THE ROLE OF THE SCHOOL GUIDANCE COUNSELLOR IN MULTICULTURAL EDUCATION

by

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submitted in fulfilment of the requirements for the degree of

MASTER OF EDUCATION

in the subject

PSYCHOLOGY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

Supervisor : Mrs S Burger

NOVEMBER 1995
DECLARATION

"I declare that THE ROLE OF THE SCHOOL GUIDANCE COUNSELLOR IN MULTICULTURAL EDUCATION is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references."

M.S. NAIR
DEDICATION

To the memory of my late dad for his faith and foresight in education.
ACKNOWLEDGEMENTS

I am very grateful to a number of people for their invaluable help, advice and encouragement which made this research possible.

i) The many people who gave assistance in small but vitally important ways.

ii) My supervisor, Mrs S Burger, for much needed direction, as well as advice of a practical nature throughout the entire project. Her assistance was outstanding and deeply appreciated.

iii) Dr T Isaac, Mr K Maraj and Mr MHA Rasool, for time freely given on occasions too numerous to mention, both to give advice and guidance on content, as well as invaluable assistance with presentation and the joys of do-it-yourself printing. I value their help and friendship highly.

iv) To my children, Marlon, Mahendran and Vanessa, who assisted me a great deal in the use of the computer and in various other ways.

v) Finally, to my husband, who took on more responsibility in the home, who helped me with proof-reading, and who remained supportive, loving and stable.
ABSTRACT

THE ROLE OF THE SCHOOL GUIDANCE COUNSELLOR IN MULTICULTURAL EDUCATION

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With the emergence of multiculturalism and the opening up of schools to all races in South Africa, the education system is undergoing enormous changes. Educators and pupils are faced with unfamiliar cultures, languages and backgrounds. This diversity has resulted in a need for schools to evolve with the changing circumstances. The complexities associated with racial integration necessitates an educational programme suitable to meet the needs of our culturally diverse society. A change strategy is necessary to provide teachers with a multicultural approach to education which is ultimately aimed at providing pupils of diverse cultures with equal opportunities to learn and succeed in a multicultural society.

It is the concern of this dissertation to examine the role and function of the school guidance counsellor in attempting to meet the needs of educators, and pupils coming from different cultural, ethnic, racial and socio-economic backgrounds.
KEY TERMS: School Counsellor; Multicultural Education; Minority Group; Educational Needs; Language; Integration; Culture; Cultural Diversity.
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CHAPTER ONE

Introductory Orientation, Problem Analysis, Aim, Concept Definition, Method and Programme of Investigation

1.1 INTRODUCTION

South African society is made up of many groups and individuals divided by differences in education, wealth, ethnicity, culture, religion, language, social class groups, and other social and economic characteristics. These groups and individuals are connected to one another by a web of formal and informal associations. What is of great concern is the extent to which this web of inter-relationships influences the cohesiveness of South African society at present and in the future.

The South African society is undergoing a period of transition. This change in the country is due mainly to the dismantling of a system of apartheid which had kept the various groups apart in the functioning of the country as a whole. The country is at present experiencing turmoil around the economic climate, value structures, employment rate, and other issues. This impetus to social change manifests itself in striving for economic growth as the means to provide for aspirations for a better quality of life, for occupation mobility, for greater personal options for all cultural groups and individuals in a multicultural nation.

This transitional period has a great impact in altering the economic structure and the value systems of the South African society. It becomes necessary, therefore, to reassess and restructure the education system of the country. Some of the immediate effects of these changes would include more pupils, larger schools, an increasing range of all kinds of subjects, both academic and recreational, fragmentation of courses, greater diversity in the curriculum and a change in the disciplinary climate in the school setting.
It is, therefore, the needs of children and the youth, the people of the future, which are at issue. The adjustment demands and decisions with which young people are faced are increasing in complexity.

Changes affect the feelings of security people have about themselves and their environment, how they relate to other people, their goals, their knowledge about opportunities available and other such issues.

It is under these circumstances of rapid change, whereby there is a diversity in the educational and occupational structures, that the functioning of an adequate guidance and counselling service becomes relevant. The school guidance counsellor can be seen as a leading figure in attempting to overcome the sociological and psychological complications which will confront the individual in the education system.

The researcher's interest in this field has arisen from personal experiences with African pupils and colleagues.

With the change in the admission policy at the beginning of 1990, African pupils were allowed to apply for admission to Coloured, Indian and White schools. With the intake of pupils from different cultural backgrounds in the schools, several problems became evident. These problems include, among others, differences in language, traditions, norms, habits, home environment, teaching styles, and pupil and teacher adaptations to the new racially mixed classroom situation.

The researcher, as the guidance counsellor/teacher of an Indian school, had observed that the African pupils had difficulty in adapting to the new school environment. In the classroom, for instance, these pupils would sit in close proximity to only members of their own race group. They would hesitate to take a seat next to an Indian pupil. Further, during school intervals the African pupils would associate only with pupils of their own race group at the far end of the school grounds.

During general discussions among staff members at the school it was found that teachers experienced difficulties in teaching in a racially mixed classroom. Some of the problems experienced are:
poor teacher-pupil communication;
instances of racial frictions;
lack of knowledge of home environment of the disadvantaged pupils;
lack of parent involvement and support in the education of the child;
lack of knowledge and understanding of different cultural heritages;
and
maintaining of academic standards.

In the new multicultural situation educators are expected to assist pupils in reaching their academic, vocational, and social potentials. This task can be difficult and demanding when the educator is faced with a classroom of 35 to 40 pupils who have very different backgrounds and experiences.

School records indicate the pupils' intellectual abilities, as measured by standardised tests, physical and psychological problems. However, more helpful than any of this information in helping pupils have successful educational experiences may be having knowledge of their cultural experiences. There is also a tendency to stereotype pupils' behaviour and values based on such information in their school records. In order that the cultural information is used effectively in developing educational services, it is necessary to understand the pupils against their various micro-cultures. Therefore, a major rationale for multicultural education is to understand and utilise pupils' cultural backgrounds in developing educational programmes. It must be emphasised that the degree of individual identity with these micro-cultures varies greatly from individual to individual (Gollnick & Chinn 1986: 255).

Educators must be careful not to stereotype pupils based on their membership in one of the many micro-cultures. The lack of first-hand knowledge about the community makes it difficult to understand the cultural differences and experiences of the particular community. In this instance, multicultural education must be seen as a means for positively using cultural diversity in the total learning process (Gollnick & Chinn 1986: 255).

Problems experienced by teachers and African pupils were also discussed when the researcher had met with guidance counsellors and teachers at guidance meetings and career seminars at various institutions.
It is in the light of the foregoing aspects that the researcher will attempt to seek means to reconcile problems experienced by all parties concerned, with specific reference to the role of the school counsellor.

1.2 ANALYSIS OF THE PROBLEM

1.2.1 Introduction

The increasing intake of pupils into schools on a non-racial basis which has led to problems associated with adaptation, communication barriers, poor academic performance and other related aspects which obviously stem from culture shock, indicate that there is a need to attempt to resolve these problems through analysis and evaluation. In a multicultural system, matters of culture, language and ethnic relations would be problematic to all concerned in the education system. Multiculturalism would engender uncertainty over personal and national identity, core and ethno-specific values, limits of toleration of different lifestyles, and adaptation to new situations.

1.2.2 Need for Guidance and Counselling

In South Africa, attention has been given to meeting the needs of pupils with respect to their educational, personal and vocational concerns in a particular cultural situation. Thus far the guidance and counselling service, which has been adapted from systems of other countries, has been limited to function in the separate and distinct education departments.

With recent shifts in the education system in South Africa, where Indian schools, for instance, have been and still are accepting within its fold disadvantaged pupils, the guidance and counselling service must take into consideration the ethnic and cultural background of individuals and thus develop a guidance programme to satisfy the needs of individuals in their multicultural setting.

In this new multicultural context, counsellors may need to provide service to clients with a diversity of cultural, religious and ethnic backgrounds. Pedersen, Draguns, Lonner and Trimble (1989 : 6) agree that the cultural
backgrounds of the counsellor and the client would influence the way counselling is conducted and the way it is received.

The counselling situation requires the counsellor to have professional ethical codes. Uys (1992: 58) quotes a resolution passed at the 1973 Vail Conference in the United States, which stated that “it is unethical to serve clients from specific backgrounds unless the counsellor or psychologist is competent to work with that specific cultural group, but that it is equally unethical to deny services to a client because of inadequate preparation”.

In attempting to serve the clients from differing cultural backgrounds, it becomes essential for guidance teachers and school counsellors to receive culture sensitivity training. To this end it becomes necessary to assess the relevance of their services for individuals from different cultures.

It is in the light of the above contention that the counsellors and teachers should be trained and supervised to meet the specific needs of the multicultural population they serve.

Numerous empirical studies indicate that traditional counselling is often inappropriate for meeting the needs of culturally different clients. To counter this, several educationists have expressed the need for culture sensitivity training (Gardner 1971; Cimbolic 1973; Bryson & Bardo 1975; Sue 1981; Atkinson 1983; Bernstein, Wade & Hoffman 1987).

Likewise, Pedersen (1978: 56) observes that counsellors need to have cultural sensitivity, knowledge or awareness of cultural differences in order to work effectively with minorities and non-mainstream clients within a positive frame of reference.

Ballast and Shoemaker (1978: 3) assert that school counsellors should deliver services aimed directly at meeting the needs of all children assigned to them.

Manganyi (Uys: 1992) stipulates various conditions in South African society which create a need for counselling, namely:
poverty
confusion of cultural values
family instability
opposing political views
vague and clashing communication networks and channels
lack of support in interpersonal relationships.

Changes in the South African society make it necessary for counselling because it is often difficult for people to adapt to new situations.

The apartheid climate in South Africa was a volatile breeding ground for aggression, violence and conflict. Various political organisations took root in the country, and this led to opposing political views becoming the order of the day. According to Bluen and Odesnik (Uys 1992: 15), the prevailing intergroup and racial conflicts, social unrest and violence in the country would obviously have adverse effects on the psychological well-being of the people concerned.

Engelbrecht (Uys 1992: 28) has emphasised that many Africans perceived the conventional education system to be part of the apartheid political system and this resulted in social unrest, the burning of schools, school boycotts, and general violence.

Uys (1992: 21) observes that African children may develop learning problems in school due to poor nourishment, poor housing conditions, family disintegration, unsatisfactory supervision, inadequate stimulation and encouragement, a difference between home language and the language spoken at school, problems with speech, hearing and sight, and mental retardation.

The street children (those children who have absconded from home or have no home to go to) so commonly found in the suburbs tend to resort to crime, prostitution and drug dealing in order to survive.

According to Swartz (1987: 24) alcohol and substance abuse which is highly prevalent in the black community is associated with psychological stress. One important result is spouse abuse which can lead to insecurity in the children from that particular household.
In his HSRC study, Olivier (Uys 1992 : 26) noted that 11.6% of urban black South Africans surveyed confirmed that alcohol abuse occurred within their marital relationship. African females (17.1%) have a bigger problem with alcohol abuse by their partners than the urban African males (9.8%).

Furthermore, the shortage of accommodation and the lack of finances for the provision of any form of accommodation would invariably lead to problems such as insecurity. Added to this problem, unemployment and lack of basic needs such as nourishment tend to lead to an increase in the crime rate.

In support of the above revelations, Mjoli (1987 : 7-19) adds that “mental illness in the Third World is mainly due to poverty and underdevelopment”.

All these factors put together have some bearing in the schooling of African pupils in the DET schools where a lack of understanding of the content of the syllabi and a high failure rate in examinations were the order of the day.

Mncwabe (1990 : 40) draws attention to the plight of the children in the African schools where conditions make effective transmission of knowledge, proper development of skills and acquisition of understanding and insight by pupils, difficult to attain. The absence of a proper home and school environment where wholesome attitudes and appreciation can develop, together with the lack of means and capacity to develop the qualities of creativity, reasoning power in their pupils and originality, all create a situation of hopelessness. This results in very few adequately educated individuals who can hold their own ground in an advanced world.

It is in this context that attempts must be made to overcome the above conditions, first in the school situation. The school is responsible for the adolescent as a whole and must therefore provide assistance in resolving problems and conflicts. The school must also remedy unfavourable attitudes and other conditions which impede learning.

The Task of the School

The school is well placed as an institution where the development and socialisation of the child takes place. The school has access over prolonged periods of time to a large number of young children in their formative years.
Baker (1983: 8) makes the assumption that next to parents, **teachers** are the single most important factor in the lives of children.

According to Hernandez (1989: 11) teachers play a central role in the school where the three primary functions of schooling are socialisation, cultural transmission and development of self-identity.

It is the teacher in the school situation who has most contact with the pupils and it is this factor that has a significant bearing on the individual. Teachers are responsible for effective or ineffective student learning (Good, cited by Gollnick & Chinn 1986: 10).

Stubbs (Hernandez 1989: 11) observes that the major part of the educational process for pupils is constituted by the classroom interaction between teachers and pupils. It is through the **pupil-teacher interaction** that education makes its major impact on the child. The quality of the education the child receives is determined by the way in which the teacher interacts with the pupils.

However, South African schools were designed to pay particular attention to the needs of one group of pupils, for example, Whites in White schools, Indians in Indian schools, Africans in African schools and Coloureds in Coloured schools. These schools failed to make adjustments for those whose lifestyles differed from the mainstream, resulting in denying all pupils an opportunity to learn freely about the heterogeneous nature of society. At the same time, since the school has focused the curriculum on the needs of a particular cultural group of pupils, the content would serve to give them a narrow perspective of themselves with limited or no knowledge about the values and beliefs of other cultures surrounding them.

Baker (1983: 8) asserts that because of its nature, the public school is expected to address the educational needs of all learners.

It is with regard to this aspect that, Joyce and Banks (1971: 262) assert that "children come to school with negative attitudes established about people who are different from them; it then becomes necessary for schools to change these attitudes and build into children accurate and positive images of people who are different from them".
To this end Baker (1983 : 9) observes that “schools must share in the responsibility for helping individuals learn to function in a changing and pluralistic society and world”. It becomes the task of the school to provide the kind of education that will enable the individuals to become more sensitive and knowledgeable about diverse cultures. It is the task of the school to create environments that will be conducive for the free expression of different lifestyles, values and beliefs. The pupils should be involved in a process that will expose them to ethnic and cultural diversity.

According to Dewey (1916 : 115), “schools have a responsibility for transmitting the culture of all students in a free and democratic society”.

1.3 STATEMENT OF THE PROBLEM

This research will be an attempt to address the following:

* The needs and concerns of the disadvantaged pupils and educators in the transitional phase of multicultural education.

* The new role and significance of the school counsellor in this changing situation with the expected social and education problems stemming from culture shock.

1.4 DEMARCATION OF THE STUDY

This study is limited to African children in predominantly Indian schools controlled by the ex-HOD in the greater Durban central area. The study is further limited to the role of the school counsellor in these schools which are undergoing a transformation due to the deracialization process.

1.5 THE AIMS OF THE INVESTIGATION

1.5.1 To provide a literature search on the nature and development of multicultural education in South Africa.

1.5.2 To categorise multicultural problems within a theoretical framework derived from the body of the literature study.
1.5.3 To identify and examine problems associated with the deracialization of schools.

1.5.4 To identify the role and function of the school counsellor within a transformatory schooling environment.

1.5.5 To draw conclusions, make recommendations and suggest themes for further research in the context of the investigation.

1.6 EXPLORATION OF CONCEPTS

- **Multicultural Education**

Multicultural education has been defined in numerous ways by various groups and individuals. These definitions represent a kaleidoscope of differing views that describe multicultural education from "educational practice" to "inter-disciplinary process".

Banks and Banks (1989 : 1) define "multicultural education as an idea, an educational reform movement and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students and students who are members of diverse racial, ethnic, and cultural groups will have an equal chance to achieve academically in school".

Hernandez (1989 : 3) expresses two formal definitions of multicultural education that describe those dimensions important for educationists. The first defines the essence of multicultural education as a perspective that recognises the following aspects:

- *the political, social and economic realities that individuals experience in culturally diverse and complex human encounters; and*

- *the importance of culture, race, sexuality and gender, ethnicity, religion, socio-economic status and exceptionalities in the educational process.*
Multicultural education can be expressed as a process through which individuals develop ways of perceiving, evaluating and behaving within cultural systems different from their own. Here pupils must learn to communicate and interact with people of different cultural backgrounds. Further forces which exert a powerful influence in schooling, directly or indirectly must be considered.

A further definition focuses attention on multicultural education as an instructional approach. Suzuki (1984 : 305) maintains that “multicultural education is a multidisciplinary educational programme that provides multiple learning environments matching the academic, social and linguistic needs of students”.

In this sense, the focus in multicultural education is on the learners as individuals who have special instructional needs in academic achievement as well as social and personal development.

In the same vein, Bennet (1990 : 11) defines “multicultural education as an approach to teaching and learning that is based upon democratic values and beliefs, and seeks to foster cultural pluralism within culturally diverse societies and an interdependent world”.

According to Banks and Banks (1989 : 53), multicultural education is a term which describes working with individuals who are different because of race, gender, class or handicap. The term applies to a “particular approach, the goal of which are to reduce prejudice and racial discrimination against oppressed groups, provide equal opportunity and social justice for all groups, and effect an equitable distribution of power among members of different cultural groups. This multicultural educational approach attempts to reform the total schooling process of all children, regardless of whether the school is an all-White suburban school or a multiracial urban school. The curriculum and instructional programmes are changed to produce an awareness, acceptance, and affirmation of cultural diversity. This approach helps all pupils succeed in school and helps them understand and value diverse cultures and lifestyles.

Multicultural education refers to education in a changing, pluralistic, democratic society. Since the education system is functionally related to the
society in which it operates, the society that is changing will require a changing educational system (Havighurst & Neugarten 1975: 12).

To this end, Dewey (1916: 115) argues that in a democratic society, education provides the individuals with a personal interest in social relationships, and the values and attitudes which would secure social changes "without introducing disorder".

In the final analysis, multicultural education is education about multiple cultures, and of individuals from different cultural backgrounds.

As a reform movement, multicultural education is an attempt to change the school so that pupils from all social classes, gender, racial and cultural groups will have an equal opportunity to learn (Banks & Banks 1989: 3).

The above definitions of the concept multicultural education in the United States of America is applicable to the South African situation where all groups of the diverse population have not been given equal opportunities in education to date.

However, in a post-apartheid situation, educational institutions and other institutions are beginning to make positive contributions towards multicultural education.

**Nature of the School**

The nature of the school, in this regard, should be conceptualised as a social system where multicultural education can be implemented successfully. In order to promote educational equality for individuals from diverse groups, there must be changes in the school's variables such as its culture, curriculum, power relationships, and the attitudes of the staff members.

It is in the school system that all children should be made aware of the multicultural society in which we live. It is necessary to dispel ignorance, prejudice, intolerance and racism among individuals and groups in order to understand, accept other cultures and lifestyles, and to interact as equals with other people.
The term “multicultural” denotes cultural diversity whereby individuals belong to various ethnic, cultural, religious, language and social class groups. Banks & Banks (1989 : 7) define “culture as a group’s programme, (which consists of knowledge, concepts, and values shared by group members through systems of communication), for survival in and adaptation to its environment”.

Each cultural group is characterised by its beliefs, values, behaviour, and is distinguished by its own interpretations and perspectives of these aspects of human society.

Cultural diversity is prevalent in schools and is beginning to deepen considerably. Most schools in the country have pupils belonging to various ethnic, cultural, religious, language and social class groups. With regards to this, the purpose of multicultural education will be that each pupil from these diverse groups should be given an equal change to succeed academically.

1.7 RESEARCH METHOD

The main method used in this investigation is the literature study which attempts to fulfil the aims stated in paragraph 4.2.1.

The investigation is primarily concerned with addressing some of the ways of transcending the limitations evident in a multicultural education system.

Using investigative methods associated with qualitative studies, the researcher will attempt to integrate data obtained from a variety of sources into a meaningful and integrated framework.

In gathering data for the initial phase of the investigation, the researcher used a number of techniques and relied on a variety of sources. These include the following:

* reviewing journals and articles concerning counselling;
* participating in open-ended conversations with school counsellors, teachers, pupils and parents;
* using information gathered from conferences and workshops sponsored by educational organisations;

* synthesising data generated from various participants in the education system.

The explanatory-descriptive study was used in this investigation. In undertaking this exploratory study, the researcher attempted to use evaluative procedures including conducting informal interviews and completing an extensive literature review to provide a theory about the current state of the education system in deracialized schools.

1.8 SUMMARY

The overall concern of this dissertation is the functioning of the school counsellor in catering for the needs of the secondary school pupil in a multicultural schooling system. The school guidance counsellor has a major role to play in a multicultural education system.

Furthermore, the guidance programme in South Africa must be reviewed and evaluated against a multicultural system. The purpose of multicultural education is summed adequately by Banks and Banks (1989: 20):

"to help empower students from victimised groups and to help them develop confidence in their ability to succeed academically and to influence social, political and economic institutions. Women, ethnic minorities, and people from other victimised groups often lack a sense of control over their environments, are external in orientation, and lack a sense of political and social efficacy."

It has been noted that cultural diversity is prevalent in schools and is beginning to deepen considerably. Most schools have pupils belonging to various ethnic, cultural, religious, language and social class groups. Thus the purpose of multicultural education will be that each pupil from these diverse groups should be given an equal chance to succeed academically.
The aim of this study, therefore, is to attempt to discover and focus on the specific role and significance of the school guidance counsellor in a multicultural setting, thus providing knowledge, insight and understanding needed to work with pupils who come from the various ethnic, religious, cultural, and social-class groups.

Although this study will not attempt to develop an actual guidance programme, an attempt will be made to state some valid points to facilitate the development of possible programmes which could be co-ordinated by the school counsellor.

1.9 PROGRAMME OF THE STUDY

The first chapter is designed to orientate the reader. An introduction to the problem and the aims of the investigation are given. These aspects are situated within the ambit of the research problem.

In chapter two the study is concerned with the relevance of guidance and counselling in multicultural education. This chapter includes the historical overview of the education system in the Republic of South Africa, the historical background of the school guidance and counselling service in the country, the role function of the school counsellor, and the adolescent with regard to the self-concept and self-esteem paradigm.

Chapter three examines literature with regard to the goals of multicultural education, traditional counselling, and issues in multicultural education which include the world-view, the hidden curriculum, the language issue and parent involvement.

In chapter four, the design of the empirical study is dealt with.

The findings of the investigation are expounded in chapter five.

In chapter six, conclusions are drawn and recommendations made in the context of the study. Finally, themes for further research are given.
CHAPTER TWO

THE RELEVANCE OF GUIDANCE AND COUNSELLING IN MULTICULTURAL EDUCATION

2.1 INTRODUCTION

In the introduction to this research it was pointed out that an adequate guidance and counselling service is necessary in the movement towards multicultural education. It is the purpose of this chapter to clarify the meaning of and the relevance of guidance and counselling and its place in schools, including the role and function of the counsellor.

This chapter will also consider the definition and characteristics of the adolescent and cognisance will be taken of the self-concept paradigm, for the guidance and counselling service operates primarily within this scope.

2.2 A HISTORICAL OVERVIEW OF THE EDUCATION SYSTEM IN THE REPUBLIC OF SOUTH AFRICA

An examination of the general structure of the South African education system will be made to reveal the inequalities that have existed in the different departments. South African education has always been a source of controversy and conflict over the years and this has been the result of racial prejudice evident in the separate and distinct sub-systems that existed.

The general structure of the education system prior to the new dispensation since 1990, consisted of separate education authorities for each population group. The White population was assigned four provincial departments or sub-systems which were under the Department of National Education and Culture, namely, the Natal, the Transvaal, the Orange Free State, and the Cape Departments of Education. There have been nine separate education departments for the African population in South Africa. The Department of Education and Training (DET) controlled the education of the African population and dealt with African education in proclaimed areas. The House of Representatives in the Department of Education Culture controlled Coloured education, while Indian education came under the House of Delegates. The Black Independent States were expected to budget for their
own education systems because there was no special financial assistance for education from the then South African Government.

The tricameral educational dispensation did not succeed in addressing the aspirations of the majority of South Africans. Added to this factor, there had been unequal treatment of the different race groups in the distribution of education in terms of per capita expenditure, teacher-pupil ratio, proportion of qualified teachers, provisions of textbooks, quantity and quality of school buildings, teaching resources, equipment and sporting facilities. These factors together have resulted in the White education department receiving the best education, while the Black education departments received the worst education which led to under-development in every area of Black education (Hartshorne 1992: 27-30; HSRC 1981: 209; Pillay 1990: 30-47).

A major problem in the school will be to "balance orderliness" and direction in the institutional programme against the realities of human diversity and curriculum variety. Although human diversity is a factor of life, it becomes immeasurably greater when classrooms contain pupils from varied social, racial, religious, and ethnic backgrounds (Ehlers 1981: 25).

From the above exposition, it emerges that the South African society up to April 1994 has been characterised by the separation of communities and racial groups as norms. The resultant inequities and disparities that have existed in the educational dispensations of the different race groups have a significant bearing on the African school population.

Although the concern of this research is not to reflect on the politics of the Republic of South Africa, the writer deems it necessary to highlight the fact that education in the country had been bound up with the politics of apartheid, the basic principle being White supremacy and the segregation of the various race groups on ethnic, cultural and language differences. This has led to negativity in the learning situation where there has been, up to the present time, rote learning, a lack of broadening of the mind, lack of encouragement given to pupils to develop initiative and skills of independent thinking. Pupils have had limited opportunities for problem solving and thus they concentrate on abstract theory and verbiage for examination purposes. The resultant huge failure rate has left school leavers with feelings of frustration and feelings of being exploited.
Mncwabe (1990: 45) asserts that "pupils cannot reach their full development when denied equal educational opportunities", and this has been the case because of differences in quality, content and expenditure in educating the various race groups in the country, where up till 1990, all public schooling had been segregated according to specific racial determinants.

The result of recent rationalisation measures include, inter alia, the abolition of the administrations of the House of Assembly, House of Representatives and House of Delegates and the creation of the Education and Culture Service (ex-HOA, ex-HOR and ex-HOD) with effect from 1 April 1994 (Education and Culture Service 1994: 1).

Since January 1991, under a new set of provisions, State schools were allowed to admit children classified as Coloured, Indian or African within their folds. This new situation of a rapidly changing South African education scenario is the resultant present dilemma for educationists.

### APPRAISAL

It is against this background of racial disunity, where the "majority (African) population group had been denied the benefits of a good education and in the allocation of resources alone, the minority population (White) group at State schools had enjoyed extreme preference" (Freer 1992: 4), that a process of multicultural education would attempt to reconcile the vast differences between the racial groups in the country.

The foregoing analysis has indicated the need for a transformation of the structure of education into a unitary one which would cater for all population groups of South Africa. While the African population has been totally neglected as far as their education is concerned, it must be noted that the Indian population was stirred to greater efforts in their educational endeavours. With vision and fore-sight, the Indians have made self-sacrifices in their quest to provide a decent education for their children (Rasool 1994: 40).

Having considered the overview of the South African education system prior to 1991, the writer will turn to the historical background of the guidance and counselling services in the schools.
In the present context, a major challenge confronting the education system is the education of the African child within a multicultural environment. It is the intention of the research to review the situation of the African child and the other participants against the background of education in schools where the majority population has been of Indian origin.

The preceding section provided a brief historical overview of the education system prior to 1991. The aim was to provide a general background to the present context of the education system.

In the following section an overview of the guidance and counselling service in the school will be presented with a view to highlighting the role of the school counsellor.

2.2.1 A Historical Background of the Guidance and Counselling Services as an Integrated Ancillary Service in the Republic of South Africa

2.2.1.1 Introduction

It is necessary to consider the place of guidance and counselling in secondary schools in terms of the functions of education and its influences that are important to the school counsellor. It is therefore the writer's intention to turn attention to the development of the service in the education system in South Africa. It is also the writer's intention to establish the relevance of guidance and counselling services in the secondary school setting. Thus a brief review and nature of the extent of the guidance and counselling provision will be given.

2.2.1.2 Implementation of Guidance and Counselling

It has been only in the past two and a half decades that educational policymakers in the Republic of South Africa have identified the need for guidance and counselling services. These services have resulted through the evolvement of differentiated education.

This system of differentiated education had been implemented in 1972 in the various education departments in the country. The purpose of this system was to "provide education to pupils in accordance with their abilities, so that
every pupil will be able to actualise his potential to the full, and to provide suitable guidance to pupils on educational and vocational choices that must be made in accordance with the personal aptitude and interest, and in consideration of the manpower needs of the country" (Malherbe 1977 : 324).

These stipulations were formulated in considering the needs of the school-going child. Since the child is constantly being confronted by values and norms throughout his life he must be given some direction concerning his choices as far as these norms and values are concerned.

Further, the system of differentiation is concerned with the individual differences among people in respect of intellectual abilities, temperament, emotionality, aptitude and interest.

Thus, in differentiated education, each pupil is allowed to decide for himself which field of study he wishes to follow, what combination of subjects he wishes to take in a particular field of study, as well as the degree of difficulty. All this he does with the help of the guidance counsellor. For instance, should the child wish to pursue the career of a doctor or any other profession, and he does not have the aptitude to study for this particular vocation, it becomes the duty of the counsellor to guide the child, through discussion and discovery, in the choice of career that will suit him.

Another factor accounting for the system of differentiated education is the manpower needs of the country. Thus the child is directed towards vocational fields of study such as the human sciences, the natural sciences, the commercial, and technical fields of study.

Hughes (1971 : 193) maintains that though guidance is characterised by a belief in the worth of the individual and by a deep concern for his integrity and welfare, neither guidance objectives nor guidance work in any aspect exists in a social or political vacuum. The reorganisation of secondary education and the transition from selection to continuous guidance for all children is inextricably linked both with the manpower needs of the State and with ensuring that each individual will make maximum use of his developing capabilities.
In this aspect of directing, assisting and encouraging the child towards a suitable choice of subjects, guidance and counselling becomes an important service that cannot be overlooked.

THE PROVISION OF GUIDANCE AND COUNSELLING SERVICES

Although guidance and counselling services are available through all the education departments in the country, there has been unequal service provision across the racial groups to date. School psychologists, who are highly trained specialists involved in the planning, supervision, training and specialised intervention, are employed by all education departments. However, not all education departments have been privileged in having trained guidance personnel. In many of the DET schools no organised guidance services have as yet been introduced.

Until recently, the service rendered by the department consisted primarily of counsellors who visited schools and administered aptitude and interest tests to pupils in grades eight, ten and twelve. The usefulness of this service is doubtful because the counsellors did not have the time to communicate the results meaningfully to the pupils (Hughes 1971 : 193-194).

This unequal service provision has resulted in unequal distribution and development through the different education department, and this has further resulted in the lack of proper guidance and counselling services for the disadvantaged pupils. In the same vein, resource allocation for the implementation of these services has also been unequal.

IMPLICATIONS OF GUIDANCE AND COUNSELLING FOR THE CHILD

The child in the school situation must be coerced to engage himself to clarify and understand his life goals. His attitude and personal resources together with his own skills will be responsible for his positive adaptation to changes in his social, economic and personal life.

With regard to this aspect, Shertzer and Stone (1981 : 44) maintain that “the impact of education on an individual depends on the effectiveness and the wisdom with which one isolates and determines life purposes and goals."
Schools are preparing pupils not just for life today but also for the problems they will face twenty years from now.

It is through a guidance programme which focuses on the youth and their future, that the pupils will be directed to positive thinking, behaving and decision-making. Although every teacher is implored to regard each pupil as a distinct individual, the school counsellors are “education’s insurance that the individual will not be submerged in the group” (Shertzer & Stone 1981: 44)

It is the school counsellor’s main task to ensure that the pupil, the teacher, and the parent understand the various phases of the individual’s development and their impact upon growth, adjustment, and the decision-making process.

2.2.1.3 The Role of the Counsellor

In this section the role of the counsellor as a vital energetic and dynamic individual is given attention. The primary function of the counsellor is to offer a service to all pupils, staff and parents of the school.

The counsellor must constantly evaluate the effectiveness of his/her role, reassess the needs of the pupils and school and make changes where necessary.

Central to the role of the counsellor is counselling, the most suitable definition being the aiding of normal people to achieve a higher level of adjustment skills which are manifested as increased maturity, independence, personal integration, and responsibility (Brammer & Shostrom 1977: 7).

De Jong (1990: 15-16) divides the role of the counsellor into several broad categories. Firstly the counsellor conducts group guidance sessions, once a week, for every class of the school with the assistance of the guidance teacher. The focus of the sessions is the provision of a preventative psychology service in the following aspects:

- The counsellor provides service in general education for future employment, for example appropriate subject choice and careers
guidance; development of self-confidence and self-motivation in the pupils and the prevention of social problems such as family disharmony, poor parenting, poor social relationships and drug abuse.

- The counsellor offers a curative psychological service, which involves counselling pupils on personal problems, on a one-to-one basis, ranging from career decision-making to home difficulties, and beyond.

- The counsellor is concerned with improving the quality of educational provision within the school by acting as a consultant to the principal and teaching staff on ways of improving the educational performance of each student.

- Another role of the counsellor is to liaise with the community in order to provide support and guidance to parents. Focus is on mobilising the resources of the community and channelling them into constructive programmes for the broad development of the pupil.

The general aim, then, of establishing a guidance and counselling service in the school is to offer a service primarily to the pupils, and when necessary to the staff and parents. Such a department should form an integral part of the school's infrastructure in which the whole staff and community are encouraged to participate actively in preparing the pupil to be an autonomous and independent person who has the skills to relate successfully with others and make decisions for himself with confidence (De Jong 1990 : 15).

The foregoing presents the counsellor as a vital, energetic and dynamic person who must constantly evaluate the effectiveness of his/her role, reassess the needs of the pupils and school and make changes where necessary.

**APPRAISAL**

Having established, to some extent, the background of and the relevance of the guidance and counselling services, the writer will turn to the present situation of multiculturalism in the schools. The main concern here is the relevance of guidance and counselling to individuals from different cultures, especially the disadvantaged pupils.
Since 1991, State schools were given the option of broadening their enrolments to include children of other race groups. It is in this context of a transitional phase, which would be obviously problematic, that the writer will attempt to describe and explore pertinent issues in the open schools system.

Thus far the main topic of concern has been the secondary school pupil who in fact is the adolescent. In the secondary school, the guidance and counselling service exists for the adolescent as an individual. It is therefore appropriate that the writer establish an understanding of the adolescent. This involves focusing attention on a definition of and characteristics of adolescents, and their concerns or needs, thus revealing the implications for guidance and counselling.

2.3 THE ADOLESCENT

2.3.1 Definition and Characteristics

The word adolescence comes from the Latin verb adolescere, which means ‘to grow’ or ‘to grow to maturity’ (Rice 1992: 69).

It is defined as “a period of growth between childhood and adulthood” (Rice 1992: 69).

This transition period refers to the physiological and psychological characteristics that are dominant between puberty and maturity.

The transition from one stage to the other is gradual and uncertain. Rice (1992: 69) likens “adolescence to a bridge over which individuals must pass before they take their places as mature, responsible, creative adults”.

Hamachek (1990: 105) maintains that there “has always been, and continues to be, some confusion about the meaning of adolescence”.

He believes that this confusion about what adolescence means results in ambiguity, and it is this ambiguity in the adult’s perception about the term that reinforces adolescents’ ambiguity about themselves.
Adolescence includes searching for emotional, social, and economic independence. Erikson (1950: 34) and Shertzer and Stone (1981: 40) agree that the adolescent is mainly concerned with the "crystallisation of identity and the formation of the self-concept".

2.3.2 The Self-Concept and Self-Esteem

Verma and Bagley (1983: 52) assert that life in a multicultural society affects not only the attitudes and behaviour of minority group members toward the standard set by the dominant society, but also the responses to themselves and their groups. The way one looks upon oneself is a product of one's said experience with others. The nature of that experience profoundly influences the basic ego structure which is the central core of the self.

The self-concept refers to the symbol or image which the person has formed out of his personal experiences. Self-esteem is the individual's evaluation of that image. In this context, a person's concept of the self is initially influenced by certain basic characteristics which include age, sex, race and even creed (Verma & Bagley 1983 : 52).

The self-concept may be defined as conscious, cognitive perception and evaluation by individuals of themselves, and their thoughts and opinions about themselves (Rice 1992 : 246).

The self-concept is a person's idea of personal identity. It refers to that cluster of perceptions and attitudes a person has about himself at any given moment (Hamachek 1990 : 306).

According to Bennet (1990 : 182) the self-concept is a complex set of beliefs that an individual has about himself/herself. Examples of beliefs are abilities, achievement, beliefs about one's character such as integrity or compassion, beliefs about one's physical attractiveness, strength, and co-ordination.

The 'self' is defined as that part of one's personality of which one is aware. The adolescent is concerned with a developing awareness of who and what he or she is. The individual is concerned with physical characteristics, personal skills, traits, roles, and social status. If the child has built a realistic self concept of himself, then he would be able to accept himself, have good
mental health, and accomplish realistic goals. These positive attitudes of one’s self-concept would ultimately lead to positive self-esteem (esteem with which the adolescent views himself).

THE INFLUENCE OF THE SELF-CONCEPT AND SELF-ESTEEM

The influence of self-concept and self-esteem is felt among all pupils irrespective of race, nationality, colour or creed. With regard to this, Rice (1992: 256) maintains “that the influence of dissonance on self-esteem is also felt among mixed race groups”. To support this claim he found that when Black adolescents attended White schools, they evidenced a lower self-esteem than when they attended predominantly African schools. African pupils in segregated schools have higher self-esteem than African pupils in integrated schools.

The African pupils are under tremendous pressure to achieve as their Indian peers do, both academically and in extra-curricular activities. They find that they are unable to do so as a result of their disadvantaged background. This causes negative feelings of self-concept and self-esteem.

Bennet (1990: 182) observes that when a pupil with low self-esteem enters a classroom, the self-concept becomes one of the most challenging individual influences on how the pupil will learn. Since a pupil with a negative self-image is not fully able to learn, the school could become an area that would prevent him/her from achieving the success needed for self-esteem.

Should the school itself provide experiences of failure, the pupil’s self-image could become deflated. A negative self-image could lead to discipline problems in the child, who may become abusive, aggressive, hard to control and hostile. To add to the problem, these negative attitudes may not be easily observed by some teachers.

It is the assumption that youth need healthy self-concepts in order to enhance relationships and do well at school. The youths who have experienced discrimination and structural exclusion may have negative self-concepts and negative attitudes towards their own racial and ethnic groups (Banks & Lynch 1986: 11).
Manganyi (Uys 1992 : 16) asserts that Black South Africans have a negative self-concept and low self-esteem because they have apparently internalised negative views about themselves and their low status in the country.

According to Hikson, Christie and Shmukler (1990 : 170-177) Black adolescents scored higher than White adolescents in their belief that human nature is evil. This obviously also has a negative influence on their self-concept.

Furthermore, there appears to be a high correlation between achievement in school and pupils' self-concept and academic ability as determined by the expectations and evaluation of significant others (teachers and other school personnel who make up the environment of the school). If the school projects low regard and low expectations for the minority child, then low academic achievement can be partially explained and expected. Some pupils who have high self-concepts do not achieve, but research clearly indicates that the evaluation of others affects the pupil’s conception of his/her academic ability and thus sets limits on school achievements (Baker 1983 : 9).

In addition to the consideration of academic achievement, minority children need to know that they are a viable part of society. Therefore, a multicultural curriculum can contribute to the understanding minority children have of their relationship to society and to the world in which they live (Baker 1983 : 9).

One assumption of multicultural education is that ethnicity, self-image, self-concept, and school achievement are closely interrelated. Teachers who hold certain ethnic groups in low esteem tend to behave negatively towards pupils who are members of those groups. These negative attitudes lead to teachers practising instructional discrimination, with the result that ethnic students experience academic failure because of low performance expectations, unequal educational opportunities and culturally skewed diagnoses and evaluation (Banks & Lynch 1986 : 167).

Hawk (1967 : 67) believed “the disadvantaged pupils’ problems to be one of self-concept”. He claims that these problems are resolvable if the pupils are given experiences that encourage them to do the following:
* think of themselves as equal and acceptable to people around them;
* think of themselves as the prime determiners of their behaviour; and
* view themselves as adequate, valuable, and worthy.

This means that an environment must be created to support the building and maintenance of a positive self-concept.

Shertzer and Stone (1981: 42), among others, observe that "educators, psychologists, and sociologists have long been concerned with the significance of the physical, psychological, and social dimensions of adolescence".

### APPRAISAL

Although it is agreed that the necessity for understanding adolescence is of paramount importance to all concerned, there are numerous indications that adolescents are not well understood by their parents, teachers and guidance personnel. It has been found that many adults are not aware of the physiological and psychological needs, as well as the general appreciation of the changes and adjustments that the adolescents experience.

All too often, adolescents are misunderstood, and generalisations are made about them. However, most authorities on adolescents agree on several characteristics about adolescents. It is with regard to this aspect of the adolescent relationships with others, that the guidance and counselling service has a most important role to play.

### 2.4 CONCLUSION

Thus far, it has been revealed that the guidance and counselling service has an enormous task to perform in the ordinary school set-up. However, the writer's concern is the role of this service in a multicultural situation, especially in the predominantly Indian school where there is an increasing number of the disadvantaged pupils attempting to make adjustments to their new environment.
In Chapter Three, the writer will consider the particular aspect of multiculturalism and its wider connotations, and how the School Counsellor would feature in attempts to reconcile all the participants in a multicultural environment.
CHAPTER THREE

AN OVERVIEW OF THE GOALS OF MULTICULTURAL EDUCATION, TRADITIONAL GUIDANCE AND COUNSELLING AND THE ISSUES EVIDENT IN A MULTICULTURAL SCHOOLING ENVIRONMENT WITH REGARD TO THE RELEVANCE OF SCHOOL GUIDANCE AND COUNSELLING

3.1 INTRODUCTION

"Reality happens to be, like a landscape possessed of an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one there is."

(by Jose Ortega Gasset - Quoted by Hernandez 1989: 3).

In a society that is pluralistic, teaching, to be effective, must be multicultural. Schooling must serve all children of a nation characterised by cultural diversity. It is in this context that the writer will attempt to focus on those aspects concerning the dynamic and multi-faceted world of multicultural education.

This chapter begins with the goals of multicultural education. It will focus on problems attendant in the school situation. It will also describe the issues arising in multicultural education, thus providing an insight into the provision of a supporting service such as the guidance and counselling service in the successful implementation of multicultural education.
3.2 GOALS OF MULTICULTURAL EDUCATION

The general goals of multicultural education are to reduce prejudice and discrimination against the minority groups, to provide equal opportunity and social justice for all groups, and to effect an equitable distribution of power among members of the different cultural groups. The curriculum and instructional programmes are changed to produce an awareness, acceptance and affirmation of cultural diversity. The multicultural approach is an attempt to help all children succeed in school and lead them to understand and value diverse cultures and life-styles.

To this end, the concept of racism must be considered as it has important implications for multicultural education. In South Africa, racial discrimination and disadvantage are prevalent especially in the education system. Leister (1989: 8) agrees that since education has been developed for the white majority, many of the educational policies, provision and practices are unintentionally racist. Therefore, educators need to have an understanding of racial discrimination and give race issues a high priority. In this sense, the eradication of racism is an important goal in multicultural education.

Baker (1983: 4) claims that one of the goals of multicultural education is: "becoming aware of oneself, one's culture and/or cultures, and the ways to function within the larger society. In order to understand the cultures and behaviours of other people, it is important to acquire an understanding of oneself and of the cultures that influence one's behaviour and thought".

Furthermore, Baker (1983: 4) places emphasis on the goal of multicultural education which helps pupils develop an appreciation of other cultures. An understanding of the behaviour of other people leads to an increase in a person's self-knowledge and objectivity. It is important that individuals support and participate in various cultural groups as this encourages the freedom of individuals to maintain the life-styles, values and beliefs of an ethnic or cultural group they are in contact with. This means that it is vital to value cultural differences among people and to view differences in an egalitarian mode rather than in an inferior-superior mode.
In the same vein, multicultural education involves efforts to examine how pupils see themselves, how they are viewed by others, and, in turn, how they view others (Hernandez 1989: 170).

In view of the above discussion, it becomes necessary for teachers to be sensitive to pupils' self-concept. Teachers should, in a multicultural programme, include culturally appropriate ways to promote self-esteem among those who rate themselves less positively and devise or implement strategies to change the attitudes of other pupils.

Bennet (1990: 190) mentions the elimination of stereotypes as one of the major goals of multicultural education. A stereotype refers to a mental category that is based on exaggerated or inaccurate generalisations used to describe all members of a group. Examples of common stereotypes include, among others, Jews are stingy, Africans are violent, mothers-in-law are interfering, step-mothers are cruel, fat people are lazy and lack self-discipline.

Lemmer and Squelch (1993: 16) define stereotypes as simple, rigid and generalised attitudes towards a person or group. When a stereotyped description is attached to a racial; cultural or national group, there is often the implication that the characteristics are genetically determined and so cannot be changed. Stereotypes influence people's perceptions of and behaviour toward different groups. Furthermore, males and females suffer from stereotypes. Males are expected to be strong, brave and intelligent at all times. Any sign of weakness may prevent a male from becoming a 'real' man. This is so because the particular male lacks the necessary characteristics that people expect him to possess. On the contrary, women are portrayed as mothers whose role is to nurture and care for their families (Gollnick & Chinn 1986: 177).

The elimination of stereotypes is necessary because stereotyping leads to prejudice. Therefore teachers and in particular the school counsellor, should attempt to reduce ethnic stereotypes and at the same time attempt to foster within pupils a healthy sense of ethnic pride and respect.

Stereotyping can also lead to teachers making assumptions about the home conditions of pupils, since they (teachers) often do not have knowledge of the
home background of their pupils. For instance, it is commonly assumed that children from low-income backgrounds or single-parent homes receive insufficient love and support from their families. The opposite can be assumed about the child from the typical well-to-do home. However, there may be some truths to these stereotypes (Bennet 1990: 190).

Banks and Banks (1989: 19-20) mention several goals of multicultural education. One major goal of multicultural education is to transform the school so that male and female pupils, exceptional pupils, as well as pupils from diverse cultural, social class, racial and ethnic groups will experience an equal opportunity to learn in school. Thus, an important goal of multicultural education is to increase the academic achievement of all children.

Bennet (1990: 14) mentions that a major goal of multicultural education is to develop the intellectual, social and personal growth of all children to their highest potential. This goal depends upon the knowledge, attitude and behaviour of the teacher, and whether the pupil receives equitable opportunities for learning, and being helped to develop or appreciate various systems of perceiving, evaluating, believing and doing (that is, becoming more multicultural).

This means that educators can increase the academic achievement of pupils from diverse groups if the total school environment is transformed and made to be more consistent with their cultures, behaviour, and learning styles.

Another major goal of multicultural education is to help pupils develop more positive attitudes toward different cultural, social, ethnic, and religious groups. According to research (Gollnick & Chinn 1986: 17; Bennet 1990: 190), pupils acquire their attitudes, beliefs and stereotypes about various groups from their parents and the wider social environment. Therefore, one of the functions of the school is to help pupils develop more democratic cultural, ethnic and social attitudes.

Multicultural education can attempt to empower pupils from victimised groups and help them develop confidence in their ability to succeed academically and to influence social, political, and economic institutions.
Finally, multicultural education should help pupils to develop perspective-taking skills and to consider the perspectives of different groups. This is important since pupils are then able to view the world from the perspectives of different groups, which results in the broadening of their views of reality and they gain important insights into their own behaviour. In other words, an individual would gain a better view of himself when he looks at himself from the perspectives of other cultures.

**ATTAINMENT OF THE GOALS OF MULTICULTURAL EDUCATION**

In order to attain these goals and achieve successful multicultural education, the school must be seen as a social system. The school should, therefore, become a cultural environment in which acculturation takes place. The teachers should use their perspectives and insights from their own cultures as vehicles to help them relate to and understand the different cultures of their pupils.

However, since teachers in the Indian schools have only recently been exposed to a form of multicultural education, it has thus not been an easy task for them to adjust to the new situation. In order to implement a successful multicultural education system in the school, a change strategy that reforms the total school environment must be formulated and initiated. With time, the teachers at schools will be able to focus attention on multicultural education, especially with curriculum changes. Until then, the question must be posed as to how the present situation, where the minority group is not given the help and attention that it needs and deserves, would be resolved. In this regard, the school counsellor has a vital role to play.

**3.3 TRADITIONAL COUNSELLING**

The traditional guidance and counselling service is characterised by a western, white, Anglo-American orientation. Added to this, psychological services have mainly been the privilege of the self-motivated, highly verbal, social and financial elite. To date, even the Indian schools have implemented western guidance and counselling services that have been somewhat adapted to suit Indian culture. Since these traditional psychological services have been imported,
decontextualised and non-African, they must be viewed as inappropriate for a third world country such as South Africa (Freer 1992: 156).

Freer (1992: 157) has established that there is a dire need to "place psychological services in their wider, socio-economic, political and cultural context. It has been found that western psychology is inadequate for use with third world clients in that:

* it operates within the individualistic paradigm, which may often exclude family and community involvement;

* it adopts a Eurocentric or western theory of human reality, which is far removed from the African experience;

* it focuses on adapting people to their environment, which in an apartheid system can promote a type of learned helplessness".

Therefore, the guidance and counselling service is incompatible with the thinking, behaviour, life-style, spiritual dimension, life-experiences and reality of non-white communities.

An important aspect that is relevant in this instance is substantiated by Mkhize's (Uys 1992: 105) assertion that:

"African traditional healers never attempt to treat a patient or sufferer as an isolated individual. Instead they treat their clients as integral components of family units or as part of the community at large".

In addition, in traditional African healing, the answer to the question "Why is this happening to me?" is more closely linked to a supernatural, religious worldview than is the case with western counselling methods (Baker 1983: 9).
Tseng and McDermott (1978 : 9) raise an important issue concerning the client's point of view and the cultural point of view. They claim that the language and content of the explanation in a counselling session should be "relevant, meaningful and understandable". In trying to convince the African clients of the psychological components of their problem when they believe that they have been "bewitched" will lead to incongruity and client non-compliance.

Traditional Africans believe in the unity of nature whereby God is the source and ultimate controller of a vital force that animates and directs everything in the universe. To the Africans the spirits also have access to this force, and a few human beings, for example the sangoma, have the knowledge and ability to tap, manipulate, and use this force. These people are specialists and known as either the herbalist, the fetish man, the medium, the healer, or the sorcerer. The herbalist treats illnesses with certain herbs; the fetish refers to a person who possesses and manipulates mysterious and great powers and the medium is usually a woman who is endowed with the power to transmit messages from the dead to the living. The healer is the witchdoctor or medicine man who can cure a variety of problems which include infertility, impotence, mental disorders, bad dreams, fractures, love matters, droughts, achievement in school, business or politics. The sorcerer, who is endowed with supernatural powers, uses these magical powers to fight others. Mysterious deaths and diseases, lack of success, failure in examinations, any strange behaviour, are all attributed to sorcery (Journal of Counseling & Development : 242-245).

Krige's (1965 : 327) studies also refer to the belief that the direct cause of an illness is very often the "black art and machinations of a wizard". It is essential for the Zulu doctor to be able to combat these evil deeds by counter-magic. This means that medicine and magic work together in the treatment of disease. Magic is not only confined to dealings against 'abathakati' (a term which refers to wizardry), it is also seen in almost every kind of medical treatment.

There is a strong belief among the African tribes that their ancestors "guard them from danger and attend to their needs". One method in which the ancestors reveal themselves is in the form of spirits who take possession of some part of the body and cause illness. This is a sign that the ancestor requires the slaughter of a bullock or goat as a propitiatory sacrifice. Therefore, when one is
ill, the first thing to do is to consult a diviner or witchdoctor to discover what is the cause of the illness (Krige 1965: 288-289).

In addition, the ‘witchdoctor’ treats his patients with preparations, which he makes himself, by using a concoction of herbs and plants, among other things.

In some cases, the ‘witchdoctor’ treats patients who have been visited by spirits who were sent by some enemy or through jealousy or whatever reason.

Furthermore, Sue (1981: 42) points out a significant aspect as far as differences in cultural behaviour are concerned. Educators are prone to making unconscious interpretations about the behaviour and attitudes of people in general. For instance when African pupils "do not make eye contact with the teacher or counsellor, an interpretations that the person is disinterested or inattentive may be made". Avoidance of eye contact may be a sign of respect or deference. In this context, it must be noted that different cultures have different meanings for their behaviour.

The aforementioned factors have several implications for cross-cultural counselling. One of these implications is that counsellors need to be sensitive to cultural differences in order to be able to establish close rapport with their potential clients who need help.

It is, therefore, in this light that guidance teachers and counsellors in multicultural schools in South Africa need to reassess the relevance of their services for individuals from different cultures.

3.4 ISSUES IN MULTICULTURAL EDUCATION

3.4.1 Introduction

The number of African pupils seeking admittance to Indian schools has been increasing steadily since 1990. These pupils are gradually being accepted as part of the school population. This transitional stage of the disadvantaged child in a rapidly changing South African education system will be problematic. It is in this context that the writer will attempt to explore pertinent issues evident in the
open school system. The writer will seek to provide insights into the various issues arising in multicultural education.

3.4.2 The Client's World View

Recent literature (Uys 1992: 31) has increasingly alluded to the importance of respect and recognition of the client's world view because of its important implications for working with culturally different clients. The counselling process must therefore be structured according to the client's cultural frame of reference which generally incorporates a belief system and value orientation that is widely different from that of the counsellor.

South African society is pluralistic and as such there exists a clear need for cross-cultural professional help. Therefore an understanding of world view will enhance guidance and counselling in a multicultural school setting.

So too, the teachers of the vast spectrum of subjects can attempt to understand the world view of their pupils in order to be able to teach them effectively (Bennet 1990: 47).

The world view is described by Sue (1981: 73) and Bennet (1990: 47) as the way in which people perceive their relationship to nature, institutions, other people and things. People who share common dialects and primary experiences team to see reality in similar ways. Thus they develop similar styles of cognition, similar processes of perceiving, conceiving, judging and reasoning, similar values, assumptions, ideas, beliefs and modes of thought.

Bennet (1990: 64) observes that the values and beliefs about how people ought to or ought not to behave, include ideals or modes of conduct people have. These ideals include social values such as cleanliness, hard-work, material comforts and material wealth, health and youth, and formal education.

World view as a concept constitutes the psychological orientation in life and can determine thinking behaviour, decisions and the definition of events. World views are highly correlated with cultural background, socio-political history, and life experiences.
According to Atkinson, Morten and Sue (1979: 52) the interactional components of a person's world view include race, ethnicity, age, life-stage, gender, life-style, social class, degree of acculturation, education and ordinal position in the family.

In the development of relevant skills for working with culturally different clients, an understanding of world view can be an important tool for counsellor expertise. In order that the counsellor can function effectively in his field, he must take full cognisance of his own and the values of his client. This is an important aspect in creating a positive counsellor-client relationship. An awareness of world view can help to increase counsellor sensitivity to his own culture and co-existing culture of the client as well.

Sue (1981: 74) proposed that knowledge of an individual's socio-political history, racial, cultural and ethnic background can help the counsellor in identifying the client's world view. This understanding of the client's world view allows the counsellor to develop appropriate process and goals for counselling the culturally different client.

Sadlak (1986: 16) and Shroeder (1979: 25) proposed that "clarifying the world view can help in the development of trust and rapport which are basically two essential conditions for client engagement".

Ibrahim (1985: 13) argues that both the counsellor's and the client's world view need to be clarified. This means that an analysis of the cultural identities of the parties involved would include, among others, ethnicity, culture, gender, age, education, socio-economic status, religion, beliefs and values.

Freer (1992: 160) enumerates several reasons for an understanding of world view as follows:

* counsellors can understand themselves and their clients from different cultural backgrounds;

* a shared frame of reference between client and counsellor can be established;
* A springboard for discussion can be provided;

* Rapport between client and counsellor can be established;

* Both the counsellor and the client's values, beliefs, suppositions and attributions are made explicit; and

* The choice of mutually agreed goals and process appropriate to the client can be facilitated.

The world view is therefore an important construct for guidance and counselling as well as for the teacher. The counsellor's acknowledgement and acceptance of individual world views as varying within groups helps make the intervention more client-specific or useful and meaningful for the particular person. Without an understanding of world view, the counsellor would tend to apply general information regarding a specific culture to a client from that culture. This would lead to perceiving the client as a perceived model. This treatment of a person as a stereotype of his or her cultural group violates the person's individuality which in fact could negate the counselling process. This means that the counsellor approaches the client from his (the counsellor's) internal frame of reference, instead of from an external frame of reference, which is of utmost importance in counselling.

In this regard, Kluckholn (1965: 19) writes that "studying other cultures enables us to see ourselves better. Ordinarily we are unaware of the specialised lens through which we look at life".

3.4.3 Teacher-Pupil Relationship and the Role of the School Counsellor

At the very heart of the educational process in the classroom is communication between teacher and pupil. This communication influences pupils' abilities to assimilate curricula content.

To date there is very little formal multicultural education programme that is implemented in the South African Indian schools. With time, a positive
multicultural education system will be part and parcel of the South African educational system.

At present, teachers are expected to integrate multicultural perspectives into an existing curriculum, and in so doing, they need to examine various facets concerning the learner. This examination would include an initial assessment of pupil knowledge, attitudes, needs and skills and an evaluation of the curriculum as a whole. It therefore becomes important for the teacher to be more sensitive to variations in pupil population, school environment, and community setting which includes manpower needs of the country.

Furthermore, teachers play a vital role in the success of schooling, and can therefore promote or hamper the success of integration. There are several important factors to be considered in the school situation, such as, teachers' attitudes to and understanding of the different cultures of pupils; their reaction to cultural differences; their knowledge and skills; the need to give special assistance to disadvantaged pupils; and teacher expectations of the academic ability of pupils of different cultural backgrounds. It has been found that teachers who are confronted by a heterogeneous classroom tend to concentrate their attention on the brighter pupils more than they would on the others (McGregor & McGregor 1992: 70).

It is in these instances that the school counsellor has an important contribution to make by attempting to ease the integration process.

It must be remembered that "the education of human beings is not like that of processing a product or programming a computer" (Higgs & Higgs 1994: 43). Although the mastery of knowledge and skills are recognised as inherent features of education, the acquisition of knowledge and skills does not mean that it is education. Rather, it is the use that people make of their knowledge and skills, their value to them personally in their living and thinking, and it is what the acquisition of knowledge and skills has done to their minds, to their attitudes, their values, their ideals and their motives and intentions.

Education, therefore, is not essentially the learning of facts or skills, or the mere acquisition of knowledge, but an attempt to bring influences to bear that will
actualise the individual's character, abilities and potential. It is an activity directed at self-realisation. Education, therefore, encompasses the individual's total experience of existence. In this way, education contributes to the formation of character which includes the promotion of a respect for, and the valueing of individuality (Higgs & Higgs 1994: 43).

The foregoing emphasises that the pupils in the school cannot be seen as separate from their cultural background, but that every aspect of their life must be considered in their education as individuals in their entirety.

In multicultural education, one must take cognisance of the ways and the background in which the curriculum is conveyed to the pupil in the school setting. To this end, the writer will examine the "hidden" curriculum which concerns the attitudes of and relationship between teachers and pupils. The formal school curriculum must be negotiated against the background of the informal (hidden) curriculum which gives direction to classroom life.

3.4.4 The Hidden Curriculum

Teaching activities occur in a variety of contexts, namely, individual, group, class, school and community. Within the classroom context, two interrelated curricula are negotiated by teachers and pupils. The first, to some extent, is invisible, "hidden" in the interactional, social, management, and organisational aspects of classroom life. The second is visible, and transmitted through the formal structure of academic content, planned learning experiences, and instructional materials. Together, these curricula establish what schools are for, what purposes they are designed to accomplish.

Some questions that are relevant here include the following:

* What is the interactional level between the teacher and the pupils?
* How do the teacher and pupils relate to each other?
* How does the teacher conduct the lesson?
* How does the teacher reward answers?
* Is the environment in the classroom conducive to learning?
* Is time used productively?
What are the unofficial rules of behaviour in the classroom?

Is the amount of praise and criticism sufficient?

Is there frequency of clues, prompts? (Shulman 1986: 8).

It is in this context that the "hidden" curriculum would refer to the interaction between teachers and pupils. This informal curriculum gives direction and structure to the classroom life in which the formal lessons are conducted.

It is important that teachers, educationists and educational planners are aware of the different dimensions that the hidden curriculum may assume, and teachers would be guided on how to discover, analyse and account for the hidden curriculum (Bergh & Berkhout 1994: 48).

The teachers' recognition of the effects of the "hidden" curriculum and their manipulation of these effects thus create an environment that is conducive to all pupils' academic performance and self-concept (Hernandez 1989: 445).

Banks and Banks (1989: 21) express a similar viewpoint. These writers assert that "the schools' hidden or latent curriculum is often more cogent than its manifest or overt curriculum". They define the hidden curriculum as that curriculum that "no teacher explicitly teaches but that all students learn". The hidden curriculum is that part of the school culture that communicates to pupils the school's attitudes toward a range of issues and problems which include how the school views them as human beings and its attitudes toward pupils from the various religious, cultural, racial, and ethnic groups, males, females, and exceptional learners.

Erikson (1950: 119) emphasises that the classroom is a socially and culturally organised learning environment. There is, therefore, a need for the teacher to have a heightened awareness of the classroom processes that constitute the hidden or invisible curriculum. The more visible the dynamics of these processes become, the more significant their role in multicultural education.
3.4.4.1 The nature of the hidden curriculum

According to Eggleston and Stubbs (Hernandez 1976: 46), descriptions of the hidden curriculum focus on the tacit values, attitudes, and unofficial rules of behaviour pupils must learn to participate and succeed in school. The pupils are initiated into the hidden curriculum through developing skills such as:

* living among people
* accepting assessment by teachers and peers
* using time productively
* competition to gain praise, rewards, and esteem from teachers and peers
* showing norms and meanings for participation in classroom activities.

These central components embody the real knowledge transmitted by the hidden curriculum and reflect the patterns of communication and participation deemed appropriate by both teachers and peers.

The teachers need to examine in detail the interactional, social, management, and organisational dimensions of the classroom in order to better understand the interplay of pupils' competencies within the instructional environment.

They also need to recognise how ethnicity, socio-economic status, gender, and other aspects of culture influence and interact with classroom processes.

Hernandez (1989: 51) quotes from the National Institute of Education (1974 : 1) the following:

"The actual (as opposed to the intended) curriculum consists in the meanings enacted or realised by a particular teacher and class. In order to learn, pupils must use what they already know so as to give meaning to what the teacher presents to them. Speech makes available to reflection the processes by which they relate new knowledge to old. But this possibility depends on the social system, the communication system, which the teacher sets up".
Banks and Lynch (1986: 16) maintain that the success or failure of multicultural education ultimately depends on the characteristics and skills of the classroom teacher. Teachers are human beings who bring their cultural perspectives, values, hopes and dreams to the classroom. They also bring their prejudices, stereotypes and misconceptions. Teachers' values and perspectives mediate and interact with what they teach, and influence the way that messages are communicated and perceived by their pupils.

A complex relationship exists between teachers' perceptions of their pupils' academic ability, their expectations about the performance of the pupils, and their interaction with individual pupils (Hernandez 1989: 47).

Studies conducted by Good (1981: 415-422) and Wilkinson (1987: 253-268) support the view that teachers' expectations affect outcomes such as pupil achievement, class participation and social acceptance.

In this sense, Bennet (1990: 24) claims that teachers often make snap judgements, based on their perceptions, about pupils and therefore treat them differently. Many teachers tend to interact with pupils in different ways in accordance with the pupils' race and economic status.

Coutts (1992: 92) observes that the hidden curriculum within classrooms can also send subtle signals to pupils that might either boost or hamper their feelings of self-worth.

It is, therefore, important for teachers to examine and assess their own personal cultural values and identities in order for them to be able to give assistance and guidance to pupils from diverse racial, ethnic and cultural groups to develop their own identities and thus relate more positively to each other.

3.4.4.2 Implications of the hidden curriculum for teacher-pupil relationships

With respect to the foregoing discussion, the actual classroom interaction that occurs between the teacher and the pupils should take place against a background that is conducive to the teaching and learning situation. The implicit norms and values of the hidden curriculum in the school environment will affect
the pupils' attitudes. If the school's culture promotes positive attitudes toward diverse cultural groups, this will lead to the development of a positive self-concept, which in turn will cause pupils to experience academic success.

The successful implementation of the hidden curriculum requires the school to become a social system in which all of its major variables are closely interrelated. In order to achieve this end, a change strategy that reforms the total school environment must be formulated and initiated. These variables include school culture and hidden curriculum; school staff with their attitudes, perceptions, beliefs, and actions; teaching styles and strategies, languages and dialects of the school; counselling programme; and learning styles.

It is in this regard that language must be seen as the means of articulation of values, beliefs, prejudices, traditions, and past achievements. It is the heart of the culture of a people, and it is related to issues of identity. The role of this important issue will be now be addressed (Lemmer & Squelch 1993: 41).

3.4.5 The Language Issue

"Language diversity exerts a powerful influence on the content, instruction and outcomes of schooling in a multicultural society. Language is a crucial means of gaining access to important knowledge and skills. It is the key to cognitive development and it can promote or impede scholastic success" (Lemmer & Squelch 1993: 41).

This means that there are several issues related to teaching that must be given due consideration. These issues will be addressed in order to provide an understanding of the function language can play in determining pupils' educational achievements.

With regard to the above, it is necessary to consider that the transition from instruction through the medium of mother-tongue during the lower primary phase to English as the medium of instruction for the entire curriculum in the primary and the secondary phases causes many problems. One major problem is the disparity between the English proficiency required of pupils in order to master all school subjects through the medium of English (Lemmer & Squelch 1993: 41).
Furthermore, it must be noted that these pupils do not have the command of English necessary for school success. As a result, many African pupils are faced with a dual educational challenge, i.e. mastery of academic content through the medium of a language other than their mother-tongue.

With regard to language, Lemmer and Squelch (1992 : 42-43) note that the African pupils share the following characteristics and needs:

* The school uses only formal language, while the African children lack the more sophisticated command of language that is necessary for success in the school system.

* These pupils are able to demonstrate higher order thinking, such as defining, generalising, hypothesising or abstraction in their own language. Yet they lack proficiency to carry out these higher cognitive operations through the medium of English. Therefore the child would first translate a question into the mother-tongue in order to work out the answer.

* The African pupils' parents, neighbourhood and community may not be English-speaking, and are unlikely to have easy access to the resources needed to help the children.

* The pupils from a disadvantaged background also face general linguistic deprivation. There is often a lack of books, magazines and newspapers, as well as educational radio and television in the home.

* There may also be a lack of the childhood heritage, fables, nursery rhymes, proverbs, songs and games which form part of the English-speaking child's cultural world, and to which reference is often being made throughout schooling in a classroom situation.

The last mentioned need does not indicate that the African pupils have not been exposed to their own cultural heritage. It must be pointed out that the African culture also has its own characteristics as far as fables and culture are concerned.
3.4.5.1 The Medium of Instruction

The medium of instruction in the Indian schools is English. The disadvantaged African child who has sought a place in the Indian school generally does not have a sound knowledge of the English language. This fact immediately has a negative effect on the child's education. His inability to grasp concepts in the learning situation further negates his aquisition of knowledge in the vast spectrum of the school curriculum. This aspect has a repercussion on the child's self-concept and self-esteem, and thereafter on his whole attitude to the education that is afforded him. Research (Bennet 1990: 58) indicates that these pupils generally lack sufficient command of the new language medium (English) which evidently gives rise to serious problems. As a result, most pupils are not able to follow adequately the instruction in the new medium and this leads to a high failure rate. Further disadvantage to the child is the second language medium which is the Afrikaans language which becomes a totally foreign medium to the child.

One aspect of language acquisition that must be considered is the fluency with which the individual uses it, since it is through language that man communicates with others. Among children, fluent communication with other people such as peers, educators and parents contributes to self-esteem and cultural identity.

3.4.5.2 Implications of the Medium of Instruction for the Pupil and his Education

Hernandez (1989: 95) maintains that "second language acquisition is a complex cognitive and social process". On the cognitive side, the pupil is expected to figure out the structure of the new language and determine how meaning is communicated. In this instance, aptitude plays an important role. On the social side, the pupil should develop strategies for communicating with speakers of the new language. Personality factors are involved. Thereby both cognitive and social abilities are applied to observing and producing language.

Furthermore, Bennet (1990: 58) notes that when the school ignores or represses the language that the African child has known since birth, then the child experiences cultural conflict. For instance, when the African pupil is
confronted with standard English in the classroom he is faced with learning problems. Since the pupil is accustomed to hearing his mother-tongue mostly at home, he becomes frustrated because he is not familiar with the English language and therefore tries to decode what he hears in the classroom. This in turn has a negative effect on his self-concept because he feels that he is failing at something while the other children are succeeding.

It can therefore be assumed that a positive self-concept has an influence on language acquisition. According to Ramirez (Hernandez 1989: 54) the more negative the attitudes toward a language, its speakers, and its culture, the less likely an individual is to be motivated to acquire native-like proficiency.

Language diversity has a strong influence on the content and process of school practices all over the world. Language is a system of communication that links sound, written or visual symbols, and meaning, and it is therefore an indispensable bridge for assessing knowledge, skills, values, and attitudes within and across cultures. Language is seen as an instrument of cognitive development, and it can open or close the door to academic achievement. Language is considered an important part of culture and it is learned. It can be referred to as a forceful instrument that gives individuals, groups, institutions, and cultures their identity. It is through language that human beings share and exchange values, attitudes, skills and aspirations. The development of language is a sophisticated endeavour that takes years to master. It is in this respect that educators should develop sensitivity to pupils who do not have a sound knowledge of the English language.

Language is also seen as a fulfilment of people's needs for continuity with their heritage. Since multicultural education seeks to provide equity and excellence across such variables as race, ethnicity, nationality, gender, social class and language background, it is essential that educators are aware of the function that language can play in either helping or inhibiting the educational fulfilment of individuals.

The indication in this instance is that mother tongue instruction should provide the base for skills development that is comprehensible to pupils and can then be applied to their academic and language growth in English. The problem arising
from this would then be the use of standard English that is used in Indian based schools, and how to reconcile the African child to the use of the English language.

The above clarification points to a need for the continued development and maintenance of social and cultural bridges between the language minority pupils' home life and school life. The educator's awareness of how language is used in the home community will lead to sensitivity to school genres that are different.

The foregoing is further expanded by Banks and Lynch (1986: 15) in their view that language is an integral part of any culture. In order to effectively educate pupils from diverse language and cultural groups, the curriculum must be comprehensive in scope and focus on variables in the educational environment other than language.

Since the African child does not have the early experience of the English language and the fact that the language communication at home is different from the language of instruction at school, a sound acquiring of the English language would then be problematic for the African child. This incompetence in the English language becomes a handicap for the child in that it has a permanent negative effect on intellectual development. The child thinks in one language and attempts to speak his thoughts in another language. This can lead to mental uncertainty and confusion. In addition to this, the home background does not encourage the child to use the English language since parents tend to use their native tongue to communicate with the child.

The African pupils require basic interpersonal communication skills, so that they could communicate fluently with the social spheres of their new educational environment. Academically, the African pupils need to understand and respond to the academic terminology used, and to be able to respond positively to achieving in his new academic field (Harmer 1993: 5).

The foregoing discussion also has a significant bearing on the counselling process in the schools.
3.4.5.3 The Role of Language in the Counsellor-Client Relationship

Traditionally, the counsellor-client relationship is unstructured, permissive and ambiguous, since the emphasis is placed on a mono-lingual orientation with the expectation that the client speaks standard English.

Current literature (Freer 1992 : 158) on cross-cultural communication places emphasis on racial and ethnic factors which may act as barriers in the cross-cultural helping process. This means that the culturally diverse client may be unfamiliar with counselling, and therefore view it as an unknown, mystifying process. This may lead to the client being reluctant to self-disclose. The counsellor, on the other hand, may impede effective counselling by being ignorant of, or insensitive to, the client's cultural background. In order for trust and rapport between counsellor and client to be established, it is necessary for the counsellor to be aware of the sex and race taboos, language barriers and class-bound variables that operate.

In the counselling relationship, the term self disclosure is considered part of the client's therapeutic treatment. The client must disclose personal information in order that counselling can be successful. The term self-disclosure was coined by Jourard (1958 : 11). He defined the term as a process of making the self known to the other person (the counsellor) by revealing personal information. The level of self-disclosure is important for both counsellor and client in that self-disclosure occurs in a reciprocal fashion. Self-disclosure is a desirable client behaviour because it has been positively related to personal adjustment and to successful therapy. Thus, verbal disclosure to the counsellor will open the therapeutic channels of communication (Hansen, Stevic & Warner 1958 : 253). It is therefore clear that, if the counsellor and the client (the pupil) speak different languages and come from different cultural backgrounds, problems of understanding each other may arise. Any misunderstandings arising from cultural variations in communication may result in alienation or inability to develop trust and rapport which are important for a positive counsellor-client relationship. Furthermore, the counsellor's failure to understand the client's language and its nuances for rapport building may lead to imputing inaccurate characteristics or motives to the client (Sue 1975 : 33).
In the final analysis, it must be emphasised that language is an integral part of both life and the foundations of our social system. The diversity and richness of all language systems in any country are a reflection of the richness and diversity of the particular country's culture. The educator's ability to recognise and appreciate the value of each language cultural group is of paramount importance in any educational system (Gollnick & Chinn 1986 : 156).

The previous section was concerned about the language issue in multicultural education and counselling. The focus in the following section is on parent involvement in the education of their children and in ensuring positive home-school relations.

3.4.6 Parent Involvement

According to McGregor and McGregor (1992 : 133), the parent is, and must be, a key player in the education (and training) of a society. Children can learn as much from their home environment as they do from formal schooling. If the cognitive processes addressed at school are not supported at home, learning is unlikely to be effective.

It is in this sense, that the particular importance of the role of the parent in the poor and poorly educated home is of concern. The parent is seen as the central point of reference for the values and ethical beliefs which will guide a child's development. The school counsellor acts as an important link between the child's school and home. Parent involvement is therefore, an important component of the school counsellor service.

For teachers and the school counsellor to be effective in multicultural education they need to get to know their pupils. Part of this process involves learning about each pupil's socio-cultural background, family and community. To acquire such knowledge about the pupil, teachers need to get to know parents and to co-operate with them for the ultimate benefit of the child's education. Therefore, parent involvement is essential in the education process (Lemmer & Squelch 1993 : 96).
3.4.6.1 Need for Parent Involvement

Parents usually have prime responsibility and concern for their children. They have a strong influence on the social and emotional development of their children. Therefore children come to school with values, beliefs and knowledge that they have learned informally from their parents. This means that parents can make a valuable contribution to the educational process through their commitment to and knowledge of their children. Parents can help teachers develop their knowledge and understanding of their pupils. In this respect the teachers can be more effective.

When parents are involved in the education of their children, they can strengthen their relationship with their children and also exert a positive influence on them as far as their academic progress, their attitudes and their behaviour are concerned. Therefore children can be motivated to attend school and encouraged to stay on at school longer. This is clearly evident among members of more affluent population groups. However, this is not the case among many disadvantaged African families. And therefore, it is unfortunate that many poor African youths are socialised within homes and communities that prevent them from acquiring the cognitive skills and cognitive characteristics that are needed to succeed in school. As a result these pupils exhibit cognitive deficits and dysfunctional cultural characteristics. It is common to see that lower class youths do not achieve well in school because of family disorganisation, poverty, the lack of effective concept acquisition, and other intellectual and cultural deficits that they experience during the first years of life (Banks & Lynch 1986 : 14).

In addition, parent involvement can improve and promote positive home-school relations, reduce misunderstandings and conflict situations. In this way parent involvement ensures the maintenance of continuity between the home and school which is of significance in multicultural education (Lemmer & Squelch 1993 : 96).
3.4.6.2 Parent-Child Relationship

It must be noted that children, especially adolescents, are dependent on their parents in order for them to be able to realise their full potential at an early age. This means that a positive relationship between the parents and their children is very important. In this instance it is necessary to consider the authority relationship that exists between parent and child. The authority relationship refers to the need of support (by the child) and providing support (by the parent). What is important in this context is the extent to which the parent-child relationship affects the adolescent's acceptance of the authority in the parental home and the community (Ferreira 1994 : 60).

The adolescent relies on the support of parents, but parents are not always available. This may result in many children growing up in a home environment in which one or both parents are absent. This may result in a lack of discipline in the sense that there is no authority figure to set rules and regulation for the adolescent who either accepts or rejects the standards set within the home (Ferreira 1994 : 60).

When the adolescents accept and live up to the family and community norms, they reveal their acceptance of authority. Adolescents may tend to question the expectations of their parents and the community and either accept or rebel against these norms and values (Ferreira 1994 : 60).

The rejection of the authority of the home and community can lead to criminal offences such as vandalism, robbery, arson, rape and murder. In support of this statement, Ferreira (1994 : 60) quotes the results of surveys that have been conducted by the Central Statistics Services between 1 July 1987 and 30 June 1988, where 41 381 youths of all population groups between the ages of 7 and 17 were convicted of serious socio-economic crime.

The aforementioned facts are indicative of the significant role of parent involvement in their children's lives. The relationship between the parents and their children must include communication (how well they get on with each other, sharing of experiences, both good and bad), displays of love and affection,
acceptance and appreciation of each other, understanding of each others needs and expectations (Ferreira 1994 : 67).

A good parent-child relationship inevitably provides the adolescents with a sound foundation upon which to conduct themselves. It is in this sense that parents can be a cogent force in school reform in that their involvement in the school provides a link to school reform and a vehicle for increased pupil learning.

It is important that a good relationship between school and parents should be developed. Much can be achieved through dialogue. Schools could facilitate parental involvement at social occasions and parent evenings by taking into account that many township parents have to work unsocial hours, and that some parents do not speak English (Leister 1989 : 7).

It is with regard to the aforementioned that, in multicultural education the school counsellor must explore the home-environment of their pupils in order to provide suitable and relevant guidance to both parents and their children.

### OBSTACLES TO PARENT INVOLVEMENT

Several obstacles can account for the lack of parental involvement in the education of their children. Many parents simply cannot be involved in their children's education because of the nature of their occupation. They cannot find the time to either visit the school, or their working hours are long. Added to this, they experience transport difficulties where they have to travel long distances (Lemmer & Squelch 1993 : 99).

Cultural aspects, such as the language barrier, make it difficult for the parents to communicate with the teachers. Low income parents are often restricted in their ability to purchase books, magazines, newspapers, and to pay for extra-curricular activities (Lemmer & Squelch 1993 : 99).

In certain cases township intimidation can be responsible for non-participation of parents. Many parents may find the school confusing or frightening. Also there might be some fear of socialising in a strange environment. Many parents may
feel that they are not adequately qualified to hold profitable discussions with the educators due to their own lack of education and experiences (Coutts 1992: 54-55).

Several other factors act as obstacles for parent-school involvement. Many of the parents or guardians are illiterate or semi-literate; many parents are employed and therefore have very little or no time to attend to their children's needs; some of them may be ignorant of their children's academic or personal needs; some parents or guardians may not have a sense of responsibility to their off-spring due to their habits of alcohol or drug abuse.

3.5 SUMMARY

Chapter three consists of three distinguishable parts. The first part outlines the goals of multicultural education. The purpose of this is to provide the basis for the implementation of multicultural education in the school setting.

The second part provides a discussion on traditional counselling and its implications for education in a multicultural context.

In the third part, the focus is on the issues of multicultural education which have implications for education within a multicultural perspective. This entails an examination of world view, teacher-pupil relationship and the role of the counsellor, the hidden curriculum, the language issue, and parent involvement.

In chapter four the focus will be on the research design.
CHAPTER FOUR

THE RESEARCH DESIGN

4.1 INTRODUCTION

For many decades all public schooling in South Africa had been segregated according to specific racial determinants. Blacks, Whites, Coloureds and Indians have by law been educated in different schools under different schooling systems. African pupils have had inferior education due to inadequate state funding and overcrowding to the extent that anything between forty and eighty pupils were taught in a single classroom. Added to this here were a few or no textbooks, and the school facilities virtually nil. The majority of the teachers in these schools would be regarded as underqualified both academically and professionally (Freer 1989: 1).

From January 1991, however, under a new set of provisions, state school were allowed to admit pupils of all racial compositions. This desegregation of schools has led to important changes in the education system which is progressing towards multiculturalism. With a process of non-racial education one would foresee many difficulties and problems confronting educationists and pupils.

It was with this in mind that the researcher attempted to find what difficulties the African pupil, attending a predominantly Indian state school for the first time, was experiencing, and to place in context the role of the school counsellor in assisting the pupil in making a somewhat smooth transition in the emerging multicultural school system.

4.2 THE EMPIRICAL STUDY

It is with the aforementioned considerations that this chapter will describe the research design used in this study, the procedures involved in the construction and selection of the instruments used to collect essential data, and the sample selection.
With regard to this, Bailey (1987: 10-11) asserts that all research projects involve a system of interdependent related stages which are as follows:

- Choosing the research problem and stating the hypothesis
- Formulating the research design
- Gathering the data
- Coding and analysing the data
- Interpreting the results so as to expound the findings.

The present investigation is based on the exploratory-descriptive approach which explores a relatively unstudied research phenomenon (Mouton & Marais 1990: 43).

The exploratory-descriptive research design is effective in achieving the following aims:

- Obtaining information about the current status of the phenomenon;
- Gaining new insights into the phenomenon;
- Undertaking a preliminary investigation before a more structured study of the phenomenon;
- Developing priorities for future research (Mouton & Marais 1990: 43).

4.2.1 The Aims of the Empirical Study

The aims of the empirical study are:

- to identify and examine problems associated with the deracialization of predominantly Indian schools;
- to verify and complement or to contradict the information found in the literature;
- to use information found in the literature to design an interview questionnaire for use in the empirical study;
* to suggest broad guidelines for school counsellors to assist pupils in a multicultural schooling environment.

4.2.2 The Research Method

4.2.2.1 Exploratory-Descriptive Study

An exploratory-descriptive study was carried out to gain new insights into the themes under research.

As this study focuses on the personal experiences and perceptions of school principals, school counsellors, teachers and pupils, to understand the new role of the school counsellor in a multicultural educational setting, the qualitative (idiographic) approach was used.

The idiographic approach is used to "emphasise that which is unique or distinctive in a situation" (Mouton & Marais 1990 : 4).

Sherman and Webb (1990 : 7) note that "for qualitative researchers, life is not a dress rehearsal; it is the real thing".

In other words, qualitative implies a direct concern with experience as nearly as possible as its participants feel it or live it (Sherman & Webb 1990 : 7).

In addition, Ary, Jacobs and Razavieh, (1990 : 445) maintain that human behaviour is always bound to the context in which it occurs, that social reality such as cultures, cultural objects and institutions cannot be reduced to variables in the same manner as physical reality. What is most important is understanding and portraying the meaning that is constructed by the participants involved in particular events or settings.

It was with the foregoing aspects in mind that school principals, guidance counsellors and pupils were made an integral part of this study.

The research methodology was based on the following factors in respective order:
Informal discussions were held with colleagues from several schools (under the Ex-House of Delegates) to ascertain the nature, extent and depth of the problems that they were faced with regarding racially mixed classes. This was conducted on a verbal basis.

African pupils at the researcher's school were asked to discuss their experiences at the school.

Interviews were conducted to obtain information from school principals, school counsellors and African pupils.

Pilot studies of the draft interviews were conducted with one counsellor and one principal.

Final interviews were conducted with two principals, two counsellors and two pupils in secondary schools under the Ex-House of Delegates. Altogether 8 interviews were conducted.

The interviews were transcribed and analysed as explained in paragraph 4.2.5.

4.2.2.2 Media used in the Empirical Investigation

4.2.2.2.1 Informal Group Discussions

Informal group discussions and informal discussions were held with teachers, pupils (both Indian and African) and parents respectively in order to fulfil the aims of the investigation (paragraph 1.6).

From these discussions, the researcher was about to elicit preliminary information pertaining to the investigation.

Further, informal discussions were conducted with teachers, pupils and parents. These discussions provided the researcher with information pertaining to the problems inherent in the racially mixed classes.

As the guidance teacher/counsellor at a predominantly Indian school under the Ex-House of Delegates, the researcher was constantly faced with
problems experienced by teachers and pupils in the new multicultural situation. Through observation and discussion, the researcher deemed it vital to obtain more information through interviewing.

4.2.2.2 The Interview

The literature study revealed a paucity of information on the topic of investigation. This made it necessary to obtain data by means of semi-structured interviews (cf Appendices A and B) which were conducted with all participants mentioned in paragraph 4.2.3. This type of interview is partially structured by a schedule of open-ended questions to elicit data that might not be provided spontaneously by informants (Reid & Smith 1981: 211).

In addition, this type of questioning was preferred in an attempt to identify the informant's understanding of the issue, the frame of reference used in responding to or in motivations underlying the response.

The interview questions were directed towards the informant's personal experience or perception of the problem.

Some of the reasons for using the interview in this study are as follows:

* It provided a relatively quick and convenient means of obtaining information about the current conditions and practices relating to the experiences of the pupil and teaching personnel in racially mixed schools.

* It also enabled the researcher to gauge, in a cost effective way, the opinions and attitudes of the interviewee on issues pertaining to the study.

* It enabled the researcher to obtain information that an individual might be reluctant to put in writing since people are usually more willing to talk than to write.
* It allowed the researcher to explain more explicitly the purpose of the investigation, and just what information she wanted. If the interviewee misinterpreted the question, the researcher may follow it up with a clarifying question.

* Through the interview technique, the researcher may stimulate the subject’s insight into her own experiences, thereby exploring areas not anticipated in the original plan of investigation (Best & Kahn 1989: 201-202).

Open-ended questions are used to elicit data that might not be provided spontaneously by informants (Reid & Smith 1981: 211).

These interviews are useful in situations where the researcher wishes to conduct a more intensive and general study on a smaller sample. This type of interview is more fluid and allows the interviewer latitude to move in interesting and productive directions (Seaman 1987: 290).

An added advantage to the semi-structured interview is that the interviewer is free to deviate from the schedule, although the questions are covered by the conclusion of the interview (Seaman 1987: 290).

4.2.3 Selection of the Sample

The first group in the sample were three school counsellors who were practising one-to-one counselling in predominantly Indian schools under the Ex-House of Delegates. Since the primary aim of this study focuses on the role of the counsellor in multicultural education, the researcher used the interview technique to seek information from the counsellor on the problems experienced by the pupils and teachers at the school. Furthermore, the counsellor is the one person qualified to provide information on issues pertaining to the problems experienced by teachers and pupils due to his particular job description.

The second group in the sample were three school principals from schools under the Ex-House of Delegates. The schools principals were chosen because the researcher believed that they were best qualified to provide salient information due to their constant contact, directly or indirectly, with the
counsellors, teachers and pupils of their particular schools. In addition, the researcher was of the opinion that the principal as overseer at his school was most likely to be knowledgeable of the extent to which his teachers and pupils were coping in the transitional phase towards multicultural education.

The third group in the sample consisted of two African pupils. It was decided to interview two pupils due to time constraints and feasibility.

The researcher deems it necessary to explain the manner in which the two pupils were selected since the investigation is based on the personal experiences of the pupil. It was also necessary to gain the confidence and trust of these pupils in order to obtain information pertinent to the study.

These two pupils were selected in the following manner:

At the outset of the investigation, a number of the African pupils at the researcher's school were invited to attend a meeting with the researcher. The meeting was held in the guidance room since the pupils were familiar with this venue as their guidance lessons were usually conducted in this place. This particular venue was chosen so the pupils would not be overly concerned about the nature of the meeting.

After the pupils were made to feel welcome, the purpose of the gathering was explained to the pupils. The pupils were then asked, through much discussion and probing, about their personal and academic experiences at their present school.

The researcher explained to the pupils that she needed their help in a project that she was conducting. It was further explained that the researcher understood some of the problems experienced by the pupils, and that she was trying to seek ways and means to assist them and other African pupils who are admitted to their school in the future, to make a smooth transition into the new situation with which they were unfamiliar.

Finally, the researcher requested that the pupils meet with her at the same venue the next day to participate in an exercise where they would be expected to state some of their experiences at their school. Several pupils expressed their willingness to participate in the exercise, and some of them
wanted to know whether they would be expected to put something down in writing. Since the researcher felt that the pupils would be more at ease by writing down their experiences in their own way rather than stating them verbally, she explained that she would be happy if they wrote their experiences or feelings on paper.

The pupils were then dismissed on the understanding that they would meet with the researcher the next day to proceed with the exercise.

The next day 15 pupils met at the set venue and expressed their willingness to begin with the exercise. When the preliminaries were taken care of, the researcher urged the pupils to write a short account of about ten lines on the feelings or experiences at the school. The researcher added that should any pupil wish to write more than ten lines, he or she was free to do so. On hearing this, a few pupils expressed joy. This indicated to the researcher that these pupils were keen to complete the exercise. In about twenty minutes all 15 pupils were ready to hand to the researcher their completed exercises.

After expressing her appreciation to the pupils, the researcher dismissed them with the knowledge that they were free to seek her attention on their experiences.

The researcher found the written accounts of the pupils’ experiences very enlightening, in spite of the poor command of the English language by some of the pupils.

After studying the written responses of the pupils, the researcher once again called upon the 15 pupils for a further meeting. Common areas of pupils’ experiences were discussed briefly. The researcher then expressed the hope that at least some of these problems would be overcome in the near future. It was at this stage that the pupils were asked to volunteer to become involved in the study by agreeing to be interviewed. Reluctance among the pupils in general to become involved further in the study was apparent, and the pupils were talking to each other in their mother-tongue (mainly Zulu). The researcher assumed that the pupils were shy, and that this was probably due to the language barrier where they could not express themselves easily in the English language.
However, three pupils showed some eagerness to participate in the interview. Eventually, two pupils agreed to become involved in the study. These two pupils (girls) began their secondary school education at the standard 6 (1991) and standard 7 (1994) levels, respectively, at that particular school. The researcher believed that these pupils were indeed ideal candidates since they were quite accustomed to the school situation and had experience in adapting to the Indian school. In addition, these pupils who were in standard 8 and standard 10 in the present year (1995) were most articulate and confident, and also had a very good command of the English language.

Since then, interaction with these pupils, individually and together, was an ongoing process. Thus there developed a relationship of trust and understanding of one another.

The sample therefore included:

1. Three school principals.
2. Three school counsellors.
3. Two African pupils.

Altogether, eight interviews were conducted with key informants concerning the topic of investigation. Key informants in the investigation included school principals, school counsellors and pupils.

4.2.4 Procedure

After securing written permission from the Ex-House of Delegates to conduct the interview with the aforementioned sample, the interviewees were contacted personally by the researcher, and informed about the research. The venue, times and dates of appointment for the interviews were discussed and set. The researcher also obtained permission from each informant to have the interview taped. At the same time the informants were granted confidentiality if they required it. Best and Kahn (1989 : 202) emphasize that "it is unethical to record interviews without the knowledge and permission of the interviewee".

Recording of the interviews on tape is preferred because of convenience, the procedure is inexpensive and obviates the necessity of writing down the
interview, an activity which may be distracting to both interviewer and interviewee.

Further, recorded interviews may be played as often as necessary to provide complete and objective analysis of the subject matter. (Best & Kahn 1989: 202).

4.2.5 The Interpretation of the Results

The results of the interviews were interpreted qualitatively. The recorded data of each set of interviews (8 in all) were transcribed and the responses to the questions were considered and collated. A system of coding was implemented, using common themes and interrelationships.

Bogdan and Biklen (1992: 166) note that developing a coding system allows the qualitative researcher to organize data that is relevant to the study that is undertaken.

In this way, the researcher was able to develop a list of coding categories which is a crucial step in data analysis.

The findings of the investigation are discussed in the following chapter.

4.3 SYNTHESIS

The focus of this chapter is on the rationale and method of investigation into the problem (paragraph 4.1). The aim of the chapter is to clarify and explain the approaches and methods used in the study to obtain relevant data. To this end, the aims of the empirical study are outlined; the research design which is idiographic is explained; the sample selection and the media used in the investigation are discussed. In addition, the manner of the interpretation of the results is addressed.

In chapter five, the researcher will attempt to expound the findings of the investigation.
CHAPTER FIVE

FINDINGS OF THE EMPIRICAL STUDY

5.1 INTRODUCTION

The previous chapter outlined the research method used in this investigation. The purpose of this chapter is to identify and review the findings of the empirical study.

A major problem encountered in the literature study was the lack of sufficient relevant information to undertake an in-depth analysis of the problems evident in a post-apartheid education system in South Africa.

A single important factor is that research publications in the post-February 1990 period have focused on Macro Education policy issues and the general political term of the transition in education. Energy is largely focused on national education policy concerns. Whereas the particular aspect of the adjustment and coping skills of both educators and pupils in the multicultural classroom has been given only cursory attention.

In addition, much has been made about the importance of a single unitary education system in the country. This impetus has, in large part, been spurred by a growing recognition of the dramatic demographic transformation of the South African society. However, hardly any concern was acknowledged as to the role of the educational and mental health delivery system (guidance and counselling services) in the country, and the extent to which the service could adequately meet the personal needs of persons coming from different cultural, ethnic, racial and socio-economic backgrounds.

Added to these limitations there is a lack of adequate reseachable information pertaining to the problems experienced by the educators and the pupils in the new multicultural education system. The integration process itself has been neglected.
Due to the aforementioned difficulties, the literature study was supplemented by interviews and discussions with informants in the education scenario.

In order to address the focus of the study, namely, the role of the school counsellor in multicultural education, a number of problems experienced by the minority pupils (African) in a predominantly Indian school must be listed. These areas of concern (investigated through qualitative research as described in Chapter 4) may provide guidelines for the school counsellor to assist pupils in a multicultural school environment.

5.2 ANALYSIS OF THE RESULTS

Several issues have emanated from the interviews, which will be explored in this chapter. This section seeks to identify some of the needs and concerns of the African pupils and educators in the transitional phase towards a multicultural perspective. The major findings have been categorised in the following areas:

* Communication (Language Barrier)
* Cross Cultural Relationship (Racism and Stereotyping, Self-Concept and Self-Esteem)
* Cultural Diversity (Teaching and Learning)
* Teaching and Learning (Academic-Study Methods)
* Parent Involvement
* The Role of the School Counsellor in Multicultural Education.

The relevant questions used in the interviews will be stated, followed by a brief quantitative summary of how many respondents responded to the question. Following this, a few excerpts of responses related to the issue will be presented as well as some preliminary conclusions.

The excerpts of some responses of principals, teachers and counsellors will be presented and this will be followed by some excerpts of a few responses made by pupils.
5.2.1 COUNSELLOR, TEACHER AND PRINCIPAL RESPONSES

5.2.1.1 Language and Communication

What, in your opinion, is the most important challenge facing the educators and pupils in multicultural education?

All of the respondents to the above interview question regarded the language barrier as the most important challenge in the desegregation of schools.

The main issue is the understanding of the English language which is not the mother-tongue of the African pupils. These pupils have been exposed to Zulu since birth and many of them have been instructed in Zulu during the primary phase of education. The child's exposure to the English language in the secondary school will inevitably lead to the problems with communication which forms the basis of the education of the child (Counsellor).

In the counselling situation, I also find that communication is the main difficulty. Many of my clients are unable to express themselves in English. Much probing has to be done before I can get some response from them. They tend to be reserved and withdrawn. This does pose a problem in the counselling situation (Counsellor).

I think the most important drawback is the language barrier - the ability of the pupils to understand the medium of instruction. Many of the African pupils who have come to our school this year feel 'lost' as they cannot understand what the teacher is saying in class (Counsellor).

These comments point to the realities of the African pupils' problems as far as the language issue is concerned. Further problems arising from the language issue are indicated in the following comment:

Most often the pupils would attempt an exercise, project, assignment or even a test with the incorrect interpretation of the questions or tasks set (Principal).
Pupils receive the teacher's message, but their interpretation of its meaning differs from what the teachers intended. An example of this is when a teacher receives an assignment of only two or three pages when the teacher expect a ten or twelve page assignment (Principal).

The poor results of the African pupils can be attributed to the language barrier. Pupils who cannot follow the teacher's instruction are 'lost', hence they do perform badly in tests, do not do their work. Some tend to present behaviour problems like distracting other pupils (Principal).

The main reason for the pupils' poor results in tests and examinations would be the communication gap. The teachers are experiencing problems in their attempts to make the disadvantaged child understand their lessons and instructions. But many have complained of failure in this area as the results in tests and examination bear testimony to this (Principal).

The pupils' ability to understand the English medium of instruction is very poor. This lack of understanding also leads to further problems such as the presentation of deviant behaviour, and this becomes a vicious cycle (Counsellor).

The above responses are a clear indication of the problem of communication that is experienced by the pupils and educators. However, a pertinent issue has emerged from the interviews, that is, concerning an adjustment period where some of the pupils' performance is good.

The main problem experienced by teachers and pupils is that of communication. The teachers find it difficult to get their pupils to express themselves clearly. Teachers have expressed feelings of futility in many instances where their attempts to help the pupils have failed. However, this year (1995), we have found that the pupils who have come from the primary schools which have a majority of Indian pupils, into the secondary school have a better understanding of the English language, than those pupils arriving from other schools. This means that some adjustment has already taken place in the primary schools. These pupils also perform better as far as academic work is concerned (Counsellor).
5.2.1.2 Cross-cultural Relationship

What is the level of cross-cultural relationships in the school?

In so far as cross-cultural relationships between educators and pupils, pupil and pupil are concerned, six (6) respondents expressed feelings of inadequacy in dealing with cross-cultural issues. The respondents have had no cross-cultural training to deal with the new multicultural situation in the school.

An indication of frustration is evident in the following expressions by teachers.

What do I do with these pupils ....?

These pupils are arrogant ... they just stare ... or look at the floor.

I am on a 'go-slow' process - but what about my other pupils in the class?

These pupils take their time to take out their books ... or begin their work.

The foregoing concerns are supported by responses by counsellors.

There is some degree of concern as much as the disadvantaged pupils show a great deal of respect for their teachers, there is some reservation on the part of the pupils. Some of them regard the teacher as a threat (Counsellor).

These pupils are afraid of giving wrong answers as they are unsure of the teacher's reaction. On the contrary, a pupil may appear to be un-cooperative by expressing tendencies such as not making eye-contact with the teacher, not attempting to answer questions, mumbling 'under the breath'... (Counsellor).
I would agree that the teacher-pupil relationship is sometimes strained. At times I get complaints from pupils that some of their teachers are not very understanding of their particular background. These pupils feel that they are being ignored (Counsellor).

Several pupils have sought my help with regard to their homework and their subjects. They ask me to liaise with their teachers to discuss difficulties they experience. Some of the pupils have expressed feelings of fear or shyness and therefore they do not approach their teachers (Counsellor).

Various aspects related to cross-cultural relationships became evident in the responses to this question. Each aspect will be dealt with separately.

■ RACISM AND STEREOTYPING

A concern for racism among educators has been expressed by various informants in the following ways:

Sometimes, the Indian pupils call us (Africans) names. This (name-calling) hurts, but we can do nothing about it (Pupil).

When the teacher is conducting a lesson in class, she will only look at the Indian children. She ignores us (Africans). At times she will ask us, 'Do you people understand?' - then she says to no one in particular - 'of course they don't.' We have to just keep quiet (Pupil).

The teachers are too nice - that's what makes you feel uncomfortable - if they just treat us the same, we wouldn't feel so uncomfortable. At first there was this feeling, but now (after a long time) the teachers are okay (Pupil).

Another type of prejudice that is aligned with racism is stereotypes.

These pupils (Africans) are good only at sports, but academically they are very weak (Teacher).
What I really noticed was that the pupils think that if you are an African, then, first of all, you are poor, and second, the things you do are just not normal - like combing your hair (which is, of course, of a different texture than that of the Indians or Whites for that matter (Pupil).

The above comments are indicative of educators and pupils making general assumptions about pupils, which may be inaccurate (cf paragraph 3.3).

Effects of cross-culturalism on the self-concept and self-esteem of the African pupils.

The disadvantaged pupils are under tremendous pressure to achieve as their Indian peers do, both academically and in extra-curricula activities. They find that they are unable to do so as a result of their disadvantaged background. This inadvertently causes negative feelings of self-concept and self-esteem (Counsellor).

Many of the African pupils feel left out when team-work is conducted in class. Their Indian peers tend to exclude them when teams or groups are selected for working on projects and assignments. This is mainly due to the disadvantaged background of the pupils (Teacher).

Teachers have pointed out that when they give projects to their pupils, they find that there is reluctance on the part of the Indian pupils to include the African pupils in their groups. This is mainly due to fear by the Indian pupils that their standard of work will drop (Counsellor).

The above-mentioned responses are certainly indicative of the ways in which the disadvantaged pupils experience negative feelings of self-worth.

When we write tests, most of us African pupils do not wait eagerly for the results. When we get back our test books, the Indian pupils - most of them - anyway, get As and Bs (symbols) but we Africans get G, G, G or something. We get so discouraged - and I sometimes think 'why bother working so hard?' Even if the test was difficult, you hear the Indian pupils calling out their marks to the teacher - A, A, A, and so on. This is very discouraging. This is what many of my friends feel (Pupil).
I wish I could do something for the disadvantaged pupils in my classes. But there are so many problems to overcome, that I don't know where to start. It is rather disturbing to see those looks saying 'please don't ask me to call out my test marks - I am so ashamed' (Teacher).

The teacher talks too fast and does not allow the pupils enough time to answer questions. Certain pupils expressed feelings of embarrassment at being belittled in the presence of other pupils in the class (Counsellor).

There are a few pupils in my classes, who, when confronted about some issue, tend to mumble to themselves. This, I find to be very annoying, especially since I have a large number of pupils in my classes (Teacher).

The above excerpts support the notion that all is not well in the multicultural school; that both teachers and pupils are experiencing tensions. It may be concluded that the difficulties experienced by the African pupils have a negative effect on their academic performance and also on their self-image.

5.2.1.3 Cultural Diversity and the Teaching and Learning Process

What are the implications of cultural diversity for the teaching and learning process?

Responses from all 6 of the respondents have revealed the way in which cultural diversity might influence pupil behaviour and teacher reactions.

Several teachers have complained that many of the African pupils they teach tend to be silent during lessons. These pupils do not look up at their teachers when they are asked questions. The teachers feel that the pupils are either afraid of them, or they don't understand anything the teacher says (Counsellor).

Some teachers complain that it is annoying to constantly wait for pupils to take out their books for their lessons (Counsellor).
These behaviour patterns are common among the African culture. The behaviour of not looking directly at the teacher when answering questions is perfectly normal for the African pupil, as it is customary for one not to look directly into the eyes of his superior. This behaviour should not be interpreted as disrespectful.

Furthermore, the African pupils' tend to take long to react or move as this is a practice that is common in their culture.

Another instance of behaviour patterns among the African pupils is seen in the fact that some of them stay away from school all too frequently. Several reasons are given, the most common being sickness.

*I have found that many pupils in my school, have been treated by 'witchdoctors'. I find that I have to accept the reason without pursuing the matter as it is a cultural aspect with which I am unfamiliar, and I feel that I may antagonise the child by my probing which may reflect my ignorance of the particular cultural belief (Counsellor).*

This feeling of inadequacy in dealing with this custom has come across very strongly from several respondents.

Educators may find it difficult to understand or accept the African children's reasons for absenteeism which may be based on the customs and traditions.

One teacher indicated her feelings of inadequacy in her lack of knowledge and understanding of the tribal customs presented to her by some of her pupils in the following words:

*One teacher pointed out that she could not understand why the parents would not take their child (who complained of stomach pains over a long period of time) to a genuine doctor, but they would rather waste their time and money on a 'witchdoctor' (Counsellor).*
Lack of knowledge of cultural diversity is also revealed in the following responses:

*Pupils come to class with homework or assignments not done. Some reasons for this include, 'I didn't know, 'I cannot understand what to do'. Others respond by long silences, offering no excuse (Counsellor).*

*Pupils work is not up to date, they don't know what is going on in the classroom lessons; homework is the same. Here, the teacher does not have knowledge of the child's home environment (Counsellor).*

In many instances, a number of African pupils live away from their parents and family home. They usually live with relatives or friends. This is evident in the following responses:

*I have found that many pupils are not living with their parents. I don't know why? However, some reasons I get from a few pupils are that their parents are living in the farm, or that the father doesn't live with them while the mother is employed as a 'live-in-maid', or that the parents are employed and live elsewhere (Counsellor).*

From the above it may be concluded that knowledge of the different cultures and customs, plays a vital role in the understanding of the African child.

5.2.1.4 Teaching and Learning

To what extent are teaching and learning appropriately effected in the classroom?

There was general consensus among the respondents on the difficulties experienced in teaching diverse cultures in the classroom. Educators have been accustomed to teaching only one racial group of pupils, and the new transformational situation poses several problems for both educators and
pupils. Remarks such as the following are indicative of the problems encountered in the education of diverse cultures:

*Most often, the disadvantaged pupil does not understand what the lesson is all about. This is mainly due to the communication barrier. There is no comprehension of the subject matter and this leads to poor or even no responses to class exercises, tests and examinations (Counsellor).*

*I find that language incomprehension is further compounded by ineffective study methods (Counsellor).*

*It seems that the disadvantaged pupils in our school are not familiar with study methods (Principal).*

Most respondents (5 out of 6) mentioned that the disadvantaged pupils appeared to be “lost” in the teaching-learning situation. This expression of the child being “lost” in the classroom situation has been evident in the “blank looks” that are commonly cited by educators.

*When I expect an answer to a question from the disadvantaged pupils, the responses are frequently blank looks or a shrug (Teacher).*

*Several test books of many of the disadvantaged pupils are handed in with only one or two or even no answers provided (Teacher).*

On the same note as the foregoing responses have indicated, responses to test questions have indicated mere rote-learning, or even mere repetition of the questions set without any attempts to provide answers.

*Teachers have complained on a number of occasions that they are not making any progress with many of the disadvantaged pupils in their classes. The pupils do not make attempts to answer questions, or few of them write the questions as answers, while others tend to rote-learn and write everything they remember, while not answering the question (Counsellor).*
Several other problems have been advanced by teachers with regard to academic work:

- Many pupils are not able to hand in home-work, assignments and other tasks on time;

- On many occasions incomplete tasks are handed in on due dates.

In some instances booklets with photocopies of whole sections from resource material are given as exercises or assignment to the teachers.

Teachers, themselves, are at a 'loss' as to what to do in these situations.

Several reasons have been advanced for poor academic performance:

- the language barrier
- late-coming - mainly due to transport problems
- irregular attendance - pupils do not attend school when they are writing tests
- lack of parent-support
- home conditions
- inadequate learning styles/ineffective study habits.

From these responses, it is evident that the educators are aware of some of the problems affecting the disadvantaged pupils, but the question remains: "what can they do?"

A significant issue has been raised by one respondent in a particular school.

_We do not have much problems with the African children in our school. These pupils have adjusted to the secondary school quite well since they have already had experience in the primary school where the majority population is Indian. I think that this has had a great influence on these pupils as far as their coping skills in the language and academic work is concerned. My teachers are under very little pressure as far as this is concerned (Principal)._
This means that the pupils have already made adjustments to their new school environment at an early age and this is significant in itself.

5.2.1.5 Parent Involvement

What is the level of parent-involvement in the school?

All 6 respondents expressed their concern about the lack of parent-involvement in the education of their children. Each respondent felt that the parents play a significant role in so far as the achievement, attitudes, study habits, behaviour and attendance of their children are concerned. Respondents, therefore, expressed their disappointment of not being able to make personal contact with parents as is evident in the following:

*We have tried on a number of occasions to make contact with parents of our disadvantaged pupils but this has been to no avail as only a very small number visit the school (Principal).*

*Parent-meetings had been arranged during the week-end especially to encourage as many parents as possible to attend, but the response is poor. Not even 2% of the parents of our disadvantaged pupils had attended. This is certainly disappointing (Counsellor)*

To what extent is parent-involvement in the school essential in multicultural education?

Responses to this question support the importance of parent-involvement in the education of their children in that the child gets support and encouragement from their parents in their endeavours to attain an education that will hold them in good stead in their future lives. Parental support is essential and augurs well for continuity in the home-school education.
Parents and teachers will be able to lend support to each other in their attempts to foster positive attitudes to schoolwork (Principal).

At parent meetings we find that a high percentage of parents of those pupils who excel at school and pupils who perform at average or above-average level attend (Counsellor).

The parents who I would like to meet are the ones who do not attend meetings. This is disappointing, as I need to know how I could help my weaker pupils improve their work (Teacher).

In order that teachers become effective in multicultural education they need to get to know their pupils against their specific socio-cultural background, family and community. It, therefore, becomes necessary for teachers and parents to cooperate with each other to assist and support the child (Principal).

Parent-involvement can help to influence the child's attitudes towards school, their behaviour and academic progress. Children are also motivated to attend school and excel in their academic work. We find evidence of this among children from the more affluent population groups. However, this is not the case among most of our disadvantaged pupils (Principal).

These responses support the notion that pupils who perform well at school do so through parent endeavours.

What do you see as obstacles to parent-involvement in the school?

There was agreement among the respondents as to the reasons for poor parent-involvement in schools especially among the parents of the disadvantaged pupils.
Although we have made contact with some parents, we have encountered difficulties because many of our pupils come from locations, townships and informal settlements. We have tried making contact with parents, to no avail. - several reasons can be advanced for this - no telephone, parents have no time .... (Counsellor).

Many parents simply cannot be involved in the education of their children because of the nature of their occupation. These parents cannot get time off from work or their working hours are too long (Counsellor).

Five out of the 6 respondents regarded transport as a major problem. Parents living in outlying areas (townships) have to make special arrangements for transport to and from the schools.

Furthermore, all respondents claimed that a number of disadvantaged pupils do not live with their parents, but live with grandparents, relatives or even friends of the family. It should be noted at this point that according to African tradition friends are regarded as family, although they are not related by 'blood'.

Five respondents indicated that many of the disadvantaged pupils come from single-parent homes.

Most often it is the mother who, as the parent, is the sole bread-winner of the family. She may have many 'mouths to feed' or no energy to keep in contact with the school (Principal).

In other instances, "the father's place of employment takes him away from his home ground, and he is stationed a distance away from his family". This means that the father lives away from his family, but he does make home 'visits' on occasions (perhaps once a week, fortnightly, monthly or even once a year).

These responses are indicative of the situation of many pupils who do not have full educational and personal support from their parents.
5.2.1.6 The Role of the School Counsellor

What would be the role and function of the school counsellor in multicultural education?

There was consensus among the 6 respondents that the school counsellor has a significant role to play in multicultural education, especially during the transitional phase.

At the moment, none of our schools (Indian) are suitably or adequately equipped to cope with the new multicultural situation. Even the counsellors have a deficiency as far as dealing with multicultural aspects. With the multiplicity of additional problems, in so far as socio-economic conditions, academic problems, cultural differences are concerned, it is of utmost importance that the school should have a counsellor. In fact, I would go so far as to say that we ought to be considering two counsellors at a large school as this (Principal).

I think the counsellor has a major role to play in the transitional phase towards multicultural education. As principal, I would like to provide a broader framework for the counsellors. Instead of restricting themselves to the guidance syllabus, in terms of school guidance and counselling, they should shift from the traditional guidance and counselling and focus on the problem areas within the school and the community so that there will be a meaningful change in the people's attitudes (Principal).

The counsellor must firstly have an idea of the needs of the school population. It is important for the counsellor to assess and identify the needs and problem areas. Once this needs survey is done, then certain aspects can be addressed. The counsellor can help in the transitional process by being there for the child in need; he/she can help those pupils who are new to the school; he/she can liaise with the teachers and pupil to bring about positive changes; he/she can help in a number of ways, like conducting workshops for both teachers and pupils (separately); and assisting in pre- and in-service training of teachers. There are a number of ways in
which counsellors can assist during the transitional phase toward multicultural education (Counsellor).

The counsellor can assist in several ways. The counsellor, due to the nature of his work and his own personality, can do much for the child coming from diverse cultures. His ability to build a relationship of trust and rapport between the pupils and himself, would help him get close to the children and learn about their cultural environment. This could be passed on to the teachers who would then be able to understand the child in his totality. This would help the educational process to a large extent (Counsellor).

I am absolutely certain that the counsellor can do much in the transitional phase that we are experiencing. The counsellor is best qualified to handle problems experienced by pupils, but I realise that he/she is bound to experience problems with diverse cultures. This problem can be addressed in time. The counsellor could act as mediator between the pupils and their teachers and provide assistance to all parties concerned (Principal).

There are several ways in which the counsellor could use his expertise in multicultural education. He can attempt to bridge the cultural gap that exists between teacher and pupil, and also among the pupils themselves the counsellor can provide assistance in educational guidance where a large number of our African pupils are experiencing failure. Here study skills and programmes would alleviate the problem to some extent (Counsellor).

The foregoing responses suggest that the school counsellor could play a viable and important role in the transitional phase towards multicultural education. The changing conditions in the deracialized schools create a need for helping resources such as the counselling service. Therefore, it may be concluded that the school counsellor has an important role to play in multicultural education.
5.2.2 Pupil Responses with regard to the main issues concerned

5.2.2.1 Language and Communication

Several pupils have confided in me about their problems in certain classes. They feel that the teacher does not give them enough time to think and answer questions during lessons. They want the answers immediately. Another thing is that the teachers talk too fast. Therefore, the pupils cannot understand the lessons (Pupil).

Pupils express unfavourable feelings about the language issue.

I don’t understand my .... teacher as she does not explain clearly (Pupil).

When I am writing a test or exams, I don’t understand some of the questions because there are hard words in English. My mind gets confused (Pupil).

Some of the teachers speak softly (slowly) in class and I understand the lesson, but I don’t understand when a teacher speaks fast (Pupil).

I don’t like the subject like .... I can’t understand the teacher ... she talks too fast (Pupil).

Although I don’t have a language problem - I am quite good at English - many of the other African pupils are experiencing a problem. They find the language difficult (Pupil).

I think it is the language that is a problem. We have to worry about English and Afrikaans. We have been speaking Zulu and now we have to learn English and Afrikaans (Pupil).
5.2.2.2 Cross-cultural Relationships

The relationship between the teacher and the pupil is fine to an extent, because the teacher is more mature and understanding. But I don't think every teacher has really bothered to see that pupils really interact... Some are not really trying to lessen the gap between the African pupils and the Indian pupils (Pupil).

I don't like this school because of some teachers. They used to treat me so different than (from) the other kids (Pupil).

I have noticed that the younger teachers (some) tend to be racists and pretend as if you don't exist in class (Pupil).

I do not have much (many) friends because the other pupils don't come and join us even (if) we try to join them (Pupil).

I don't have any Indian friends. Because if you like to communicate with them they listen for that time only and the time goes by they forget about you (Pupil).

Such responses suggest that the acceptance of pupils other than Indian in the ex-HOD schools did not automatically bring an end to racial assumptions among educators and pupils alike. Furthermore, these are views on racism reveal the complexities of breaking with entrenched racial practices in the country.

PROBLEMS OF RACISM AND STEREOTYPING

There is also the fear expressed by the African pupils that they are subjected to differential treatment by some of their teachers.

My ...... teacher makes us sit on on one side off the classroom. When she is teaching, she does not worry about us. Sometimes, she will ask us 'Do you understand what I just explained?' - then she will talk to the Indian pupils as if we were not there in the class (Pupil).
One pupil complained to me that one of her teachers singled her out and scolded her for not doing her homework. She was further ignored by the teacher during the lesson (Pupil).

Some of my teachers think we are all the same, - that we don't do our homework because we are lazy, or even that we all come from larger families. This is not true (Pupil).

5.2.2.3 Understanding of Differences in Culture and Background

The following responses are indicative of the lack of understanding of the home conditions of certain African pupils by some of their teachers and Indian pupils:

I live with my uncle and aunt. There are ten people in the house, I share a room with my two brothers and one sister. There is no place to do my homework. I have to wait for the others to leave the kitchen - it is crowded and there is only one table in the house. It is often too late for me to finish my homework. And I know my teacher is going to be angry (Pupil).

I am a prefect at my school and other African pupils look at me as a role-model. So they feel free to talk to me about some of their problems. There are a few instances where the pupils complain about certain teachers' treatment of them. The teachers refuse to listen to any excuses, such as reasons for reporting late to the class, homework not done, or forgetting to bring an exercise to class (Pupil).

When we went on an excursion, one Indian pupil asked me whether I was once a Bushman. I think this was a ridiculous question (Pupil).

Sometimes certain teachers do not even ask the African pupils why they did not complete their homework, or whether they need help with their schoolwork. The teachers take it for granted that everything is fine for the pupil. But many African pupils experience problems such as no electricity, no running water. Many of them live in one or two-roomed homes and they are cramped with other people. Some pupils also do not live with their parents, they live with relatives, especially
grandparents. I am fortunate because I live with my aunt and my cousins who attend private schools - so they were able to help me with all the help I needed. I think the Indian pupils are lucky because most of their parents are educated and they can get help from them. This is not the same for many African pupils (Pupil).

Such responses are indicative of the teacher's lack of knowledge of the cultural background of the African pupils in their classrooms.

I pass my subjects except Afrikaans where I get maybe 25%. It is different with my friends. They feel so discouraged when they get their test results because they do not pass. Even if they do pass, it is a 40% pass only. They complain that they sleep late and get up very early in the morning to learn but they still fail. Maybe they are not learning enough or they don't know how to study. I also experienced failure when I was younger but my cousins showed me how to study. I know this helped me, but what about my friends? (Pupil)

The above comments point to a need to review study patterns of the pupils and provide them with techniques that would enable them to become more efficient academically.

5.2.2.4 Role of the Counsellor

Pupils have indicated that their experiences with the school counsellor had some positive effect on them in so far as their school work was concerned.

When I wanted to change my subjects because I was failing to make progress, I was sent to the counsellor. He made me feel there was nothing wrong with me. He said that I was not making progress in my subjects because it was the first time that I was studying them. He did not want me to change my subjects, but he helped me to plan a study time-table and showed me how to study. From that time I am passing my subjects, and I feel happy (Pupil).
During guidance lessons I am able to talk freely to the counsellor. When we have discussions, he makes me feel important and I feel safe to discuss my problems with him (Pupil).

At one time, when I was performing badly in one of my subjects, the counsellor called for me. He asked me many questions about myself and my family. I did not feel uneasy about this because he made me feel comfortable by the way in which he spoke to me. He made me feel that I could tell him anything. I wanted to change my subject but he persuaded me not to until I tried to work harder. He showed me how to study, and we worked out a study time-table. This helped me and I actually passed in that subject (Pupil).

The various ways in which the counsellor can assist the child becomes evident in the foregoing responses. The very nature of the school counsellor's role and function makes him the epicentre as regards all educational interactions in the transitional phase.

5.3 SUMMARY

This chapter has attempted to highlight the role and function of the school counsellor in the light of the educational and personal problems and concerns experienced by African pupils and teachers in the transitional phase of education toward a multicultural perspective.

The problems and concerns that have emanated from the response will be used to provide guidelines as to the changing role of the school counsellor.

Conclusions, recommendations and themes for further research arising from the investigation are presented in the following chapter.
CHAPTER SIX

FINDINGS, CONCLUSION, RECOMMENDATIONS AND THEMES FOR FURTHER RESEARCH

6.1 INTRODUCTION

The preceding chapter explored in some detail the findings of the empirical research in the context of the problems and concerns expressed by educators and pupils in a multicultural environment. In this chapter, conclusions are drawn and recommendations made emanating from the body of the study. Furthermore, themes for further research are suggested. Finally, concluding remarks are presented with respect to the research problems.

6.2 FINDINGS FROM THE LITERATURE STUDY

6.2.1 CHAPTER TWO

The racial inequalities and huge backlogs in the provision of African education during the apartheid era have invariably resulted in the African pupil being totally neglected as far as receiving a decent education is concerned. The many problems of inequality in the education process has stemmed from the inadequate supply, low qualifications and poor morale of both the African teaching force and the African pupils. This has resulted in the African children expressing dissatisfaction of poor education facilities and provisions by boycotts and burning of schools.

The main result of the unequal education dispensation is the African pupil receiving an inferior education in which the pupil has been dependent on rote-learning; there has been a lack of broadening of the mind; pupils lack initiative and skills of independent thinking. These factors have had an adverse effect on the African pupils who face enormous challenges in the new school situation which he is not accustomed to.

The unfavourable environment of the African schools has led to deterioration in education where attendance is poor. This invariably leads to the pupil
lagging behind the other pupils in the class, with the pupil eventually dropping out of school.

The literature survey has highlighted the plight of the disadvantaged pupil as far as the language medium of instruction, numeracy and study skills are concerned.

Unequal service provision has also been the case in the guidance and counselling service. In this instance, the DET schools have had no organised guidance services. This means that the pupil had no access to any form of guidance or counselling from trained personnel. This means that in the new multicultural school environment, the guidance and counselling service will be a new experience for the pupil. The lack of a proper guidance and counselling programme means that the disadvantaged pupil had no assistance in aspects such as positive thinking, behaving and decision-making.

The counsellor is seen as a guiding force in the education of the pupil (cf paragraph 2.1.2.2). He is concerned with the education of the whole pupil. He provides information on subject and career choice, development of interpersonal relationships, development of self-confidence and self-motivation in the pupils, and the prevention of social problems such as poor parenting, poor social relationships and drug abuse. The counsellor offers a curative psychological service in which he counsels pupils on personal problems, decision-making, social and various other areas. The counsellor also provides group discussion guidance on educational aspects such as study programme, study methods and skills.

6.2.2 CHAPTER THREE

Various goals of multicultural education are essential in the education system and they include the following:

* to reduce prejudice and discrimination where all racial groups will be given equal opportunity;

* to transform the school so that all pupils achieve academically;
* to understand and value diverse cultures and various lifestyles;

* to develop in pupils more democratic cultural, ethnic and social attitudes.

The guidance and counselling service is not compatible with all population groups because it has been derived from western psychology and adopted to suit the Indian population group. It is in this sense that it is inadequate for use with the African population.

The African population has a strong belief in the supernatural and places enormous trust in the "witchdoctor". It is in the light of these aspects that emphasis is placed on cultural differences that must be respected.

An important construct that must be considered in multicultural education is the world view. The individuals must be seen against their cultural background in order to understand them and provide an education that does not conflict with their cultural ideals.

The interaction between the teacher and pupils in multicultural education is an important one as it has an effect on the actual education process, whether it is successful or not. Therefore, the teacher needs to focus on not only the formal curriculum of content and material, but also on the hidden curriculum.

The successful implementation of the hidden curriculum requires the school to institute a change strategy to reform the total school environment in so far as the following variables are concerned: school culture and hidden curriculum; school staff and their attitudes, perception, beliefs and actions; teaching styles and strategies; language; counselling programme; and learning outcomes.

The adolescent is concerned with the "crystallisation of identity and the formation of self-concept" (cf paragraph 2.3.1). It has been concluded that all pupils are concerned with their self-concept and self-esteem. The self-concept has an influence on how one sees oneself. In this respect, pupils with low self-concept and self-esteem will experience little or no success in their lives. The self-concept has an effect on learning and on forming healthy relationships. Thus, the African pupil experiences a negative self-concept
and negative attitudes about his own racial and ethnic group due to the
discrimination and structural exclusion forced on him during the apartheid
regime.

Even teachers who have low expectations of certain groups tend to behave
negatively towards them and this invariably results in low self-concept and
self-esteem.

Mother-tongue instruction is preferable to the African pupil. The English
medium of instruction would cause tremendous problems especially as it can
cause cultural conflict. Second or even third language acquisition can be
problematic to the pupil and this will have an effect on the whole education of
the pupil. Once this language barrier has been crossed, then only will the
sound education of the pupil be achieved.

Parent involvement is crucial to the education of the child especially in
multicultural education. Research supports the importance of home-based
parent involvement and school efforts to encourage and enhance parents'
efforts (cf paragraph 3.4.6 - 3.4.6.2).

Parent-child relationships are important in the sense that parents are a
guiding force in the home in that they command and demand authority which
has an effect on the reaction of the adolescent, whether it is negative or
positive.

Teacher-parent involvement can promote and support pupils' learning, school
performance and general well-being. Parents can help teachers develop their
knowledge and understanding of their pupils and thereby also help the
teachers to be more effective. Parents have a positive influence on their
children's attitudes towards school, their academic progress and behaviour.

In sum, the continuity between the home and the school is maintained
through parent-school contact, which is of paramount importance in
multicultural education.
6.3 FINDINGS FROM THE EMPIRICAL STUDY

6.3.1 LANGUAGE AND COMMUNICATION

In paragraph 5.2.1.1 it was pointed out that communication (language barrier) is a major problem in the transitional phase in multicultural education. The disadvantaged pupils face special language problems during the learning of English as a core subject; reading, speaking or writing and listening to English in all content areas across the curriculum; the forming of friendship and general socialisation; and the development of self-esteem necessary for sound self-actualisation.

It must be noted that the present examination technique focuses on the acquisition of skills/competencies rather than on knowledge and factual content. This means that the pupils will have to know exactly what they are expected to do and therefore they must develop the capacity to understand the language. In this regard, it was found that many African pupils do not understand subject matter well enough to perform fairly in tests. Some pupils fail to understand questions asked in tests. The African pupils therefore have revealed a lack of language comprehension, incorrect use of grammar and vocabulary, the use and understanding of language that is not appropriate to its context.

6.3.2 FINDINGS WITH REGARD TO STEREOTYPES AND RACISM

The empirical study supports the view that people have rich and diverse cultures that have values, languages and behavioural styles that are functional for them and valuable for the nation state. Home environment factors play an important role in the behaviour and class performance of pupils.

It was found that lack of knowledge concerning cultural differences tend to lead to prejudices and stereotyping. Instances of racism occurred which may have a negative influence on the pupil's overall performance.

Factors related to the pupil's home environment played a role in their behaviour in class. It was found that teachers do not always have an
understanding of the poor home circumstances which may lead to incomplete homework or failing in tests.

The unspoken and often unconscious expectations about pupils based on their socio-economic status or cultural environment can lead to teachers acting in negative ways. This type of negative judgement is based on stereotypes about members of a certain race group.

6.3.3 THE SELF-CONCEPT OF THE AFRICAN PUPIL

The research has indicated that the many problems encountered by African pupils are attributed to a lack of self-confidence, a false perception that they are incapable, a denial of their ethnicity, and up until recently, a scarcity of positive African role models with whom they can identify.

It seems that many of the African pupils have a low self-concept. They tend to compare themselves to the Indian pupil academically and in sport, and if they find themselves lacking, this leads to feelings of being inferior.

6.3.4 THE TEACHING AND LEARNING PROCESS

It has been discerned from the empirical study that there is a need for creating facilitative teaching and learning environments in which all pupils can achieve academically to their fullest potential.

It was found that the African pupil not only does not understand the subject matter well, but also lacks proper study skills.

6.3.5 PARENT-INvolvement IN MULTICULTURAL EDUCATION

It is clear from the empirical study that the successful education of culturally diverse groups of pupils depends to a large extent on co-operation, communication and understanding between the school and parents.

The need for parents and educators to get to know each other and work together as equal partners was emphasised. Educators agreed that parental involvement must be encouraged and that they must be provided with the
necessary information and guidance to assist them in participation in the education of their children.

The general feeling among educators was that in order for the teachers to become effective in multicultural education, they need to get to know their pupils against their specific socio-cultural background, family and community. Teacher-parent involvement, where teachers and parents promote and support pupils' learning, school performance and general well-being, is essential in the education process.

6.4 REALISATION OF THE AIMS OF THE STUDY

In this section the researcher will attempt to make conclusions in so far as the main aims of the study have been realised. Discussion pertaining to each aim can be found on the page numbers listed alongside each problem.

6.4.1 To identify and examine problems associated with the deracialization of predominantly Indian Schools

Problems and concerns associated with the deracialization of predominantly Indian schools have been identified and examined in both the literature study and the empirical study.

These problems and concerns are categorised as follows:

* Language and Communication p 69-70; 84
* Cultural Differences p 71-76; 85-87
* The Teaching and Learning Process p 76-79
* Parent Involvement p 79-81
* Role of the School Counsellor p 82-83; 87-88

6.4.2 To verify and complement or to contradict the information found in the literature

It is quite clear that the empirical study verifies and complements the information obtained from the literature study as far as the problems experienced by pupils and educators are concerned.
6.4.3 To use information found in the literature study to design interview questionnaires for use in the empirical study

Pertinent information found in the literature was used to formulate interview questions. The questions were based on the categories outlined in 6.4.1.

6.4.4 To suggest broad guidelines for the school counsellor to assist children in a multicultural educational environment

The investigation has attempted to identify several needs, problems and concerns which will influence and direct the role and function of the school counsellor within a multicultural context. The empirical study verifies the information obtained from the literature study, especially with regard to the problems facing the school counsellor in a multicultural educational environment.

In the previous section (6.4) the aims of the study were analysed from a realisation point of view. It is thus clear, from the ensuing section, that the aims have been realised to a large extent. This allows the researcher to make conclusions as listed below.

6.5 CONCLUSIONS TO BE DRAWN FROM THE STUDY

* The first important conclusion to be drawn is that the African pupil in a predominantly Indian school faces specific problems which influence his overall functioning in the school.

* A second conclusion is that educators need to be knowledgeable about African culture and customs in order to understand and educate the African pupil better.

* A third conclusion is that the English language, as medium of instruction, is a major problem for the African pupil. Difficulty in understanding the English language not only affects academic performance, but communication between teacher and pupil and pupils across cultures as well.
A final conclusion is that all the problems and concerns as found in this study, will necessitate a shift in the role and function of the school counsellor as he/she is the person who is the critical factor in assisting both educators and pupils in the multicultural educational environment.

6.6 RECOMMENDATIONS

- To counter prejudice, the counsellor can encourage pupils to make inter-group contact, co-operative interaction and other on-going meaningful encounters in an enjoyable setting which is more effective than the unequal, competitive and fleeting interactions in traditional classroom settings.

- The counsellor could organise study-skill activities, consisting of time management, communication skills, and empathy training to help raise pupils' levels of academic functioning.

- Activities could also be co-ordinated to help disadvantaged pupils improve listening skills by using culturally relevant information, improve their levels of class participation through self-awareness, self-monitoring and peer support.

- Activities that help pupils become aware of negative attitudes about themselves so that they can work toward changing them, should be applied. Pupils should be helped to build positive self-images in order to become self-confident.

- To improve inter-cultural relations the following can be done:
  - the establishment of intercultural human relations committees comprising the diverse cultural groups of the school to assist in creating a harmonious schooling environment
  - formulate cross-cultural activities to enable pupils respect and treat others alike
  - co-ordination of corporate learning by:
* involving small groups of pupils to form learning teams

* encouraging and facilitating the use of co-operative instructional techniques in guidance lessons

* lobbying with management to provide in-service training in co-operative learning

* establish clubs in a variety of activities that are not perceived as belonging to one group of pupils.

The counsellor can increase educational awareness in disadvantaged communities by co-ordinating helping activities that provide guidance on various aspects of school functioning. Such guidance can be encouraged by conducting comprehensive community education workshops. These workshops should be on-going educational experiences, with the counsellor conducting information sessions concerning the school. Workshop activities could be held in community centres, and private homes. Conducting such workshops outside the school would help to demonstrate an institutional commitment to increased community educational involvement.

Curriculum: Offering guidance to the school curriculum with emphasis on contemporary innovations such as new maths, career education, and multiculturalism.

* Grading and Placement: Providing information on standard grading as well as promotion and placement procedures of pupils.

* Parent-Teacher Relations: Providing guidance on or conducting constructive parent-teacher conferences and encouraging pro-active, as opposed to re-active school visitation on a regular basis.

The counsellor could promote education in the home in order to encourage positive influence of the home life on academic and social development of the pupil. The counsellor can guide the development of family resources to promote educational progress. One example of the way in which the counsellor can help build educational resources
for the home is to arrange collection and distribution centres and facilities for used magazines, novels and newspapers which can be used by the parents and their children. In this regard also, the use of a mobile library should be extended to areas that lack this facility.

- The counsellor could develop a Peer Counselling Network. This system allows for students who have made important decisions in their lives (like graduating seniors who have made future educational or occupational plans and are beginning to implement them) to become involved in counselling group participants about crucial issues in life-planning. These peer counsellors or facilitators participate in group-counselling activities and experiences as co-leaders with the counsellor. They could also conduct workshops and forums for group members in which they share perceptions about goal setting and skills for making important educational and related decisions.

- The counsellor could conduct workshops for staff development. He should be able to assess the needs of all pupils, especially those who have special needs, and interpret them to the teachers and administrators adequately. In this regard, the counsellor functions as a pupil advocate and as intercultural communicator.

- The counsellor could provide leadership in developing non-formal helping resources from the community. These non-formal educators should possess cultural sensitivity and awareness needed to enhance learning in disadvantaged pupils.

- Counsellors are to be trained to assist in a major in-service training programme for teachers in multicultural education.

6.7 THEMES FOR FURTHER RESEARCH

* The development of academic support programmes for the teaching of English as a second language.

* A study of racism in schools with a view to providing positive interracial programmes.
* The development of models for effective study skill activities, with special reference to those pupils who are not instructed in mother-tongue language.

* The relationship between teaching and learning styles against a multicultural perspective.

* A study of bridging programmes in the various aspects of multicultural education.

* The development of a network of Peer Counselling and other bodies in life-planning activities.

* Strategies for parent-involvement in multicultural education.

* The promotion of education within the home with a view to building educational resources to help guide parents in assisting their children.

* The feasibility and development of community education workshops to provide parents with guidance as to the various aspects of school functioning.

* The designing of workshops and in-service training for educators in multicultural schools.

* The establishment of advisory boards consisting of members of diverse cultural groups to provide information and assistance to educators.

* The role of Teacher-Associations, Parent-Teacher Associations and other such bodies in multicultural education.

* The role of the school counsellor and other educators in curriculum development.

* The development of strategies for motivating interested educators in preparing and conducting models for multicultural education.
6.8 LIMITATIONS OF THE INVESTIGATION

A paucity of literature in relation to the topic of investigation, exists in the country. Multiculturalism in South Africa is a relatively new concept, especially in the field of education. Therefore not much information on this aspect was evident.

Furthermore, hardly any research in the particular area of multicultural counselling in the country had been undertaken. This has led to a dire lack of guidelines or experiences to draw upon. The limitation therefore lies in the pioneering nature of this study.

A further limitation concerns the fact that not all personnel in the sample had much contact and experience with African pupils who came from a poor education background. For instance, one particular school had many African pupils who had come on a block transfer from predominantly Indian primary schools, that is, these pupils had entered the secondary school phase at the standard six level. Many of these pupils had experienced schooling in the Indian primary school. These pupils were well adapted to the school system in the particular secondary school. This does not mean that the foregoing aspect will negate the findings of the investigation. What is significant is the fact that the adaptation process begins early in the pupil’s life (that is, at pre-primary and primary school levels), and therefore, the African pupils coming from DET schools and who find themselves in the Indian school for the first time will obviously experience problems of adaptation to the new school environment.

As this study was limited to African pupils in Indian schools, generalisations with regard to other multicultural schools cannot be made.

6.9 SUMMARY

This chapter was concerned with drawing conclusions and making recommendations derived from the investigation. Conclusions were made in relation to the educational needs of the pupils and the need for comprehensive and relevant helping resources in a multicultural context. Recommendations were made appropriate to the development of sound guidance and counselling services in the multicultural school. Themes for
further research were suggested. Finally, the limitations of this dissertation were given.

6.10 CONCLUDING REMARKS

In the final analysis, it is the researcher’s view that the school guidance counsellor can play an active and vital role in bridging the gap between the minority group of pupils and the educational system in the country. Serving as the link between the home and the school, and the teacher and the pupil, these helping professionals can effect a smooth transitional phase towards multicultural education.

In the light of the rapidly changing demographics of our modern society and the impact of multiculturalism, it is hoped that the guidance and counselling service will undergo a transformation in the near future.
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APPENDIX A

INTERVIEW QUESTIONNAIRE FOR SCHOOL PRINCIPALS AND SCHOOL COUNSELLORS

1. What, in your opinion, is the most important challenge facing the educators and pupils in multicultural education?

2. What is the level of cross-cultural relationships in the school?

3. What are the implications of cultural diversity for the teaching and learning process?

4. To what extent are teaching and learning appropriately effected in the classroom?

5.1 What is the level of parent-involvement in the school?

5.2 To what extent is parent-involvement in the school essential in multicultural education?

5.3 What do you see as obstacles to parent-involvement in the school?

6. What would be the role and function of the school counsellor in multicultural education?
APPENDIX B

INTERVIEW QUESTIONNAIRE FOR PUPILS

1. What are the problems you experienced in your present school?

2. How do you relate to your teachers and peers?

3. How have you attempted to overcome problems you have experienced?

4. How can the counsellor help disadvantaged pupils with their problems?