and self esteem.**

Bias in textbooks could also profoundly affect the content of a lesson. Hernandez (1989 : 142) points out four types of bias - **stereotyping, omissions, distortions and biased language usage.** She advocates that teachers take these types of bias into consideration even when old material is used in the classroom. Cultural bias adversely affects the manner in which a lesson is taught and could **hamper the formation of the child's self image - he may experience feelings of**

inferiority, become discouraged and insecure. Instructional material should be closely screened and monitored as they could be carrying covert messages that could **upset the emotional balance** of some learners. In addition, Hernandez (1989 : 143) points out that it is vitally important that teachers regard instructional materials from a multicultural perspective with a discriminate eye to the multiple messages they convey.

For this reason, Hernandez (1989 : 140) advocates the elimination of bias as far as possible - she advocates that since textbooks are central to the teaching of content, teachers should develop a trained eye when it comes to the detection of the inherent attitudes, values and perspectives these materials convey to students. Skills are needed to examine and analyse materials for manifestations of bias - overt and covert- towards various ethnic, gender, class, age, religious and other groups. Since many adolescent learners are searching for role models, teachers should seek to furnish students with reliable, unprejudiced and objective representations of diverse groups in content, illustrations and language. They should also help students develop the skills needed to be discriminate users of instructional materials. In following this procedure, the teacher ensures that the child **develops a healthy image of himself and feels a sense of pride and dignity about the group to which he or she belongs.**

Instructional material could influence a child's self concept, especially if his or her cultural group is poorly represented. Hernandez (1989 : 140) goes on to suggest guidelines for instructional materials in the classroom. These include representation of all groups, accurate representation of histories, providing a range of perspectives that reflect intergroup diversity, fair treatment of all groups through positive and negative representation, inclusion of positive role models from different ethnic backgrounds, avoidance of stereotyping, reflecting cultural diversity

and avoiding loaded or biased connotations and assumptions. Children from diverse cultures strengthen their **self esteem** if their groups are positively represented in instructional material. This view is shared by Lemmer and Squelch (1993:80) who provide criteria for exploring bias in instructional material. She also lists among others positive role models from a variety of cultural groups, positive depiction of traditions and customs held by different groups, that instructional material be free of insulting and offensive content against a particular group and the provision of a variety of experiences from different walks of life. Derogatory or offensive representation will **adversely influence the child's self image and inhibit the development of his identity as part of a particular cultural group.**

This view is supported by Baruth and Manning (1992 : 183) who suggest that representations of figures in textbooks, whether positive or negative **contributes to feelings of inferiority/superiority, security/insecurity, humiliation/pride.** He also advances another idea relating to bias - that of omission and distortion. Simply put, omission refers to information left out of an account presented in a textbook, while a distortion is a lack of balance or systematic omissions. Because of omissions, members of some cultural or ethnic groups are "invisible" in textbooks. This invisibility implies that these groups have less value or significance. Distortions which result from inaccurate or imbalanced information also present groups in an incorrect light. This adversely **influences the learner's emotional development as he may feel belittled or humiliated** by information that highlights only the negative.

Boutte and McCormick (1992 : 141) also support the view that misrepresentation in instructional material could **adversely affect the learner's emotions** on a long term basis if unchecked by the teacher - they believe that teachers must make a conscious effort to ensure that all children see

positive role models depicted in books, videos and other instructional materials. **Childrens' self esteem can be adversely affected by negative messages given on a daily basis.** When teachers do not show appreciation for childrens' language and other cultural differences, children may conclude that **their culture is inferior.** They go on to record that these **feelings of inferiority** are not easily overcome and are definitely not alleviated by isolated pseudo multicultural units.

Lemmer and Squelch (1989 : 82) advise the adjustment and modification of teaching methods to suit particular cultural groups. Adapting a method to accomodate a particular child will **increase his self esteem.** She indicates that teaching methods are to some degree culturally influenced, certain methods work more productively with some pupils than with others. Teachers who presume that the same methods will work effectively with all pupils are disregarding the influence of culture and other factors in the teaching and learning process. **Disregard of the style or manner of learning** peculiar to a particular group **inhibits learners,** forcing them to **feel inferior to their peers,** consequently **impacting upon their affective development.**

Teaching methods therefore do **affect the emotional development of learners.** Diverse groups respond differently to teaching methods. The teacher must consider these differences to ensure that each learner enjoys **a sense of belonging.** Content material must also be screened as poor representation and distortions in learning material could **adversely influence emotional development.** **The learner who is searching for a role model with whom to identify, could suffer discouragement if individuals from his cultural grouping are poorly represented.**

4.5.3. Interactional Styles

Another component of the learning environment in a culturally diverse classroom is that of interactional styles. This component relates to the manner in which participants in the learning environment relate to and interact with each other. Interaction in the classroom takes place between pupils and pupils and teacher and pupil. **This interaction is often a direct influence on the learner's emotional development** - Hernandez (1989 : 50) and Riley (1994 : 50).

Riley (1994 : 50) cites cases of teacher's having negative perceptions of children from a different cultural or racial grouping. As a result these children are rated less likely to have good relationships with their peers, less likely to have parents interested in their education and less likely to come from culturally stimulating homes. **Such attitudes obviously increased the potential for conflict** and contributed to a higher failure rate among these pupils. The teacher's perceptions thus impact upon **the learner's perceptions and self concept, it may erode his confidence and create insecurity. Hence, poor interactional styles with the teacher contributes to a lower self image and adversely affects the learner's emotional well being.**

Hernandez (1989 : 50) also explored interaction in a culturally diverse classroom. She reports that there appears to be a variation in behaviour. For example, a child's behaviour at home may be inconsistent with that in the learning environment. This may be done unconsciously, however. Cultural differences in interactional patterns can obstruct learning, particularly in the primary grades. Such discontinuities between school and community can affect students and teachers alike and may be reflected in the classroom. Hernandez (1989 : 51) reveals that teachers may

subconsciously treat pupils differently. A large number of **pupils remain silent and unresponsive during a lesson** - this avoidance of interaction with the teacher on an academic level could be indicative of the fact that pupils are not relating to the teacher because of their disparate ethnicities. She cites a case in an American school where a positive correlation was found to exist between interaction and pupils who shared the teacher's ethnicity. From this, it can be noted that those learners who do not share the teacher's ethnicity **may experience feelings of isolation, therefore they may feel cut off from interaction - contributing to the eroding of self confidence.**

Lemmer and Squelch (1993 :32) in speaking of interaction in the classroom, advises teachers to develop listening skills and check perceptions. By checking feedback, the teacher can ascertain if the child has accepted what she is saying. Mutual understanding must be developed, the teacher must avoid judgemental reactions and develop an awareness of her own prejudices. Being aware of these, allows the teacher to spend contact time with all pupils, this may **increase their feelings of belonging and improve their self esteem.**

Baruth and Manning (1992 : 206) record the advantages of co operative learning on interaction in a culturally diverse learning environment : 'People who help one another by joining forces to achieve a common goal generally feel more positive about each other, and are willing to interact more positively when performing collective tasks.co operative learning has contributed positively to overall intergroup relations, particularly with improving relations with multicultural/multi-ethnic students.' He points out that **improved relations between learners contributed to a happier working and learning environment - thus a much more secure**

pupil. Secure pupils enjoy much healthier development than those who feel uncertainty and fear in the learning environment.

Baruth and Manning (1992 : 81) point out that during the learner's development, the **formation of a self concept is very significant**. Distinctive aspects affecting the self concept include children's perceptions of themselves, what others perceive them to be and the views that they adopt. Children in a culturally diverse classroom, **may find themselves feeling inferior** to others because of their cultural background. Baruth and Manning (1992 : 82) see this as 'self hatred', and as a result, children suffer emotionally. Conversely, children whose culture are viewed in a positive light , gain **positive concepts of themselves**.

Boutte and McCormick (1992 : 142) also make reference to the effects of the learner's interaction with the teacher. They advise teachers to be guarded about the manner in which they interact with learners from diverse cultures. They suggest videotaping lessons to ascertain whether interaction is positive or negative - are some children getting more attention or are others becoming quiet? The teacher should be able to develop strategies to **bolster confidence** in all children, and in so doing encourage children to speak out. **Increased confidence assists a child in developing a positive image of himself**.

Shade (1989 : 78) also makes reference to interaction between teacher and pupil, she speaks specifically of the teacher who is culturally different from learners she teaches. Certain cultures encourage spontaneous responses whilst others learn to inhibit speech until the appropriate moment. Thus, the manner in which pupils respond to the teacher's questioning during a lesson reflects the cultural background from which they come. The teacher may respond by reprimanding

pupils for shouting and what she deems speaking out of turn. This forces certain pupils to suppress themselves, **therefore inhibiting their emotional development by making them tense and nervous within the learning environment.**

Discussing pupil- pupil interaction in a culturally diverse classroom is Pickett (1995 : 254), who upholds the belief that a classroom with cultural diversity is bound to manifest anger from learners. This he goes on to qualify as positive and negative anger. In a positive light, anger is a healthy outlet that forces pupils to confront issues. On the other hand, anger could lead to aggression and violence. This type of anger could be stemmed through positive intervention by the teacher, who shows respect for all pupils thus encouraging her pupils to do so as well. Pickett (1995 : 255) also goes on to discuss the **confusion that arises out of classroom interaction - the learner in confronting other groups is often bewildered - this confusion reveals itself in various forms - insults, aggression, or more positively, empathy. These feelings, if seen in the light of building self esteem and increasing confidence, can be manoeuvre by the teacher to impact positively on the learner's affective development.**

Thus, interaction in the classroom does **influence the emotional development** of the learner. The learner who is made to feel different or ignored by others in the learning environment, suffers from **a lowered self esteem, thus develops a poorer self concept.** Learners who are made to feel **unwanted or uncomfortable,** become **confused and discouraged.** This may be manifested in the form of anger, tension and hostility. These feelings may create additional problems in an already volatile situation. **These feelings hamper emotional development.** In this context, classroom interaction must be harmoniously co-ordinated to allow for maximum participation. This would allow for **healthier emotional development.**

4.5.4. Learning Styles

Another factor influencing the learning environment is that of learning styles. In a culturally diverse classroom, there are as many learning styles as there are cultures. Lemmer (1983 : 58) notes that the learning style adopted by the child in the classroom is influenced by the culture from which he comes. Though there is no particular learning style that can be attributed to a particular group, learning styles often depend on the emphasis placed on certain factors within a cultural group - eg, some groups tend to stress the importance of human relationships, they may be demonstrative, affectionate, and share household chores. She elaborates by saying that a child from this cultural background learns to appreciate the importance of sharing and will prefer a collaborative approach to learning. Conversely other families may stress ownership, privacy and competition, and therefore children from these families may prefer to work independently. **Childrens' learning styles are therefore a part of their affective composition - learning styles disparate to their own impact upon their affective lives.**

Shade (1989 : 16) maintains that a child's manner of comprehension, memorization, thinking and using any type of knowledge are inseparately bound to the patterns of activity, communication and social relations of the culture to which he/she is a member. Using Afro Americans as an example, she reveals how "the culture of oppression" influenced their learning styles. She adds that this will be the case with all groups whose status within a geographical community have changed. Shade (1989 : 34) notes a research approach that is based on the tenet that the learner's living environment and his upbringing affects his learning style. Since both these aspects of the learner's life are culturally related, it follows that culture influences learning styles. The author goes further to write of a study conducted among American Indians and indicates that their

learning styles proved to be disparate when compared to their European - American counterparts. This disparity influenced events in the classroom. Several examples are pointed to that became causes for conflict within the learning environment, eg. respect for individual dignity and personal autonomy are valued and young Indians are taught not to interfere in the affairs of others. European - Americans on the other hand believe in sharing - this is often misconstrued as prying and interference, thus conflict situations arise. **This has obvious effects on the emotions of the learner as the particular learning style viewed as acceptable through his culture may not necessarily be the one that he could use in the classroom. This disparity may cause some emotional tension.**

Slabbert (1992 : 439) sees co-operative learning as advocated by multicultural education programmes, as bridging the gap between the disparate learning styles in the culturally diverse classroom. He maintains that in terms of the **development of the child's affective life, co operative learning increases a child's self esteem in the classroom, this increased confidence paves the way for improved relations within the classroom and reduces barriers that inhibit learning quality.**

Baruth (1992 : 29-114) carried out an intensive study in which he investigated the learning styles of four immigrant groups in the United states. As part of his findings , he notes that people perceive the world in different ways, learn about the world in different ways and demonstrate what they have learnt in different ways. **He also intimates that learning styles and culture are related. Taking into account a particular group's learning styles or ignoring them could affect their motivation, interpersonal relationships and patterns of intellectual ability.**

Therefore, **learning styles also influence emotional development.** Diverse groups respond to learning styles in different ways. The learner suffers low esteem if the style he adopts is disregarded or looked down upon by the teacher or others in the learning environment. Disparities between the learning styles accepted on the homefront and those enforced in the classroom also increase tension. This could adversely impact upon positive emotional development.

4.5.5. The Role of the Teacher

The teacher's role within a culturally diverse classroom is of paramount importance. Researchers stress that the teacher is the third point of the triangular union between the subject matter and the learner. The impact made by the teacher could be a deciding factor **in the correct formation of a child's perception of himself** and a vital element as the child comes to terms with turbulent emotions in this situation. Consequently, the teacher should exercise care and caution, especially when dealing with pupils from diverse cultures.

Van Zijl (1987 : 189) quotes the HSRC report into the provision of education in RSA (1981) as highlighting the teacher as "the most significant single factor in education". Teachers should be able to assess accurately and **meet adequately the emotional needs of children who are culturally different** - this can only happen through a diligent developmental process. Teachers, must also become sensitive to the needs of learners in their care.

Riley (1994 : 53) speaks of the **positive impact the teacher's attitude** could have on stabilising the learning situation in a multicultural classroom. She alludes to the fact that the particular

endeavours and activities of teachers in classrooms did matter and corporate efforts to plan for improvement and to develop the positive atmosphere in a school could enrich childrens' lives. From this, it can be said that the teacher moulds a child both **emotionally** and academically in the classroom. Banks and Banks (1989 : 25) support the view that staff in a multicultural setting should be re - educated to ensure that such programmes are successful. He also believes that staff members be hired to reflect the cultural diversity of society. In this way, a host of cultural backgrounds are exposed to the learner and one group shares no particular advantage over another. In keeping with this view, it follows that a child feels his culture is being acknowledged if it is represented on the school staff. This paves the way for **sound emotional development**.

Coutts (1990 : 10) advises **teachers in a multicultural setting to exercise an boundless of compassion and understanding - this will positively build self esteem among learners. A confident pupil will shed the problems associated with inferiority and insecurity quicker than one who is not.**

Since the teacher's role either **supports or destabilises the emotional wellbeing** of the learner, the following considerations by Banks and Banks (1989 : 205) should be considered by teachers in the culturally diverse classroom :

- the teacher must be equipped with knowledge attitude and skills when dealing with racial content and situations.
- knowledge about ethnic content is required if ethnic content is to be taught effectively
- the classroom must convey positive images of various cultural groups
- the teacher must be sensitive to his own racial attitudes and exercise caution when dealing with racial issues

- be judicious in the choice and use of teaching materials
- use co operative learning techniques and groupwork to promote racial and ethnic integration
- make sure that all school events take every cultural group into account and share the same status.

Hernandez (1989 : 50) also sees the teacher as a vital element in the creation of an appropriate learning situation. She maintains that in their association with students, teachers should aim to maintain the character of the home culture while respecting the demands of the school. **A teacher who presents a particular cultural background in a belittling or demeaning light, discredits the pupil from that cultural background. This could adversely affect his emotional balance.** In addition, Hernandez (1989 : 50) speaks of constructive interaction in the classroom. This arises as a result of the teacher's own ethnicity and culture differing from the learners in her care. Consequently, educators must be willing to be tolerant of children from different cultures. Hernandez (1989:51) maintains that teachers should be particularly observant in a culturally diverse classroom, interactional patterns of pupils should be closely monitored. This would help her gauge whether pupils are responding to her method of instruction. The teacher who is aware of her instructional practice will also become aware of the effects she has **on the emotional development of her pupils.**

Baruth and Manning (1992 : 52) highlight the role of the teacher as well. He believes that **the child's self esteem can be improved through the teacher's encouragement and positive behaviour.** He notes that educators should understand the importance of displaying regard and acknowledgment of all students. Educators should devise and **implement self esteem exercises** for all culturally different learners that deal with distinguishing cultural characteristics.

Baruth and Manning (1992 : 200) also allude to the fact that teachers carry their personal prejudices into the learning environment unconsciously or consciously. This influences their interaction with learners and could put some learners at a disadvantage. These learners may become reticent or rebellious - **these emotions eventually affecting their sound emotional growth.**

Boutte and McCormick (1992 : 141) in an article for "*Childhood Education*" discuss several ways in which teachers could contribute to **positive emotion in the classroom** - the reaction of the teacher to culturally diverse pupils is critical. Teachers do more than help children cultivate basic skills; they subliminally teach children many things - including forming their attitudes about people who are different from them. Teachers should pay close attention to how they respond (both verbally and nonverbally) to children who speak differently. Young children may be unaware that they speak or behave in a way that is not in keeping with the larger society. Minority children may **unwittingly be discouraged from classroom participation** because of the teacher's negative reaction to their attempts. **Negative perceptions erode confidence and hinders sound emotional development.**

Pigford (1996 : 86) points out how preconceived judgements of teachers regarding culture, could result in defensive and hostile pupils. Using her own experience as a case in point, she notes, that she began on the incorrect assumption that if her pupils were not like her then they became less than her. She explains how such an attitude was met with **hostility and resentment** by the group of high school pupils she taught. The teacher thus has to make a complete shift of attitude if he is to make any kind of impact on his pupils. Pigford (1996 : 87) goes on to explain how she achieved success with her pupils when they found a common ground. Consequently, they were

able to 'connect' and it was only then that she found she could make headway with schooling **their hostile emotions to acceptance.**

It is clear that the teacher plays an integral role in the learning environment of a culturally diverse classroom. The teacher is responsible for creating the right ethos to facilitate learning in the classroom. The teacher is also cited as primarily responsible for **motivating and encouraging pupils. Both these factors relate to the learner's emotional well being.** The teacher who fosters **positive relations and establishes good rapport in the learning environment enhances healthy emotional development. This is done through stimulating and inspiring pupils, thus assisting them in increasing their self esteem and creating stronger self images.** The teacher could also destabilise emotional development through a lack of positive feedback and through inadequate relating with learners. This could frustrate emotional development.

4.6. Multicultural Education in South Africa

4.6.1. Introduction

The issue of multicultural education as it has been dealt with thus far has taken into account the idea of an immigrant minority and its recognition in a dominant majority. In South Africa the scenario is quite different. The concept needs to be viewed in the light of an emerging majority trying to gain recognition from a dominant minority. Coutts (1990 : 89) writes that in South Africa we confront a local majority, not an immigrant minority who have been left out of the mainstream decision making processes with regard to the country's schooling, economy and technological advances largely depends. With the political order of the day radically changing,

previously disadvantaged pupils were now accepted into previously single race schools. This created new hurdles for South African education - for these pupils were usually English Second Language learners and were now being instructed through the medium of English.

4.6.2. Changing To Multicultural Education in South Africa

The concept of multicultural education is a relatively new concept in South Africa. Though there may have been schools that fostered the intermingling of different cultures these were few and far between. The public education system, dictated to by the political order of the day, did not make allowances for the integration of different cultural groups. However, in recent years, the educational system has been thrown into the proverbial deep end, with existing structures being challenged by the sudden emergence of a schooling that is totally different in character and form from that which we had grown used to. This has a rippling effect on all facets of our society. The concept of multiculturalism has permeated all levels of society.

South African schools have become points of great change. While some schools rose to the challenge of the new system, others became centres of **considerable conflict and hostility**. The learner, under these circumstances was besieged by a new order that made increased demands on his life. This amidst the stormy shift to democracy.

Mncwabe (1990 : 19) perceives that education does not exist in a vacuum but in a social, economic and political context. Education reproduces political and economic realities and integral change in education is dependant on an altering in society's politics and economic life.”

This reveals that education bears the brunt of changes in society. It can therefore be concluded

that the teething problems that the country experienced as it became democratised exerted pressure upon the education system.

Educationists and researchers in the country reacted to these changes in different ways. One opinion suggested the absorption of cultures into a common South African culture - that being an industrial culture that would be favourable to all. This view was propagated by Elizabeth Dostal (Bennell and Swainson : 1990 : 2) - who presented an example of a system that she believed would be the cornerstone of thought when planning for education in the new era. Drs. Bennel and Swainson (1990 : 2) conducted a critical appraisal of this particular research and pointed out that such thought would not work in South Africa. Dostal (Bennell and Swainson : 1990 : 2) wanted to see the marrying of African spirit with western ability and prevailed that different cultural groups have a more or less equal representation. This was regarded as unworkable in view of the fact that South Africa has a large majority who belong to the traditional African culture, forcing integration upon them may have negative consequences. The concept of the 'melting pot' theory was clearly not for South Africa.

Contrary to this view, other South African educationists see multicultural education as a way forward for South Africa. A strong advocate of this policy is Coutts (1992 : 30) whose research was largely based on a non- racial school, Uthongati, on the north coast of Kwazulu Natal. This view is supported by Dhlomo (1990 : 91) , who views the new situation with much optimism but points out that in order to secure the long term future , the future leaders of the country must be primed and trained in a new system that can provide pertinent and proper life skills that can equip them to transform and manage this nation's future in an even handed and inclusive way, and that can empower them to take their place in a growing and equitable economy.

4.6.3. Integration in Education

Since the dawning of a new political age in South Africa, schools have become integrated and different races are now being educated together. For a country ill-prepared for such changes, this became a challenging predicament. Newspaper headlines bore testament to the results of integrated schools : ‘Tension between Indian and African Pupils Grows. Probe into School Racism.’ The Sunday Tribune Herald, 30 May 1999. The early nineties brought great change, radical shifts and much misgiving. Schools in the urban areas became ground for experimentation - since this phenomenon was new and daunting. Cultural barriers became more pronounced. Teachers began to grapple with the prospect of teaching culturally diverse classes with no training. Inadequate preparation saw several problems as revealed by a local newspaper report : ‘Pupils run amok after teacher’s racist remarks’, The Daily News, 28 May 1999, which discloses how a teacher used racist terms to complain about the growing litter problem at his school. This resulted in pandemonium and even the drawing in of school authorities could not quell the situation.

Several years have passed and it seems that many schools have struggled with the new situation. In recent months schools have been taunted by the ugliness of racial conflict which has borne the bitter fruit of vandalism and wanton destruction of school property. One newspaper headline read : ‘Schools War Zone’ in which school violence, vandalism and assault were highlighted with teachers describing the atmosphere at schools as ‘explosive fuelled by social breakdown and racism’. Observers have simplistically blamed the situation on too much change too soon. Coutts (1990 : 21) points out that this reaction could be as a result of a delay in integrating the education system. Cushner and Trifonovitch (1991 : 9) explain the conflict in terms of ‘attribution’ : ‘People make judgements about others based on the behaviour they

observe....Psychologists call these judgements attributions....people often judge others differently from the way they judge themselves....when one observes another's failure, the tendency is to place a trait label on that person as lazy, uneducated, ill mannered.....these trait labels often become negative stereotypes of the group.....ignoring individual traits.'

Cushner and Trifonovitch (1991 : 5) intimate that increasing interaction between different groups does initially result in the increased potential for conflict and confrontation. However, they point out that this need not graduate into a crisis.

Jacob (1995:350) conducted an intensive study on culturally diverse students and the relationships they experienced. On a positive note, he speaks of **improved relations, cross cultural friendships and increased acceptance and tolerance**. Dialogue among pupils of different cultures increased empathy and fostered closer bonds that allowed for positive interaction and greater harmony. He also points out that pupils became more **strongly motivated, increased confidence, and built on their self esteem within the multicultural learning environment**. However, he also notes that the learning environment within a multicultural education programme also produces pupils who are **highly critical** of each other. Some pupils from a particular group may complain of being overlooked. **This increased tensions and the potential for hostility**. Jacob (1995 : 359) also points to the conflict that arose out of differences in taste, habits and rituals. He reports that pupils became competitive and wanted to outdo those from other groups. This **adversely affected the emotional development** of pupils and their security within the school. Every event organised by the school was looked at as an opportunity to outdo the others. From a Teacher/Student perspective, it was reported that teachers became aware of differences, and though they managed to teach successfully, they could

not connect with many pupils. He concludes that several people surmised that a **stress on differences between cultures strengthened division and uneasiness among students.**

This view is also highlighted by D'Andrea and Daniels (1995:145) in an article for Elementary School Guidance and Counselling. Writing in the American context, they maintain that the striking rise in the number of racial and ethnic conflicts that have reportedly occurred among students on many high school and university campuses during the late 1980s and early 1990s bears testimony to the type of problems that are likely to occur when individuals are not adequately prepared emotionally to deal with issues related to human diversity. They conducted a case study in an American Elementary School where the levels of hostility between learners from different cultures escalated to a degree where the teachers believed, **they would be emotionally scarred** for life. They believed this hostility stemmed from ignorance as once learners got to know details of other cultures from the safety of their own, they **developed an empathetic understanding** for each other.

In South Africa, **culture is viewed as being learned in an emotional sense** with individual's adopting culture sentimentally and allowing it to influence their emotional maturity. This view is held by Cushner and Trifonovitch (1991 : 6) - "**culture and language are learnt affectively**, not cognitively." - it follows that any encroachment on this facet of an individual's life influences him on an emotional level. Hence, the sudden intercultural integration in South Africa resulted in **intense emotional upheaval.**

A similar tension as that experienced by South African schools was discussed by Cushner and Trifonovitch (1991:8). They speak of change as drawing varied reaction from people. Major

changes in South Africa have profoundly affected its people. They also positively outline phases that people in this period of adjustment must encounter. The integration of cultures in South Africa and its resultant tensions are seen as part of the 'Hostility Phase'.

The intercultural experience, is believed to increase the pressure upon one's physiological and psychological self. Adjusting to all that is new puts one's body into a state of constant stress and anxiety, the constant demand becomes too much and most react to the stress by entering a state of hostility. This **emotional effect** is outlined in more detail, by the same authors. 'In the hostility phase individuals have become frustrated by their inability to make sense of their new world. Where everything had initially seemed fresh and exciting, frustration arises from seemingly little things that go wrong. What was learnt as right or good in the home environment does not often work well in the new setting. A different orientation toward time and space, people's values towards work and education, different use of verbal and non verbal language, the degree to which people feel in control of their lives and other subjective cultural differences all become evident.

Many begin to take their frustrations out on others in their immediate surroundings.....peer relationships at work may suffer, classroom frustration may increase, or one may begin to criticize the other culture for its inability to get things done the way one feels it should.' (Cushner and Trifonovitch 1991:8) Further, ethnocentric reactions emerge which bears down heavily in the form of intense interpersonal problems. It follows that the learner's emotional development may be handicapped through these feelings.

In the South African setting, disparity and stress also arises or may arise out of the inability of teachers to correctly interpret non verbal clues from pupils of a different ethnic background, as

noted by Lemmer and Squelch (1993 : 28) that pupils in a multicultural setting perceive the environment and things around them through their own cultural experiences. It is possible that a lack of preparedness on the part of South African teachers **may hinder proper emotional growth**. To highlight an example - many black children are taught that it is disrespectful to look at a person of authority in the eye especially when being reprimanded. Instead one demonstrates respect by looking down and away from the direct stare of the adult. Teachers who are not familiar with this aspect, may judge the pupil as being shifty or disrespectful for not looking directly at her. Similar examples are enunciated by Cushner and Trifonovitch (1991 :9). It follows that teachers in this highly integrated setting need to school themselves to make adjustments for the changes, **thereby positively influencing affective development**.

4.6.4. The Emergence of a Classroom Culture

In the past, schooling took place in 'homogenous' settings, cultural differences were not pronounced as a problem as value systems and behaviour patterns were shared. Race often prescribes culture - the changed political order resulted in plural classrooms with different race groups - hence different cultures challenged each other in the classroom. The sudden amalgamation of education departments affected teaching, learning, interaction, socialisation and perceptions in the classroom - consequently normal and **healthy affective development was prejudiced**. The merging of education systems has heralded profound changes. It is now expected of **the educator to consider the impact this makes on the affective life of the learner. The child's emotion are often vulnerable under such circumstances. It is very**

possible that insecurity in this regard impacts upon learning and achievement. It is thus of utmost importance.

Lemmer and Squelch (1993 : 13) writing in the South African context point out that : ‘The classroom is a microculture where the different cultures of pupils and teachers meet to form one complex and unique classroom culture.....Moreover the classroom is a setting in which transmission takes place and in which pupils become socialised.’ Following this observation it can be seen that the classroom in the South African context can become **the venue for great conflict** as cultures confront one another. The sudden convergence of different cultures could lead to cultural domination, cultural alienation and cultural discontinuity. It is thus essential for both the attention of the learner and the facilitator of learning to be drawn to these aspects. Ignoring the cultural diversity in the classroom could lead to other problems that could **ultimately frustrate the learner psychologically and emotionally.**

South Africa is now recognised as a culturally pluralistic society. A culturally plural society is defined by Mncwabe (1993 : 147) as having the following observable features : ‘(a) the presence of ethnic cultural groups observable in all their demographic, social and cultural manifestations and (b) the facts and effects of ethnic identity and sense of community with no cultural or structural concomitants, i.e, the question of self ascribed ethnicity.’ Mncwabe (1993 : 147) also points out that “a plural society has a high potential for conflict due to its very nature.” In South Africa, cultural pluralism and the country’s handling of it is in its fledgling state.

In theory, multicultural education appears the answer but education authorities realised that in practice, the situation is different. The learner in the culturally diverse classroom is forced to cope

with change from all directions and it is important to determine how **this changed view affects his basic emotional needs.**

Mncwabe (1990 : 51) supports the view that multicultural learning allows for understanding between cultures. He advocates the sharing of a universal culture while not relinquishing cultural characteristics unique to the own group. He asserts that cultural differences should not sanction racial discrimination. The appeal for a multicultural school programme must be viewed in the light of a socio-political aim to acknowledge the rights of all groups to exist culturally and to share power and status in society. This view is endorsed by Ginwala (1990 : 8) who upholds that the South African situation must be viewed from a socio political and socio economic perspective in addition to a conventional education perspective. **Revamping of the education structure must therefore ensure healthy emotional development.**

Under ideal conditions, multicultural learning in South Africa, from an affective perspective, inculcates security and stability. No pupil needs to suffer the pangs of inferiority. Mncwabe (1993 : 151) stresses that inculcating these attitudes in children will stamp out fears, prejudice and discrimination, fostering equal opportunities for all groups and creating a school atmosphere with positive institutional norms towards diverse cultural groups. Coutts (1992 : 25) supports this view and predicts that multicultural education in South Africa will increase tolerance. He maintains that the multiculturalist approach embraces the vast array of culturally based viewpoints as a valid learning resource. Pupils are exposed to a wide range of ideas and are encouraged to try to ascertain for themselves what is appropriate and good and true. The range of cultures in South Africa is therefore seen as a strength, a rich resource of learning and therefore not a problem.

It appears that the implementation of multicultural education in South Africa will impact upon the most significant role-player, that is the learner. **The previous discussion focused on the influence of multicultural education on the affective lives of any learner. In the South African context this influence might be intensified as the South African learner has more to cope with.**

The democratisation of the country has revised the views of its citizens. This has forced a modification of thought in educational circles. Most educationists are optimistic about the effects of multicultural education. Coutts (1992 : 35) as an examples predicts optimistically that multicultural schooling will make exacting demands on teachers and lecturers but the rewards of successful implementation are great. Coutts (1990 : 9) upholds the premise that multicultural education propositioned within a system of open schools depends for its strength on an essentially positive view of mankind, with a basic reliance on goodwill and tolerance. Rather than being educated within isolated cultural cocoon, pupils are systematically and purposefully exposed to others' culture based viewpoints while nevertheless assimilating the core and essentials of their own culture. **This exposure is theoretically viewed as a building block to constructive emotional development.**

In discussing the tensions arising from the implementation of multicultural education, Cushner and Trifonovitch (1991 : 8) maintain that such tensions are a temporary adjustment phase. Once learners become accustomed to the idea, they will emerge from the integration emotionally richer for the experience. They predict that eventually, South Africans will be able to look back upon their initial mistakes and laugh at them. People will be able to consider the world from another person's cultural perspective. Though this may require much time, the process is usually

successful. **Inculcating empathy of this nature, strengthens the emotional base.**

The following table presents a summary of the five components of the multicultural learning environment and points out which characteristic of the learner's affective development that it could impact upon :

Table 4.1

<p>1. The Curriculum: Narrow, limited in scope. Prejudicial subject matter. Does not reflect and recognise cultural diversity. Meets the needs of the dominant group. Ethnocentric curricula. Does not reflect realities of learners' lives.</p>	<p>Could restrain healthy affective development. (Massey 1991 : 14) Inhibits learner by possibly creating an inferiority complex. May increase tension and conflict and may destabilize proper affective development. (Coutts 1992 : 23) Likely to create conflict by elevating the status of one group, and increasing likelihood of barriers. (Foster 1990 : 7) Out of touch with contextual reality of pupil and may not adequately provide emotional support for proper psychological development. (Hernandez 1989 : 50)</p>
<p>2. Teaching Methods and Material Subjective through reflecting values of a particular group. Bias, stereotyping, omissions and distortions affect the manner in which a lesson is taught. Inadequate or inaccurate representation of some groups. Misrepresentation of events and characters in material through methods.</p>	<p>Could possibly negatively impact upon learner's self concept and devalue the status of particular groups. (Hernandez 1989 : 142) May hamper the formation of the learner's self image as it presents material in a biased light. (Hernandez 1989 : 143) Possibly obstructs healthy emotional growth by not presenting acceptable role models in a cultural sense. (Lemmer and Squelch 1993 : 80) May hinder the acquisition of self esteem through poor representation of cultural groups. (Boutte and McCormick 1992 : 14) May result in the development of complexes which influence emotional well being and stability. (Baruth and Manning 1992 : 183)</p>
<p>3. Interactional Styles Negative perceptions relating to particular groups inhibits interaction. Cultural differences influence interactional patterns. Lack of mutual understanding among learners. Poor interaction between pupils could lead to conflictual and tense learning situations.</p>	<p>Negative perceptions of particular cultural groups influences interaction adversely and may negatively impact on affective development. (Hernandez 1989 : 50)) (Riley 1994 : 50) Discontinuities between home and school influence interaction and is likely to hinder the development of the self concept, self esteem and confidence levels. (Hernandez 1989 : 51) Influences the nature of the learning environment and could impact upon the learner's sense of emotional stability and security. (Lemmer and Squelch 1993 : 32) (Baruth and Manning 1992 : 206) May influence learner's perception of his cultural group through feelings of inadequacy and therefore thwart healthy affective development. (Baruth and Manning 1992 : 81) (Pickett 1995 : 254)</p>

<p>4. Learning Styles Learning styles dependant on factors emphasized within cultural group. Possible that culture influences or contributes to a particular learning style.</p>	<p>Non recognition of those learning styles accepted by particular groups could possibly negatively influence a child's self esteem. (Lemmer and Squelch 1983 : 58) Ignorance of particular culturally oriented learning styles may impact upon motivation levels and therefore influence affective development. (Shade 1989 : 34)</p>
<p>5. The Role of the Teacher Teacher is a significant role player in the learning environment. Teachers should reflect cultural diversity of society. Unsympathetic and intolerant teachers. Impact of teacher's own ethnicity. Teacher's personal prejudices. Impact of the teacher's mannerisms and non-verbal cues.</p>	<p>Teacher's role could significantly impact on the learner's level of confidence and on the learner's need to build self esteem. (Riley 1994 : 53) (Baruth and Manning 1992 : 52) Sound affective development may follow if a particular cultural group is represented on the teaching staff. (Banks 1989 : 25) Teacher attitudes and sensitivity may adversely influence affective development, discrediting of a particular cultural group is likely to hinder healthy emotional balance. (Coutts 1990 : 10) (Pigford 1996 : 86) (Lemmer and Squelch 1993 : 28) (Boutte and McCormick 1992 : 142) Preconceived ideas regarding particular groups are met with hostility and contributes to unhealthy emotional development. (Hernandez 1989 : 50)</p>

4.7. Conclusion

Schools in the twentieth century have been forced to acknowledge the diversity of cultures within its systems, since few societies today are homogenous. However, societies could not merely assimilate all cultures into one, for this procedure ignored the uniqueness of each group. Multicultural education was thus formulated and may be viewed as an education system that caters for a diversity of cultures. The goals of multicultural education respond to the imperatives of human dignity, justice and rights, social responsibility, interdependence and responsiveness and seeks to develop learners in a holistic fashion. However, the concept received both negative and positive responses, with researchers still continuing in debates over it. **On the positive scale multicultural education was said to strengthen emotional well-being, while on the negative scale, it was said to increase hostility between cultural groups by entrenching divisions between and among cultural groups.** Learners under this administration are under direct

influence from this system. **Their emotional development is positively influenced by beneficial factors whilst it is hindered by the constraints of prejudice and bias.**

The learning environment within a school practising a multicultural programme influences the affective development of the learner. The learning environment is comprised of The Curriculum, Teaching Methods, Interactional Styles, Learning Styles and The Role of the Teacher. The curriculum within a multicultural programme was found to favour the dominant group, thus negatively impacting upon minority groups - **resulting in lower self esteem among learners and reduced confidence.** However, schools that made some headway in implementing a more equalised curriculum enjoyed greater popularity and **increased the learner's sense of responsibility.**

Subjective teaching methods were also found to disadvantage learners from particular groups, with bias and distortion of teaching material profoundly affecting the manner in which learner's **developed emotionally. Interactional styles also have a bearing on emotional well being, as the manner in which the learner is accepted or rejected by others in his learning environment, contributes to an erosion of confidence and lower self image.** Learning styles discordant with that which the learner has become accustomed to, were found to **adversely affect emotional development and increasing individual tension.** The role of the teacher was found to be of paramount importance with the teacher either **positively or negatively impacting upon the learner's self esteem and his development of a healthy self image.**

Multicultural education in South Africa is very much in a fledgling stage. The current trends in South African education is a move toward the system of multicultural education.

Chapter Five : Analysis of Focus Group Interviews

The follow up study involved the analysis of data collected during field research, the collation of this data through a comparison of literature available on the subject and a report on the findings.

5.1. Introduction

Once permission was gained from Principals, arrangements were made to conduct focus group interviews. As the researcher, I arrived on a normal school day and pupils were gathered into a counselling room to facilitate discussion. Pupils were made to feel comfortable and secure with the researcher assuring participants of the confidentiality of these sessions. Each session was tape-recorded for later analysis. Discussion was facilitated through the use of research questions - refer to Annexure A. Discussion had to often be drawn back to the theme through the use of more probing questions. Pupils were inhibited about speaking about the racist issues affecting them but a great deal could be gleaned from their responses.

Taped recordings of the discussions were transcribed and analysed. The content of these were then categorised around themes. Most black pupils used English as their second language - this proved to be a slight drawback on two counts as discussion was sometimes led due to a lack of understanding among participants. The discussion, though spontaneous was sometimes inhibited by the use of poor grammatical expression - however to retain its authenticity these utterances are captured with their errors.

5.2. Synthesis of Identified Themes

Data was analysed according to the dominant themes surrounding the issues related to affective development and aspects of the integrated school system. Related concepts are listed alongside these in Table 5.1.

TABLE 5.1

THEME	CATEGORY	SUB CATEGORY
Responses to Multicultural Education	Awareness of own culture Inability to foster close bonds between cultural groups. Tension arising out of poor relationships.	Increased conflict and its impact on adolescent's image of self. Emotional impact of isolation. Racism as an obstacle to interaction. Effect of conflictual atmosphere on emotional development.
Attitude to Present Curriculum	Lack of acknowledgement of cultural groups. The need for material reflecting relevance to life and reality in S.A. Lack of acknowledgement of Black languages.	Effect of present curriculum on confidence levels and self esteem. Orientation of curriculum influences emotional adjustment. Increased interaction from acknowledgement of languages.
Reaction to Teaching Methods and Materials employed in the Classroom	Lack of participation by minority cultural group. Inappropriate teaching methods for the number of English Second Language learners.	Intolerance resulting from lack of participation. Methods used caused inadequacy and humiliation. Differing levels of understanding must be taken into account.
Relationships with Other Pupils	Poor establishment of relationships across cultural lines. Non acceptance and intolerance of minority cultures by majority culture. Lack of understanding of minority cultures.	Disrespect/ disregard / lack of understanding of culture leads to poor levels of interaction. Racial stigmas influence confidence levels and self esteem. Increased hostility resulting from forced integration.
Learning Styles particular to Cultural Orientation	Cultural bias does not significantly influence learning styles.	Need to work alone as opposed to working in a group.
Relationships with Teachers	Majority culture enjoys better relations with teacher. Teacher shows bias to the cultural group he/she belongs to. Lack of understanding/ intolerance with regard to minority cultures.	Increased feelings of alienation and discomfort. Decreased interaction with teacher by minority groups increases isolation and alienation. Racism as a contributor to lowered self esteem and sense of belonging.

5.3. Discussion of Results and Findings arising from Focus Group

Interview Sessions and Comparisons with Literature:

This section covers a discussion of the main issues arising from the focus group sessions. Concurrently the results will be compared to the relevant literature in this field.

5.3.1.

THEME 1 : RESPONSES TO MULTICULTURAL EDUCATION

5.3.1.1. Category : Awareness of own culture

All pupils were aware of the cultural group to which they belonged, with each expressing a sense of identity and belonging to a particular cultural background. It was apparent that pupils were proud of their cultural heritage and it thus formed a part of their composition as individuals. This could be deduced from tone and the manner in which pupils referred to their own groups. With respect to culture and its significance to the pupils responded with:

shows what kind of person you are (Session 4)

shows your background (Session 5)

makes you have roots (Session 5)

(a) Sub Category : Increased Conflict and its Impact on Adolescent's Image of Self

All pupils accepted that the move to multicultural education was a positive step, but realised that there were stark differences between pupils of different cultures, differences that could sometimes not be bridged. As individuals, the impact on their emotional development became apparent.

Pupils' responses included:

It's very difficult, it's like not easy. Like the majority don't understand each other, the black background, you get along with a person if you understand them. So like if you don't understand them, you won't have a very good relationship with them. (Session 1)

There is lots of conflict...outside the classroom. (Session 3)

Outside the class, there's lots of complications. (Session 3)

Different backgrounds mean difficult communication (Session 5)

Most of them can't speak English properly so you can't explain to them. (Session 5)

Ulichny (1996 : 333) points to such a situation, highlighting the view that though multicultural education is viewed as an encouraging step, there is always the possibility that differences between groups may be entrenched.

5.3.1.2. Category : Inability to foster close bonds among cultural groups:

Friendships across the cultural lines did not exist - though pupils were forced to work together as class units / study groups, friendships were looked upon as strange and unusual. Pupils from similar cultural backgrounds tended to group together - automatically cutting out those from another group. To these questions, pupils responded with:

We too different to be friends. (Session 2)

We do things different so we can't be friends. (Session 2)

We were brought up differently. (Session 1)

Newspaper articles which echo similar themes occurred in *The Daily News*, 18 June 1999, which focused on the fact that most children seek the comfort of their 'own kind' on the playgrounds. Pickett (1995 : 254) also makes reference to differences in a culturally diverse classroom that may result in the manifestation of anger that could lead to more severe problems.

(a) Sub - Category : Emotional Impact of hostilities and differences

Pupils intimated that problems, even petty differences sometimes escalated into major issues - this forced them into different camps, race differences forced pupils of a particular race group into the same camp. Pupils accused each other of underlying hostilities that made it difficult for any type of relationship:

They seem to be friendly enough and approachable.....But if they come to us with a hostile approach, how do you expect us to get along with them. (Session 1)

They act differently... it's the way you were brought up, the way you were brought up, you think that's the way everything is done. (Session 3)

The differences are a problem. (Session 5)

This had the potential for serious problems. These opinions are concurrent with those outlined by Foster (1990 : 7) in his initial case study at Milltown High School. He also reported on the conflictual nature of schooling and the tense relations between the cultural groups.

(b) Sub Category : Racism as an obstacle to interaction

Fundamentally, race became a divisive issue. One Indian adolescent remarked that Black pupils tended to be group together, they were loyal to their own group which merely served to highlight differences. Reasons for this clannish behaviour varied :

They feel safer with their own kind.....they just stay to themselves, they just don't get along because of racism. (Session 3)

Because we're black. Each culture, like Blacks, they group together, by themselves, because they used to their own culture, and Indians have their own culture.... (Session 2)

Baruth and Manning (1992 : 45) record these feelings when they note that adolescents in a culturally diverse classroom exhibit these feelings through poor communication, a lack of understanding, wariness and the inability to foster healthy relationships.

5.3.1.3. Category : Tension arising out of poor relationships :

There was an apparent degree of tension. The poor relationships referred to earlier would impact upon development, as stable relationships form a part of emotional well being. Comments in this area also made reference to the mannerisms of the different cultural groups - it was mentioned that gestures and particular behaviours were not tolerated because of a lack of understanding.

Because we mixed.....to children it's a problem. (Session 3)

Pupils from minority groups reported feelings of anger and irritation over the lack of understanding from other pupils relating to their cultural background - if they felt that there

cultural group was being disparaged - this increased the potential for conflict. Feelings of a similar nature are recorded by Baruth and Manning (1992 : 45). A black pupil spoke of being '*upset and angry*' when disparaging comments were made. Pupils of minority groups reported feelings of anger and irritation when deprecating comments were made regarding their cultural groups.

(a) Sub Category : Effect of Conflictual Atmosphere on Emotional Development

The tense atmosphere does not influence emotional development positively. The changed situation in South Africa has forced minority groups to act defensively, one Indian adolescent spoke of:

...it makes you hate them... (Session 1)

with regard to the changed laws and affirmative action policies. These tensions have spilled over with Black pupils reporting feeling '*embarrassed*' about the racial tensions. Racial attacks affected their confidence and inhibited their interaction in the classroom. Commenting on this concept is Davies (1988 : 12), who discusses the learner's need to feel comfortable within his learning environment - discomfort could hinder the learner's development of self image and his pride in his heritage. Added to this is the idea that children who are comfortable and secure show greater enthusiasm in participation in school activities and school interaction.

5.3.2

THEME 2 : ATTITUDES TO PRESENT CURRICULUM**5.3.2.1. Category : Lack of Acknowledgement of Cultural Groups**

All pupils agreed that the curriculum spanning the two languages they studied did not take their cultural group into account - with English, especially reflecting too much of a Eurocentric bias.

Pupils from one focus group felt that the Christian bias in books advantaged certain groups:

It will advantage the Christian.....most of the books we are studying are Christian based....It will hamper us in a way. (Session 1)

Some pupils felt that certain textbooks reflected a bias towards European culture, which they were forced to accept even though it did not form part of their reality. As such figures and content in textbooks showed no acknowledgement of their cultural groupings. These views are held by Massey (1991 : 28) who maintains that the curriculum should reflect the experience and understanding of pupils who use it.

(a) Sub Category : Effect of Old Curriculum on Confidence Levels and Self Esteem

Black pupils showed a sense of pride and confidence in studying Black oriented literature. Black pupils felt the inclusion of more Black South African literature accommodates them on a fairer scale:

I was thinking, why do we have to learn the other culture's books because I think in their country, they learn their country's book, why do we have to go and learn their books. ...We have poets in South Africa that writes books why don't we learn those books. (Session 3)

It was clear through their tone of voice and emphasis with regard to this issue, that their confidence was increased by such acknowledgements. Leaving out their cultural orientation may decrease their self esteem. This view is referred to by Baruth and Manning (1992 : 183) who refer to this as “omissions” - where certain ethnic groups are invisible in lesson content. This would imply that these figures have lesser or no significance. It could also present figures in an inaccurate light. Support for this stance is also voiced by Boutte and McCormick (1992 : 141) who believe that misrepresentation in instructional material could adversely affect the learner’s emotional development on a long term basis. Focus groups also believed that literature should reflect their lives:

I feel that our literature is not relevant to us because it’s about other...we should have like about South Africa.... (Session 3)

Majority of South Africans are Black - Shakespeare is foreign to them (Session 1)

They only talk about the past - what happened then... (Session 5)

Indian adolescents were outspoken in this regard and voiced the idea that their Eastern cultural backgrounds should be taken into account in the drawing up of the syllabus. They felt that the current curriculum was a result of Christian Education Systems, to which some of them cannot subscribe. This is in agreement with the views outlined by Massey (1991 : 14) who notes that since our societies are multicultural and multiracial, the curriculum in schools should exhibit a sensitive understanding of the different cultures and races in that society. Adding to this, Hernandez (1989 : 50) believes that the proper use of the multicultural curriculum could enhance the emotional and psychological development of the adolescent learner.

(b) Sub Category : Orientation of Curriculum Influences Emotional Adjustment

The Christian bias in the curriculum was a major issue for some pupils. Pupils felt that by ignoring the religious orientation of some pupils, one merely enforces differences. Pupils feel the need to belong - if they cannot find this belonging - it results in insecurity and social and emotional maladjustment. Lemmer and Squelch (1993 : 78) mention that the multicultural curriculum should present a stable, accurate view of society and the encounters and contextual realities of pupils.

We are not all Christians, we are not all white. It will hamper us in a way. (Session 1)

5.3.2.2. Category : The Need for Material reflecting Relevance to Life and Reality

Pupils also saw the need for the inclusion of more South African Black Literature - as this reflected the culture of the majority of the population. One group recounted an example of the inclusion of Black South African literature into a particular subject and saw how it increased awareness and understanding among pupils. They therefore felt that expanding the curriculum in this manner would be a positive step:

The Std Six Speech and Drama students did a book on Zulu Girl, which was a black book. And you learn so much, I personally have learnt so much about their tradition and their culture from that book and if that happened to be a setbook, all of us have to study it. I'm sure we'll see things in their perspective, the way they see things. (Session 1)

Black literature will make it easier to communicate....to give their (Black) views as well.

(Session 1)

They should do something that's more practical (Session 3)

They should do something more about now, in the present (Session 3).

These views were highlighted earlier by Lemmer and Squelch (1993 ; 78), who show the need to represent contextual realities of pupils through the curriculum.

5.3.2.3. Category : Lack of Acknowledgement of Black Languages

Though there were large numbers of pupils with Zulu backgrounds, almost nothing was done to acknowledge this in the school curriculum. One pupil highlighted why she wanted to do Zulu:

It's our language and it will be easier for us. (Session 2)

This view is highlighted by Coutts (1992 : 23) who maintains that the curriculum in a multicultural classroom should reflect the presence of different cultures rather than meeting the needs of the dominant group. The dominant group in the schools investigated were pupils from traditional Indian backgrounds who speak English as their first language. Further, Banks and Banks (1989 : 191) also refer to the restructuring of the curriculum to accommodate varying cultures within the school system. Consequently, the restructured curriculum may positively influence the affective development of the learners in question.

(a) Sub Category : Increased interaction from acknowledgement of languages

The inclusion of more South African, Black oriented literature into the curriculum, was generally accepted as it would increase awareness among pupils. This increased awareness was seen to decrease the vast differences between cultural groups. Including black literature and languages was seen as a bridge building exercise:

But it will have some relations to Black pupils, doing books of this sort of their background will help us understand them better, form friendships. (Session 5)

If we do Black literature, that will force Black pupils to participate, they can give their views

It will make it easier for them to communicate (Session 5)

This is in keeping with views held by Hernandez (1989 : 142) and Lemmer and Squelch (1993 : 80) who uphold the belief that methods and instructional materials used in the multicultural classroom should positively depict customs and traditions of the different groups and a variety of experiences embracing all walks of life should be presented. This would allow pupils to feel positively about themselves, thus facilitating beneficial emotional health.

5.3.3.

THEME 3 : ADOLESCENTS' VIEWS ABOUT TEACHING METHODS AND MATERIALS USED IN THE CLASSROOM.

5.3.3.1. Category : Lack of Participation by Minority Cultural Groups

Most pupils from the minority cultures expressed their discomfort when it came to participation in lessons. They related incidents of how other pupils laughed and ridiculed them when they were asked to participate in lessons. In one incident where the teaching method of group work was used, one black adolescent spoke of how she found group work to be quite difficult as Indian pupils around her not only ridiculed her during the group session but also mocked her during the break times, about her accent and poor comprehension of English as a language. The nature of group work is such that it requires participation from all members of the group, irrespective of their degree of understanding. This became a sensitive issue for most black learners and most it

seems have adopted a reticent stance to this method of teaching, preferring to remain silent during lessons rather than speak out their opinions for fear of being scorned. Pupil's responses to this included the fact that Indians

were most comfortable in the classroom (Session 1)

The Indians are in majority (Session 2)

it's better to work alone because if you work in a team, if you talk something, if you talk, they laugh....they tell their friends... (Session 3)

Hernandez (1989 : 51) addresses this issue when she notes that pupils avoid participation because of their differing ethnicity.

(a) Sub Category : Lack of Participation Leading to Intolerance:

The general majority of pupils perceive a lack of participation with intolerance. The intolerance noted here, clearly does not make for bridge building:

I'm sure they'll be able to answer questions if they at least tried hard, if they put in an effort, but when they come here, you find no effort from them, if they don't know what you talking about, and if the teacher's reprimanding them, they're swearing them behind their back in their language, or they have a negative attitude towards everyone. (Session 1)

This clearly stunts emotional growth and could easily lead to pupils bottling up emotions that could have later outbursts. Hernandez (1989 : 58) makes reference to instructional grouping and speaks of its detrimental effect on adolescent learners. Pupils who are stigmatised or classified

method to suit particular groups. Accommodating the learner in this regard, increases his confidence and builds self esteem. Lemmer and Squelch (1989 : 82) go on to point out that it is possible that some teaching methods work better with some cultures than with others. To maximise positive emotional growth, the teacher should explore the methods available to her.

(a) Sub Category : Methods used cause inadequacy and humiliation

A coloured adolescent shared her initial problematic adjustment into the largely Indian classroom, and told of how the teacher's method of joining an Indian pupil to a pupil from another cultural group, humiliated her. The teacher had obviously acted out of a preconceived judgement.

I had an experience when I was in Standard Six, when a teacher told me I was dumb, not good enough. He actually told an Indian child to sit next to me to help me out... (Session 1)

These views are cited by Riley (1994 : 50) who notes that the teacher in a culturally diverse classroom may have negative perceptions of children from a different cultural or racial grouping, resulting in an increased potential for conflict.

(b) Sub Category : Differing levels of understanding must be taken into account

One group of pupils told of how a teacher once asked them to go to another school which spoke their language because they could not follow what he was saying. Blatant prejudice of this sort, though not commonplace, held serious consequences. They were vociferous in the belief that teachers took it for granted that all pupils understood in the same way. For many black learners, English is a second, or even third language, therefore comprehension in this regard is slower. Black pupils complained that Indian teachers are impatient and unsympathetic to their needs:

they degrade...there's one teacher that...he doesn't explain to us...we don't understand what he's saying...when we tell him we don't understand what he's saying, he tells us we lazy or we sleeping...or why didn't you listen. It's easy, you know this, it's general... (Session 2)

The way the teacher asks you, you feel so frightened, (Session 2)

They feel too afraid to answer (Session 2)

Following this, pupils are polarised, leaving them feeling uncomfortable and misfits.

Ignoring the cultural background of pupils during lessons often left pupils feeling troubled and bitter - this impacts upon their confidence levels and their ability to function as individuals. This view is supported by Hernandez (1989 : 51) who upholds the belief that teachers may be relating better to pupils who share their cultural backgrounds.

5.3.4.

THEME 4 : RELATIONSHIPS WITH OTHER PUPILS

5.3.4.1. Category : Poor establishment of relationships across cultural lines

There was general agreement that relationships across cultural lines were few and far between. Pupils intimated that there was a general policy of non-acceptance on the part of the majority culture to allow others into their circles. Indian adolescents reported of how they would be ostracised by members of his own group should they consider befriending their black counterparts:

I think they worry about what their friends are going to think...Like if an Indian pupil is seen talking to a black pupil then maybe they are worried about what their friends are going to say...

(Session 1)

Another pupil remarked about his association with a coloured friend:

In school too, if she happens to mix up, mixed up with one of the Indians or something, or with one of the blacks, then I'm sure the others will isolate us. (Session 1)

A black teenager told of how she would be looked upon if she befriended any of the Indians:

Most of them will say, "Oh look, she thinks she's too hot now, she doesn't want to know us, she's joining the other kind, who she thinks she is." (Session 5)

Pickett (1995 : 254) makes reference to the manifestation of anger by pupils in a culturally diverse classroom - this type of negative emotion could lead to aggression and violence.

(a) Sub Category : Disrespect / Disregard / Lack of Understanding of other cultures leads to poor levels of interaction

There was a general lack of understanding of mannerisms, behaviour patterns and traditional beliefs between cultural groups with no one group being totally responsible for this type of ignorance. Pupils' responses about the non-interaction included:

Black pupils will only join their race groups and Indians will just be among themselves...there's no such thing as where they'll mix with us and we'll mix with them. (Session 3)

It's like natural for us not to mingle with each other. (Session 1)

Everybody's isolating themselves.....they don't join. (Session 3)

(b) Sub Category : Racial stigmas influence confidence levels / self esteem

Black pupils believe that Indian pupils are still fundamentally racist and have stereotyped perceptions of them - they see them as stupid and inferior. They are often treated with suspicion and impatience. The use of derogatory terms are not uncommon.

They think we stupid because we black. (Session 2)

One Coloured pupil related of how she would cry everyday because of being isolated made to feel different at school:

I'll never forget what it was likeand I used to actually go home and cry because at that time I didn't understand. (Session 1)

They also spoke of a lack of respect when addressing them or making reference to them. These situations often led to conflict situations. One Black adolescent spoke of her discomfort when confronted with this:

Some people, they don't want to sit next to me and won't share their book with me, they don't want to share, they just look at you...pull the book... (Session 3)

This lack of tolerance has far reaching implications and creates problems on a psychological level. Divisions became entrenched and pupils cannot bridge this type of gap on their own. This concurs with the view held by Short and Carrington (1996 : 70) who convey the idea that exposure to other cultures merely deepens the gap between learners by pointing to their differences.

Reference is made to an increase in hostility and the intensifying of prejudice levels - this is therefore damaging to both psychological and emotional development.

(c) Sub Category : Increased hostility resulting from forced integration

Pupils spoke of how teachers attempted to encourage integration by mixing up pupils in the class or by placing them into groups that contained all cultural groups. Although this was a positive move, it was said to increase discomfort - pupils preferred to work in their own groups with others from their own backgrounds. When it came to the simple task of sharing textbooks or other school necessities, pupils related of how they would prefer it if they were allowed to share with another pupil of their background. Black adolescents also related of how their Indian classmates ridiculed them during group work sessions and indicated that they would prefer working alone rather than join a group in which they would be mocked at:

It's better to work alone because if you work in a team, if you talk something, if you talk they laugh at you,.....and then after in the breaks, they tell their friends... (Session 3)

It was also pointed out that language usually became an area of contention, with pupils reverting often to their mother tongue - thereby excluding those who could not understand. This usually heightened suspicion and increased tension.

When they return to their mother tongue the first thing they do is insult you. (Session 1)

Upon probing, it was discovered that pupils from minority cultures put up with this, not even sharing these tensions with their parents, since the issue could escalate into a full blown racial confrontation.

5.3.5

THEME 5 : LEARNING STYLES PARTICULAR TO CULTURAL ORIENTATION**Category : Cultural bias does not significantly impact on learning style:**

Most cultural groups in this study seemed to share common styles of learning and learning styles were not particular to a culture. However, there was a point of discussion that spanned mannerisms held dear to some groups that had impacted upon learning styles. Certain black cultures prohibit eye contact between a youngster and an adult as looking directly into the eye is a sign of disrespect.

Most of the time when a black child is brought up, he is told not to look in the eye when he's speaking to a big person....when the teacher is talking to a black pupil, the black pupil wants to look down and the teacher says, "Look at me when I'm talking to you." (Session 5)

Accepting and receiving by holding the side of the hand was another commonly disregarded mannerism. These cultural rules were sometimes broken in the classroom because both teachers and other pupils did not understand their significance. One Indian adolescent referred to this as:

you know that 'hand' thing, when you give something and when you accept....if I happen to do something like that, they'll laugh at me (Session 1)

This is highlighted by Shade (1989 : 34) who speaks of the disparity between the learning styles of American Indians when compared to their European - American counterparts. The disparity appeared to affect classroom events and often became a cause for conflict. A disregard of culture

forced a pupil to feel guilt and regret about breaking cultural rules. Hernandez (1989 : 50) makes reference to the discontinuity that may exist between rules in the classroom and rules in the community that the child belongs to. These affect pupils psychologically, since they are forced to change attitude and manners to suit a particular environment.

Sub Category : Need to work alone as opposed to working in a group

It was clear as well that the cultures represented through the focus group interviews showed a preference for working as groups rather than as individuals. Culture usually inculcated the need to work towards the betterment of the group. However, Indian adolescents appeared to be more competitive than their black counterparts but this may not have necessarily been a cultural issue. They prefer working alone to avoid being weighed down by a group:

you get some people who sit back and let everyone else do the work (Session 3)

5.3.6.

THEME 6 : RELATIONSHIPS WITH TEACHERS

5.3.6.1. Category : Majority Culture Enjoys better relationships with the teacher

It was clear from the discussion that this was a sensitive and problematic area. Black pupils felt that Indian teachers favoured Indian pupils - this partiality was evident during lessons as questions and special assignments were only given to Indian pupils. They felt the need for a balance or even a degree of representation of black staff in their schools. Banks (1989 : 25) believes that staff members should reflect the cultural diversity of the society they service.

These views are also cited by Hernandez (1989 : 50) when she refers to differential treatment of pupils by teachers. Though she does concede that this may be an unconscious action, she believes that pupils of minority cultures share less contact time with the teacher. An adolescent revealed how the teacher attached her to an Indian pupil to assist her with her work. This not only was an insulting gesture that humiliated her but elevated the status of the Indian learner.

He actually told an Indian child next to me to help me out if I had any problems in school. He didn't even know me....I felt poor. (Session 1)

An Indian pupil speaks to the teacher freely (Session 2)

Teachers judge black pupils... (Session 5)

(a) Sub Category : Increased feelings of alienation and discomfort

The negative perceptions of teachers caused discomfort and unfavourably affect their emotional development. Black pupils also spoke of how they did not feel comfortable discussing any issue affecting them with their Indian teachers. The fear was that the teacher had his/her own prejudices that could influence the way she perceived pupils. In some interviews, pupils believed that the teacher's prejudices were an obstacle to them. Coutts (1990 : 10) notes that teachers in a multicultural setting should exercise boundless compassion and understanding to avoid any one group feeling isolated or uncomfortable. These feelings are highlighted in responses by two coloured adolescents:

I can honestly say that there were a lot of coloureds in this school who didn't really ...who weren't serious about their work, they messed around. They made our race group bad. So now when you come here, the teachers always get a bad impression. They think...they don't meet you

5.3.6.3. Category : Lack of Understanding / Intolerance regarding Minority Cultures

Group discussions also focused on how teachers embarrassed certain cultural groups for their inability to be like the others. Though these criticisms were not overt, it was clear that the teacher wanted a specific response, mannerism or behaviour and expected all pupils to fit in. Pupils often felt humiliated when the teacher forced this type of polarised stance. Hernandez (1989 : 47) makes reference to the teacher's attitude to pupils from minority groups and maintains that criticism and disparagement from the teacher tends to make these pupils uncertain and tentative - they become reluctant learners. This usually results in underachieving pupils which adversely affects their concept and development of the self image. On a more positive note, many conceded that there were some teachers who clearly acknowledged their cultural background - this pleased them and allowed for a build up of confidence and self esteem. These views are highlighted by Riley (1994 : 53) who speaks of the positive impact the teacher's attitude could have on stabilising the learning situation in a multicultural classroom.

5.4. A summary of the investigation:

The results of these investigations from the various focus groups showed a pattern - there is a breakdown of communication between groups, the lack of understanding among groups contributes to decreased interaction and results in tension. It is apparent that an adolescent's affective life is influenced by the multicultural learning environment in the following ways: **Decreased confidence** results from a lack of understanding on the part of the majority culture, the conflictual nature of schooling, racial attacks, prejudiced peers and teachers and a disregard of a cultural group. **Feelings of alienation and isolation** resulted from non-acceptance, low levels of interaction between cultural groups, a lack of acknowledgement of cultural practices and insufficient contact time with the teacher. Intolerance, material not in keeping with contextual

realities, lack of understanding of minority cultures and biased views of teachers eroded the **formation of a positive self image.**

Emotional comfort and insecurity was caused through a lack of participation, cultural imbalance of teaching staff, increased hostility from forced integration and inappropriate teaching methods. **Lowered self esteem** resulted from the use of inappropriate teaching methods and materials and racism. **The search for identity** was hampered by inadequate acknowledgement of particular cultures in the present curriculum and decreased interaction of particular cultural groups with the teacher. Recommendations with regard to these observations and findings will be discussed in Chapter Six.

5.5. Conclusion

It is evident that multicultural education does impact upon the affective life of the adolescent. Its application presently appears to be the cause of conflict and the source of considerable tension. The concept of multicultural education is a dynamic entity, still requiring much attention from, educators, educationists and researchers. It is a concept that relies for its strength on its practical application and its obvious need in the diverse society in which we live. However, there appears to be much room in which it needs to grow - both learners and teachers need to be educated in these concepts to minimise the obstacles that this type of education faces.

Chapter Six : Findings, Recommendations and Shortcomings

This chapter outlines the recommendations in terms of the findings of the field research. These are with regard to positively influencing the affective development of the adolescent in an urban area. Recommendations are made in relation to the aspects of the learning area of a multicultural setting.

6.1. Introduction

This study investigated the effect of a multicultural learning environment on the affective life of an adolescent in an urban area. The outcome of these phases of research revealed that a multicultural learning environment does influence the affective development of an adolescent in an urban area.

The problem area as outlined in Chapter One of this research study involved the investigation of whether a multicultural learning environment influenced the affective life of an adolescent in an urban area. The aims of this study included the presentation of theoretical perspectives that outlined the success and failure of pupils coping in a multicultural learning situation, to identify areas of research in this field that could assist the teacher in the classroom and to highlight areas in the affective development of the adolescent that are influenced by factors in a multicultural learning situation. The method of research involved the use of qualitative data using focus group interviews in secondary schools.

Chapter Two highlighted and provided motivation for the methods of research used to investigate the influence of the multicultural learning situation on the affective life of the adolescent.

Chapter Three of this study explored the affective development of the adolescent in the urban area, and highlighted key factors that contributed to the affective composition of this individual. These included identity formation, development of the self image, levels of confidence, feelings of alienation and insecurity, fear and self esteem.

Chapter Four of this study delved into the influence of the multicultural learning environment on

the affective development of the adolescent in an urban area from a theoretical perspective. The five main components of the multicultural learning environment were pinpointed, viz, The Curriculum, Teaching Methods and Materials, Interaction in the Classroom, The Role of the Teacher and Learning Styles.

Chapter Five outlined the main issues revealed through the focus group interviews and considered these themes in the light of the literature study conducted previously.

In this chapter, recommendations and findings are reported with regard to the five main themes that were investigated.

6.2. Main Themes:

Five main themes were emphasized in the course of this study:

- (1) The Curriculum
- (2) Interaction Within The Classroom
- (3) Instructional Styles and Teaching Methods
- (4) Learning Styles
- (5) The Role of the Teacher

6.3. Findings:

Based on the empirical study the following findings were made

6.3.1. The Curriculum

There was general agreement that the existing curriculum had several shortcomings and did not sufficiently serve the needs of the multicultural population of most schools. The bias toward European Christian culture was still prevalent. The omission of South African literature in curricular study did not cater for large numbers of Black South African adolescents. These omissions contributed to feelings of anger and resentment, with pupils acting defensively in terms of their own cultural groups. A great deal of the present curriculum was found to be out of touch with the adolescent's perception of reality. The inability to cater for the needs of the adolescent isolated and alienated these individuals. Though there are large numbers of Second Language English learners at urban schools, very little is done to cater for their needs. Black languages do not feature on the school curriculum. This inadequate treatment caused resentment and hostility, decreased self esteem and contributed adversely to the adolescent's emotional development. The inclusion of Black South African literature into curriculum content and the acknowledgement of Black and Indian culture was found to positively impact upon the emotional growth of adolescents.

6.3.2. Teaching Methods and Material used in the classroom

Pupils from minority cultures were found to be more inhibited than their counterparts and participated less frequently in lessons and class discussions. The lack of participation negatively influenced the adolescent's self image. This decreased participation often earned the derision of

other pupils and increased intolerance and strengthened differences between the groups. Teaching methods were found to favour the majority culture and disregard others. This contributed to decreased confidence levels among pupils of minority cultures. English as a second language proved to be a problematic issue that decelerated comprehension by some pupils. These considerations were not taken into account. These resulted in increased feelings of inadequacy and increased discomfort. Group work, used as a teaching method, often increased tension and feelings of inferiority and humiliation.

6.3.3. Interaction in the Classroom

Relationships across cultural lines were few and far between. As such, very little interaction took place. Peer pressure was cited as one of the strongest factors inhibiting interaction. A lack of understanding and basic intolerance contributed to decreased interaction. This lack of interaction contributed to strengthening divisions between pupils. Racism still exists at an uncomfortable degree increasing discomfort and decreasing the likelihood of interaction between cultural groups. Decreased interaction increased hostility and intensified differences between groups. Attempts at integration by teaching staff was viewed as artificial and adolescents preferred to maintain interaction within their own cultural groups.

6.3.4. Learning Styles

Cultural bias was found to not influence learning style to any significant degree. No particular learning style could be attributed to a particular group. All cultural groups investigated viewed individual and group learning as favourable.

6.3.5. The Role of the Teacher

The teacher was found to enjoy better relations with pupils from her own cultural group. Contact time with pupils from her own group was higher than with those who were not. This resulted in feelings of isolation and alienation on the part of minority cultures. Teachers were found to still hold prejudices and preconceptions which affected pupils. The narrow perceptions of teachers were an obstacle to healthy emotional development. The teacher was also found to be biased in favour of her own cultural group. The minority cultures were found to isolate themselves from the teacher as her reactions to them were often different from those to the majority group. There was also still a great deal of racism amongst pupils and teachers. The teacher's lack of understanding of minority cultures increased intolerance and increased pupils' discomfort.

6.4. Recommendations

6.4.1 The Curriculum

The content of the curriculum at a multicultural institution should ideally cater for the diversity of cultures present at the school. Acknowledgement of the various cultures gives learners a share in their education process - allowing them to feel a sense of belonging by giving them a place in the process. This will positively impact upon their emotional development. The curriculum should be well monitored to cater for the varying needs of the student population it serves. Each pupil must be able to find a place in the curriculum and find something in it that he can identify with. Material should be chosen on its ability to be relevant to the learner's needs and it should represent the child's perception of reality. The multicultural curriculum must accommodate the varying needs of the learners who come under its influence. The curriculum should reflect a sympathetic understanding of the characteristics and positive influences of different cultural and

racial groups in the community. Expanding the learner's outlook by including content from other cultural groups, contributes to the positive development of his affective life. The learner has his perception broadened, acquires greater empathetic understanding and becomes more aware of his peers from other cultural groups.

The curriculum should recognise both what is common and what is diverse, while allowing freedom to follow one's own heritage, tradition and aspirations. Inclusion of these sensitivities in a multiculturally based curriculum would go a degree in ensuring healthy affective development. The learner's culture should be acknowledged, the curriculum should take cognisance of traditional values and beliefs. This would allow for positive emotional growth. A properly structured curriculum assists the learner in a discovery of who he is, thereby assisting in his identity formation, and increases self esteem, accordingly enabling learners to take their rightful place in society. The inclusion of the cultural heritages of pupils into the curriculum increases awareness and fosters empathy which is vital for healthy emotional growth. Curriculums need to be transformed to assist in the positive and healthy development of the adolescent's affective life.

6.4.2. Interaction Within The Classroom

The empirical study has revealed that there is a lower degree of classroom interaction and participation by the minority culture, as compared to the participation and interaction of pupils from the majority culture. Teachers can encourage participation and interaction by changing their expectations and perception of pupils from minority cultures. The unlearning of stereotypes could form part of the curriculum for in-service training of teachers. This will allow positive evaluation

of student competence. The pupil from the minority culture may be entrusted with responsibility that will increase his status in the classroom. This consequently impacts positively on his confidence level, increases his self esteem in the eyes of his counterparts and allows him to participate in the lesson with greater self assurance.

Interaction between adolescent learners in this setting must be planned. School counsellors may help the process along by implementing intervention strategies that will equip them for life with skills necessary for harmonious living. Meaningful and respectful interaction contributes to greater understanding between groups and promotes co operation. This fosters respect and acceptance - auguring well for emotional development.

Interaction in the multicultural classroom can be encouraged by all stakeholders, parents, pupils and teachers to allow the learner to empower himself. The empowered learner will develop a strong sense of himself while the disabled learner will be demotivated and discouraged by the lack of participation. The learning environment should be fostered that recognises and celebrates the diversity of culture and contributes positively to improved relations, greater harmony and increased motivation.

Classroom practice should be so structured that it fosters cross-group interaction by bringing students together to work on common tasks. Pupils should be allowed to mix on the sports fields and should be encouraged to sit together in a classroom set up. This may promote greater understanding among the diverse culture, allowing no pupil to feel slighted or isolated. This in turn may promote beneficial effects on the learner's emotional development.

The development of co-operative structure - which encourages co-operative group learning, allows pupils to work competitively while also allowing them to concentrate on group efforts. Co-operative Learning could improve understanding and intergroup relations. Stress may be removed from individuals, allowing them to feel more relaxed in the learning environment. Co-operative group tasks may not target individual students, thereby taking pressure off them. This may allow them greater comfort and stability within the learning environment and could create an opportunity for them to interact with their peers. Teachers and school counsellors should be so trained to allow every learner to feel secure within the learning environment to promote healthier emotional growth. A shift away from the more individualistic approach encourages a greater degree of interaction - thereby allowing each pupil to feel they are making a contribution to a group or team effort.

Group learning, however, should be steered towards inculcating tolerance among pupils, pupils should be reminded that they should respect the opinions and be aware of the feelings of others in the group. This method of co-operative learning, closely monitored by the teacher, promotes racial and ethnic integration - it has the potential to foster friendships across cultural lines and improves the atmosphere in which pupils grow. Co-operative learning will improve social interaction, reduce cultural and language barriers and create a climate in which this improvement can impact positively on the learner's emotional life. Therefore, emotional development is off on a sound footing.

The multicultural learning context can be a volatile situation - it is vital therefore that each member of the group is made aware of the others - their mannerisms, behaviour, etc. Differences should be discussed in a rational and informed way to promote understanding between the various

groups. Focussing on differences may contribute to tension. Intergroup tensions can promote hostility and anger thus inhibiting emotional development. Intergroup tensions affect the learner's sense of security and influence his self image. Often ignorance sparks hostility. Teachers could strategise on how to develop programmes that provide common ground but also reflect differences between cultural groups.

6.4.3. Instructional Material and Teaching Methods

“Tracking” or forming groups on the basis of academic development should be discouraged as it labels and stigmatises learners. This consequently provides a setback for their emotional development. If groups are to be formed, they should not be formed according to ability levels, the teacher should use creative means to form groups that do not label pupils as weak or slow.

Changed instructional techniques should be considered to promote healthy affective development. These could include using smaller work units. These smaller tasks would allow the teacher to openly praise all pupils and include pupils' input into the process of learning and decision making. The teacher could also allow pupils to make choices about tasks assigned so they feel they have a degree of autonomy thereby positively influencing their self image. Pupils' experiences across cultural divides could be incorporated into lesson planning thereby allowing each pupil to feel a sense of belonging. Texts could be selected that allow all or most pupils to grasp what the teacher is saying, taking into account proficiency in language, making allowances for pupils to understand, increase their competence and feel confident enough to participate. Providing positive reinforcement in ways that are culturally and personally relevant will allow pupils to feel an increased sense of self worth thereby catering for healthy emotional development in the culturally diverse classroom.

The teacher should adjust teaching styles and instructional practice to accommodate culturally diverse learners. The teacher must become aware of the approach she is using so that it suits each pupil, thereby allowing each to be able to benefit emotionally and in other areas of development.

There should be greater amounts of contact time between teacher and pupil in the culturally diverse classroom in an attempt to create a warm, secure environment in which the learner can cope. A variety of teaching and learning and classroom management strategies should be pursued to facilitate inclusion and a sense of belonging of all learners.

Regarding the area of language proficiency, pupils who are learning through the medium of a second language, eg, English Second Language learners should be balanced with others who are English First Language learners - for it is through interaction that these pupils increase their proficiency and competency in a language. A multilingual programme is advocated to redress the need to cater for all groups. Language serves as a decisive identity forming device that distinguishes groups, therefore language teaching should be closely examined within the culturally diverse classroom.

Teaching and instructional material should be judiciously chosen to avoid stereotypes and omissions and on that represents the various ethnic groups. This fosters positive role models and perceptions and positively impacts upon the learner's affective development. In the same regard, teachers and educational planners need to scrutinize textbooks and other teaching materials to ensure cultural balance. Mechanisms must be devised to eliminate bias and avoid discrimination in learning materials. Measures such as these allow learners to feel as though their needs are important. Consequently, they become more emotionally secure - this in turn contributes to

success at other levels. Also in this regard, there should be an acknowledgement of all groups represented so that each develops a degree of confidence and self esteem - and to ensure that no one group feels superior or inferior in relation to other class members. Language usage and the choice of words in textbooks could affect learners on a psychological level, so even these subtle types of bias should be screened.

In screening instructional material, the teacher should ensure that a variety of cultures appear in positions of authority and leadership, fair and accurate representation of history and achievements must be presented, activities should include cultural diversity, positive role models for pupils of different ethnic backgrounds and avoid stereotyping groups and individuals.

Exploratory learning is a useful instructional strategy within the multicultural classroom. Adolescent learners from minority groups may experience role confusion when dealing with their ethnic identity development. Exploratory learning, which focuses on intergroup cohesion accommodates, clarifies and facilitates this search for identity. In incorporating this strategy into educational practice, the teacher may focus on self study modules that highlight ethnic cultures and the contributions they make. Therefore, instructional practices may have to be revamped to cater for positive emotional growth in a multicultural setting.

Teachers should guard against ethnocentrism which puts some cultural groups into inferior positions. The perception of a culture influences the manner in which a learner perceives himself - therefore negative perception of a learner's culture could have negative repercussions on his self image. All developmental levels and ethnic heritages should be catered for in the classroom to avoid singling out groups. This could negatively impact upon the emotional development of all

learners.

Experiential and broadened activities are suggested to maximise positive affective development. Present instructional techniques should be expanded to include involvement from the community. By exploiting community resources, the learner has the advantage of being exposed to those who are affected by problems that touch them - it also allows the school the opportunity of using personalities / community figures that learners identify with. Therefore, learners develop an understanding of cultures and worlds of individuals who are part of their communities.

The inclusion of characters from various cultures in the lesson plan encourages participation from all learners, this consequently may improve the quality of the learning environment, creating a comfortable base from which pupils can derive maximum emotional support. Exposure of this nature facilitates positive emotional growth by expanding the perceptions and outlook of learners. Another method is that of simulated confrontation, where cross cultural encounters between learners take place to increase their awareness of each other. This type of exercise increases sensitivity among learners, therefore auguring well for their emotional development.

6.4.4. Learning Styles

Since learning styles were not found to be a problematic issue in this study, the teacher should simply ensure that all adolescent learner whose learning styles are accommodated feel warm, comfortable and safe within this context. This can be done through the co ordination of activities that included all learners, through a variety of artistic displays and programmes that embrace cultural diversity.

cause a student to feel inferior or less than the others, thus influencing the development of his emotional life. For teachers in current practice, it would be advantageous, if they were given an in-service training course to handle the changing situation in the classroom. Teachers should ensure that the atmosphere in the classroom conveys a positive view of various ethnic groups to foster tolerance and sensitivity among all pupils - therefore all pupils develop the concept that their culture is equal to others. This would positively influence the formation of the self concept.

Obviously, educators in this context have a formidable task. The nature of these classrooms, as reported by the focus groups, is said to be tense and hostile, hindering healthy emotional growth. Overcoming these barriers as teachers is difficult. However, empathetic understanding, identifying emotional problem areas and increased understanding from the teacher's perspective as part of the core structure in assisting each child in this learning environment to develop a balanced and stable emotional life.

The teacher should avoid exhibiting mannerisms that reveal low expectations of culturally diverse learners as subconsciously these feelings pass on to her pupils. This may impact negatively on their level of motivation and confidence. Teacher should strive to treat all learners in their care in the same manner as negative reactions to minority children adversely influence their confidence levels and discourages them from participating in the lesson. The following strategies for teachers in culturally diverse classrooms are worth noting for inclusion into a teacher education programme:

- * an effective teacher sends out clear positive messages which increase pupils' sense of self worth, all children should build confidence through feeling success in the learning environment,
- * motivate all pupils so that all could avoid feelings of discouragement by judiciously praising

6.4.6. Recommendations for future research

It is necessary that a bridging programme be investigated to assist children in a multicultural setting. The introduction of outcomes based education (OBE) is viewed as a bridging programme to overcome diversity in the classroom. Investigations can be directed at this new system to test its strength in catering for culturally diverse learners.

Another facet that could be explored is the development of teacher training programmes to assist teachers in the new system to make allowances for all learners under their care. It would also be progressive, to investigate how culturally diverse parent communities can be included in the education of their children under these circumstances.

6.5. Shortcomings

The research study faced the following shortcomings:

1. The subject being investigated touched on sensitive areas of the individual, especially in the light of racist attacks in schools. Consequently, pupils were afraid to speak freely of their feelings and spoke about general issues rather than getting to the point.
2. Most Second Language English learners were inhibited during discussion due to their comprehension in English.
3. It was difficult to access groups at schools to participate in these research discussions as all the schools approached had faced racial incidents and pupils were wary of being interviewed with regard to racist issues.

6.6. Conclusion

The learning area catering for adolescent learners of cultural diversity, comprising of the curriculum, interaction within the classroom, instructional styles and teaching methods, learning styles and the teacher's role, all need to be addressed in order for these individuals to derive maximum affective benefit.

In order to influence the learner's emotional development positively, the curriculum must fit the needs of the child from a diverse cultural group, the curriculum content must not emotionally disadvantage pupils from diverse cultures. The curriculum should be representative of all cultures, respond to all learners, reflect a sympathetic understanding of all groups, and represent groups in a positive light.

Interaction within the classroom must also receive attention if the learner is to derive maximum emotional benefit. Through positive evaluations, it is possible for teachers to increase self esteem in culturally diverse learners and encourage interaction. Meaningful interaction will foster respect and tolerance, vital to emotional development. Improved relations among learners in a multicultural learning environment creates a harmonious working environment in which the learner feels safe and comfortable.

Instructional styles and teaching methods has received considerable attention, several areas need to be redressed to assist in healthy emotional development. Increased contact time between teacher and pupil directly relates to positive emotional growth. English as a first language should not de-value other languages by forcing them into inferior status, this affects the learner's sense of pride and self worth, thus impacting negatively on his emotional growth.

Learning styles in the culturally diverse classroom only becomes problematic when it conflicts with that being encouraged in the learner's home. A bridge building process which reconciles the styles encouraged on the home front to those being utilised in the classroom would go a long way in assisting healthy emotional growth.

The teacher's role is viewed as pivotal in the multicultural setting. The teacher must be able to put aside her own prejudices and view each learner as an individual. In this setting, a sympathetic teacher builds confidence and improves self esteem while a critical teacher demotivates her learners. The teacher should be able to ensure that the appropriate atmosphere is set in the classroom - one which takes into account the cultural orientation of her pupils, which shows tolerance and acceptance of all cultures and one that makes no judgements. Teacher education must be structured in such a manner that it includes skills required to teach culturally diverse pupils.

In concluding, the multicultural learning environment has become somewhat of an enigma to both education planners and teachers. It is clear that this phenomenon is an exciting but difficult challenge that requires a great deal of hard work.

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ANNEXURE A : MAIN RESEARCH QUESTIONS

Cultural Groups Within A Class Unit:

MAIN QUESTION : How would you describe your relationship with pupils from the other cultural groups?

SUB- QUESTIONS

1. Are you aware of the cultural grouping that you belong to?
2. Do you think that culture is an important part of your life as a teenager?
3. Are all the pupils from your class from the same cultural group?
4. Are some of the pupils from your class from your cultural group?
5. Do you have friends from the other cultural groups?
6. How do you feel about being in a class which has pupils from different cultural groups?
7. How would it affect you if you developed close friendships with pupils from another cultural group?
8. How would it affect your learning if you had tense relations with pupils from other cultural groups?

Adolescent's View with Regard to the Curriculum:

MAIN QUESTION : Do you think that the lessons taught at your school takes your cultural group into account? How do you feel about this?

SUB QUESTIONS :

1. Which cultural group is taken into account in the school curriculum?
Does this affect you in any way?
2. Do you find that you relate easily to the examples used during the teaching of a lesson?
Why is this so?
3. Do you find that you can comfortably identify with figures/content in textbooks?
Explain your response?
4. Are there things about the lesson content that you would like to change? Specify.

Adolescents' View About Teaching Methods used by the Teacher:

MAIN QUESTION : How would you say was your cultural group/ individuals from your cultural group presented in a lesson / textbook?

SUB QUESTIONS

1. Do you feel confident about answering questions in the classroom?
Explain your response.
2. Would you say that you participate comfortably during a lesson?
If not, explain.
3. Do you understand and relate to the examples used during a lesson?
Be specific.
4. Are certain cultures presented in a positive view whilst others are presented in a poorer view?
Provide examples.
5. How would you feel if your culture were poorly represented during a lesson?

Interactional Styles:

MAIN QUESTION : How do you respond to pupils from your class who belong to other cultures?

SUB QUESTIONS :

1. Do you understand the behaviour/mannerisms of pupils from other cultures?
2. Do you think there are aspects of your culture that other pupils do not understand?
How does this make you feel?
3. Do you find that other pupils accept your culture in the school at which you are taught?
Explain your response.
4. How do you relate to pupils who do not understand aspects of your culture?
5. Are you comfortable learning in a classroom where there are different cultural groups?
6. Does it affect you when other pupils from your class from other cultural groups treat you differently because you are from another cultural group?
7. Does your culture allow you to speak out freely to elders? Do you find that you have to
Break cultural rules in your classroom?
8. In interacting with other pupils, do you find yourself confused in any way?

Learning Styles:

MAIN QUESTION : Do you think that your culture affects the way in which you learn at school?

SUB QUESTIONS :

1. Are there aspects of your school life that you discuss with your parents?
2. Are there aspects of school life that you do not discuss with your parents?
3. Does your culture advise you to work as part of a team or to work as an individual?
4. Does the manner in which the lesson is taught take into account the way you are taught at home?

The Role of the Teacher

MAIN QUESTION : Do you feel that your teachers understand and accept your cultural background? Explain your response.

1. How would you describe your relationship with teachers at your school?
2. Are there teachers at your school who share your cultural background?
3. Are you comfortable discussing any problematic matter with your teacher who is from another cultural group?
4. How do you feel when your teacher :
Acknowledges your cultural background?
Ignores your cultural background?
5. Are you free to bring in/ discuss aspects of your culture with your teacher?
Be specific.
6. Does your teacher view all pupils in the classroom in the same way?
Explain your response.

ANNEXURE B

TRANSCRIPT : FOCUS GROUP ONE

Key	
M	Moderator
PP	Participating Pupil

M : Welcome to this discussion. Please feel relaxed. Our first point of discussion would be your relationship with other pupils from your school. I want you to think about these things : in your class, maybe in other classes around you, is every pupil of the same cultural background? Are they all from the same cultural background?

PP : No.

M : No. How do you get on with pupils who are not of the same cultural background?
(Repeated question for clarity)

PP : They seem to be friendly enough and approachable, like if I'm speaking to someone of my own cultural background. But if they come to us with a hostile approach, how do you expect us to get along with them?

M : You speak in a hypothetical sense - I want you to think about this in reality - is this what happens?

PP : I'm basically - I can say I'm an oddity in this school. I'm a coloured, and this is a Indian school, right. But the thing is, I've been in an Indian school all my life, and I've gotten to know the people, right, and the time when I'll get along with them and accept them is when they don't condemn my religion. I'll accept theirs as long as they don't condemn my religion. Cos' my religion is my religion, no one's going to tell me anythingI won't condemn theirs.

M : Okay, let's move away from religion - in terms of race and culture, how do you respond to pupils who are not the same, not you in particular, I'm talking in general. How do other pupils respond.

PP : It's very difficult, it's like not easy. Like the majority don't understand each other, the black background, you get along with a person if you understand them. So like if you don't understand them, you won't have a very good relationship with them.

M : Anyone else?

PP : I know they're all split up - they feel safer with their own kind, the people in this school, they just stay to themselves, they just don't get along because of racism. There's a lot of racism in this school.

PP : As soon as we see a black person, we think they going to harm you.

PP : I think it basically stems from home, what you are taught at home. I don't think it's necessarily at school. I think, this is the way your parents taught you, okay. You stick to your Indian friends. They say Blacks are like this, Coloureds are like this.....these negative things. It's been hard for me to build a reputation for myself in this school. It's a bit different...

M : What has it done for your confidence when you realise that Indian pupils look at you in this way?

PP : Sometimes, I just ignore it because I know some opinions are not worth worrying about. I know myself. My friends know me.

M : Has it ever affected you?

PP : It has. Emotionally, it has. Because, I've been in this school all my life, right, and in the beginning it was very difficult. I'll never forget what it was like, because, I was like the first coloured in Rustonjee, and people...I can remember, especially with this one girl who used to...and I used to actually go home and cry because at that time I didn't understand why it was all...now that I think of the right things I'll learn to accept them, they learn to accept me.

M : Okay...

PP : I'm of mixed race so when I'm with Indians I can get along with them but I don't think they accept me, and when I'm with Coloureds, because I'm Indian, they don't accept me. I'm mostly with Indian people.

M : So you find that race problems do crop up.

PP : Why do you think it's so difficult for people to form relationships/ friendships across the cultural and racial lines.

PP : Because we too different.

M : What differences?

PP : As somebody said, you know that "hand" thing, when you give something and when you accept....

M : Yes?

PP : Due to their differences, like people think different, if I happen to do something like that to somebody, they'll laugh at me. I guess differences when it comes to...the way they talk and things like that, and the accent. Like due to all of that I would feel that there would be differences in relationships. And also because, especially when it comes to the Indian community it's the thing about being "it" - and like if you happen to join somebody out of your race or something like that, then you'll be like below "it", and you'll be degraded along with them.

M : ...Do you have similar experiences?

PP : You know in Primary School, I was like one of the "dumber" pupils, and it was difficult, and like, nobody understood me, I was like a total outsider.

M : Although there were no cultural lines, you still had problems.... Did you have a generally good time fitting in.

PP : Yes.

M : Lucky for you. Do you think, as someone said, that perhaps if you developed a close relationship with someone from another race group in school today, how would it affect the general feelings?

PP : I know when Vinolan comes to my house, people around they get a shock, like, when they see him they say, "Oh, that's your friend, your friends come here, oh, you got Indian friends," that's basically how they react. And it's the same like when Vinolan's relatives see me....

M : It's an unusual thing....

PP : Yes, I don't know why people....

PP : It's not only my relatives, but whenever we walk, we always stay together, you must...if you happen to be an observer, you'll see that almost every Indian car that goes by, they'll completely forget about the road, always stare at us, some old aunties will give you terrible looks....

PP : That's the truth, the truth.

PP : In school too if she happens to mix up, mixed up with one of the Indians or something, or with one of the blacks, then I'm sure that the others will isolate us, that will happen I feel, it will happen.

M : Others? Do you have friends from other race groups, how has this been accepted?

PP : Normally.

PP : It will happen, whether you like to admit it or not.

M : If you look at your curriculum, you know those books chosen for your study or other items chosen for your study, how do you think this relates to culture? Does it reflect culture at all?

Do you think your curriculum or syllabus has anything to do with culture? Would it advantage a particular group or disadvantage another?

PP : It will advantage the Christian.....

M : Why do you feel it will advantage the Christian?

PP : Because most of the books deal...most of the books that we are studying are Christian based. ...White Christian. I'm sure that if I am writing a book obviously I'll write it in a perspective of my Indian culture. Like at this age, we are studying the syllabus, so we are all not Christians, we are all not white. It will hamper us in a way.

M : What do you think about that?

PP : You know if you look at the novel and the short stories that we did last year - can you honestly tell me which did you enjoy best? The short stories or the novel?

PP : I enjoyed the Short Stories.

PP : I enjoyed the novel.

M : So you would prefer things to remain as they are.

PP : I enjoyed the short stories because I could identify with them.

PP : But African writers, even music too, is still very undermined, still developing but so far I haven't really come across South African stories that I could really enjoy as much as I enjoy Shakespeare.

M : Does anyone else feel this way. Let's say, we had to change things, what would you ask for?

PP : Well, we do three set books a year, so I would preferably ask for a religious or culturally oriented book - one, maybe one Shakespeare, maybe one Zulu novel...

PP : But we all coping, so far, we're all coping with the novel we're doing right - to bring in Indian based novels and like black based novels and stuff, won't that be a bit difficult for us because you don't understand the black work, right? So, it's going to be exceptionally hard for me to understand an Indian work and a black work at the same time.

PP : But it will have some relations to the black pupils, doing books of this sort of their background will help us understand them better, form friendships.

PP : The Std Six Speech and Drama students did a setbook on Zulu Girl, which was a black book. And you learn so much, I personally have learnt so much about their tradition and their culture from that book and if that happened to be a setbook, all of us have to study it. I'm sure we'll see things in their perspective, the way they see things. It would be better, because, as I said, we do three setworks, it would be nice if we do one from each background.

M : As someone said, wouldn't that give you more problems?

PP : But, at this moment, don't the blacks have the problems?

M : You want to share their problems?

PP : It would be better to share the problem - .

M : Okay...let's move from the curriculum to the classroom. Which are the pupils that talk the most. Who participates most during a lesson? Which group? The Indians?.... The Indian pupils...why do you think they participate most?

PP : They are most comfortable in the classroom.

M : Why are the others uncomfortable?

PP : Minority. The Indians are in majority.

PP : I don't feel uncomfortable.

M : You don't - I think by now you have acculturated. The others?

PP : I think they feel.....embarrassed.

M : Do the black pupils respond when the teacher says, "What's the answer to this, class?" Do they raise their hands to give an answer.

PP : No.

M : No, why not?

PP : They don't know.

M : They don't know....

PP : Don't get me wrong, right, I'm not racist or anything. I have black relatives, right, my heritage is black but the thing is, if you notice with them, I'll put myself with the Indians because I work just as hard, then if you put them with us, I'm sure they'll be able to answer questions if they at least tried hard, if they put in an effort, but when they come here, you find that there's no effort from them, if they don't know what you talking about, and if the teacher's reprimanding them, they're swearing them behind their back in their language, or they have a negative attitude towards everyone. I feel like if they tried a little harder, then things would be easier for them.

M : Okay, why do you think they are in this position, why is it that they don't pull their weight, why is it that they don't answer....

PP : Because of our government, they feel that now our government is black oriented, they feel like they are superior, because they are getting jobs, they getting everything, they don't need to work.

PP : I agree with what she says.

M : So you think that is the mentality that has affected all the black pupils?

PP : We are just experiencing apartheid in reverse.

PP : And in a way, if you can't make it in the world what's the best way out? Commit a crime, and you got two chances, your first chance is you either get away with the crime or you go in jail. You go in jail, you can study, for free, you get a free plate of food. Plus you get a bed....due to the black government. I'm positive, okay, I do not think like that but if you go and look you may get a rare, but the majority of them think like that.

M : What do you think?

PP : It's easier on the inside.

PP : On the outside,Indians still have it bad. Before we were too black but now we are not black enough

M : How do you feel about black pupils knowing this?

PP : It makes you hate them.

PP : Honestly, because you feel, you must sweat all your life, and they just come from nowhere and they get everything for free. It's so unfair.

PP : Before it was like, you must hate the white man, but now it's just the opposite, you hate the black man now. In both cases, we are like being put down.

M : What do you think?

PP :I never lived what they lived through so I don't know what they feel.

M : From your own experiences, what do you think?

PP : I feel it's fair that they get everything now. During apartheid, we thought we were unlucky, we never went through what they been through. No schools, no food, no nothing whatsoever.....

PP : Do you think it's fair okay. Fine I think its fair okay. I also agree what's happening now is fair, but if we were put down, we should be put down to sit the same what we were in the apartheid . We shouldn't have our faces rubbed in the dirt like this because that is what's happening. Look at our schools, education is going down now...

PP : Our country supposed to be democratic and democratic means every man is equal so we all should have equal opportunities no matter if you were undermined before but today you are democratic so all supposed to have equal opportunities in everything. It's not cause you getting a job because of your surname or something.

PP : So you don't approve of affirmative action?

PP : I don't approve.

PP : Majority rules inside and outside the classrooms.

M : How would you feel if there were a balance among the teaching staff?

PP : I wouldn't be comfortable.

M : why?

PP : If we had fifty percent of black teachers in an Indian school it would disadvantage the Indians because they have a certain way of talking

PP : But you were just talking about democracy....

PP : Exactly.

PP : Okay, that's fine, you can bring them here, but it will be a disadvantage to us, no one saying that we don't want you.

PP : How do you think the black pupils feel? Won't it be a disadvantage to them?

PP : We got hundred percent Indian teachers here.

PP : No one's saying we don't want them here. You can bring them but you just asked us if we....in my opinion it will be a disadvantage.

PP : Now you know why the black pupils don't perform like us, because they are at a disadvantage.

PP : Then why don't they go back....

PP : With black teachers at school they won't have a problem like that.

PP : But...just said that if they put in the effort they will be able to do it.

PP : Look at what they go through...they get up at 4 O clock in the morning, travel so far in the train, we all come by car...

PP : But the thing is their own school is right there, why do they have to....they don't have to travel.

PP : Have you ever been to one of their schools? Have you visited one...

PP : No.

PP : So, you wouldn't know, that's why they want a better chance, by coming to an Indian school for better education.

PP : But when they come here, they must at least make an attempt to learn. If they are going to make a sacrifice of getting up at 4 O clock in the morning then they should be able to make the sacrifice of doing their work.

PP : It's because of the racism, trust me. I've been in a white school, the education is different. The black pupil sits in the class, when the teacher asks him a question in English, he's totally out of it.

PP : English is a second language to them and when they come to Indian schools it's worse, they can't understand and nobody wants to help them.

M : So it can become quite tense even if there was a balance in the teaching staff.

PP : I think it will get worse.

M : Probably. You know if you think again of this interaction between pupils and the fact that there is non interaction, no friendships for example, what do you think? What aspects of culture form a barrier. What stands between pupils from forming friendships?.....What mannerisms, behaviour, characteristics of other groups do you find strange and unusual?

PP : Me, personally, I think a lot of people, Blacks, Indians, everyone, right - there are things I don't like, certain things, certain people think they can do anything to you and they can just get away. Some feel like...okay...I'm athey get forward....they want to get personal with you and I don't like that, I mean they feel if they are a majority, they can do whatever they want. Like if you go on the street, before, you never hear of people interfering with you on the street. Nowadays, they say, "Hello, my sweetheart," it's like you nothing, they can say anything they want, they can say anything they want to you, do anything, it's like you not a person of yourself anymore.

M : Okay, which other characteristics.

PP : I think it's the way they are brought up....The way they were taught. I mean, the way they

carry themselves.

M : Are there things about your culture that they find unusual.

PP : Yes, like even if you happen to look at our culture like Indians...say if a person from another race group happens to come for the Indian Festival of Prooidge Prayers and they got "trance", now, in this culture, when these people happen to get trance...you laughing...when people get trance, they seem to rub powders on their face.

M : Yes, yes...

PP : And if another person comes, what is he going to say, he's going to laugh, he's going to blatantly laugh at them and they going to ridicule. So if I happen to go, say I'm a father, right, okay, now my child is going there, I'll say "what you going there for? You going there for a good laugh?" You must go there...And I will teach my son how to ridicule them which is most natural in the human persons.

M : How do you think this contributes to self confidence and being self assured as young people, as adolescents, as teenagers. Does it impact positively or negatively. What do you think? You looking at it from both angles, since you seem to be looking at it...What do you think...positive, negative?

PP : I'm easy.

M : How does it influence you as a teenager? You know, when you look at these problems, the conflict, the tension, elaborate...

PP : Personally, it doesn't affect me.

M : You just turn a blind eye?

PP : Yeah.

M : Can you do that?

PP : No you can't, but when it comes to me, I do that. I just ignore it. If someone had to come and insult me then that's the way they are, then.....

PP : If they catch you after school?

PP : If you want to grieve me then that's not problem.

M : Okay...do you have the same views? You just shrug it off...Are you affected by racial problems?

PP : Everybody's affected...except him.

PP : I am affected...but I just care less about it.

PP : But you can't ignore it, just keep quiet.

PP : Obviously, it affects me, when you talk about racial problems....obviously it affects me but...I just close a blind eye to it.

PP : I'll do what I can do, I'll try my best to...

PP : but even if you try your best, it's so hard.....

M : Okay, let's move away since some of you don't seem to be too keen on discussing that aspect.

PP : We can't elaborate on that....we just know how we feel, we can't really elaborate....

PP : Yeah.

M : If you had to take these racial problems into your home environment, discuss it with your paarents, what would their reactions be?

PP : "Bring my bush knife here now.....we'll sort these guys out."

PP : My mother will tell me to pray for them.

M : Would your parents respond like that?

PP : No, my parents won't respond like that, they tell me it's my problems and I have to face it.

M : You think everyone takes problems home, does everyone discuss things with their parents?

PP : Some people do.

PP : Some people don't.

M : Does your culture allow you to discuss things with your parents? Your culture? Do you have a free relationship with your parents? (Repeated question) No?

PP : They tell us we supposed to respect our parents, right? But there's certain things you can't tell your parents...because things are different with them...so you can't tell your parents everything.

PP : I have a free relationship.

M : You have a free relationship, you could discuss anything? Anyone else?

PP : No I would definitely not because when it comes to certain aspects, eg, in a girl's life - like you not allowed to discuss it...because it's different and it's totally out...it's like dirt...when it comes to when a girl comes of age.

M : You don't discuss it?

PP : You not allowed to discuss it. You not even allowed to ask anyone about it. I was kept in the dark about things for years...because if I were happen to ask my parents or my aunty or anyone even my cousins too, like my parents would have scolded me or beaten the life out of me for asking those questions. I did happen.

M : Do you have a free relationship with your parents. No? You don't discuss anything with them? Okay, this is more or less what I want you to tell me in terms of teachers at your school. There are many teachers at school who share some of your cultural background?

PP : Yes.

M : If you had a problem, you'd take it to the teacher?

PP : No...

M : A racial problem perhaps, how would you describe your relationship with teachers at your school (Repeated question).

PP : How it supposed to be?

M : No, how it is.

PP : Some teachers are okay....some teachers are not....some treat you different...

M : Because of race?

PP : Yes - because of Coloureds like previously Coloureds in this school, I can honestly say there were a lot of Coloureds in this school who didnt really...who weren't serious about their work, they messed around, they made our race group bad. So now when you come here, the teachers always get a bad impression. They think ...they don't meet you or anything but they think she must be bad just like those others who were bad. And when you do finally show your true colours, some of them get a shock. So I think basically there is intolerance among the teachers, they can be racist.

M : Okay.

PP : I've had an experience when I was in Standard Six, when a teacher told me I was dumb, not good enough. He actually told an Indian child next to me to help me out if I had any problems in school. He didn't even know me.

M : How did that make you feel?

PP : I felt poor.

M : Embarrassed?

PP : Yes.

M :How would you describe your relationship...?

PP : Comfortable.

M : Comfortable.

PP : Comfortable.

PP : I'd also say comfortable.

M : Do you think it makes a difference? Indian teachers, Indian pupils are more comfortable.

PP : Yes, there's a lot of things they have in common. Basically, everything that they have, they

have in common.

M : So actually, Indian pupils are at an advantage. And like you were saying earlier.....

PP : Only some Indian pupils. The teachers tend to have favourites and stuff. That's not nice.

PP : Even if a black teacher had to come here and she had a pet, I'm sure it would be a black student because she can communicate with that student.

M : So even if

PP : I remember when we had a student teacher, right, for Accounting, when we were in Standard Eight. And you noticed when she came, there was no English. She used to talk in their language to them. Now we would try to catch up on the lessons, because she was explaining it to them, like maybe she's giving them tips. Now we don't understand what she's talking about .

M : How did you feel at that point?

PP : I felt very inferior, I didn't like it.

M : What did you do then? Ask her to stop.

PP : No, I knew it was a temporary teacher.....

M : Oh, you knew it was a temporary set up, so you didn't do anything about it....Okay. So, what about this problem that they had of black pupils reverting to their mother tongue.

PP : I feel it's very unfair. Cause you don't like Indian pupils reverting to their mother tongue.when they return to their mother tongue, the first thing they do is insult you in their mother tongue.

PP : If you look at it,okay, mainly the blacks, now okay, when it comes to them, when they revert to their mother tongue, it's like all just normal. Maybe if I and the black pupils happen to have a quarrel, and I revert to my mother tongue, what's the first thing they going to do? They going to go and find out what it means, number one, and if its bad, they going to come back.....Like when it comes to them, like, ...I don't know.

PP : You've lost your mother tongue.

PP : How sure are you.

MM : Okay, time is up. Thank you for your time.

ANNEXURE C

TRANSCRIPT : FOCUS GROUP TWO

Key	
M	Moderator
PP	Participating Pupil

M : Well, welcome to the discussion, our first aspect that we going to be talking about today is about culture. Everyone of you knows from which culture you come? Anybody is not sure? You know? Right. Are their pupils in your class from your cultural group?

PP : Yes.

M : Are there some from other cultural groups?

PP : Yes.

M : How do you get on with those who are not from your group.

PP : We get on well. Because it doesn't really matter what culture you come from.

M : You get on well, there are no problems? Do you friendships/friends of other cultural groups?

PP : Yes.

M : Do you find any problems with those.

PP : No problems at all. You must be a perfect school. For example, when pupils go out during break times and so on, do they mix with each other?

PP : No, they don't mix.

M : There's no mixing.

PP : There are some. Some.

M : Some. Okay, let's talk about this. Why do you think a lot of pupils stay together?

PP : Because we're black. Each culture like blacks, they group together, by themselves, because they used to their own culture and have their own culture and Indians have their own culture, so probably different and

M : So they prefer being with children from their culture?

PP : Yes

M : What about you? Who are you most comfortable with?

PP : Blacks.

M : Why?

PP : They like us....we feel comfortable.

M : You feel comfortable.....so you just comfortable with your own race group.

PP : Yes.

M : Okay, let's say if you had a close friend who was from another race group, let's say an Indian friend? How would the rest of the school react to you? What would they do? You were best friends with an Indian girl or boy?

PP : They won't like it.

M : Why.

PP : Because we mixed with the other cultures. To children it's a problem....

M : Would it affect the way that you learn? If you had problems with the other children?

PP : No....

M : No, you'd just carry on learning... have you ever had race problems, racial problems? Think about that.

PP : Yes.

M : Without mentioning names, tell me some of these things. Don't mention their names.....

PP : Alright, during the breaks, we were playing some type of game, you know we were playing a game, throwing things down, and all of a sudden everybody gathered around us and it became kind of a big deal. And this one boy came to us and he said, he'd hit us, but he used another word for hit,

M : Just because of the game that you played?

PP : And because we were blacks....

M : Did that create problems? Did it create any problems?

PP : Only between me and that boy, not other pupils.

M : So generally you find that there are no problems? No major problems? Okay, you know if you think about what you study in school, your school curriculum? Do you find that there are things that you like to study that you are not studying? Tell me about that. Something that takes your culture into account.

PP : Like Zulu.

M : Yes, like Zulu, you'd like to study Zulu, why?

PP : Because it's our language, it's easier for us.

M : Easier?

PP : Yes.

M : How do you feel about studying English?

PP : It's all clear for English, but Afrikaans,Afrikaans is very hard.

M : Very difficult.

PP : Yebo. And the blacks are doing it on the standard grade.

M : Standard Grade? And if you did Zulu?

PP : (general notes of approval)

M : Do you find that the teacher uses examples that you see or read at home?What do you think? Like if the teacher uses an example from TV , from the TV? You can relate to that example, you could?

PP : Yes.

M : Good. So far you appear to be doing very well. Is there anything that you would like to change about the things that you study to include more of your culture. Apart from Zulu, I mean apart from including Zulu with English or other subjects..... is there anything that you'd like to change, something from the Zulu culture maybe....

PP : We do Zulu.....

M : Instead of Afrikaans, you want to do Zulu?

PP : Yes.

M : Well, okay, what about the teacher, problems?

PP : Yes!

M : Do you feel confident with the teacher?

PP : Yes, Some.

M : Some teachers don't make you comfortable? Do you easily take part in a lesson?

PP : No.

M : Why not?

PP : Because they degrade...there's the one teacher thathe doesn't explain to us... we don't understand what he's saying....when we tell him that we don't understand what he's saying, he tells us that we lazy or we sleeping...or why didn't you listen? It's easy. You know this, it's general.

M : And you feel uncomfortable about this? Okay, how would you feel if there were a few black teachers on the staff ?

PP : That would be very nice.

PP : Yes.

M : You'd like that - and you'd feel good about relating to them. You think the Indian teachers favour the Indian children?

PP : Some. Some of them.

M : Why do you think that is so?

PP : They talk to them more than us and they send them on errands and trust the Indians..not us..

M : They trust the Indians? Do the Indian pupils trust you.

PP : No....some...

M : Okay, some of them who don't trust you, how do they treat you, what do they do?

PP : Some of them...like they call us "kaffirs" ...

PP : They think we stupid because we black...

PP : Yes....

PP : When we do something...

PP : Oh ja, I remember one day, they told me that " Oh, I saw one boy," the Indian girl was talking. I said, " What boy?" "A Black boy, he was wearing such bright colours...it looks so stupid...it supposed to match." And I told her that no, it's like...you see us, we like to wear bright colours...you don't feel that way, but it's your problem...she said, "It's so stupid...you blacks are so stupid..."

M : So you feel like maybe, they don't understand you...

PP : Yes...

M : Are there other things about Indians that you don't understand?You understand most things about them?

PP : Yes....

M : Do you think that they understand you?

PP : No, they don't.

M : What about you, they don't understand? What is it about you?

PP : The way we act, the way we are...

M : Is that the reason why most of them don't form friendships with you?

PP : We kind of loud...

M : That's what they say....

PP : Yes. But that's in us...we can't do anything about that, we loud, we speak loud and we laugh a lot.

M : What about some of your customs, your traditions? Do they understand that?

PP : No.

M : Do the teachers understand?

PP : No.

M : Think about some of your examples...traditional, cultural customs that you do.

PP : Oh, like when somebody had died...the Indians like when somebody dies on Monday, they bury on the Wednesday...and we stay so long until Saturday or Sunday...and that is a problem. When we come to school....we don't come to school for a whole week. And when you come back on Monday....it's a big problem...

M : For the teacher...

PP : Yes, for the teacher, they don't want you to just sit at home.

M : You think that the teacher is more sympathetic to the Indian pupils...

PP : Yes, because, it's their culture, they understand....

M : Good point. How would you feel if the teacher spoke badly of your culture?

PP : Upset and angry.

M : Would you do anything?

PP : No.

M : You won't do anything? You won't go and tell....

PP : We won't tell

PP : I won't tell...

M : You won't tell them anything? Now, in your culture, you allowed to discuss anything with your parents?

PP : Some things.

M : Some things? Okay, how do you react to an older person in your culture?

PP : Oh, we have to have respect...when you talk to them, you look down...not straight in their eye.

M : Don't look at them in the eye. Do you have the same relationship with your mother and father?

PP : Nowadays, its the same. We look at them in the eye...I look my father in the eye when I talk to him ...in the old days....

M : But some traditional people expect

PP : You must respect....the older.

M : Okay, that's good....do you think that it would affect you badly if there were problems...race problems in you classhow would it affect you....

PP : They undermine us.

M : They undermine you....what do they say to you? Things...tell me some things...can you think of anything?

PP : Some of them call us "Kaffirs"....

M : Yes, you said that...

PP : They say, "You don't belong here"

PP : Yes...

PP : Some teachers they say, "You should have gone to Umlazi Secondary"....

M : And how do you feel about that?

PP : We just ignore them....

M : You just ignore them? But you feel bad....

PP : Yes...

M : How do you think we can change things? What can we do...?

PP : By having more of Black teachers.

M : More Black teachers. Apart from that?

PP : If they could understand us...

M : Try to understand you...

PP : Yes...

M : You should try to understand them, they should try to understand you....how do we do that?

PP : By talking.

M : Talking...good. Maybe a general talk. If You went home with a problem, a race problem, how would your parents react?

PP : Very angry...

M : Would they come to school...

PP : No, they won't....

M : Why won't they come to school?

PP : I think because to be peaceful...they won't really do anything...they'll tell us, "No, just ignore them"yes.

M : So you ignore the problem...I'm sure many of your subject use group work..do you use group

work.

PP : Yes, in Afrikaans.

M : How does it work when you mixed up with Indian children?

PP : We don't work..

M : You don't mix with them?

PP : There's no problems...we work well with them?

M : Okay, if you look at relationships of children...pupils and their teachers at our school, what do you think of them?

PP : Teachers are more relaxed with Indian pupils than to us...

M : Right. What do you think. There are some who have a problem, there are some teachers...would you be comfortable to go and discuss problems with a teacher....?

PP : Any teacher?

M : No, Indian teachers?

PP : No.

M : No?

PP : I would if I had an opportunity to tell them....

PP : And if they were free to talk to us...

M : But if it was a black teacher?

PP : We won't have problems with the black teacher because we also blacks...maybe other children will have the problems.

M ; Indian children will have problems with the black teacher?

PP : Yes.

M : Okay. Have you ever been in a mixed.... where there's been a mixture of teachers?

PP : I've been in a black school. (Pupils reverted to Zulu).

PP : There was a black student teacher .

M : And how did you react to them? Well?

PP : Yes, well.

M : So you actually think it would be a good idea to have them....

PP : Yes.

M : Okay, anyway, that's all I wanted to know from you, thank you very much.

ANNEXURE D

TRANSCRIPT : FOCUS GROUP THREE

Key	
M	Moderator
PP	Participating Pupil

M : The first point of that we going to be discussing will be how you feel about your culture. Okay. How many of you are aware of the culture to which you belong? Who is not aware of which culture they belong to? Everybody is. (Plane overhead).....How do feel about children, pupils in your class that don't belong to the same culture that you do?

PP : I don't see the difference in anything because we all humans, we came here to study and....yes that's basically it so you must treat each person for who they are not for the culture from which they come from ...

PP : We must accept people for who they are, they must voice their own opinions because everyone has the right to be their own.

M : Good.

PP : We are all one kind,....we must respect each other.

M : Good.

PP : For me, I don't have a problem, because we all respect each other in our class. It's...so far, it's so good...because nobody looks at me in the ugly way...they think because the other side is different they treating our kind in a different way.

M : Do you think that happens?

PP : Sometimes, outside the classroom...it does happen but inside the classroom, it doesn't.

PP : Not in his class...

M : Not in this class....

PP : I don't have a problem with anybody...it's just the skin colour, that's all.

M : Okay. How do you think this system of multicultural education is working? Is it working well?

PP : I think so.

M : You think so?

PP : In our class it works.

PP : Not so well.

PP : There is lots of conflict...outside the classroom.

M : Outside the classroom. Why do you think

PP : I'm talking about other classes...our class usually get on...

M : Right...

PP : I'm talking out of the class.

PP : Not our class.

PP : I mean we do get along...I mean we speak to them as friends...

PP : We friends..

PP : Out of the class there is lots of complications.

M : Why do you think there's problems outside the classroom...?

PP : Because no one like...like take for example this school here, black pupils will only join their race groups and Indians will just be among themselves...there's no such a thing as where they'll mix with us and we'll mix with them.

PP : It's like natural that for us not to mingle with each other...yes.

PP : Yes.

PP : Everybody's isolating themselves...they don't join.

M : So they don't join?

PP : They don't join.

M : Break Times?

PP : Breaktimes you see like one group standing in one corner, another group is standing in another corner...it's always like that.

M : Are there any friendships at all?

PP : No.....

M : No...?

PP : During the lunch breaks...

M : Okay. Interesting. Anyway...what do you think about the fact that..you were talking earlier about Shakespeare and the Mayor of Casterbridge....what do you think about your school curriculum and how it reflects culture?

PP : I feel that our literature is not relevant to us because it's about other....we should have like...about South African...we should learn about our literature, not about some other culture like American or Shakespeare's language. Most of us don't even understand the language of Shakespeare, you know for English.

M : What do you think.

PP : No, we don't understand, it's difficult, Shakespeare and we...we should do our setbook in our language.

M : South African language. Some South African literature?

PP : Yes.

M : Anyone thinks you like to study English literature like The Mayor of Casterbridge - What do you think?

PP : It's okay

PP : It's okay but...

PP : It's like everybody can relate to it, it's like Romeo and Juliet, everybody can relate to it - if you went to another country and asked them if they did this book here probably they'll say yes

PP : But that's only if it's simplified. If you just took the Shakespeare book and you just sat and read the whole thing by yourself, would you understand it...? I wouldn't understand it...you simplify it, then we'll understand it.

M : Okay.

PP : I was thinking, why do we have to learn the other culture's book, because I think in their countries they learn their country's book, why we have to go and learn their books?

PP : Exactly.

PP : We have poets in South Africa that writes books why don't we learn those books?

M : Good. Okay. What about figures you know, like characters in books? You think that, for example we should have more non-white characters for example? What do you think? At the moment, we deal with all white characters.

PP : We should have a mixture of all so that everyone can pick one.

M : A mixture.

PP : Like a Black, Indian, White.

M : Should we discuss things like racism in the classroom? Should it be one of the topics that we discuss?

PP : Yes.

M : Why?

PP : Everyone can say how they feel.

PP : So that everybody can be aware of what goes on outside the classroom. Because it doesn't, it's not that it's already past, because some of the children, they still have that because they think that they don't want to be friends.

PP : Racism.

PP : They don't want to be friends with blacks. And if you discuss it with them, I think it will help them get a better understanding of that.

M : It won't become too sensitive, a problem?

PP : No? Well, that makes for some discussion. You know if you think about how we answer questions, for example in the classroom, think about that aspect, about how the teacher teaches in the classroom. (Plane overhead) Which pupils do you think are at an advantage or at a disadvantage. Think about it. The way in which you respond and the way in which the teacher teaches.

(Certain sections inaudible because of background noise of plane. School situated close to airport.)

M : Okay, so the teacher relates to the Indian pupils better. And the Indian teacher relates to the Indian pupils better than the black pupils.

PP : Yes, that's true.

M : What do you think? Do you have a problem with that?

PP : Sometimes.

PP : If there was a Black teacher, then you would find an Indian pupil not answering questions. They'll feel things are complicated.

PP : You know like when we had that student teacher, black student teachers coming to school, I think we were in Standard Seven or Standard Six, we had this Black student teacher, he took us for Business Economics and we didn't understand a word he was saying...

M : Because of...? She was speaking in English, though?

PP : She was. But we couldn't understand the accent so well. But she referred to mostly the Black pupils... You see, and it was like we weren't there. She was speaking mostly to them. And we, we walked out of the class. We couldn't understand.

M : Did you have that problem?

PP : No. You see, when I was in school, I never been in a school where there was mixture of teachers. That's because now I'm in Indian school....

M : Do you find that sometimes the teacher's methods, the methods that the teacher uses, for example, some people are at an advantage, some race group? No? The teacher is generally catering for everyone. Good. Good points for the teacher anyway. Okay, we coming to a rather sensitive issue, like we were discussing a bit earlier on, we said that, you said that there are hardly any friendships Black and Indian during the breaks and so on, why do you think this is so? Why?

PP : Because from young, we weren't brought up together, we weren't taught to mix, with them. We weren't in the same schools. We only started, like when we were in Standard Six. Pupils are still not used to, we still not comfortable with each other andmaybe in the years to come, we might get on, but, at the moment, I don't see it.

M : Do you think you are understanding each other. Do you think you understand the Indian pupils?

PP : Some, not all of them.

M : What do you think it is about them that you don't understand?

PP : Some people, they don't want to sit next to me and they won't share their book with me, they don't want to share, they just look at you.....pull the book...

M : What do you think?

PP : Some of them do understand, we do understand, but there is quite a lot which we don't understand. Sometimes, you see them as friends and sometimes when you talk to them, it's like they don't want to talk to you.

M : And you don't understand them?

PP : I don't understand them, why they have to do such a thing to us.

PP : I think they worry about what their friends are going to think. Like if an Indian pupil is seen talking to a black pupil, then maybe they worried about what their friends are going to say....

M : You know if you think about different cultural groups, do you think people don't get on because they don't understand it, each other? You think that the other group behaves strangely?

PP : There was a case when I was in hospital right, I was visiting. And, this black maid, you know, this one which sweeps the floor, in any case, I asked her for some directions, and my friend was there, and she just ignored me. And, she started talking in Zulu, then she looked at me and laughed....then I just went away.

M : Okay, then let's look at it from another angle. Why do you think that happened? Why do you think he had that problem?

PP : Some people just don't help the other cultures.

M : So it can happen to anyone?

PP : Yes. Some people are still with that apartheid.

M : Yes. It doesn't matter, who you are, you can still be racist. Okay, do you think that when you sitting in a classroom, let's say if you sitting in a classroom, generally speaking, because the teacher is there most people are behaving, isn't it? Do you find that you have to do something different from what your culture asks you? Does your culture ask you, for example to be quiet, when you sitting in your classroom or does it ask you to give your opinion freely.

PP : My culture tells you to respect other people's point of view, as well as you can give your own point of view. You must know how to carry yourself, whether you're in the classroom, or you in the playfield or whatever.

M : Do you find that other pupils are breaking your cultural rules.....people who are not from your culture?

PP : You know, take for instance when we sitting in the classroom right, like me, and....., we sit in the classroom and we tell them, stay quiet, stay quiet, but they still carry on yapping and we eventually got up and chased them away...

PP : But some of them do stay quiet.

M : Okay, let's look at slightly different then. Do you think that there's some things about school that you don't discuss with your parents? For example, this racism issue. Are there things that you don't discuss with your parents?

PP : There are some things that we don't discuss.

M : Don't discuss? Like if you had a problem at school...?

PP : The relevant things, yes...like what you want to know is when we go home from school do we speak about school?

M : Yes, Yes.

PP : Probably if we having something...then we'd speak about it.

M : What about these racial tensions in the classroom, do you tell your parents?

PP: Yes..

M : Do you ever discuss that with your parents...never? Why not?

PP : I don't take things that happen in school, I don't take it home. I keep quiet about it because my parentsthey will get angry and go and tell the teachers.

M : Oh yes, yes.

PP : But you see...I think all teenagers should have a open view with their parents - they must be like friends, you musn't be frightened to give your opinions to them because they should respect what you have to say. ..Like why should they get so angry?

M : We speaking specifically about the racist issues.

PP : But if you look at it, amongst us teenagers, if we have an argument today, in the class, and we got the rest of the year, it's forgotten in two or three days time...

PP : No, no. Some people hold a grudge that they will never forget. I mean, if I happen to call a Black pupil a name or something obviously, they never going to forget it they always going to think about it and they going to have that grievance against you to come backor its the same, if they going to say something to us, it's only human nature for them to act...

M : Do you take things home?

PP : Yes.

M : What do your parents feel about what's going on at school?

PP : They talk about it and what they going to do about it...

M : And...do they say anything? Like? Tell me some of the things?

PP : That thing, like when the teacher called me, yes, and forced me to change my grade, my mother's very worried.

M : And they forced you to do Maths this year. And she's worried about whether you will cope in the final exam - what grade are you on?

PP : Standard Grade.

M : Well, first time? Tough?

PP : Yes, who else is doing Maths for the first time....?

PP :

M : Must be difficult for you, I used to hate Maths when I was in school. ... Do you think it's better to work as a team or as an individual when you are in the classroom?

PP : As a team.

PP : No, if you have a team, you get some people that will join in the group and help with the task that's given, and you get some people who just sit back and let everybody else do the work.

PP : But I feel if there's more people, then more ideas, the better the effort can be than if one person, than one person's view.

PP : That's if everybody does the work.

M : When you work as an individual, you don't have anyone to worry about...

PP : Yes, you do your own, you know you do...

M : Okay which...how many of you prefer a group or an individual, do it yourself effort? Two of you.

PP : Yes, you know the onus is on you to finish that task, and if you don't do it, like within a specific time, you going to pay the penalty.

M : And you do it alone...?

PP : Yes.

M : And those of you who prefer working in a team...do you think it's better to work in a team or alone?

PP : It's better to work alone, because if you work in a team, if you talk something, if you talk, they laugh at you,

PP : And an argument breaks out...

PP : And then after, in the breaks they tell their friends, I did this, I did that and

M : So it just depends on what the teacher gives you, sometimes groupwork doesn't actually help in other words? Okay, the teacher...How would you describe your relationship with the teacher?

PP : There are some teachers...that....

M : You don't like them.

PP : Not because I don't like them, there are things that they say that...

PP : Some teachers are racist in our school.

PP : Because, sometimes, it can be small things...like. "Hey, why don't you take transfer, go back to your school?"

PP : Why don't you leave school and get married?

M : What did you say?

PP : Why did you leave your school and come here?

M : Really. To you, they say that too?

PP : Yes, if you don't do your work...the teachers get angry because they parking there, he's in school the whole day, if I was a teacher....

M : No, I'm not talking about thatI speaking from a racist stance, do you think you have good relationships with the teachers? Generally?

PP : But I don't think that they should tell the Black students to leave school if they don't know because they won't tell the Indian pupils that to go back to your schools....

M : Why do the Indian teachers attack the Black pupils - why do you think that's so?

PP : Maybe because they leave their schools and come here and make their jobs difficult...

M : And the teachers are complaining?

PP : Yes...

PP : Sometimes, you think they are complaining sometimes it's because the students don't cope with the....

M : Do you think it would be better if we had teachers of a mixed cultural background...would it help the situation?

PP : In some cases it would be to help, but for some groups,...some teachers they would...think that because there is a majority of Black students,then everything that they explain, they will explain in Zulu and the other culture won't understand.

M : So we have a similar problem there as well? The Indian pupils will start complaining.

PP : Yes, because you know I said when the student teacher was here she even spoke in Zulu to them whoever didn't understand....and we didn't understand what she was saying...

PP : Yes, it happens,...because if I see a Black teacher, then I'm going to feel it's going to be harder to work for him. But if I see a Indian teacher, ...he's Indian, I'm Indian, I feel a bit better at understanding.

M : Don't you think they are going to experience that problem from your point of view?

PP : That's the problem they haveputting themselves in their shoes.

M : Not relating to the teacher..... Okay, let's take that point then, do you think you would be more comfortable since there are no Black teachers at school? Would you go with a problem to one if your teachers. A racial problem?

PP : The nicest one.

M : You'd tell them about it?

PP : Yes.

M : What would you do?

PP : I would be scared to tell them because they fight.....

M : They may think just like the Indian pupils...? What do you think?

PP : I'd take it to them because I think most of the teachers, most of them are HODS and I think I expect themto take it seriously...everything that you tell them, they take it seriously. And everything that you tell them, they don't only take your point of view...they look at the other side and find the truth and treat it that way. Not because you saying something

M : So you do find that some teachers listen. Some.

PP : Yes.

M : Some of them don't. You think teachers generally accept your cultural background? Generally do teachers accept the culture from which you come? Do you find a teacher picking you out because you come from a particular culture?

PP : So far, yes.

M : So teachers are generally accepting. Okay, what about pupils in this school, certain traditional practices, do you find that pupils pick you out because of that? No. Never? Everyone accepts everything?

PP : No.

M : Can you pinpoint maybe one or two examples?

PP : Like, let's say if we had a cultural event and if Black pupils happen to go on stage and they do this traditional dances and things like that, other Indian pupils will laugh at them because they will get a shock seeing them like that or if or if an Indian child happened to go up there and do one of her classical dances, the Black pupils would laugh at her because of her showing her talent or showing her culture. Basically, it's because they don't understand each other's culture that is why they laugh at it.

M : Okay, what about other traditional practices like...what was that..? (Referring to furred amulet worn on the wrist)

PP : "Isipandla".

M : Yes. I don't have a problem.

M : You don't wear one?

PP : I wear it when I was small....maybe I get sick...maybe I get bad luck...

M : Did you find anyone picking on you because of that.

PP : No.

.....

M : Why do you think so many pupils were making fun of him at that time?

PP : Maybe because he looked scary...but it's something that looked swollen...but sometimes .

M : So everyone actually does it, even girls?

PP : Yes.

M : Girls do that too? What do you call that?

PP : "Xaba"

M : And it's for good luck.

PP :Sometimes it's for against bad things...trying to keep you...ward the evil.

M : Okay, is there any cultural thing that Indians do that Black pupils don't understand?

PP : In the Black culture when someone dies they have to wear that black cloth on the side.

PP : Black cloth, yes.

M : I don't think anyone would pick them out for that though.....I'm talking about a traditional practice that draws attention.

PP : But that isn't really a big thing...

PP : Maybe not in our school, but I know of white schools that don't allow pupils to wear, Indian cultures have the red strings, they don't allow them to wear things like that. ...religious things, or the dot...

M : How many of you read that article about that? What was it about?

PP : It was about that girl who wore the black dot and went to school and they suspended her for it.

M : And what was the reason for it?

PP : And also that girl who wore the scarf...she was not allowed to go back.

PP : Yes but in this school it's not a problem because everybody's has it's own...

PP : Our school, they don't allow dots and all...

PP : Dots but strings and everything, they allow...

PP : Yes, that's why I said, not in this school ,maybe a white school likethey don't allow that, they don't allow those black strings, they don't allow...and strictly like Christian thing, they pray Christian and there are some girls that are Jewish so when they praying over there, while they over there they stand aside, and only when they have their announcements, then they come together - that's how it is in that school.

M : So it can become a problem?

PP : Yes.

M : You've raised some good points for discussion, if there's anything else you can think of, let me know. Thank you for you participation.