

**TOLERANCE IN MULTICULTURAL EDUCATION: DEVELOPMENT OF
INTERVENTION STRATEGIES FOR EDUCATORS**

by

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DEDICATION

To John, my husband, for all his love, moral support and constant encouragement throughout this long journey.

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SUMMARY

Multicultural education is only one of the major changes, which have occurred since the inception of the new democracy in South Africa. However, this inevitable change has resulted in many challenges for both educators and educational institutions.

A literature study was done to discuss and clarify concepts of multicultural education, culture, race, ethnicity, bias and anti-bias. The perspectives, principles and history of multicultural education in the United States of America, Britain and South Africa were also investigated.

An exploratory study, using a qualitative research design, was done to investigate educators' viewpoints on multicultural education in schools. The results of the investigation indicate that there is a lack of tolerance in schools and that educators require training and intervention strategies to help them cope with the changes in a multicultural education system in South Africa.

Recommendations regarding training and policy implementation were discussed and intervention strategies for educators have been given.

KEY WORDS:

Multicultural education, perspectives, principles, culture, race, racism, ethnicity, bias, anti-bias, tolerance, multilingual, multi-religious, diversity, pluralism, monocultural, transformation, anti-bias training programme, intervention strategies.

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MULTICULTURAL EDUCATION RHETORIC

In order to truly recognize, accept and affirm cultural diversity and individual differences, it is essential that we adopt an overriding educational philosophy that respects the cultural and individual differences of all people, regardless of their racial, ethnic, cultural or religious backgrounds, or physical differences. The belief that all people must be accorded respect is undergirded by a fundamental acceptance of the premise that all people have intrinsic worth. It should thus be the goal of society's socializing institutions – especially our schools - to recognize the worth of all people and to instill and maintain the importance of equal respect for all.

Grant (1977:65)

CHAPTER ONE

INTRODUCTION, ORIENTATION AND STATEMENT OF THE PROBLEM

1.1 INTRODUCTION

Many changes have taken place in South Africa since the 1994 elections. South Africa is in a state of dynamic social, economic, political and educational change, which has been brought about by factors within its borders as well as by the outside world. These changes impact on South Africa in a unique way since the country is inhabited by a multi-ethnic, multiracial, multi-religious and multilingual population.

For many years, the South African education system was based on the apartheid ideology, which sought to maintain and strengthen cultural and racial diversity. A major change, therefore, has been the shift from a racially segregated education system to a multi-cultural education system. The composition of schools has changed and government departments, which were previously divided, have been merged to form single departments. By way of example, there were previously 15 education departments in South Africa. These have merged to form a single National Education Department with Provincial Departments sharing responsibility for service delivery.

This has serious implications for important role players in education such as planners and implementers of the education system. They have been compelled to reconsider the concept of separateness in order to meet the demands of a democratized, post-industrial and multicultural South Africa (Le Roux 1994:123-124).

However, change usually necessitates paradigm shifts, which, in turn, give rise to specific problems. e.g. coping with, and adjusting to, the new system. According to Le Roux

(1994:124), *“The solution for the challenge of integrating the school classroom is not an easy one—in fact, the very concept of ‘multiculturalism’ is not easily definable.”*

Batts (1989:29) believes that in South Africa, employees in education departments need assistance with raising the issues they face as a result of the merging of departments. Educators specifically, also need assistance with considering the way in which these changes should shape their work situations. (e.g. school staff comprising of individuals from different racial, language and cultural groups). They should also consider work tasks such as educators needing support with the teaching of multilingual classes. Educators and learners now need assistance on how to work together to create more inclusive school environments.

According to Carrim and Soudien (in May 1999:168-169), the problem with multiculturalism in South Africa is that cultural differences within racialised groups are not acknowledged. In addition problematic assumptions exist about the nature of people’s identities. They suggest that “good” multicultural practices or a critical multiculturalism would overtly confront questions about the power dimensions of racism and they would insist that cultural differences among all people, including those within racialised groups, receive equal attention. There is no evidence, however, of this existing in any of the South African experiences either historically or in the contemporary situation.

Barrientos (in Walsh 1996:134-135), believes that the problem lies with educators and their relationships with learners; with educator training; with classroom pedagogy; and with the orientation and focus of the educational system. Part of the problem lies in the fact that what is being offered in preparing educators and learners is not reality and that the human aspect of teaching and learning is one that is most often neglected. However, she acknowledges that educators themselves are not the real problems: it is their training and the system.

According to Banks (1999:40-41) the current structure, conceptualisation and organisation of schools will not help most learners from diverse cultures and groups to acquire the knowledge, attitudes and skills needed to function effectively in the knowledge society of

the next century. In order to attain this goal, the school needs to change many of its basic assumptions and practices. He believes therefore, that schools need to be “*restructured*”, that is, “*--- a fundamental examination of the goals; values and purposes of schools and a reconstruction of them.*”

What is apparent from the above discourse is that educators need to be equipped for integration. One of the recommendations in the “*Education Renewal Strategy*” is that present teacher training programmes should be reviewed to prepare educators for the management of change (Bot in: Mc Gregor & Mc Gregor 1992:71).

A survey in the United States, conducted with a group of 28 teachers enrolled in a course on multicultural education, explored the following questions:

- *What support existed for teachers to attend to the issues that compose multicultural education?*
- *What conflicts exist?*

According to educators in the sample, few changes take place in actual practice. The response to multicultural education is a policy on paper and with regard to having significant impact on what goes on in the classrooms, very little has been achieved.

Sleeter believes that educators must first become aware of the basic issues that support a need for multicultural education. She presents four primary categories that educators need to have in order to become effective at multicultural education:

- *Development of a knowledge base about cultural diversity,*
- *acceptance of cultural differences*
- *a commitment to serve cultural minority communities; and*
- *skills for translating multicultural education into action in the classroom”*

(Sleeter in: Dilworth 1998:191).

It is evident that: “*Educators are not coping effectively with their own biases, as well as those that prevail in a multicultural education system*”. An “*anti-bias intervention*

programme” on racial, ethnic, language and cultural awareness and multiculturalism, is crucial to removing fear, anger and feelings of oppression, and moves towards helping members of organisations (e.g. schools), espouse what they will gain – as individuals and as an organisation – by fully embracing multiculturalism. This intervention programme should be implemented both within and across different levels of the organisational hierarchy, and within and between different cultural groups (Batts 1989:29).

It is for the above reasons that the researcher has chosen to include the implementation of “*an anti-bias training programme*” as the first part of the data collection process in this study. A detailed description of the programme will be given in chapters three and four.

In the second part of the study, the researcher will use individual interviews and focus groups to elicit:

- the participants’ viewpoints on multicultural education in South Africa

as well as to determine:

- whether racial, ethnic, cultural, linguistic, and other biases are experienced by educators;
- how these biases impact on their lives;
- what challenges these pose to educators; and
- the strategies they presently use for handling and coping with these biases within a multicultural education system.

The problem of whether multicultural education is being effectively implemented in South Africa, will be analysed further in the following section.

1.2 ANALYSIS OF THE PROBLEM

The above-mentioned problem will be analysed according to the awareness, investigation and statement of the problem.

1.2.1 Awareness of the problem

It is claimed and lauded on a daily basis that people throughout the world are living in the “*communication era*” and modern technology has made obtaining and supplying information so much faster and easier. Whilst this is assuredly true in the broadest sense, there appears to be a vital lack of meaningful communication in areas such as education.

“*Tolerance*” has been a keyword in modern South Africa. However, what appears to be lacking is acceptance, respect and affirmation of ourselves and others regarding issues such as race, ethnicity and culture. This is the challenge for both educators and learners in the present education system. Both educators and learners appear to experience problems with reaching out and finding common purpose and goals, taking into account the special needs and circumstances of the various communities and cultures now represented in our schooling system.

Undoubtedly, all South Africans have been exposed to huge and rapid changes in a very short period of time, for example, curricula are being re-drafted, the composition of schools is changing and government departments which were previously divided, have been amalgamated to form single departments. This has brought about both opportunities and problems for educators and learners alike (Batts 1989:29).

The researcher is an Education Support Services coordinator in the Gauteng Department of Education and is constantly confronted by problems being experienced by both educators and learners. In the previously racially segregated education system, educators worked with colleagues of the same racial groups, who predominantly spoke the same language; lived in the same communities; and shared similar cultural backgrounds. This situation has undergone a radical change and educators are feeling overwhelmed by the new circumstances. Educators feel ill-equipped to meet the challenges that they are being exposed to. This is chiefly due to a lack of knowledge and understanding, as well as preconceived ideas about different racial groups. This does not only apply to educators, but learners as well.

Many of the recent problems have been related to racial incidents. For example, in a study done by the South African Human Rights Commission (1999:31), learners from a previously whites-only school were interviewed about racial incidents which occurred in their school. One learner responded as follows:

Someone spat chalk in the face of a black girl a year ago. I think this is taking things a bit too far. I don't have anything against black people as long as we don't come close to each other...

Many similar incidents have been highlighted in the news in recent times. In many of these reported cases educators have expressed frustration, caused by a lack of understanding of their roles, as well as a lack of skills necessary to handle such incidents when they occur.

All the dynamic social, economic, political and educational changes that have occurred globally have also had a tremendous impact on South Africa. However, according to Batts (1989:29), what is of paramount importance is to develop methods, attitudes and mechanisms to ensure positive development in education.

It is evident from the above discussion that the introduction of multicultural education in South Africa does pose a problem to all individuals who are involved in the education system.

1.2.2 Investigation of the problem

In this section the problem will be investigated further in terms of the role of educators and educational institutions in creating curricula and classrooms that enhance multiculturalism.

In the South African context, the easiest definition of “multiculturality” is simply people from different population groups being together in the same place, at the same time, working towards a common goal. The multicultural classroom is thus a classroom where learners of different races, different ethnicity and of different language groups come together during school time to further their education under the supervision of their educator or educators (Le Roux 1994:123-124).

However, education is always culture-bound. This means that each group of people transmits its own culture via education. The problem is that skills, knowledge and understanding which form the cultural possessions of one group, will not necessarily coincide with those of another. This does not imply that the cultural heritage of one group is inferior or superior to that of another. In fact, there is really no criterion for measuring the superiority or inferiority of a culture. But this fact does not resolve the issue that, what is valuable to one culture group, is not necessarily considered valuable by another (Thompson 1981: 23).

Therefore, *what* one teaches and learns, *how* one teaches and learns, and the *environment in which* that teaching and learning take place are all, to a large extent, culturally determined. The multicultural classroom can therefore become the site of conflict arising out of the reactions of educators and learners from different cultural groupings, to what takes place in the classroom.

It is very important, therefore, for educators to understand that the strategies which they adopt when teaching; the content that they teach; and the physical and psychological environment in which they teach, might be suitable and valuable only to those learners who subscribe to the same values as those of the educator. Educators in the multicultural classroom cannot adopt an inflexible approach. They have to engage in frequent reflection on whether or not their learners feel involved in what transpires in their classrooms. Failing this, they run the risk of losing the interest, respect and support of learners who do not share their respective cultural values (Le Roux 1994:124-127).

What is immediately apparent is that, since the state will be responsible for providing multicultural schooling, it will have to equip educators for integration. One of the recommendations is that present educator training programmes be reviewed to assist educators to manage change effectively (Bot in: Le Roux 1994:145).

In an article entitled "The sustainability of science education with specific reference to learners' conceptions and understanding in multi-ethnic schools: a pilot study", Fraser,

Meier and le Roux (1998:6) discuss a local pilot study undertaken under the auspices of the International Bureau of Education, (as part of an international research project) in which multi-ethnic learners' conceptions and understanding of science concepts were sought and analysed. They believe that the formation of concepts is in part determined by culture, religion and language, but until now very little research has been conducted on learners' prior learning experiences – particularly the formation of concepts –which specifically take into account the influence of the social or cultural context within which the learner finds him/herself. They also found that there were existing shortcomings in the *teaching* of the natural sciences.

It has become evident, not only in the South African context, but globally, that Western societies will be obliged to respond to the cultural dilemmas that currently confront them. For example, the *Review of the Commonwealth Multicultural Education Programme* reported in 1994 that, despite some obvious achievements, all was not well with Australia's programme (Bullivant in: Banks & Lynch 1986:119).

One certainty is that the goals of multicultural education are not easily accomplished. In fact, if we are to believe Banks (1990:3), they may never be fully realised. However, if one accepts the fact that education is a lifelong pursuit then perhaps it is also true to say that multicultural education must also be a lifelong endeavour. Education planners and practitioners will have to look critically at the full range of academic disciplines, professional skills and organisational structures, and assess the principles underlying their personal actions. If this educational innovation is to succeed, the whole-hearted support of every member of society will be required (le Roux 1994:145-146).

1.2.3 Statement of the problem

The history of South Africa; the above statements of researchers; and the evidence of biases presently being experienced by educators and learners worldwide, clearly show that there is an ongoing need for further research, as well as effective intervention programmes and updated strategies.

The first part of this research study, therefore, will investigate:

- Do educators need a training programme?

If so,

- What training programme is needed by educators?

The need for transformation in South Africa was inevitable. However, education authorities cannot ignore the evidence that educators are not coping effectively with changes brought about by the introduction of a multicultural education system.

Therefore, this specific research problem is as follows:

“How intervention strategies and structural changes in institutions can help educators manage change effectively in a multicultural education system.”

The aims of the research study can be formulated from the above research problems. This will be discussed in the next section.

1.3 AIMS OF THE RESEARCH

The aims of this research study will be discussed according to general and specific aims.

1.3.1 General aims

The general aims of this study can be phrased in the form of questions, namely:

- 1.3.1.1 What are educators' viewpoints on multicultural education?
- 1.3.1.2 What are the biases encountered by educators?
- 1.3.1.3 How do the educators' biases impact on the schooling system?
- 1.3.1.4 What strategies are they presently using to cope with the change?
- 1.3.1.5 How can an understanding of the experiences of educators be utilised to formulate “intervention strategies” for educators?

1.3.1.6 Is an “anti-bias training programme” needed?

Squelch (1994:182), writing on the South African context, remarks that:

Black learners entering a white school often experience cultural discontinuity, especially when the school ethos, values, traditions, culture and expectations differ markedly from that of their home background and previous school experiences. The educator has an important role to play in bridging cultural gaps, which might exist in the classroom, but in order to do so, teachers need to know and be sensitive to the cultural backgrounds of all their learners. They must also be prepared to learn about their learners and their backgrounds when designing the lessons.

The above literature information highlights the inter-relatedness of the aspects, as well as the questions that need to be addressed in this study.

1.3.2 Specific aim

The answers derived from the questions stated in 1.3.1, will be used to clarify the specific aim of this research study.

The educator plays a crucial role in creating a healthy learning environment and helping children to make sense of the world around them. Because of this, educators will have to accept greater responsibility for their contribution with regard to the impact of education on the intellectual development, and in particular for the creation of an environment for the development of anti-racist attitudes and practices in children.

Therefore, the specific aim of this study will be to investigate:

“Whether tolerance exists amongst educators, and if not, what intervention strategies are needed for them to manage change effectively within a multicultural education system”.

The general and specific aims will be achieved by two methods:

- a literature survey (chapter two), and

- a qualitative research investigation (chapter three).

1.4 RESEARCH METHOD

The research study will be contextual, explorative, descriptive and qualitative in nature. The study will focus on the educators and their experiences regarding biases such as race, ethnicity, culture and language. Their experiences will be explored phenomenologically.

Cresswell (in De Vos, Strydom, Fouche, Poggenpoel & Schurink 1998:46) remarks that the idea of qualitative research is to purposefully select informants who will best answer the research question/s. No attempt is made to select informants at random. Taylor (in De Vos et al 1998:46) further points out that the qualitative researcher usually works with small samples and spontaneous events. This sample is a small proportion of a population selected for observation and analysis (Best & Khan 1986:12).

The sample, for this qualitative research study, will consist of twenty-one participants. These participants will be selected from three primary schools (seven educators from each school), working in multicultural settings. The sample will be selected in order to obtain diverse views and/or opinions on the subject of multicultural education and related aspects such as biases. Race, ethnicity, gender and language were important criteria for the selection of the participants. A detailed description of the sample will be given in chapter three.

The first part of the research study will include the implementation of an “anti-bias training programme”, which will be attended by all the selected participants. This programme was developed by the “Early Learning Resource Unit” (ELRU), which is a research and development agency, working throughout Southern Africa in urban and rural areas. The ELRU started the anti-bias project in 1990 and continued its work by running workshops for educators, educator trainers and Parent Teacher Associations (PTAs) and staff development programmes at institutions and in organisations. In May 1993, ELRU received funding to run a national three-year anti-racism training project and eight regional courses

were held between 1994 and 1996. People who attended the courses included educators; principals; educator trainers working in formal and non-formal education sectors; personnel from the newly established provincial education departments; social workers; and community workers (Koopman & Robb 1997:3).

The anti-bias training programme used in this study is based on the above-mentioned training courses. Educators will be requested to write a “short essay” or “naïve sketch” and to compile a “needs list”, immediately after the training programme (day three). This will be used as a form of evaluation, as well as affording them the opportunity to express their feelings, attitudes and experiences about the programme.

The educators will then be given a three-week period in which to digest the information and experience gained from the training programme. The policy documents of the relevant schools will be scrutinised during this period. The analysis and findings of these documents will be discussed in chapter four of the study.

Individual interviews and focus group discussions will then be conducted. A detailed explanation of the data analysis will be given in chapter three. All data collected will be analysed and evaluated and a set of intervention strategies developed, if necessary.

1.5 CLARIFICATION OF CONCEPTS

It has become apparent that there are many concepts related to multicultural education. Due to the complexity and various meanings attached to the aspects described in this study, it is essential to clarify these concepts.

The following key concepts are used in this research study:

Multicultural Education

In a review of approximately 200 journals on multicultural education, Arthur (1992:37) noted that, the terms, “culture” and “multicultural” are equally difficult to define. However, it is suggested that multicultural education:

- Provides information about diverse groups, and engages in affirmative action.
- Involves ethnic studies courses and is directed toward educational equality.
- Encompasses approaches that have implications for linguistic competence, cultural maintenance, anti-racism education and acknowledgment of diversity.
- Relates to cultural enrichment and cultural diversity, which serve as valuable social resources.
- Is a form of preparation for complex human encounters, and is an intervention and assessment process.
- Is established in the quality of social relationships.
- Seeks to identify common needs and values, and to establish a core curriculum.

Banks (1993c : 7), on the other hand, explains that:

“multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions.”

For the purposes of this study, multicultural education will be viewed as an opportunity for people of different races, cultures, languages, social backgrounds and religions to integrate and interact in a meaningful way, for the betterment of individuals, groups and society in South Africa.

Culture

In some situations, the concept of “culture” acquires a “behavioural” connotation, i.e., it concentrates on how people act. In this sense, culture refers to what a person has to know, do, or believe in, in order to operate in a socially acceptable manner (Goodenough in: Bullivant 1981 : 64-65). This definition acknowledges that all societies have sought to

develop appropriate behaviour patterns and to spread knowledge, understanding, attitudes and skills in their own particular group so that individuals can lead socially acceptable lives (Thompson 1981:24).

But the concept “culture” can refer to whatever makes a people “unique” in comparison to other peoples. This means that one culture confers upon its members certain attributes that make them distinct and different from members of another culture (Coombs 1985:244).

Whichever of the above definitions is selected, it should be apparent that belonging to a specific culture is, like education, a uniquely human enterprise. Education is an important facet in the reciprocal relationship between man and his culture because, while man creates his culture, the culture in turn, makes the man (Arthur 1992:32).

Bias

A “bias” is an inclination toward a position or conclusion; a prejudice (Reber 1987:90 - Penguin dictionary of psychology). In this study the term “bias” will refer to prejudices experienced by individuals.

Anti-bias

“Anti-bias” is used to refer to an approach which challenges all personal attitudes as well as social and institutional practices which are oppressive to people.

“Anti”, in this study, is intended to imply a proactive stance against bias and highlights the need for people to become actively involved in fighting oppression at all levels in society. (Derman-Sparks, 1997:4-5).

In this study “anti-bias” will refer to *“an active/activist approach to challenging prejudice, stereotyping, bias and the ‘isms’.* In a society in which institutional structures create and maintain sexism, racism and handicappism [able-ism], it is not sufficient to be non-biased (and also highly unlikely), nor is it sufficient to be an observer. It is necessary for each individual to actively intervene, to challenge and counter the personal and institutional behaviours that perpetuate oppression” (Derman-Sparks 1989:3).

Race and racism

“Race” is a social construct. It does not actually exist but is a concept constructed to categorize people as a means of social and political control. Apartheid in South Africa was a system based on the belief that certain “race groups” were inferior to others and it labelled groups of people in various ways. It is important to recognise that these labels were imposed on groups of people – they were not terms which were chosen by a group of people as a way of identifying themselves (Derman-Sparks 1997:5).

“Racism” refers to a ‘prejudice’ based on race and characterised by attitudes and beliefs about the inferior nature of persons of other races. This sense is, in many ways, close to ethnocentrism. It also refers to a social/political doctrine that argues for differential social, economic, educational and legal treatment of persons based on their race. In other words, it propagates discriminatory practices.

Ethnicity

According to Reader’s Digest Word Power Dictionary (1996:343)

“Ethnic/Ethnical” means: *“connected with or characteristic of a racial, cultural, etc. group or groups”*.

“Ethnicity” refers to members of a group within a larger community who are set apart, or set themselves apart on the basis of language type (or variation), religion, customs, and cultural features (such as music, diet, art and technology). The ethnic groups that constitute the Blacks, Whites, Coloureds or Indians in South Africa are a case in point (Vos & Brits 1987:52-55).

Tsajiw (in Arthur 1992:51) states that an important feature of “ethnicity” is group identification. The ethnic group distinguishes itself from other groups in the broader society and this culminates in the establishment of group image and a sense of identity. The boundaries of ethnicity can be reinforced from within the group by socialization and a group’s desire to be different; or from outside the group by virtue of intergroup relations and perceptions.

We all have preferences and dislikes, and no matter how hard we try, there are persistent stereotypes that may creep into our thoughts every so often. Once subjective value judgements are allowed to cloud considerations of ethnicity, unrealistic stereotyping occurs. This leads to denial of the individual's uniqueness, which forms the basis of his essential humanity.

1.6 RESEARCH PROGRAMME

Chapter two

A literature review on the nature of multicultural education, as well as perspectives and principles of multicultural education will be given. The history of multicultural education in other countries and in South Africa will also be explored. The relationship between educators and learners is inextricably linked, therefore their experiences within the schooling system will also be investigated and recorded.

Chapter three

The qualitative research design, method of the study, data collection and data analysis processes will be described and discussed.

Chapter four

Information from the individual interviews conducted with the three deputy principals and the focus group discussions conducted with the grade seven educators, will be transcribed and interpreted. Instruments of measurement will be dealt with. A correlation between theory and field research will be made. The data collected will be analysed, tabulated and a summary of the findings of the study will be discussed.

Chapter five

This chapter concludes the study with recommendations and a description of "intervention strategies" for educators.

“It is time for the preachers, the rabbis, the priests and pundits, and the professors to believe in the awesome wonder of diversity so that they can teach those who follow them. It is time for parents to teach young people early on that in diversity there is beauty and there is strength. We all should know that diversity makes for a rich tapestry, and we must understand that all the threads of the tapestry are equal in value no matter their colour; equal in importance no matter their texture.”

Maya Angelou (1993:124)

CHAPTER TWO

THE NATURE OF MULTICULTURAL EDUCATION

2.1 INTRODUCTION

The aim of this chapter is to define, describe and analyze multicultural education. A brief explanation will be given regarding the difficulty of having one specific definition of multicultural education. Other issues also to be discussed are the perspectives, principles and theory of racism in multicultural education, internationally and in South Africa. Lastly, some of the major implications for educational practice will be discussed.

2.2 DEFINING MULTICULTURAL EDUCATION

Specific definitions of multicultural education vary widely with respect to content selection, methodological focus and referent group orientations. However, strong definitions can be grouped into several recurrent categories. Banks (1993:7) identifies the major ones when he explains that "*multicultural education is an idea, an educational reform movement and a process whose major goal is to change the structure of educational institutions.*"

García, Grant and Frazier (in Banks and McGee-Banks 1995:28), agree that multicultural education is a concept, a framework, a way of thinking, a philosophical viewpoint, a value orientation and a set of criteria for making decisions that better serve the educational needs of culturally diverse student populations.

As a *concept, idea, or philosophy*, multicultural education is a set of beliefs and explanations that recognises and values the importance of ethnic and cultural diversity in shaping lifestyles, social experiences, personal identities and educational opportunities of individuals, groups and nations (Banks 1995:28).

According to Bennett (1999:11), multicultural education is comprised of four interactive dimensions:

- the movement toward equity;
- curriculum reform;
- the process of becoming interculturally competent; and
- the commitment to combat prejudice and discrimination, especially racism.

However, Nieto (1992:208) probably gives the most inclusive and eclectic definition of multicultural education. She states that multicultural education is:

A process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students and parents, and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection and action as the basis of social change, multicultural education furthers the democratic principles of social justice.

Embedded in Nieto's (1992) definition are seven key characteristics of multicultural education:

- *in opposition to all forms of oppression;*
- *fundamental to educational excellence and equality;*
- *for all students in all school settings;*
- *comprehensive and pervasive across the total educational enterprise;*
- *devoted to promoting social justice;*
- *inclusive of both curriculum content and instructional processes; and*
- *committed to teaching critical analysis and self-reflection in all learning.*

(Gay 1994:4)

The above-mentioned definitions, particularly those of Bennett and Nieto, are relevant to this research because they reflect the aims of this study, which are to investigate educators' views and experiences regarding multicultural education, with the view to determining what guidelines are needed for educational institutions to become meaningful and effective centres that accept and affirm the pluralism that students, their communities and educators represent.

The origins, development and actualisation of multicultural education in the United States of America (USA), Britain and South Africa will be discussed in the next section.

2.3 THE ORIGINS, DEVELOPMENT AND ACTUALISATION OF MULTICULTURAL EDUCATION

A review of multicultural education in the United States of America (USA) and Britain serves to clarify specific issues which confront each nation and the way they actualise or make these issues practical in educational institutions. Also of importance is each of the above-mentioned nation's perceived obstacles to addressing multicultural issues in schools and solutions to overcoming these obstacles, as well as how teacher preparation institutions presently address multicultural education. The impact that this had on the actualisation of multicultural education, as well as the implications for South Africa will also be considered (Cushner 1998:3).

The researcher has chosen to use the USA and Britain as examples because:

- the USA, more than many other nation in the world, has made a solid beginning in its attempt to address education from a multicultural perspective. Its constitution, although originally written for Europeans, has now been interpreted as a document that applies to all, regardless of race, ethnicity, gender, religion, or national origin (Cushner 1998:294), and
- all being considered, it is important to note that Britain, more than many other country, has been addressing issues related to diversity for some three decades. Although

problems are far from having been eliminated, many professionals are now sensitive to the issues (Cushner 1998:140).

2.3.1 Multicultural education in the United States of America (USA)

The American civil rights movement, beginning with the Niagara Convention in 1906, saw the fruits of its labours rewarded in 1954 when the highest court of the USA ordered nationwide school desegregation to fulfil the constitutional promise of equal protection under the law. School desegregation stands as one of the major efforts at social engineering launched by any government in the 20th century (Cushner 1998:259).

In 1964 the Civil Rights Act was passed, which forbade discrimination on the basis of race, colour, religion, or national origins in American public accommodation and education, in federally assisted programmes and in most of private employment (Lynch 1986:22).

According to Cushner (1998:261), democratic pluralism lays the foundation for the theory of education that is multicultural. Grassroots reform activism is the foundation of its practice, continuing the tradition of its parent, the civil rights movement.

According to Lynch (1986:23), one distinctive feature of the historical process of the development of education in the USA, largely absent in other countries, is the participation of federal and district courts and their decisions in shaping educational policy.

A second, consequent and distinctive characteristic of the American development in this field, highlighted by Lynch (1986:23), has been the wide array of imperatives that have faced educational providers. These imperatives include:

- legislation,
- policy demands and statements of ethnic and cultural groups and professional organisations,
- regulations at federal, state and local level,
- judicial decisions, and

- the requirements of professional and accreditation organisations, such as the National Council for the Accreditation of Teacher Education.

Banks (in Lynch 1986:24), argues for a *holistic, multifactor paradigm* as a basis for policies of multicultural education in order to facilitate the conceptualisation of the *total school environment* as a system, consisting of a number of identifiable factors, each of which would need to be changed to reflect ethnic, cultural, social class and sex equality. These factors include the ethos of the school, including its norms and values; its curriculum and teaching materials; its assessment and testing procedures; its language policy; its teaching and motivational styles; and its approach to racism and racism elimination.

There has been significant progress at the state level in the recognition of cultural diversity and the need to include it in state requirements. The conceptual framework developed by Sleeter and Grant (1989:7) was used to analyze federal, state and national policies and practices. These authors identified the following “*five different teaching approaches that address human diversity – race, ethnicity, gender, social class and disability*”

It is evident from the above literature study that much has been done with regard to multicultural education, at the federal and state levels in the USA. However, there is still a great deal that is needed at grassroots level, that is, in the schools and the curriculum, and with educators and learners.

The knowledge gained from studies and experiences in the USA can be helpful to South Africans who are at the initial stages of this journey towards multiculturalism. The experiences of educational authorities in Britain, will also be of value to educators in South Africa.

2.3.2 Multicultural education in Britain

Lynch (1986:40-41) believes that there are five clearly identifiable chronological and conceptual phases in the development of multicultural education in Britain. He notes

further that, whilst there is an overlap between these phases and some characteristics of one period co-exist with others, it is nonetheless possible to identify the overall characteristics of the following five phases.

- *The 'laissez-faire' phase*

This period lasted approximately from the end of the Second World War until the beginning of the 1960's. It was a time of neglect and non-perception of the new social and cultural phenomena, either deriving from passive or active ignorance of the problems, or dominated by a 19th century policy of *cultural hegemony*.

- *The immigrant and ESL phase*

From the early 1960's, because of social pressures and unrest, a phase of apparently mounting, but largely passive, educational *assimilationist* concern commenced, where the first social initiatives were taken to put 'immigrant children' and issues associated with them on the educational agenda. Strategies in the school system included a heavy emphasis on English as a second language, dispersal policies and (in some cases) bussing, syphon-use of special education, marginalisation of ethnic minority children, etc. This period lasted until approximately the mid-1970's and it overlapped with the following phase.

- *The deficit phase*

This transitional phase saw mounting awareness of the legal, social and school problems of ethnic minorities and the first *integrationist* developments of a folkloric multicultural education, striving towards an acknowledgment of the presence of alternative, legitimate and valid cultures. The emphasis was on life styles rather than life chances; on self-esteem and identity rather than curricular or structural disadvantaging.

- *The multicultural phase*

From the late 1970's multicultural education entered a substantially different phase, where holistic issues of curriculum design including assessment, pedagogical strategies and systematic reform, were seen as central to the development of a harmonious but culturally

heterogeneous society. This *cultural pluralist phase*, addressing all children, led to and continues in parallel with the contemporary phase.

- *The anti-racist phase*

Issues of racism, prejudice acquisition and reduction were gradually recognized as central concerns for the school and the curriculum. This period has been characterised by mounting politicisation and criticism of multicultural education from both right and left. On the one hand, because it appeared to some members of ethnic minority communities as a solely no-change, social control strategy and, on the other hand, because it appeared to many establishment figures as an undermining of traditional British values and standards; a threat to the traditional epistemological mould.

Of significance here is the Education Act of 1988 and subsequent legislation and developments which substantially altered the state-controlled education system of England and Wales. This Act offers some opportunities to promote multiculturalism and equity. It states that the curriculum should be *balanced and broadly based*; should promote the *spiritual, moral, cultural, mental and physical development of students at the school and of society*; and should *prepare students for the opportunities, responsibilities and experiences of adult life*. This, of course, is life in a plural society and a plural world (Cushner 1998:131).

However, the Education Reform Act of 1988 in crucial ways represents a threat to multicultural, anti-racist and equal opportunities education. It was inspired by the two main tendencies, neoliberal and neoconservative, within the New Right ideology (Whitty in: Cushner 1998:132).

The New Labour Government, however, has expressed a strong commitment to education, and has started to introduce some initiatives relevant to multicultural antiracist education. However, according to Cushner (1998:137), in addition to a commitment to education and to generalized policies on equal opportunities, human rights and the government of educational standards, what is needed from Central Government are policies, schemes,

funding and “*above all*” practical actions targeted at the needs of minority ethnic students and at multicultural antiracist education for all.

Present-day Britain is rich in potentialities and creative energy, as well as fraught with likely tensions. The issues are complex, many-faceted and difficult, so there is no simple or once-and-for-all blueprint for dealing with them and no quick or simple answers. Opportunities must be created for the interested parties to come together constructively; for the tensions to be addressed and controlled; and for the potentialities and creative energy to be released and positively harnessed (Cushner 1998:140).

South Africans should take note of the above remarks by Cushner, because this country also has great potentialities which, if channeled in the right direction could prove to be an asset in our striving towards a meaningful and effective multicultural education system.

2.3.3 Multicultural education in South Africa

Achieving the goal of a multicultural, non-racist, non-sexist, non-classist and democratic society involves a process of unlearning and relearning; of reconceptualisation and creativity. Change is not easy as it involves dispensing with old and familiar ways of doing things. We need support as we attempt this so that we do not lose motivation along the way. A conscious and definite strategy is required to bring about the paradigm shifts necessary to enable us to create a new society in which all differences and similarities amongst people are recognised and drawn upon (Koopman & Robb 1997:7).

South Africa can be regarded as still being in its infancy stages of multicultural education. In this section a description of multicultural education in South Africa will be done by reviewing the past, the present, perceived obstacles in multicultural issues and suggested solutions.

2.3.3.1 The Past

According to Cushner (1998:211), the administration of education developed a particularly extraordinary pattern as rigid structures were put in place to accommodate apartheid principles. Children were separated into four racial groups (Black, used to refer to indigenous African people in South Africa; Coloured, the term traditionally used to denote persons of racially mixed descent; Indian; and White) each with its own schools. Furthermore, whites were separated into English-speaking and Afrikaans-speaking schools. Moreover, not only were the students separated into their own schools, but the schools themselves were administered by separate education departments. The isolation of the cultural and ethnic groups was virtually complete, and the “success” of the separation and isolation of the races became very apparent once the move towards a more open society began.

The apartheid years resulted in enormous disparities developing between the groups as far as the provision of funding and resources is concerned. Data gathered from research shows that the amount of support provided for each group varied. A large difference also existed in qualifications of teachers in the different sectors, which contributed to the imbalance. The financial disparity was also reflected in the student-teacher ratios. All the data reflects how black learners were severely disadvantaged because they were not able to receive anything near to the personal attention enjoyed by the other race groups. Professional attention was hindered even further by the fact that there was a chronic shortage of qualified black educators, with 45% of black educators being under qualified or unqualified to teach (Cushner 1998:211-212).

2.3.3.2 The Present

Education is one area of reconstruction to which the government has given a high priority, and the aforementioned disparities and others are being attended to as a matter of urgency. However, it has become clear that effecting a major transformation in every facet of education cannot be achieved overnight.

These introductory observations indicate that the system of education in South Africa is in a state of flux, with shifts and adjustments taking place month by month. This being the case, it is not possible to describe the present South African position with any precision. The most that can be done is to present a broad outline of the structure and directions that policies seem to suggest (Cushner 1998:212).

- *Policy:*

In 1994 a new single national Ministry of Education was established and is responsible for the establishment of national policy for education at all educational institutions. This was the first step towards creating a new system of education for South Africa.

Nine new provinces came into being with the acceptance of the 1993 South African Constitution, and the executive function for formal school education was delegated to the provincial departments of education established in each of the new provinces (Cushner 1998:212).

- *Education and Training:*

Given South Africa's history of minority rule, legislated oppression, and entrenched discrimination, it is not surprising that the 1993 Constitution contains articles of fundamental rights which provide protection against the possibility of anything similar ever taking place again.

Of particular significance is the coupling of "education and training", not only in the name of the certificates to be awarded, but also in additional documentation dealing with various facets of the policy and design of a new system, formulated by the South African Ministerial Committee for Development Work on the National Qualifications Framework Act, 1996 (Cushner 1998:213).

It is not surprising that the Ministry of Education's first White Paper makes special reference to the need for new education and training policies to address legacies of the past and to provide "equal opportunities for all" based on nondiscrimination. Although no specific mention is made of multicultural education, a further statement in the White Paper

does give active recognition to the extraordinary diversity that exists in South Africa. It notes that because “all forms of bias (especially racial, ethnic, and gender) are dehumanizing,” there is a need for “active encouragement of *mutual respect for our people’s diverse religious, cultural and language traditions*, their right to practice them in peace and without hindrance...” (Department of Education, 1995:22).

2.3.3.3 Perceived Obstacles in Multicultural Issues

In reviewing the South African education system and in describing the very early stages of the desegregation of schools, the main obstacles facing the establishment of a pattern of multiculturalism in schools becomes apparent. The description indicates very clearly that South Africa is at an embryonic stage of developing an appropriate approach to multiculturalism (Stonier 1995:2-3).

The previously white schools with their white educators have found themselves at the vanguard of multiculturalism in schools, although coloured and indian schools and educators are in a similar position as they, too, grapple with a new and different context. The diversity of cultural groupings is a phenomenon that has so far been confined to these schools. As was noted, the white sector, in particular, was well resourced in terms of facilities and manpower and had developed a stable educational environment that proved an attraction for black parents. It is doubtful if more than a handful of parents of white students have opted to enrol their children at black schools staffed by black educators. Consequently, multicultural education issues have not had to be dealt with by those schools and educators with any immediacy.

It is important to acknowledge however, that the size of the black population is such that a large number of black schools will remain black and monocultural for a long time to come. Clearly, the future task of such schools will be to approach multicultural education in a way that enables students to understand the concept of multiculturalism and some of the significant dimensions of the worldviews held by other South Africans.

It has to be remembered that white South Africans as a group, have lost the political power they previously held. The impact of this loss of control is felt day by day in many unanticipated ways. To accommodate this dramatic change in a constructive way requires a paradigm shift of major proportions - a change for which most white South Africans received no effective preparation.

It will be meaningful to invoke strategies that enable teachers to come to terms with the inevitability of all the facets of the new dispensation. This dilemma is well encapsulated in the following observation: "*Apartheid as a formal model will end; apartheid as a mental and social model will persist*" (Ohlsen & Stedman in: Meyer 1994:27). This observation, effectively describes the "dying of the old but the new not yet born" and also the entrenched nature of the socialization which took place during the apartheid era.

There is an assumption that, if learners from disparate backgrounds come together, their prejudices and stereotypes will disappear of their own accord. Research and experience have shown that this is not a viable assumption and that special strategies for active intervention are required if there is to be a reduction of negative consequences amongst learners themselves and between learners and educators. Little research has been done on the "contact hypothesis" in South Africa, but there seems to be no reason why the overseas research is not applicable to South Africa (Foster in: Cushner 1998:229).

The multilingual nature of South Africa will present schools with unique challenges for which resolutions are not going to be easy to detect. Squelch (in Cushner 1998:229) confirmed the problems related to language by noting that teachers in open schools often refer to "cross-cultural communication differences" as a major obstacle to building positive teacher-parent relationships. This communication includes both the spoken and the written word.

A major area of concern is the lack of contact between black parents and white educators in open schools. Often black parents feel alienated from the school and are reluctant to make contact because of feelings of inadequacy (the internalized oppression operating again). It

is also true that teachers are not sure what approach to adopt when dealing with black parents because they feel uneasy when having to engage with someone who comes from a very unfamiliar cultural milieu.

Students currently leaving the training institutions are somewhat better prepared for the teaching situation into which they are going. However, a serious problem remains unless current teachers are provided with specialized help (Stonier 1995:2-3).

2.3.3.4 Suggested Solutions

- *Need for a National Policy*

There is clearly an awareness of the issues of diversity and reference is made to them in government policy documents. However, an important reason why multicultural education is relegated to the back burner is the fact that the education authorities have given priority to other issues, which they deem to be of primary importance. This means a measure of neglect, at both national and provincial level, of those issues related to smoothing the tensions inherent in a diverse society such as that of South Africa. This has resulted in the multicultural, multilingual, multifaith and multiethnic aspects of society being addressed in a somewhat ad hoc way in the schools (Stonier 1995:2-3).

- *Research*

Foster (in Cushner 1998:230-231) pointed out that surprisingly little research on the development of racial awareness and racial attitudes has been carried out in South Africa. The tendency has been to rely on research carried out in other countries. Nevertheless, sincere attempts are being made in a number of schools to reach a real understanding of multicultural education. Unfortunately, it seems that the findings tend to remain in academic journals and, because there is no national policy, the results are not substantially influencing the work being done in the classrooms.

- *Nonformal Assistance*

Stonier (1995:2-3) remarks that, because multiculturalism is something that White teachers (and to some extent Coloured and Indian teachers) face daily, various teachers' organizations and other nongovernmental agencies such as the Open Schools Association, the Centre for Cognitive Development, the Centre for Conflict Resolution, the Early Learning Resource Unit, and many others have prepared material; run workshops; and published documents and guidelines on aspects of multiculturalism, antiracist education, desegregation of schools, etc. A useful and helpful contribution has been made by these agencies, but they have not been able to reach many teachers. Sadly, the government has not been able to take over the work done by these agencies, and neither has it been able to provide financial support for their continued existence.

- *Immediate Requirement*

There is an urgent need to articulate a national policy on multicultural education. One of the recommendations given in a report on a study done by the South African Human Rights Commission, is that each school should have an anti-discrimination policy. It is suggested that the South African Schools Act be amended to ensure that the development of such a policy is the responsibility of, and adhered to by, school governing bodies. It is further suggested that the National Department of Education must disseminate guidelines to all governing bodies to facilitate the development of such a policy. This should be accomplished in tandem with anti-racist/anti-bias training for all school constituencies (Vally & Dalamba 1999:67).

2.3.3.5 Summary

Stonier (1995:2-3) concludes that there really are no effective short-term solutions to problems in multicultural education. Invoking makeshift adjustments here and there may satisfy a temporary need, (and will need to be done) but that is rather like treating a medical problem that requires chemotherapy by prescribing an aspirin. The only effective solutions are those that are long-term in which intense and prolonged programmes are mounted and

aimed at bringing about appropriate attitude-changes of “heart” and changes of “head”, so that what I understand in my head is integrated with what I intuitively feel.

The above remarks by Stonier are relevant to this qualitative research study which aims to investigate the views, attitudes, perceptions and experiences of educators in a multicultural education system in South Africa. The educators’ perceptions are of vital importance for the development of a multicultural perspective, which needs to have a balance between the personal and the social.

2.4 PERSPECTIVES OF MULTICULTURAL EDUCATION

“Our society has developed a belief that schooling is a way of transmitting and conserving, expanding and rectifying the knowledge, values and skills antecedent to a life of purpose, of work, of accomplishment, of personal growth... Schools were invented, organized, and developed to serve as agents of society... to inculcate in the young habits of good choice which were meant to sustain visions of excellence, of greatness, and of the power of knowledge and high conduct.”

Brandwein (1981:3)

This quote by Brandwein epitomises how multicultural education should be perceived and what multiculturalists should strive for. The perspectives of multicultural education will be expanded on in this section.

2.4.1 Introduction

Multiculturalism is a perspective that develops through the process of human interaction. It is a way of being, perceiving, thinking, and acting in the world. It cannot be a specific teaching strategy. It is a perspective through which to view and implement appropriate teaching strategies. It is a way of viewing the world in general and a way of perceiving the teaching-learning context within that worldview.

A multicultural perspective indicates a transformational change from the dominant Eurocentric perspective shaped through socialization in the USA to an inclusive view of multiple perspectives and multiple realities (Ford 1999:13-14).

2.4.2 Controversy around multicultural education

Multicultural education is a very controversial idea, and the debate regarding this is gaining widespread global attention. It is controversial because there are so many different notions about what it is, how it should be implemented, and where it fits into the overall scheme of education in the USA. It also challenges how some of the nation's most fundamental value assumptions have been interpreted and translated into action. Interest in the idea of multicultural education is becoming more and more widespread, not because it is commonly accepted, but because ethnic and cultural diversity is growing in magnitude and influence in all segments of society. People in government, business, economic institutions, religion, media, and the entertainment industry are asking questions about how to deal effectively with ethnically and culturally diverse issues and audiences in their respective areas of interest (Gay 1994:32-33).

Davidman and Davidman (in Gay 1994:34-35), identified six contributing factors helpful in understanding the controversy surrounding multicultural education:

1. As a reform movement, multicultural education punctures theories and beliefs of individuals comfortable with, and interested, in maintaining the existing social order.
2. Multicultural educators offer a new vision of what it means to be an American, which threatens old notions of national strength and unity.
3. Multicultural education challenges those individuals who view the USA as a monocultural society built around human values. The idea of multicultural education suggests that a universal, "one world, one people" viewpoint is inflexible and promotes the cultural ethnocentrism of European-Americans.
4. Multicultural education's emphasis on equity causes some people to perceive it as a threat, reducing the resources available to other important programmes.

5. Many people find the antiracist theme in multicultural education intimidating and difficult to embrace. They view teaching about racism as a highly explosive and volatile undertaking that they prefer to avoid.
6. The multifaceted nature of multicultural education generates diverse conceptions that sometimes cause division amongst its proponents. This apparent lack of consensus is often interpreted by critics and skeptics as a weakness that causes the integrity and validity of multicultural education to be suspect.

Advocates of multicultural education argue that cultural diversity must be an integral part of all components of the educational process, including curriculum, instruction, administration, counseling, evaluation, and school climate, and it must be accessible to all learners.

By comparison, some critics contend that there is no place for cultural diversity in the curriculum of public schools. They feel that the purpose of public education is to teach students about the common national culture, with an emphasis on similarities and unity. Other critics concede that students should learn about cultural diversity, but they restrict the learning to lessons and units added to existing curriculum. They would be receptive to selective efforts to teaching about cultural diversity, such as having a cultural fair of folk customs and cuisines at the end of a social studies unit on immigration. They would advocate adding books by Japanese-Americans, Latinos, Native Americans, and African-Americans to a language arts unit on novels. These critics would also limit learning about cultural diversity to learners in schools with large percentages of students of colour, such as large urban centres. They see no place for multicultural education and cultural pluralism in suburban and rural schools with predominantly European-American student populations (Gay 1994:35-36).

The major points of contention between critical and advocacy perspectives on multicultural education will now be discussed further.

2.4.2.1 Critical Perspectives

Skeptics and critics of multicultural education fall into four major categories: the conservative right, the radical left, moderates, and the undecided. Despite differences in emphasis and points of analysis, most critics of multicultural education tend to centre their arguments on what they consider the negative social consequences associated with teaching about ethnic and cultural pluralism and the questionable quality of multicultural scholarship (Gay 1994:36).

A brief summary of Schlesinger, Ravitch and D'Souza's specific ideas on general issues can be seen as an example of the arguments conservative critics offer against teaching cultural diversity and multicultural education.

Schlesinger (1992:130) pointed out that, when carried to extremes, emphases on differences can have serious negative effects. He identified some of these as rejecting the vision of unifying individuals from all national origins into a single nation and culture; decreasing interest in integration and assimilation, and increasing levels of segregation and separatism among ethnic and racial groups.

Schlesinger (1992:19), further remarked that, racial prejudices were being nourished and antagonisms between groups was still flourishing. He also said that cultural diversity is the aspiration of only a few ethnic individuals because most "*American-born members of minority groups, white or non-white...still see themselves primarily as Americans,*" even though they may selectively cherish their particular cultural heritage.

Ravitch (1990:46-47), agreed with Schlesinger's contentions that advocating cultural diversity is a threat to national unity and cohesion. She called the demands by groups of colour for the inclusion of their histories, cultures, and contributions in school curricula "*ethnic particularism.*"

She described it as an

“‘unabashed filiopietistic’ notion which teaches children that their identity is determined by their ‘cultural genes.’ That something in their blood or race memory or their cultural DNA determines who they are and what they may achieve. That they must immerse themselves in their ‘native’ culture in order to understand subject matter that is taught in school. That the culture they live in is not their native culture. That American culture is Eurocentric...”

...and therefore hostile to anyone whose ancestors are not European (Ravitch 1990:46-47). In her estimation these demands deny the fact that ethnics of colour are a part of mainstream USA society, and the demands may actually damage the self-esteem of racial minority children and intensify their sense of marginalisation in the national culture.

D’Souza (1991:214-215) supported the contention of other critics that the study of cultural differences is divisive and is intended to destroy the European-based heritages of the USA.

Leftist critics such as Bullivant, Cole, Mullard and McCarthy (in Mc Carthy et al, 1988:269) believe multicultural education does not deal aggressively enough with race, class, gender oppression, political and economic inequalities, and the institutional structures of society. Instead it places too much emphasis on cultural studies, race relations, insignificant cultural artifacts (i.e. folk heroes, foods, festivals, etc.), isolated historical events, and improving self-concepts.

Ogbu’s (1992:24) criticism of multicultural education, represents a moderate position. In two recent articles he expressed strong reservations about the academic potential of multicultural education. He doubted whether it would bring about any appreciable changes in the academic performance of those involuntary racial minority groups, such as African-Americans, Latinos, and Native-Americans, who traditionally have performed poorly in schools. His reasons for taking this position included that multicultural education:

- (1) tends to ignore the responsibility of ethnic minority students for their own learning;
- (2) is rarely based on thorough studies of minority groups within their own cultural communities;
- (3) does not distinguish clearly between minority groups who achieve academic success and those who do not; and
- (4) is not sufficiently informed about how the home cultures and languages of racial minorities affect their learning efforts and outcomes.

The main issue identified by the critics of multicultural education is that there is a danger of attempting to unify individuals from all national origins into a single nation and culture. This is seen as supporting division between peoples of different ethnic and racial groups. Another issue pinpointed was that too much emphasis on racial, ethnic, gender, class, etcetera, can actually encourage conflict. The critics also believe that multicultural education deals with issues of race, class, gender, oppression and inequalities in a very superficial manner.

These are relevant issues and they will be noted when conducting this research study. However, it is also important to note what the advocates of multicultural education have to say concerning this subject.

2.4.2.2 Advocate Perspectives

Unlike the critical perspectives the arguments of which hinge primarily on social issues, the advocates tend to focus their explanations in support of cultural pluralism and its potential for improving teaching and learning. Proponents of multicultural education claim that it is, at its most fundamental level, simply an attempt to bring education closely in line with a basic characteristic of the human condition and our society: cultural, racial, ethnic, and social diversity exists (Gay 1994:41).

According to Butts (1978:375), the incredibly wide variety of peoples, cultures, and experiences that comprise humankind are “*the essential ingredients of both democracy and*

personal development.” He stated further that multicultural education is a viable way for schools to fulfill their functions of socializing students into the national culture and providing them with the very best education possible.

Multiculturalists believe that knowing, appreciating, and participating in different cultures will lead students to agree with Martin Luther King, Jr., that *“We are caught in an inescapable network of mutuality; tied in a single garment of destiny. Whatever affects one directly, affects all indirectly”* (Washington, 1986:210).

Sigel (1991:7), explained further that these *“cultural pluralists envision an organic relationship in which the individual freely partakes of his or her own distinctive heritage, but also becomes an integral part of the history and experience of the common culture.”*

Suzuki (1979:50), explained that multicultural education *“basically amounts to sound education practice coupled with a vision for a better society.”*

As *“education for freedom,”* multicultural education works to liberate individuals, groups, and society from the shackles of oppression, exploitation, and ethnocentrism. Parekh (1986:26-27) explained this perspective of multicultural education as:

“An attempt to release a child from the confines of the ethnocentric straitjacket and to awaken him to the existence of other cultures, societies and ways of life and thought. It is intended to de-condition the child as much as possible in order that he can go out into the world as free from biases and prejudices as possible and able and willing to explore its rich diversity... Multicultural education is therefore not a departure from, nor incompatible with, but a further refinement of, the liberal idea of education. It does not cut off a child from his own culture; rather it enables him to enrich, refine and take a broader view of it without losing his roots in it.”

Critics are correct when they say that multiculturalists place a heavy emphasis on cultural understanding within and among racial, ethnic, and social groups. But there appears to be a

question mark on their belief that these emphases concentrate on cultural trivia and exoticism.

Proponents of multicultural education advocate comprehensive analyses of the cultural heritages of diverse ethnic groups. However, it should be noted that multicultural practices should always be consistent with theoretical ideals and should not focus too much attention on obvious and superficial symbols, artifacts, customs and traditions of cultures. The emphasis should be on meaningful interaction between different cultural groups, which will encourage an acceptance and understanding of each other.

Elsa Brown (in Ford 1999:17) suggests that strict adherence to one particular theoretical perspective may exclude relevant explanatory information from the lives it portrays.

Bell Hooks (in Ford 1999:21) criticises cultural studies, arguing that such studies actually perpetuate the domination and objectification of the people and cultures studied.

Extending the discussion of objectification to ethnicity theory, Nash (in Ford 1999:3) warns: *“One of the chief hindrances in the understanding of ethnicity has been the premature drive to forge a general, all-encompassing theory.”* Nash further argues that a *“polythetic”* view which combines a *“more general theory of social, cultural and psychological systems...into a general all-inclusive social science”* is the framework needed to enable different instances to enrich mutual understanding.

2.4.3 Summary

It becomes evident from the above statements, therefore, that multicultural education is a very complex issue. Countries such as Britain and the USA, who have been engaged in multicultural education for many years, are still debating many related issues.

The fact that South Africa is a country with diverse needs and that multicultural education is still such a new experience indicates the need to create an awareness and understanding

of these diversities for all educators. This research study should be seen as an opportunity to begin the dialogue on relevant issues regarding multicultural education in South Africa.

The above literature review indicates that there is still a need to look more closely at training programmes for educators as well as classroom practice. Educators have a tremendous task on their hands and it is therefore imperative that they acquire the necessary skills and knowledge to deal with the various issues related to multicultural education.

Educators need to look closely at their beliefs and ideals about the purpose, content, nature and function of teaching and learning in their schools, as these form the basis of the educational principles.

2.4 PRINCIPLES OF MULTICULTURAL EDUCATION

It is imperative for educational institutions to create schools in which all children receive a high quality education. This is not an easy task. However, what is important is not only to have a vision, but also to have the will to act upon it. Inculcating this belief into our educators and learners will be the greatest challenge of all.

2.5.1 Introduction

Educational principles are statements of beliefs and ideals about the purpose, content, nature, and function of teaching and learning. They create philosophical visions and ethical standards by which to design and assess instructional plans and actions (Gay 1994:12).

In this section on the principles of multicultural education, issues relating to culture, race, and ethnicity, as well as specific principles of multicultural education will be discussed.

2.5.2 Culture, race and ethnicity in multicultural education

Because of the inter-relatedness of culture, race and ethnicity, and the impact that these three aspects have on each other, they will be discussed collectively.

According to van Niekerk and Meier (1995:70), when people share certain forms of behaviour and beliefs, they can be said to share a common culture. They refer to Moss's definition of culture, which states that: "*Culture refers to the patterned way of life of a society.*"

The concept of culture can refer to whatever makes a people "*unique*" compared with other peoples. This means that one culture confers on its members certain attributes that make them distinct and different from members of another culture (Coombs 1985:244).

No matter what definition is selected, Arthur (1992:32) believes that education is an important facet in the reciprocal relationship between man and his culture because, while man creates his culture, the culture, in turn, makes the man.

Arthur (1992:50) maintains further that culture and race are frequently linked in many people's minds and this link provides a primary basis for the categorization of self and others. This has social and educational significance.

When considering the link between ethnicity and race, Vos and Brits (1987:52-55), believe that these two concepts are often equated with each other and that this dilutes the meaning of both concepts. They state further that ethnicity refers to the members of a group within a larger community who are set apart, or who set themselves apart on the basis of language type, religion, customs and cultural features. The ethnic groups that constitute the Whites, Blacks, Coloureds or Indians in South Africa are sited as an example.

Le Roux (1994:131) remarks that ethnicity is a concept that is closer to what is commonly understood as a particular society's "*culture*". Ethnicity and culture both involve a group's

sense of identity and its need to pass on its heritage of assumptions, feelings, ways of doing things and cultural artifacts to succeeding generations.

The above literature highlights the complexities related to the concept of “culture”. However, Abrahams and Troike (in Sleeter & Grant 1988:44-45) suggest that:

“If we expect to be able to teach students from such [culturally different] groups effectively, we must learn wherein their cultural differences lie and we must capitalize upon them as a resource, rather than doing what we have always done and disregarding the differences or placing the students in the category of “non-communicative,” thereby denigrating both the differences and the students.”

La Belle and Ward (1994:186) believe that multiculturalism is not primarily about learning the culture of a particular group or debating which groups should be included in a multicultural curriculum. Rather, it is most important to understand that multiculturalism and education is a continuing drama of inter-group relations played out in schools and other educational settings.

Finally, Appiah (in Duarte & Smith 2000:315) suggests that schools can cultivate mutual respect by teaching learners how to engage together in respectful discussions in which they strive to understand, appreciate, and if possible, resolve political disagreements, including those that may be partly rooted in cultural differences.

It becomes apparent from the above discourse that structural and organizational issues, such as school curricula; classroom pedagogy; interaction between students, as well as between educators and students, cultural values and cognitive patterns, all play a vital role in multicultural education. It is with this in mind that specific principles of education are highlighted.

2.5.3 Specific principles of multicultural education

The multicultural education approach seeks to reform the entire process of schooling for all children. This approach is not only for certain groups of learners it is for everybody and it seeks not only to integrate people into our existing society, but to improve society for all. It seeks to improve attitudes and to develop skills and a strong knowledge base that will support multiculturalism.

Sleeter and Grant's (1988:153) summary of recommended educational practices around the typical elements of schooling, such as, curriculum, instruction, evaluation, home/community-school relationships, staffing and extracurricular activities, could be used as a basis for the development of principles of multicultural education.

The summary of recommended educational practices includes:

<i>Societal goals:</i>	Promote social structural equality and cultural pluralism.
<i>School goals:</i>	Promote equal opportunity in the school; cultural pluralism and alternative life-styles; respect for those who differ; and support of power equity among groups.
<i>Target students:</i>	Everyone.
<i>Practices:</i> <i>Curriculum:</i>	<ul style="list-style-type: none"> • Organize concepts around contributions and perspectives of several different groups; • Teach critical thinking and analysis of alternative viewpoints; • Make curriculum relevant to learners' experiential backgrounds; • Promote the use of more than one language.
<i>Instruction:</i>	<ul style="list-style-type: none"> • Build on learners' learning styles; • Adapt to learners' skills levels;

<i>Instruction continued:</i>	<ul style="list-style-type: none"> • Involve students actively in thinking and analyzing; and • Use co-operative learning.
<i>Other aspects of the classroom:</i>	<ul style="list-style-type: none"> • Decorate the classroom to reflect cultural diversity, nontraditional sex roles, disabled people, and student interests.
<i>Support services:</i>	<ul style="list-style-type: none"> • Help the regular classroom adapt to as much diversity as possible.
<i>Other school-wide concerns:</i>	<ul style="list-style-type: none"> • Actively involve minority parents and parents from different social backgrounds in schools; • Encourage staffing patterns to include diverse racial, gender, and disability groups in nontraditional roles; • Make use of decorations, special events and school menus that reflect and include diverse groups; • Use library materials that portray diverse groups in diverse roles; • Include all student groups in extracurricular activities, and do not reinforce stereotypes; • Make sure discipline procedures do not penalize a particular group; • Make sure that the building is accessible to disabled people. <p>(Sleeter and Grant 1988:168-169)</p>

The above-mentioned recommendations are very relevant for all educators in multicultural educational settings in South Africa. These issues will be of importance when compiling guidelines for educators in this research study. The following section deals with racism in multicultural education.

2.6 RACISM IN MULTICULTURAL EDUCATION

'I wish' – a child dreams.

I wish my teacher's eyes wouldn't go past me today.
Wish he'd know it's okay to hug me when I kick a goal.
Wish I myself wouldn't hold back when an answer comes.

I wish I could be educated to the best of tune-up
And earn good money and not sink to lick boots.
I wish I could go on every crisscross way of the globe,
And no persons or powers or hotel keepers would make it a waste.

I wish life wouldn't send me out opposing.
Wish some way creation would have me stand, it would have me stretch,
And hold high, my voice Paul Robertson's, my inside eye a sun.

(From **Dreaming Black Boy**, by James Berry 1981)
(in Richardson & Wood 2000:2)

Richardson and Wood's (2000:2) interpretation of the above poem is that:

“the boy wants to feel that he is noticed, that his presence is taken account of. Even more importantly, he wants to be cared about and attended to. It follows that when he does something praiseworthy – when he achieves some worthwhile target – he wants this to be noticed too, and affirmed. It is not empty ritualistic praise he is asking for, not sweet nothings but something focused, genuine and spontaneous, and in relation to real achievement.”

This is a familiar scenario and is to be found in the classrooms of many schools in South Africa. “Race” in education has long been the subject of intense and extensive debate and will therefore, be discussed in detail.

2.6.1 Introduction

Multicultural education is based on the belief that racism is founded on the misunderstanding and ignorance which leave individuals open to racist misinterpretations of non-white ways of life and value systems. The philosophy is to promote a more positive

understanding and appreciation of black cultures, and thereby begin to undermine racism (Grinter in: Duarte & Smith 2000:135).

In this section on racism in multicultural education, the following issues will be discussed: the concept of race; the nature of racism; integration, nonracialism and multiculturalism; and educators in an anti-racist and multicultural education system.

2.6.2 The concept of 'race'

At its most fundamental level, designation of an individual as a member of a particular race has traditionally been limited and has indicated that a particular individual or group of people is descended from a common ancestor – and that they are a special division, or subdivision of mankind. The criteria for identifying the different races are normally based on physical characteristics such as hair texture, body size, shape of head, eyes, ears, nose and the colour of the skin, eyes and hair (Le Roux 1994:130).

However, there are certain aspects that need to be noted when race is being discussed:

- Most of the physical attributes mentioned above are not unique to any particular race group, since they overlap from one racial grouping to another (Cohen & Manion 1983:12).
- The physical characteristics of a particular race are important only in terms of the social significance that is attributed to them. There is no scientifically or socially accountable method of proving that the physical characteristics of a race entitle it to better or worse treatment in terms of the humanness or right of existence of any of its members (Hobbs 1987:19).
- Categorizing people by race does not allow for the fact that genetic diversity *within* racial groups is probably as great as the diversity *between* different racial groups (Cohen & Manion 1983:12).
- Racial considerations can actually confuse the issue of understanding what culture is: a racial grouping might include several ethnic groups (Le Roux 1994:130).

Despite the multiplicity of problems associated with the concept of race, race is part of human reality – one of the facets of the ‘bodilyness’ of man. The social and educational significance lies in the fact that race and culture are frequently linked in many people’s minds and this link provides a primary basis for the categorization of self and others (Arthur 1992:50).

All manner of value judgements and subjective opinions are attached to racially determined physical attributes. This gives rise to the unrealistic stereotyping of members of a particular race. The classification of groups of people on the strength of their physical appearance has led, on the one hand, to prejudice and discrimination, and on the other, to a sense of injustice and indignation (Le Roux 1994:131).

Curtis (1998:138) believes that race matters in the creation of curriculum. It has mattered in regard to whose version of history gets taught and in regard to what canon becomes adopted. It matters in regard to creating the “illusion of inclusion”, while at the same time excluding substantive participation of people of colour. Race matters because educators and students are “racial and racialised” beings. The inclusion of our historical and social locations as they relate to power, oppression, and privilege has the potential to be a compelling component in the construction of curriculum. We are long past merely posing the question, “Does race matter?” We need to move to openly admitting that it does, and act accordingly.

2.6.3 The nature of racism

According to Bennett (1999:75-76), racism involves the systematic oppression through persistent behaviour that is the result of personal racial prejudice and racial discrimination within societal structures. Racism is a complex concept that includes attitudes of racial superiority; institutional power that suppresses members of the supposedly inferior race; and a broadly based ideology of ethnocentrism or cultural superiority. Racism is an action or policy that harms or suppresses members of a racial group. She believes that it “*results from the transformation of race prejudice and/or ethnocentrism through the exercise of*

power against a racial group defined as inferior, by individuals and institutions with the intentional or unintentional support of the entire culture”.

She states further that racism operates at three interrelated levels: individual, institutional and cultural and that it is important to understand the distinctions and similarities amongst these types of racism if it is to be eradicated on all levels.

- *Individual racism*

This is the belief that one's own race is superior to another (racial prejudice) and indicates behaviour that suppresses members of the so-called inferior race (racial discrimination). The racist believes that members of another race are inferior, and assumes that the physical attributes of a racial group determine the social behaviour of its members, as well as their psychological and intellectual characteristics. These racist beliefs might remain submerged as hidden racial prejudice, but usually the racist believes this inferiority is a legitimate basis for inferior social treatment (Bennett 1999:76).

Troyna (1993:8) believes that racism is not simply a function of the individual's subjective attempts at making sense of the world. Rather, it is the manifestation of an ongoing collective process of group interaction whereby the status and behaviour of minorities is defined and redefined with respect to the dominant group.

Racism, then, is not a characteristic of individuals; it describes, rather, a particular way in which social relations and practices are organized. Troyna insists that individuals are not remote from history and social structures, and expressions of racism cannot be adequately understood without reference to the issues of political and economic disadvantages or to patterns of inequalities in society.

The process of *personal and interpersonal* change, then, involves acknowledging and valuing one's own cultural background and recognising the particular dynamics found within different cultural groups. The change process includes working through cognitive and affective (emotional) misinformation about other cultural groups as well as about one's

own group. It is facilitated by equal contact on a regular basis with persons from different groups, as well as by information about different groups. Willingness to try different behaviours, to make mistakes and to disagree, are necessary aspects of the process (Batts 1989:27).

- *Institutional racism*

According to Bennett (1999:77), institutional racism consists of “*those established laws, customs, and practices which systematically reflect and produce racial inequalities in society... whether or not the individuals maintaining those practices have racist intentions.*”

In contrast to individual racism, where perpetrators can be identified, institutional racism is embedded in policies that have become accepted as natural or normal over time. When racism is not challenged by oppressed groups or by non-minorities who are anti-racist, people may be unaware of the impact of discriminatory policies and how they benefit from or are hurt by them, while others are aware that a change in policy would result in a loss of power and prestige.

Pettman and Chambers (in Troyna 1993:10), contend that “*institutional racism refers to a pattern of distribution of social goods, including power, which regularly and systematically advantages some ethnic and racial groups and disadvantages others. It operates through key institutions: organised social arrangements through which social goods and services are distributed.*”

In recent years, many critics of multicultural education have widely used the notion of institutional racism to suggest that more racial educational responses to racism are required. They have rightly argued that the limited programmes in multicultural education which stress the celebration of lifestyles, will not have any great capacity for achieving the goals of cultural tolerance and intercultural understanding until they acknowledge the structural causes of racial inequality. Therefore, racism cannot be tackled adequately unless we change the nature of institutions in which racism is practised (Rizvi in Troyna 1993:10-11).

Kendall (1996:4-5) believes that education can be a powerful force in the struggle to eliminate all forms of institutional discrimination. As members of the educational system, educators can work toward elimination of racism by examining their own roles in the perpetuation of institutional racism.

- *Cultural racism*

According to Bennett (1999:80), cultural racism includes both individual and institutional expressions of racial superiority and suppression. It refers to the subtle and pervasive uses of power by Whites “to perpetuate their cultural heritage and impose it upon others, while at the same time destroying the culture of ethnic minorities.” Cultural racism combines ethnocentrism, the view that other cultures are inferior to the Anglo-European, and the power to suppress or eradicate manifestations of non-Anglo-European cultures.

The legacy of cultural racism can be found in the formal curriculum, in tests, media, and course offerings. It can also be detected in the hidden, informal curriculum such as low expectations for minority student achievement held by non-minority educators; ethnic/racial myths and stereotypes held by students and educators; and an unfamiliar, non-supportive, unfriendly, or hostile school environment.

Changing ‘*institutional and cultural racism*’, therefore, involves a commitment by all members of an organisation to examine norms, values and policies. Overt power discrepancies need to be changed. More subtle reward systems which reinforce status quo behaviours need to give way to systems that include diversity at every point. Institutions typically have to start acknowledging the existent fear among those who control the current structure of either losing that control or alternately of doing the wrong thing (i.e. being called a racist or being said to make things worse by focusing on differences). They also have to acknowledge feelings of disempowerment, insecurity and lack of confidence which may be experienced by members of the target group. The next step is to acknowledge and work through the fears at all levels of the organisation. At the same time it is important for black people to find ways of supporting themselves and each other, and to develop strategies for asserting themselves (Batts 1989:27).

2.6.4 Integration, non-racialism and multiculturalism

The fact that desegregation of schools in South Africa began smoothly is an important aspect of the process because it intimates the nature of the schools' approach to the new and diverse composition of school and classroom. The attempts at integration tended to follow a pattern of open enrolment in school policy rather than one essentially multicultural in nature (Cushner 1998:220).

Regarding the above issue, Robertson (1994:8) noted that the question of handling various cultures in the school had not received the attention it required. The following factors were seen as contributing to the fact that schools, which had been open for years, had not shifted from being merely open to actively acknowledging that children bring a worldview to school that needs not only to be accommodated, but validated as something legitimate.

- *Lack of Preparation*

The suddenness with which state schools were allowed to desegregate meant that educators, as well as educational authorities, were completely unprepared to deal with the new situation. The vast majority of educators had no previous experience of dealing with diversity. The apartheid policy had so effectively segregated individuals that adults had been completely isolated from each other. Thus they were not able to draw on the experiences of any previous contact with their fellow South Africans. Added to that was the fact that the educators were themselves educated in segregated schools and training institutions, so it is very easy to understand the extent to which educators were unaware of the issues associated with multiculturalism in schools.

- *The Assimilation Mode*

A prevailing assumption in the early days, which still exists today, is that “*all children are the same*” or that “*children are children*”, and that to talk about complex issues is to see spectres where none exist. It became fashionable, and it was thought to be progressive and sensitive, to refuse to indicate how many black children were enrolled in a previously white class or school. “I have only children in my class” was a refrain often heard. As

was experienced in other parts of the world, this blanket statement had the effect of protecting educators from the difficulty of acknowledging the complexities of the new situation, thus freeing them from the problem of having to think and replan their approach to teaching. It meant not having to learn about the worldviews held by black students and their families. It is not a distortion of the truth to state that most white educators were socialized within the framework of a colonial mentality without their actual awareness of it.

- *Some Effects of integrated schools*

Squelch (1994:145) believes that the concept of multicultural education is greatly misunderstood in South Africa. Both conservatives and radicals criticise multicultural education because it deals with sensitive issues. The conservatives fear that multicultural education will “undermine the dominant culture and erode educational standards,” and the radicals interpret multicultural education as an incipient form of “apartheid education” in which, once again, the focus is on perceived differences between people.

This view is understandable given the emphasis placed on segregation education in the past. However, rejecting the theory and practice of multicultural education will not provide the context that enables all children to arrive at a realistic understanding of the worldviews of other South Africans. At the practitioner level, there is little understanding of the field of multicultural education, and the radical view helps to sustain an attitude that is likely to aggravate an area that requires pragmatic and unemotive analysis and handling (Cushner 1998:223).

Robertson (1994:10) expressed a similar view by stating that the “*problem lies in the fact that many of us [educators] do not understand the culture we are supposed to be incorporating into this comprehensive curriculum.*”

Stonier (1995:2-3), remarked that most South Africans are aware of certain superficial cultural customs such as style of handshaking, eye contact when speaking, and so forth.

However, they are not aware of the deep-seated beliefs, values and norms underpinning many of the overt customs that easily “*come into one’s awareness.*”

2.6.5 Educators in an antiracist and multicultural education system

Figuroa (in Cushner 1998:138-139) made the following suggestions on how committed educators, educationalists, education officers, members of the minority ethnic communities and other interested parties, can help to promote multicultural antiracist education and thereby ensure social justice and constructive social relations between the different groups:

- In all aspects of the school, its life, and work, the following should be systematically and consistently addressed: racism in all its forms; cultural diversity and intercultural relations; the realisation in everyday practice of equity, liberty and solidarity; and the positive promotion of these values.
- The personal and social needs and problems of the individuals and groups, both minorities and majorities, of the victims of harassment and of the perpetrators should be addressed.
- Any action plan would need to address: goals, policy formulation, strategies, style and approach, structures, information gathering and analysis, specific programmes, monitoring, review and rolling modifications. It is important that, within the overall framework, each institution develops appropriate arrangements, procedures and programmes to deal with its specific situation and needs.
- With regard to staffing, it is important that the minority ethnic communities are properly represented on the teaching staff as soon as possible.
- As far as curricular contents are concerned there should be a specific place on the timetable when the relevant issues related to cultural diversity, inequality and racism can be explicitly addressed.
- Pastoral concerns should include matters such as those relating to personal and social development; specific personal and religious or other non-curricular cultural requirements or needs; disciplinary arrangements and procedures; and the relevant organisational structures and arrangements.

2.6.5.1 Multicultural School Conditions

Much has been written about the power of educator expectations. Research also supports the basic assumption that educator attitudes influence student achievement. One of the first studies, (and probably the best known) is the controversial study by Rosenthal and Jacobson, who reported their success in influencing student achievement by giving educators phony data about their students. Approximately 20 percent of the student population, selected at random, were identified as “*bloomers*” on an intelligence test. Educators were given the names of these supposedly high-potential students, to be held in confidence, and these students did indeed achieve at significantly higher levels than their classmates. Although the methodology used in this study has been questioned by some, even the critics accept the notion that educator expectations often affect student achievement.

A growing body of evidence also indicates that many white educators have lower expectations for their non-white learners (Bennett 1999:23).

Although studies and research point to the fact that educator expectations strongly influence learners achievement, and that many educators hold lower expectations for non-white learners, it should also be noted that not all administrators, educators, and learners are racially prejudiced and not all have low expectations of non-white learners. Therefore, racial prejudice is not necessary to the human condition. Many educators, administrators, and learners who are racially prejudiced can develop the kinds of understanding required to become less so. This is the major goal of multicultural education among adults.

Lower educator expectations for particular racial or ethnic groups are based on negative racial or ethnic prejudice. Educators, like all people, are often not aware of their prejudices: thus they may not be aware of their lower expectations for some learners. If educators are to have equally positive expectations for learners of all races, they must understand the cultural differences that often exist in the desegregated classroom. The fact that cultural differences are frequently associated with racial differences often confirms myths and

stereotypes associated with race. Educators need guidelines to help them observe and interpret culturally different behaviour. Such guidelines can help prevent blanket assumptions that certain behaviours and values fit with certain racial groups (Bennett 1999:24).

2.6.5.2 A Learning Environment that Supports Positive Interracial Contact

Too often, we simply bring together groups of learners who share different histories and hope for the best. The best rarely happens. Casual contact between different ethnic groups may reinforce existing negative stereotypes or generate new ones.

In 1954, the year of the landmark Florida school district desegregation decision, Gordon Allport first published his theory of positive intergroup contact. He summarised his theory as follows:

“Given a population of people, with a normal degree of prejudice, we are safe in making the following general prediction: Prejudice (unless deeply rooted in the character structure of the individual) may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports. (i.e., by law, custom or local atmosphere), and if it is of a sort that leads to the perception of common interests and common humanity between members of the two groups.”

According to contact theorists, at least four basic conditions are necessary if social contact between groups is to lessen negative prejudice and lead to friendly attitudes and behaviours:

- Contact should be sufficiently intimate to produce reciprocal knowledge and understanding between groups.
- Members of various groups must share equal status.
- The contact situation should lead people to do things together. It should require intergroup co-operation to achieve a common goal.

- There must be institutional support – an authority and/or social climate which encourages intergroup contact.

These four conditions of positive social contact can be used as guidelines for observing desegregated schools and for detecting problem areas (Bennett, 1999:24-25).

2.6.5.3 Training educators for a multicultural, multiethnic society

Lynch (1986:148) proposed the following typology of staff development needs for educator education if an effective multicultural and anti-racist educator education is to be introduced. He suggests that this could be adapted so as to provide the outline for an institutional policy for educator development regarding the introduction of multicultural education. This policy should address the following six areas:

- *The Cultural or Contextual*

This would include such items as the development of a heterogeneous staff and student body, interethnic contacts, fostering interethnic friendships and professional and personal associations and links with supplementary schools.

- *The Moral Affective*

This is concerned with the development of an ethos for multicultural, anti-racist education in the school, and involves the collegial preparation of a list of criteria against which the institution's functioning can be judged and its commitment to multiculturalism, in the private sphere of non-official discussions and conversations, as well as in more public contexts, may be judged.

- *The Cognitive*

This involves the area of knowledge of racism and race relations; the bases of prejudice acquisition and reduction; and the knowledge of the cultural map of the context within which the educator is working, which is essential to the personal and professional

functioning of individual educators. It includes issues such as the impact and importance of teaching/learning styles and locus of control and language studies.

- *The Pedagogical Performance*

This refers to the specific teaching and instructional behaviours and professional attitudes which will be essential if multicultural education is to be developed for all members of the school community, educators, learners and parents.

- *The Consequential*

This defines the behaviours and attitudes that one would expect from the learners and staff if the moral and affective ethos of the school represented commitment to multicultural education.

- *The Experiential*

This area draws attention to the fact that new competencies are not solely developed by cognitive means but that experiential means are often necessary in order to gain insights into the situation in which many members of ethnic minority communities are currently located. Thus an educator might be seconded to a community relations council to some other community body, for a while.

Lynch (1986:149) further suggests that, in the development of such a policy, three basic principles are very important to bear in mind. The first of these is that not all schools need the same development; secondly, not all educators have the same staff development needs; and thirdly, unidirectional strategies are most unlikely to yield improvement.

Banks (in Lynch, 1986:149-150) addresses such issues when he refers to the school as a social system and cultural environment where mutual acculturation takes place, that is, both educators and the learners assimilate some of the views, values, perceptions and the ethos of each other as they interact across the teaching and learning activity.

Lynch (1986:150-151) identifies the following inherent *principles for multicultural staff development*:

- For normative re-educative change to be effective, a framework of empirical-rational and power-coercive measures is necessary but not sufficient (e.g. research, legislation, etc.)
- While strategies for information provision and correction of misinformation are necessary, it must be recognised that the ‘problems’ may lie in the attitudes, values, norms and external and internal relationships of clients.
- The effective use of new knowledge, therefore, requires the elimination or, at the very least, attenuation of negative attitudes and pathological norms from the educator’s repertoire of beliefs and values.
- Only normative - re-educative change can achieve fundamental value, meaning and habit reorientation.
- Democratic discourse is an indispensable part of such a change strategy entailing what Stenhouse called “*appeal to the judgements of participants*”; involvement of the participants in working out the change programme themselves; and its implementation and evaluation.
- Planned change relating to cultural pluralism demands mutual and collaborative effort and dialogue, aimed at openly defining and resolving problems and bringing into consciousness non-conscious elements. This involves support and participation by other dimensions of the pluralistic culture.
- The resources, concepts and methods of a variety of behavioural sciences, used selectively, relevantly and appropriately, will be necessary assistance to the implementation of programmes of change.
- Participants in such a planned and systematic normative re-educative programme of change may travel through three major and overlapping phases: awareness and recognition; acceptance and appreciation; and affirmation and full commitment. Not all participants will reach their goal.
- For the above, a “whole-institution” approach is required.

Derman-Sparks (1998:7) believes that *“culturally relevant anti-bias work and community building require constant struggle at many levels; yet, it is this struggle that produces growth, personal healing, strength, and ultimately, liberation. Though change may be slow and difficult, our work brings closer the possibility that we will one day realise our dream of what Bell Hooks calls the beloved community”*:

“Beloved community is formed not by the eradication of difference but by its affirmation, by each of us claiming the identities and cultural legacies that shape who we are and how we live in the world... We deepen those bondings by connecting with an anti-racist struggle...”

Bell Hooks, *Killing Rage: Ending racism*.

As suggested in the above discussion, we are past merely just posing the question, “Does race matter?” Race does matter because educators and learners are *“racial and racialised”* beings. It is important to identify the nature and effects of differential education on the lines of “race”, so that, where necessary, educators can correct this inequitable situation and provide an education that allows all children equal opportunity to achieve their full potential.

2.7 SUMMARY

In this chapter the researcher has used various references in an attempt to ‘define’ multicultural education, and thus give readers a clearer understanding of the concept.

What becomes clear from all the definitions is that educational institutions are key to bringing about effective and meaningful change in multicultural education settings. It is also important to note that multicultural education permeates the whole of society; the curriculum and instructional activities used in schools; and the interactions among educators, students and parents. Multicultural education challenges and rejects all forms of discrimination in schools and society and accepts and affirms diversity.

Multicultural education in the USA, Britain and South Africa was also reviewed. What becomes evident from this discussion is that there is still a dire need for training programmes that deal specifically with issues pertaining to multiculturalism (racial, cultural, ethnic, class, gender, linguistic, religious, amongst others).

Ford (1999:13-14) states that multiculturalism is a perspective which develops through the process of human interaction, and that, "*a multicultural perspective indicates a transformational change...*" However, how that change takes place is still a matter of great debate and controversy. Multicultural education has attracted many critics as well as advocates. Their views were also discussed in this chapter.

Banks (1993:48) states that we need to create schools in which all the nation's children receive high-quality education. What we need, however, is to have a vision and ethical standards by which to design and assess instructional plans and actions (Gay 1994:12).

What educational institutions need, therefore, are multicultural education principles to guide them towards achieving transformation in education in South Africa.

Finally, what is vital to this research study is the role of multicultural education in shaping interracial respect and understanding among tomorrow's citizens: education for equality must be directed to white children as well as black children in South Africa.

The research design used in this study will be described in the following chapter.

The professional judgements of the teacher should be based on an understanding of how the student's behaviour and thought processes involve...the re-enactment of cultural patterns. Being responsive...thus means to be aware of and capable of responding in educationally constructive ways to the ways in which cultural patterns influence the behavioural and mental ecology of the classroom.

(Bowers and Flinders 1990, xi)

CHAPTER THREE

RESEARCH DESIGN

3.1 INTRODUCTION

The preceding two chapters outlined the views and findings of a number of previous studies done on multicultural education. These chapters focused on the definition, principles and perspectives of multiculturalism, as well as, problems, particularly biases, experienced by policy makers and educators in South Africa and in other countries.

This chapter intends to present a description of the qualitative research design used in this exploratory study. This includes the selection of the sample; a description of the measuring instruments used; and, finally, the methods used in analysing the data.

The Figure 3.1 gives a brief description of the research process.

3.2 AIMS

In this chapter the researcher attempts to:

- illuminate the nature of the research design
- describe the selection of the sample
- describe the research methods used
- highlight relevant issues such as ethical measures and measures to ensure trustworthiness
- describe data collection and data processing

FIGURE 4.1 – GRAPHIC DESCRIPTION OF FINDINGS

FINDINGS

Anti-bias training programme

Educators feelings, thoughts and experiences about the programme

Positive

Negative

Need for honesty in multicultural relationship
Therapeutic encounter
Enriching experience
Learning knowledge and understanding of other cultures
Opportunity for interaction with other cultures
Facilitator's role

- * Time factor
- * Contents of programme
- * Interaction with other cultures
- * Facilitator's role
- * Needs not addressed by programme

Interviews:

Educators feelings, thoughts and experiences regarding multicultural education

1. Viewpoints:
 - Inevitability of multicultural education
 - Prerequisites for multicultural education
 - Impact of multicultural education
2. Biases:
 - Language
 - Race
 - Gender
 - Socio-economic status
3. Challenges:
 - Personal
 - Educational
 - Culture
 - Language
 - Gender
 - Sexuality
4. Strategies:
 - Non-discrimination
 - Policies
 - Life skills
 - Support and Communication

OVERVIEW OF FINDINGS

SUMMARY

3.3 RESEARCH DESIGN

Klein (1993:13) believes that much more needs to be done to equip educators to be professionally competent to teach all children, whatever their race. She makes a plea for initial teacher education to devote time to the study of education in relation to race.

Klein's (1993:64) remarks concerning "racial awareness training" is that attitude change (it was generally agreed amongst those working in race relations) cannot change overnight – or in the course of a two- or three-day programme. She found that the area in which changes would be most significant was in behaviour and that professionals, on the whole, responded more favourably to training that looked at their delivery of education in relation specifically to race or gender.

The anti-bias training programme which will be used in this research will be conducted by presenters from an outside agency, as well as officials from the Gauteng Department of Education, with the view to encouraging a closer working relationship between the two organisations and ensuring sustainability of the programme (see section 1.4 for details on the background of this programme). Results of the research will be used to compile intervention strategies for educators, and will be included in school policies.

The research design is exploratory and, as such, a qualitative approach will be employed.

3.4 RESEARCH METHOD

3.4.1 Data Collection and Sampling

A qualitative research approach was chosen because the research project is aimed at an in-depth exploration and understanding of the thoughts, feelings and experiences of educators regarding multicultural education.

3.4.1.1 Method

Triangulation of methods, such as interviewing, observation and document analysis were employed to eliminate biases in the results.

- *Sample*

The sample, for this qualitative study, was drawn from three different primary schools, working in multicultural settings, in Gauteng. The sample comprised of three deputy principals (one from each school), and eighteen grade seven educators (six from each school). Thus twenty-one participants were selected. The sample was selected in order to obtain diverse views and/or opinions on the subject of multicultural education. Race, ethnicity, gender, religion and language were important criteria for selection of the participants. For example, this diverse racial group consisted of Black, Indian, White and Coloured educators, from Christian, Muslim and Hindu religions who spoke either English, Afrikaans or various African languages, such as Zulu, Xhosa, Tswana, etc. Each school was also requested to select three female and three male educators for the focus groups. The deputy principals were all male.

- *Intervention programme and short essays (naïve sketches)*

Educators attended a three-day residential workshop at which an anti-bias training programme was presented (see Figure 3.2).

(see Appendix B for a detailed description of the programme)

Special care was taken with the choice of the venue for the workshop. The conference centre which was chosen, is situated in a quiet area with sufficient and suitable amenities to encourage interaction in a relaxed atmosphere. The accommodation was comfortable and the food very palatable.

The three facilitators and two observers (the researcher being one of the observers) arrived at the venue beforehand, to prepare for the arrival of the participants. Relevant posters, literature and other visual aids were displayed to create a setting and atmosphere conducive to sharing, interaction and open discussion around the subject of “*anti-bias*”.

FIGURE 3.2: ANTI-BIAS TRAINING PROGRAMME

DAY ONE	DAY TWO	DAY THREE
ACTIVITIES	ACTIVITIES	ACTIVITIES
Welcome	Feelings check	Trust walk
Opening circle	Which groups of people experience discrimination?	Feelings check
Expectations	Personal experience of discrimination	Reflections – video
Objectives of workshop	A class divided - video	Strategies for own school and personal learning
Power differentials	Processing the video	Appreciation notes
Workshop guidelines	Types and levels of oppression	
Fresh start exercise	Modern oppression and internalised oppression	
George and Sam – video Foundation of Tolerance (1999)		

The participants of the three schools, who arrived separately, were issued with name-tags and then the whole group was treated to tea and snacks. The purpose of this initial introduction was to create a relaxed atmosphere before embarking on the training programme.

The fact that this was a residential workshop, allowed for data to be based on field observations taken from extensive group interaction amongst participants, both during and after each day's training sessions. However, consistent with ethnographic, participant-observer techniques, no attempt was made to influence participants in any way (Dooley in: Aviles, Guerrero, Howarth & Thomas 1999:467).

On the last day of the training programme each participant was requested to write a "*short essay/naïve sketch*" entitled "*How I experienced the workshop*". These naïve sketches gave the participants the opportunity to synthesise and record their experiences, perceptions and knowledge (Bogdan & Biklen: in Rose 1989:121) with regard to the anti-bias training programme. The naïve sketches were analysed in terms of the participants' positive and negative comments regarding the programme. This information will be used to formulate guidelines for educator training programmes.

The participants were presented with attendance certificates at the end of the training programme as a form of appreciation for their willingness to participate in the research project. They also received a resource book, "*Shifting Paradigms*", which gives educators ideas on how to use an anti-bias strategy to challenge oppression and assist transformation in the South African context. This resource book was published by the Early Learning Resource Unit.

- *Observations*

The researcher was present throughout the three-day residential training programme. Consultants specialising in anti-bias training facilitated the programme. The researcher and an assistant observed the interactions of the participants throughout the training period. Field notes were compiled of observations made throughout the three days.

The general observations, as well as observations specific to the programme have been recorded and documented in the findings.

- *Focus group interviews*

The researcher selected three focus groups, one group from each school. Each group consisted of the six educators who had participated in the training programme. The interviews were conducted three weeks after the anti-bias training programme had been implemented in order to give the participants an opportunity to digest the new information as well as look more critically at their own school policies and practices. An experienced qualitative researcher conducted the interviews and also assisted with the data analysis.

This method of data collection was seen as appropriate because focus group interviews fit well into the qualitative research paradigm, since they are planned and structured. In addition, focus groups encourage dynamic group interaction among participants about target topics. This methodology also allows researchers to elicit substantive information about participants' thoughts and feelings in a relaxed setting in a relatively short period of time (Vaughn, Schumm & Sinagub: in Pao, Wong & Teuben-Rowe 1997:624). Interactive focus group interviews can also lead to understanding attitudes, behaviours and contexts from many points of view (Patton: in Brotherson 1994:104).

The researcher prepared four interview questions, which focused on:

- (1) the educators' viewpoints on multicultural education;
- (2) the main biases encountered by educators;
- (3) challenges faced by educators with regard to integration, and
- (4) strategies in place to deal with integration or to cope with the change.

The aim of these questions was to gain information to substantiate the original questions which motivated this research study, namely, "*Is tolerance being practised in multicultural education?*" and "*Is there a need for the development of intervention strategies to help educators cope with integration?*"

The interviews were held on three separate days. These were scheduled at convenient times [after school] at the relevant schools, for accessibility, and in a room that was relatively quiet.

One of the essential characteristics of the focus group is homogeneity (De Vos et al 1998:314). The researcher aimed to form homogenous groups by including mainly experienced educators of grade seven and each group comprised of an equal number of males and females. The one group was selected from a school, which is totally integrated in respect of both educators and learners. The other two schools are partially integrated but involved in a “twinning programme.” This programme aims to enhance co-operation between schools as well as the establishment and commitment of integration on various levels. This includes the linking and integration of different cultures, races, religions, languages and backgrounds. All participants had attended the three-day training programme.

Each focus group discussion lasted approximately one hour, was tape recorded and transcribed verbatim. Permission was obtained from all participants whenever a tape recorder was used for the purposes of data collection. The interviewer commenced each focus group discussion by expressing our appreciation for the participants’ presence, considering their busy schedules. At the end the participants were encouraged to present any additional information which they felt was relevant to the study. The data analysis of the interviews was done by the researcher and the interviewer.

- *Individual interviews with management (deputy principals)*

Individual interviews were also conducted with the three deputy principals from the respective schools. The same interview questions were used, namely:

1. What are your viewpoints regarding multicultural education in South Africa?
2. What are the main biases encountered by educators and how do these biases impact on the schooling system?
3. What challenges do you as educators face regarding integration in schools?

4. What strategies do you have in place to deal with integration or to cope with the change?

The main aim of the individual interviews was to obtain information from a management perspective. Each of the interviews lasted approximately one hour, was tape recorded and transcribed verbatim. The data analysis of the interviews was done by both the researcher and the interviewer.

- *Document Analysis*

The following policies and relevant documents were presented by schools for scrutiny:

- School admission policy; code of conduct for learners and educators; policy for handling discipline grievances; religious policy; language policy; Equity Act and Schools Act.
- Informal guidelines and strategies for dealing with racial, gender and other such issues relating to integration in the schooling system.
- The “short essays” or “naïve sketches” evaluating the anti-bias training programme.
- The “needs list” compiled by the educators was also analysed.

The information gathered from these documents produced additional information on the research study, which will be relevant for the formulation of guidelines for schools.

3.4.2 Ethical measures

De Vos et al (1998:24) suggest the following definition of ethics:

“Ethics is a set of moral principles which is suggested by an individual or group, is subsequently widely accepted, and which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.”

Ethical measures which were adhered to include the fact that the aims of the research were clearly explained to all participants and that the participation of the educators was voluntary

and anonymous. The actual findings were also truthfully presented. The presenters and facilitators of the anti-bias programme were aware of their ethical obligation to change the programme rather than expose any participant to the faintest possibility of emotional and/or physical stress that may become evident during the implementation of the programme.

3.4.3 Measures to ensure trustworthiness

Guba's model (De Vos, Strydom, Fouche, Poggenpoel, Schurink & Schurink 1998:349) identified four criteria or strategies to ensure trustworthiness, namely:

- (1) *truth value*, which Lincoln and Guba termed *credibility* which, in qualitative research, is usually obtained from the discovery of human experiences as they are lived and perceived by informants;
- (2) *applicability or transferability*, which demonstrates the applicability of the findings to another context;
- (3) *consistency* of the data i.e. whether the findings could be replicated with the same subjects or in a similar context; and
- (4) *neutrality*, i.e. the freedom from bias in the research procedures and results.

Lincoln and Guba (in De Vos et al 1998:350) suggested that *confirmability* be the criterion for *neutrality*, which focuses on the degree to which the findings are the function solely of the informants and conditions of the research and not on other biases, motivation or perspectives.

Trustworthiness of the study and the findings were addressed as follows:

A qualitative researcher, with many years of experience in interviewing, particularly focus group interviewing, conducted the interviews. This was done in an attempt to eliminate biases and to ensure objective results.

The presenters and facilitators are knowledgeable and experienced, and have many years of expertise in the training and implementation of the anti-bias programme. The researcher

and presenters of the programme spent a reasonable time together with the participants before and during the implementation of the programme. This was done in order to establish a positive rapport and ensure that they felt at ease during the implementation of the programme, particularly when writing the “short essays/naïve sketches” on their reflections. The short essays/naïve sketches written by the participants were analysed with the aid of an external coder to ensure objective examination and findings. In addition, the use of multiple methods (triangulation of methods) also ensured trustworthiness of the data.

3.4.4 The researcher as instrument

Gold (in De Vos et al 1998:260) distinguishes four master roles that can be performed by qualitative researchers, namely, ‘full participant’, ‘participant-as-observer’, ‘observer-as-participant’ and ‘full observer’. The researcher of this study has chosen the role of “participant-as-observer” and will thus interact closely enough with participants to obtain an insider view, but will not participate in activities that will make her a true member of the group.

The researcher’s work, as an education specialist, involves the constant entry into schools from which the participants were selected, and therefore, she was able to obtain first-hand data on the participants’ activities within the schooling system (Jorgensen: in De Vos et al 1998:280).

The researcher had previously undergone training in the anti-bias programme, which was presented as part of the data collection process. This helped to promote empathy and, as stated by Patton (in De Vos et al 1998:282), enabled the researcher “*to take and understand, thus being non-judgemental about the stance, position, feelings and world-views of others.*”

3.4.5 Data analysis

Huberman and Miles’s (in De Vos et al 1998:340) approach to data analysis was used. They are of the opinion that data analysis consists of three linked sub-processes:

- *Data reduction*

With data reduction the potential universe of the data was reduced in an anticipatory way because the researcher chose a conceptual framework, research questions, cases and instruments. Once actual field notes, interviews, tape transcripts or other data were available, data summaries, coding, finding themes, clustering and writing stories were all instances of further data selection and condensation.

In this study the data collection process consisted of field notes from observations made during the three-day “anti-bias training programme”; the “short essays/naïve sketches” which was an evaluation of the programme; a “needs list”; as well as the taped transcripts of the individual and focus group interviews.

- *Data display*

This was an organised, concise assembly of information which permitted conclusion drawing and/or action taking as a second integral part of analysis. The researcher needed to see a reduced set of data as a basis for thinking about its meanings.

The researcher began the reduction process by extracting *positive* and *negative* aspects from the “short essays/naïve sketches”. The positive aspects included the need for honesty in multicultural education; therapeutic encounters; gaining knowledge and understanding of other cultures; opportunities for interaction with other cultures; and the facilitators’ role.

The negative aspects included the time factor; contents of the programme; interaction with other cultures; the facilitators’ role; and needs highlighted by the programme. The comments and information regarding the highlighted needs, were extracted from the “*needs list*” given by each participant. These were then analysed in relation to the training programme.

The next step was coding of the taped transcripts of the interviews, which was done separately by the interviewer and the researcher. Themes, categories and sub-categories were then identified. The researcher and interviewer then compared their findings and a final analysis was compiled. The questions were used as predetermined categories, (Mc Millan & Schumacher 2001:473) i.e. *viewpoints* on multicultural education; *biases* and their *impact*; *challenges* faced; and *strategies* in place in schools. Each category was then further divided into sub-categories, in the following way:

Category 1: Viewpoints

Sub-categories: inevitability of multicultural education, prerequisites of multicultural education and the impact of multicultural education/integration.

Category 2: Biases

Subcategories: language, race, gender culture and socio-economic status.

Category 3: Challenges

Subcategories: personal challenges and educational challenges.

Category 4: Strategies

Subcategories: non-discrimination, policies, life skills programmes, and support and communication.

- *Conclusion drawing and verification*

This involved the researcher making interpretations and drawing meaning from the displayed data. The range of tactics included comparison contrast, noting of patterns and themes, clustering, use of metaphors, use of triangulation, looking for negative cases, following up surprises and checking results with respondents.

All the data, i.e. short essays/naïve sketches, field notes on observations made during the anti-bias training programme, interviews with individuals and focus groups and document

analysis, were reduced to themes, categories and sub-categories. Comparisons were then made to identify similarities, contrasts, and negatives.

Whatever emerged from the final analysis was then used in the discussion of the findings, as well as the intervention strategies and recommendations.

3.5 SUMMARY

This chapter discussed how the research study, namely, “*Tolerance in multicultural education – Development of intervention strategies for educators*”, was investigated using an exploratory and qualitative research design. The various techniques that were used for the data collection were also identified.

Too frequently in the past, cultural characteristics [of ethnic background students] have caused these students to become alienated from schools with a predominantly Anglo culture. Now it is important to see ethnic characteristics as powerful resources for learning...Rather than being denied in the classroom, they can and should be used to promote educational achievement.

(Burger 1973:18)

CHAPTER FOUR

FINDINGS AND DISCUSSION OF FINDINGS

4.1 INTRODUCTION

In the previous chapter the research design was explained as an exploratory study, using a qualitative research design.

In this chapter, the researcher will present the findings regarding educators' feelings about a three-day anti-bias training programme (see section 3.4.1.1 for a description of the programme), which included the writing of a *'naïve sketch'*; and compiling of a *'needs list'*; and observations on the training programme. This was followed by individual interviews with management and focus group interviews with educators.

Figure 4.1 (Graphic description of findings) gives a brief description of the procedures followed in the recording of the results of the research study.

4.2 FINDINGS AND DISCUSSION

The final activity of the three-day *anti-bias training programme*, (see appendix B) included the writing of a *naïve sketch* on "*How I experienced the workshop*", as well as a needs list i.e. "*I still need*" by the participants.

The findings of the above data will be discussed under the heading of "*Educators' feelings, thoughts and experiences about the anti-bias programme*". The findings are sub-divided further into "*Positive feelings about the programme*" and "*Negative feelings about the programme.*"

4.2.1 Educators' feelings, thoughts and experiences about the anti-bias programme

The positive feelings and opinions expressed by the participants regarding how they experienced the anti-bias training programme related to:

- The need for honesty in multicultural relationships
- Therapeutic encounters
- Enriching experiences
- Gaining knowledge and understanding of other cultures
- Opportunities for interaction with other cultures
- The facilitator's role

4.2.1.1 Positive feelings about the programme

The participants' positive experiences related to honesty, enrichment, healing, the gaining of knowledge, opportunities for interaction with other cultures and the role of the facilitators.

The positive comments that were made regarding the anti-bias programme and relating to the above experiences, included the following:

- *The need for honesty in multicultural relationships*

Some participants indicated that, through the programme, they realised that honesty was a prerequisite for positive relationships with other cultures. One educator stated:

... the honesty and integrity of the people with opposite/similar views to my own in the past (some still presently) led to a mutual respect and restored my faith in humanity.

Another participant declared

I believe this reconciliation showed... that even what is perceived to be impossible can... become possible if we are honest with each other...

Although the participants felt that there was a need for honesty in multicultural relationships, some of them were initially surprised at the openness and frankness with which their fellow participants expressed their experiences and feelings. This was particularly noticeable in the first activity on day one, “*the opening circle*”. This activity gave the participants an opportunity to off-load all the pent up emotions relating to past and present experiences around the issues of race and gender. They experienced this activity as a therapeutic session.

- *Therapeutic encounters*

Subsequently many of the participants also viewed the training programme as a form of therapy. The therapeutic experiences highlighted by some of these educators, in relation to healing, were stated thus:

I found it as a healing process and the beginning of a life-long process.

Interesting, informative and healing.

... sort of healing opportunity.

I think we needed more time to heal the wounds that some of us had about different people of other races.

Some feelings came out and I felt better than yesterday.

The success of this workshop, to me personally, was when we had come to terms with each others' differences.

A need that was identified by one of the educators was

*To work through many issues that I have within myself. It is still a journey, **WE WILL GET THERE!***

It became evident from the reactions of the participants, that the issues raised in the “opening circle” activity, were issues that many individuals had avoided discussing because of the sensitive nature of their past experiences, particularly around racial discrimination. This encounter not only opened the participants’ eyes to real truths, but also proved to be an enriching encounter.

- *Enriching experience*

The comments of the educators, who saw the ensuing programme as an enriching experience included:

An experience I will never forget. To me the workshop was such an enriching experience...

I enjoyed every second of being here.

The experience was a rewarding one because I found that I still had a journey.

Yet other educators felt that the programme was an eye-opening experience, which encouraged them to do some thorough introspection. Their comments were:

The workshop was an eye-opener to me. It has changed me, given me a way forward. I will change my attitude towards my learners, colleagues, etc.

It was an eye-opener and a time for introspection. It revealed my lack of understanding for the situations that people were faced with, not by choice but by the system.

It encouraged one to do thorough introspection and to be able to deal with other people’s ideas and feelings on different aspects.

Another educator made the following suggestion with regard to how the programme can be used to enrich other programmes that follow:

... the same group should be used as a model group because of its strength.

By the end of the first day of the training, it became evident that emotions were running high and some of the participants had their feathers ruffled due to all the new experiences and information that they were exposed to. However, it is evident from the above statement that this group of educators eventually weathered the storm and saw this experience as an opportunity to gain knowledge and understanding of other cultures.

- *Gaining knowledge and understanding of other cultures*

The programme, therefore, was not only viewed as being therapeutic and enriching, but also served as an opportunity for gaining knowledge and understanding of other cultures. The openness of the discussions and debates allowed all the participants to “air their views and feelings” and yet gain more insight regarding each other. This is what some educators had to say in this regard:

I learnt that I need to accommodate others' views and be tolerant.

My experience and achievement throughout is that I personally gained things that I was not aware of regarding racism/discrimination.

I gained a lot of information regarding different race groups, their up-bringing, their present feelings about what happened in the past.

I feel empowered and a changed person at heart concerning the notion of discrimination.

I return home to my school and family with more vision to equip my children and my learners with skills for life.

I am positive and I will go back to my school and family trying to be positive about every issue regarding discrimination and anti-bias.

Other educators identified the following needs in terms of gaining knowledge and understanding of other cultures. The educators need:

... ways to accept some changes that are taking place in our country.

... to attend more Anti-bias workshops because it made me think critically and deal with delicate issues.

... more time to learn more about the others and to edit all the information and 'hurt' feelings.

... to do some research on all the things that happened in the past that offended other racial groups.

... to study further and acquire more skills, perhaps in this very area of anti-bias.

By the end of the first day, the participants still remained primarily in their school groups. Although the seating arrangements (in a semi-circle) allowed for interaction, deliberate grouping had to be implemented to encourage interaction between members of the different schools.

On day two, a few of the participants ventured to change their seating arrangements but some still remained in their "comfort zones". By the evening, the participants mingled more freely and a great deal of positive interaction had taken place.

- *Opportunities for interaction with other cultures*

The interaction with other cultures generally proved to be a positive experience. The comments of the participants, who felt that the training programme gave them the opportunity to interact with other cultures, included:

... an opportunity to make my feelings known to others and to be open to the experiences of others.

I was given an opportunity to be heard and I was afforded the opportunity to listen to so many wonderful people.

*It gave me an opportunity to actively participate and engage in situations that up to now, did not really bother me. It has helped me to also give my point of view.
We do not get situations like this, where we are given an opportunity to talk about ourselves, our inner feelings, our problems, experiences and life-worlds.*

One of the activities on day two was to pair off with someone from another school and talk about discrimination. Most of the participants responded, without assistance from the facilitators. However, there were some who needed help choosing a partner. The following positive comments were made about the group discussions

*Interaction between groups during discussion was perfect.
Groups have helped me to deal with issues that are confrontational.*

The needs identified by some participants in terms of opportunities for interaction with other cultures were, amongst others:

I would definitely like more of these workshops where we [from different cultures] share our teaching experiences and difficulties that we encounter in our different schools.

...to deal with my prejudice against whites, to engage further with them, to learn how to deal with and approach this topic/issue and I need to accept that this is a journey, a process.

...more opportunities created to deal with such issues [concerning interaction with other cultures] so as to equip us with skills and values to transfer the knowledge to our learners.

There appeared to be some tension among the participants at the beginning of day three. Many personal and sometimes contentious, issues had been raised on the first two days. Many of the participants became very emotional when expressing their feelings about the issues that had really disturbed them and there were some very tense moments. However, the skilful handling of the situation by the facilitators helped to calm the participants.

- *Facilitators' role*

The facilitators played a crucial role throughout the training programme. This was recognised by the participants, who made the following positive comments about the facilitators:

... had the ability to handle emotional moments...

... compassionate and accepting...

... were very understanding about our needs. Different peoples' needs were dealt with sensitively.

... were fine, patient and kind.

... handled the workshop very well, especially when dealing with feelings of people from different races.

... were tactful, experienced and knowledgeable.

The participants also expressed negative feelings, thoughts and experiences about the anti-bias training programme. They focused on the deficiencies of, and omissions to, the programme.

4.2.1.2 Negative feelings about the programme

The participants' negative feelings about the programme related to the time factor, the contents of the programme, interaction with other cultures, the facilitators' role. Needs not addressed by the programme were extracted from the needs list compiled by the participants.

The negative comments that were made regarding the anti-bias training programme related to the following areas:

- *Time factor*

Some of the participants felt that the training programme should have been scheduled for two days instead of the three days in which it was implemented. They made the following comments in this regard:

I think that the weekend could have ended on Saturday. If we had started earlier every day and if the sessions could have been shorter – the pace was very slow.

... although it could have finished in two days.

Sundays are very important in terms of families and in the future I would appreciate it if Sundays could be kept open.

The above comments were made by Christian participants, who expressed strong views about Sundays being reserved for church and family activities. These are important issues that need to be noted and discussed when planning future training programmes.

Other participants expressed feelings about issues directly related to the activities and sessions of the programme. These comments include:

I found the days exhausting (concentrating and sitting still after an already exhausting week)... although I did not interact intensely with everybody.

The sessions were long!

... but I do feel that we wasted a lot of time on unimportant issues. People spent a lot of time saying a lot of stuff over and over.

Some of the older participants viewed this training period as an opportunity to discuss the many issues relating to biases and discrimination and to relate their stories and experiences around these issues. The above comment indicates that these participants were viewed as being “long-winded”.

- *Contents of the programme*

The participants also commented on the contents of the programme. For example, in the *opening circle* activity, they were requested to speak about a “*significant person or event which had influenced their thinking on race or gender*”. They all spoke openly and expressed their feelings on issues regarding race and gender. However, the participants related some very personal experiences, which highlighted extremely sensitive issues and evoked intense, negative emotions. These comments included:

*Some statements that were made by a Coloured person made me feel very angry.
How can you be a Christian person and not be able to forgive?
I don't hate people. I am just a victim of the oppressive system.*

I sometimes felt offended. There isn't an instant solution to all these problems. I took these issues very personally. I take a lot home...I'm sorry to say, some negative [remarks].

Negative comments made me negative at the time...

I realised that some people are still angry and bitter with discrimination, though others have adjusted themselves. They are forgiving.

I started experiencing some of the sessions very politically. Some discussions after the sessions were criticising some issues mentioned during the sessions.

Another educator made the following comments about a video that was shown on “racial discrimination”. The video depicted sensitive scenes about the racial discrimination by white perpetrators experienced by a black family. Although the outcome was one of reconciliation and healing, one of the participants still expressed negative views in this regard. The following comment was made:

The video (Saturday night) was shocking and it brought the same guilt back as I experienced Friday with the ice-breaker”...I felt like a victim in the end with everybody breaking down my pride for being a ‘white South African’...I was victimized, not physically but mentally and that I didn’t enjoy.

The reactions to past discriminatory actions, as expressed by younger participants of all races, were that they are not responsible for what happened in the past and “*that we should move on and forget about the past*”. Some of the experiences of the participants also made it difficult to interact with individuals of other cultures.

- *Interaction with other cultures*

Certain negative feelings which were expressed by the participants related to their interaction with people of other races and cultures. The following comments were made regarding their interactions during the programme presentation:

... [It is] difficult to accept that some people were still intimidated by the colour of my skin.

... both schools were uncomfortable by the language barrier and took time to settle down to opening up

...It was difficult coming from a ‘multicultural’ school environment and confronting the ‘old’ ideas and prejudices.

...I did not interact intensely with everybody.

The facilitators tried, as far as possible to accommodate the participants’ various needs in a flexible and creative manner, for example by including relaxation exercises, energizers and walks.

- *Facilitators' role*

Many participants highlighted the positive role played by the facilitators. However, some educators expressed negative feelings about the role of the facilitators during the training programme. Their comments included:

Facilitators...

... should be careful not to prolong the sessions by talking with the group, just listening. People tend to get tired and the effectiveness of the discussion is lost along the way.

... concentrated on the past without referring to the future.

... manipulated issues into one direction, namely, racism.

... should give the rules and regulations beforehand, what is expected of us, for example, guidelines or agenda.

Die 'round-ups' was partykeer 'boring' en uitgerek...

[Roundups were sometimes protracted and boring... (trans.)]

The above comments are relevant and will be noted when conducting future training programmes.

- *Needs not addressed by the programme*

The participants identified some needs not addressed by the programme. These needs resulted from negative emotions and experiences which they encountered during the training programme. The following comments were made in this regard:

I still need more answers! Answers to handle "sensitive" issues, which are part of my culture, my life – ME!

[We need]... to overcome the feeling of guilt.

I am very confused about all the things that were said and I have to go back and check if my house is hundred percent in order.

It is evident from the above discussion that there is a need for educators to be trained in anti-bias issues. All the issues raised with regard to the anti-bias training programme reflect Derman-Sparks's (1998:7) belief in the need for "*culturally relevant anti-bias education work*" (see section 2.6.5.3).

The participants returned to their respective schools and were given a period of three weeks to digest, and hopefully put into practice, what they had gained from the anti-bias training programme. Each school's policy documents were scrutinised during this three-week period.

Interviews with individuals and focus groups were then conducted to determine educators' thoughts regarding multicultural education. The findings of this part of the study will now be discussed.

4.2.2 Educators feelings, thoughts and experiences regarding multicultural education in South Africa

This part of the study focused on four main issues. These issues were used to investigate:

- (1) educators' **viewpoints** on multicultural education in South Africa;
- (2) the main **biases** encountered by educators and the impact these biases have on the school system;
- (3) the **challenges** educators face regarding integration in schools; and
- (4) what **strategies** they have in place to deal with integration or to cope with the change.

These aspects were used as *predetermined categories* for analyzing data collected from the individual interviews and focus groups (Mc Millan & Schumacher, 2001:473).

The following results were obtained:

4.2.2.1 Viewpoints

The viewpoints expressed by the participants regarding multicultural education in South Africa related to the inevitability of multicultural education, prerequisites for multicultural education, and the impact of multicultural education/integration.

- *Inevitability of multicultural education*

The general, underlying feeling expressed by the educators in this study was that multicultural education is inevitable. The consensus was that integration in schools is something that definitely needs to happen in this country.

In this regard the following comments were extracted from the interviews of all three schools that participated in the study:

Dit is onafwendbaar dat daar 'multicultural' onderrig in Suid-Afrika moet wees. Dit is 'n gegewe, dit is 'n realiteit en ons moet daarvoor aanpassing maak. Ek dink ons moet ook ons onderwysers so bes moontlik toerus daarvoor.

It is inevitable that multicultural education must take place in South Africa.

It is a given, it is a reality and we must adapt accordingly. I think we must equip our teachers as best we can for this. (trans.)

Personally I think it is a good move, a positive one...

There definitely is a place for it in this country. I'm optimistic.

It is my opinion that it is important that all children in South Africa should have multicultural education because we learn about the different groups and cultures and we come to realise that everyone has the same needs, the same wants. From that point of view we learn that we must not view people with closed minds and [must] beware of stereotypes.

The participants felt that in the past there was much intolerance around racial and cultural issues. The following comment is an indication that the general feeling is that multicultural education can help to encourage tolerance amongst all races and cultures:

I think it is a good step. Something good for the new generation and in the near future they will be more tolerant in terms of culture and race and whatever.

The following comment expresses hope for the future:

You know, everyone now feels they belong in this country. It brings togetherness.

Although the educators' comments on the inevitability of multicultural education are positive, it is important to note what Ohlsen and Stedman (in Meyer 1994:27) have to say about invoking strategies that enable educators to come to terms with the inevitability of all the facets of multicultural education (see section 2.3.3.3)

The participants confirm the above statement when they state that certain prerequisites are necessary for the effective implementation of multicultural education in South Africa.

- *Prerequisites for multicultural education*

Even though the participants agreed that multicultural education is inevitable, they also highlighted some prerequisites, which in their opinion, were clearly necessary for a multicultural education system to work in this country.

The educators in this study made the following suggestions:

'n Belangrike ding, wat ons uit die kursus [the three-day 'anti-bias programme'] wat ons bygewoon het, gekry het, 'n mens kyk uit ander oë na die verskillende groepe, as 'n mens so 'n kursus deurloop het. So ek sal voorstel dat alle onderwysers eintlik so 'n kursus sal moet deurloop as 'n tipe van 'n "anti-

diskriminasie kursus. Ek dink dit gee vir jou meer perspektief van ander mense se standpunte ook...dis 'n waardevolle oefening.

An important aspect of the course when we attended is that one views the different groups in a new light once one has completed the course. So I would suggest that all educators should actually attend such a course as a type of anti-discrimination course. I think it gives one a better perspective of other people's viewpoints and it's a valuable exercise. (trans.)

Other prerequisites for multicultural education mentioned by the educators were:

It should be included in the basic training of every educator.

There is a need for more training, especially in anti-bias [attitudes].

Multicultural education or integration involves many issues that need to be addressed.

There is a lack of training for the implementation of policy. How can they just bring this in with no training?

The above suggestions are a clear indication that educators do need actual training in anti-bias/ anti-discrimination issues and policy implementation.

The above comments also verify what Robertson (1994:8) has to say regarding the lack of preparation of educators for multicultural education (see section 2.6.4).

We need to prepare for it, especially the parents.

The above comment highlights the need for parental involvement, not only in relation to issues directly related to school, but also that parents should be involved in training programmes as well.

Judging from the comments of the educators in the study, the introduction of multicultural education in South Africa has clearly made an impact. This impact will be discussed in the following section.

- *Impact of multicultural education/integration*

The following comments highlight the positive impact on education as a whole, as well as opinions on its possible impact in the future:

We are able to discuss relevant matters in terms of our country's goals, so that there is a better understanding in terms of the various goals. It is a positive move.

I think we have a brighter future.

Before, you used to see a black child being afraid of a white child and a white child being afraid to come close to a black child. Now with this multicultural thing, it makes us come together, to be one, to discuss things and to share things. In a way, somewhere, somehow, there are things that we will carry together and develop (many things). I think it is important for everybody. It can be in parliament, at schools, in communities, wherever.

Multicultural education is actually important because it makes children from other cultures realise that ...No... it actually makes them benefit, so it's not only the child that's in a situation where they are the advantaged child – we all benefit, everybody benefits...

..it sort of motivates, gives us the courage to become part of certain things because now that we work together, we are forced to do things together.... And by so doing then, I think, we are paving the way [forward] better.

They share the same ideas because this multicultural thing has taught most of our learners some of the things they didn't know before...

An observation made during the training programme was that the participants of the one school which was fully integrated (both staff and learners), initiated interaction with the

other groups and also spoke more openly about relevant issues. The following comment was made by one of the educators from this school.

Our school... we have integrated... our experience is we are relaxed... we are friends... equals... we are all equal. I don't even think in terms of race groups.

According to some of the participants, the following comment can be viewed as positive or negative. The example cited was that the older black parents regard this ability to question and to be open-minded as a sign of arrogance. On the other hand, the younger parents view these abilities as a sign of intelligence and progress.

...in our culture we did not question things but with our kids today, they can question. They are more open-minded.

The following comments are related to what the participants view as problems or negative impacts that multicultural education has on education as a whole. They included:

...it works but it's definitely extra work if the children don't understand. For instance, we are English speaking and if we have other children with other mother-tongues, they struggle with instructions, mathematics, reading. They struggle with everything! So we as educators must work harder, give extra lessons, give extra everything.

Ek sê nog steeds dat 'n mens-aaa-nog steeds taalgroepe moet bymekaar hou, want ek het nog steeds 'n probleem as byvoorbeeld, 'n Tswana kind onderrig kry in Engels. Vir my, is dit diskriminasie. En presies dieselfde geld vir Afrikaans. Ek is steeds 'n voorstander van 'moedertaal' onderrig.

I still say that we...um...must still keep language groups together, because I still have a problem, for example, when a Tswana child receives tuition in English. For me, that's discrimination. And exactly the same goes for Afrikaans. I definitely advocate mother tongue teaching. (trans.)

Language, in addition to other related issues, is clearly seen as a major hurdle to overcome.

The statements above confirm the views of Miller-Lachmann and Taylor (1995:6-7), who state that *“the ultimate purpose of multicultural education is to create a more just society through major reforms of education; to make it more inclusive and representative of the diverse group in our nation; and to make it more effective, equal, and equitable for the culturally and linguistically diverse children in our society”*.

The following discussion, however, indicates that educators are being exposed to, and experience biases in the education system.

4.2.2.2 Biases

The second interview question posed to the participants was related to the main biases encountered by them and the impact that these biases have had on the school system. They identified the following as the main biases encountered by them:

- *Language*

The issue of language was noted as the main problem or the most negative impact that educators experienced in a multicultural education system.

The educators' comments highlighted the importance of ensuring that language biases are dealt with effectively. For example:

Sometimes we discriminate between learners... sometimes you have this learner in your class who is able to communicate with eloquence in English. We tend to delegate that one more opportunity than we do another, not necessarily because he/she is more capable or brighter.

The language... the communication... it's still a struggle to get our kids to a level where s/he can feel at ease with his/her white counterparts. When you have discussions or whatever, language is a problem.

If you cannot communicate well in English or Afrikaans then you are not seen as being able or competent.

Learners... because they cannot express themselves well in English are not considered to be clever at all.

The above comments indicate that there is a perception that competence in the English language as a communication tool, sets one above the rest. Some educators felt they need to get black learners to the level of other race groups, especially their white counterparts.

- *Race*

The above perception appears to perpetuate even with regard to racial issues.

Racial biases identified by the participants were:

... one of the black teacher's parents, from the township, whose child is here in the black teacher's class, wanted the child removed because that black parent believed that black teachers, even at white schools, would give inferior education to their child.

There are people right now who feel that black teachers are inferior and white teachers are superior. That is why most black parents prefer to send their children to so-called white schools.

... there's sometimes lots of racial tension.

The above comment indicates that black parents perceive whites teachers as better educators. However, the following comment indicates that even white parents have the same perception.

Those parents couldn't take the idea of turning the school into a multicultural school because they felt that everything was going to go wrong; and they started withdrawing their children. There was a mass exit of white children from the school and from the area as well – so much so that we have only about five percent of white children.

It appears that there definitely is a need for parents to be involved in anti-bias training programmes. The above comments also confirm Rizvi's remarks (in Troyna 1993:10-11) on institutional racism and the need for change in the nature of institutions in which racism is practised (see section 2.6.3).

The need for change in institutional structures is further emphasised in the next section on gender bias.

- *Gender*

Recently, much has been written about what is happening to girls at school, and the reports are overwhelmingly negative. Myra and David Sadker (in Kendall 1996:132) have been studying inequality in schools for more than twenty years. In *Failing at Fairness*, they chronicle the myriad of ways in which girls have a different school experience from boys and its effect on later life. They believe that the challenge to educators is to be ever mindful of their behaviour towards girls as compared with their treatment of boys, in a multicultural setting.

One participant's comment regarding the beliefs of some of the educators, and the resultant behaviour, was:

When it comes to learners, we have beliefs that... we segregate young girls from boys and we allocate certain duties to boys because we believe that sometimes boys can do certain things better than girls.

A comment by another participant related to the perception of women as the weaker sex, as well as the discrimination that women experience because of this perception. This included:

There is an estimation to say that a very low percentage of women are actually in high positions in this country in education. I think personally that there is marginalizing of women, because women are always looked at as weak ... [who are] not able to stand up against any kind of a situation. So I think that is discrimination against women.

Many of the activities on the programme encouraged the participants to discuss various types of biases or forms of discrimination. However, in most cases, 95 percent of the discussion was centred on racial bias. One of the participants, who felt very strongly about this issue, pointed this out to the rest of the group. The response of the other participants was that gender was not such a big issue in school. However, judging by the comments on the issue of gender bias, it would appear that this is an issue that should be treated with more gravity.

Another educator's comment, relating to sexual orientation was:

The children are very biased sometimes or prejudiced, like with the boys who are slightly effeminate or anything. You find that in the class, if a boy calls another boy a girl, then it's the anger that's expressed just by a remark like that, that shows that they are totally against any form of sexual preferences... where boys prefer boys or, you know, that sort of thing.

Athletic ability also appears to be an important issue. One educator's comment was:

Also biases around the sport that boys play. Sometimes with some boys - it's like - I'm superior, I play soccer and you're in the choir. It's as if, if you play a manly sport you're there, but if you do any other extra-curricular activity then you're not so manly.

- *Socio-economic status*

The fourth bias identified by the participants related to the socio-economic status or backgrounds of learners from the diverse cultures. Their comments were:

In classes sometimes we discriminate between learners in terms of backgrounds... social backgrounds. You have... in your class this one who is neat and who shows he is coming from a well-to-do family. We tend to give him more opportunities, not because he is capable or bright but because of his background.

It's not about race, it's the old societal thing... There's a breakdown there – so it depends on the economics, social economics, the group you come from... Some parents come from broken homes and they don't have the time to discipline and I think that is where it all is.

Then there's this whole thing about the 'haves' and the 'have nots'. As long as you haven't and there's a group of kids who have, like the cellphone, the CDs, the Billabongs, or whatever... You've got it and I haven't, that's where the bias comes in.

It has become evident from the findings of this study, that the above-mentioned biases have had an impact on both educators and learners.

Some participants' comments regarding this impact include:

It has a great impact and affects the performance of the educators, even their interrelations within the institution.

You may not be aware that you are actually discriminating between the learners but what it actually does is to demoralise other learners. It might result in him not having confidence in you as an educator.

...the learner that you are liking might develop a very... um... superior attitude. In most of the cases, learners become lazy because he knows that the teacher will always understand whenever he comes with an excuse.

...and that damage still goes on till the end of time because most of our people right now are feeling very inferior to Whites.

...coming to adults, it's got an impact on our self-esteem. There are many people now who feel that black teachers are inferior and white teachers are superior.

The above remarks confirm the need for biases to be addressed. This is in accordance with a statement in the White Paper, which gives active recognition to the extraordinary diversity that exists in South Africa. The White Paper also makes reference to bias as dehumanizing and the need for mutual respect of differences (Department of Education 1995:22) (see section 2.3.3.2). It is therefore imperative - and a significant challenge to all educators - to ensure that the above-mentioned biases are addressed, especially within the education system. The participants also identified various challenges that they faced within a multicultural education system.

4.2.2.3 Challenges

The challenges identified by the participants in this study, can be categorised into personal and educational challenges.

- *Personal challenges*

Kendall's belief (1996:4-5) in the powerful force that education plays in eliminating discrimination, as well as the educators' role in the elimination of racism, is reflected in the comments of the participants (see section 2.6.3).

The participants' comments regarding the personal challenges faced by them in relation to integration, included:

... to do away with the inferiority complex that we are suffering with...and with the learners, to make them aware that we are equal and that we are human beings.

Although I'm not really transformed yet, I will change some day.

We've been having these ideas and prejudices in our lives for years...You can't force your prejudices on the child...there will come a point where children will grow beyond their parents.

... with this cultural thing, if you are willing to make that mind-set and that change and accept it – then you can take whatever change you get – that's the secret.

You have to be prepared to change. We have to change within ourselves.

There's got to be compromise and this whole peace issue and respect...and lead by example...

You have to look at different teachers, from different races, - different everything, - and those children have to look up to you as a kind of 'role model'.

Robertson's views (1994:8) on the lack of preparation of educators for the integration of schools, is reflected in the above comments of the participants (see section 2.6.4). The participants do not only have personal challenges to deal with, but educational challenges as well.

- *Educational challenges*

The educational challenges identified by the participants were associated with culture, background, language, religion, morals and values, parental involvement and workload.

Some participants' comments relating to culture as an educational challenge included:

It's the question of culture. As a teacher you have to come to grips, you need to come to an understanding that now you are not dealing with people from only your own culture. You are dealing with people from different cultures. It is therefore important to have an understanding of where he comes from. You can't teach a person if you don't know his background.

We come from different cultures and backgrounds, so there will be a challenge to acknowledge everyone's different backgrounds and to stimulate the children in the right way.

The learners in the three primary schools come from varied backgrounds and communities, for example, suburbs, townships, and informal settlements. This therefore poses a tremendous challenge to the educators in these schools.

A participant's comment on background as an educational challenge included:

Another challenge is around the question of background. We have people coming from different backgrounds and communities. These people are coming together and we need to treat them equally, irrespective of the background from which they come. Some are coming from a rich family and some from a poor family and they need to be seen as equals

Others identified language as an educational challenge:

...because, in terms of language, you have different people speaking different languages and it poses a challenge to educators to try to accommodate even those learners who regard the particular language (language of instruction) as a foreign language... ..because it is not their mother-tongue...and at some point you as an educator must feel comfortable in terms of the languages.

I think it should be done on both sides. The white counterparts, they have to learn our languages.

The above-mentioned confirms findings by Squelch (in Cushner 1998:229) that there are problems related to language and that the multilingual nature of South Africa will present schools with unique challenges (see section 2.3.3.3).

The following extracts which were taken from the language policy documents of the three schools in this study, confirm the statements by Squelch and the comments of the participants.

School A: *Our school's language of learning and teaching is English. No learner will be refused admission on the basis of language. Our additional language is Afrikaans.*

School B: *English is becoming the language of learning and teaching. Tswana and Zulu are also taught.*

School C: *...die skool as 'n enkelmedium skool te bedryf. Afrikaans as voertaal te gebruik. Engels vanaf graad een as tweede taal aan te bied.*

...to manage the school as a single medium school. To utilise Afrikaans as the medium of instruction. English as a second language to be presented from grade one. (trans.)

One educator's comments on religion as an educational challenge included:

...in terms of religion... we are teaching people who are actually coming from different religions...that emphasises the importance of culture, importance of behaviour, of attitude and things and even norms too. So it poses a challenge to you as an educator to make sure that there is this kind of an understanding amongst different learners.

I think religion is an adaptation for us. I do not like teaching it...I am sensitive...I just do not want to tell the children about Hindus and Buddhism so I just do not teach religion.

The following extracts were taken from the religious policy of the three schools. Educators need definite policies and guidelines regarding religious instruction in multicultural schools.

School A: *Assembly:... we begin with a prayer and a hymn. It can be taken from the Bible, Koran or a motivational story can be used.*

Classrooms:... children are asked to take turns in saying their own prayer to the class allowing for all religions to be viewed by all learners.

School B: No specific policy.

School C: *...om byeenkomste gehou by die skool te open met skriflesing, gebed en waar van toepassing godsdienstige sang. Om periodes te allokeer vir die uitsluitlike doel om leerders se kennis ten opsigte van die Christelike godsdiens te verbreed.*

...to open assemblies held at the school by means of scripture reading, prayers and, where relevant, religious song. To allocate periods for the specific purpose of broadening the learners' knowledge regarding Christianity. (trans.)

Religious observance and faith are a daily part of the lives of many learners and schools should be sensitive and well informed about the religions of the learners attending their schools. Books on global religions are widely available, but the most valid information comes from the families who follow the religion. It is this information on which the school's response should be based.

Others commented on morals and values as educational challenges. For example:

...with moral values.....it's another challenge too because.....we are coming from different backgrounds, where we have different norms and values. So as educators

we are faced with the situation of making sure that there is this kind of understanding. To actually teach morals... in terms of an African culture... by this I mean White, Black, Indian, whatever, but regarding more acceptable values in our country – in South Africa.

I think we need to look at our morals again... those good, old-fashioned values because no matter what religion, what colour or group,there's right and there's wrong.

As with religion and culture, each learner comes with his or her own personal morals, norms and values extending from the home. Therefore, the schools need parents to be included in educational activities and schools need to...*”respect and support each child's and parent's background and reality while introducing a working concept of diversity that challenges social stereotypes and discrimination”* (Derman-Sparks 1989:97).

Parental involvement is therefore crucial and was also seen as an important educational challenge. One comment was:

You find that there is far less 'parental involvement'... more parents are not willing to take responsibility for their children in terms of providing, checking whether the child is tidy or dressed neatly, etc. We get some parents who send their children to school in a dirty uniform. Come parents evening, you find the grandparents coming or aunts and uncles and even older sisters.

The above comment indicates that these schools actually want parents to be more involved in their children's education. The challenge, therefore, is to motivate parents to become involved.

All the above challenges and changes (i.e. Curriculum 2005 – OBE, inclusion, integration, etc.) appear to have increased the workload of these educators.

A comment relating to the educators' workload as an educational challenge included:

The workload...as well, on teachers, has become much more...

The final challenge identified by a deputy principal from a township school was related to the issue of safety in schools. His comment regarding school safety as an educational challenge, included:

As educators we are faced with another challenge in terms of 'school safety.' It might not be a common problem, but in most of the township schools we are faced with the situation where it's a challenge to us to make sure that we create a conducive environment. An environment that will allow teaching and learning to take place in our classrooms.

Multicultural education has exposed the education system to many changes, biases and challenges. It is therefore, vital for educational institutions to have strategies in place in order to deal effectively with all these issues.

4.2.2.4 Strategies

The final question posed to the participants during the interviews related to strategies that they have in place to deal with integration or to cope with the related change. The strategies identified by them related to non-discrimination, policies, life skills programmes and support and communication.

- *Non-discrimination*

Sleeter and Grant (1988:153) recommend that educational practices should include goals that promote equality and cultural diversity (see section 2.5.3). The participants' comments, relating to non-discrimination, as a strategy can thus be regarded as positive. They included:

As a staff, we are open with each other and if there's something that we have a problem with, we discuss it amongst ourselves and we try to come up with solutions.

We send our teachers (voluntary, of course) to 'Human Rights' workshops and things so we can learn ...and like this 'anti-bias' week-end...so it will slowly influence the others.

Further inclusivity – having to include everybody. ...if those white teachers can come into our schools, then why must our children go into those town schools? It is a way to integrate the teachers – integration on a broader level.

If you are willing to make that mind-set, that change and accept it – then you can take whatever change you get. That's the first – that's the secret. To add to that – you need to be flexible. You cannot ...approach a thing in a dogmatic way –this is how I have my set ideas. Teachers who are not willing to see the other side have the most difficulties.

One major strategy is the fact that the principal was prepared to employ people of colour – yes – and the School Governing Body. I feel that if a school has people of colour teaching the kids that are mixed then you....can explain to each other.

- *Policies*

A range of national policies and norms and standards have been recently adopted. These include policies on admission, language, religion, code of conduct, etc. (Vally & Dalamba, 1999:14).

However, according to Stonier (1995:2-3) multicultural, multilingual, multi-faith and multiethnic aspects of society are being dealt with in an ad hoc way in schools (see section 2.3.3.4).

Schools therefore, need to put policies in place within the school system that echo and support national and departmental policies. The following comments, relating to policy issues, were made by some of the educators:

... around the issue of policies, more especially in the schooling situation – the only thing that we normally use in integration is to put systems in place to ensure that there is an understanding among different people regarding things in the school situation.

*One may be a code of conduct for educators and a code of conduct for learners... policy around religious matters... policy around the school constitution which addresses ... various fundamental issues... policy around admission to make sure that there are no discriminations in terms of language, race, age, whatever...
...so to control integration and to ensure that there is this smooth process of integration, obviously you need proper systems in place which are going to guide you and which are going to act as guidelines within the institutions.*

All three primary schools that participated in this research study have a general policy document which is given to parents on admission of a learner. This document outlines the vision and mission of the school, school hours and late-coming, homework policy, parental involvement, dress code, extra-mural activities and disciplinary procedures.

Each school also has a policy on Code of Conduct and an AIDS policy. These documents are compiled in accordance with the national documents pertaining to these issues.

However, the admission policies differ to an extent from one school to the other. The following are extracts from their admission policy documents:

School A: *Admission to our school does not discriminate on the grounds of race, gender, ethnic or social origin, colour, sexual orientation, age, disability, religion belief, culture or language.*

School B: *... is accessible to all, irrespective of race, colour or creed. The school offers learning opportunities to prepare learners for high school. Preference will be given to learners from the immediate surrounding/feeder area.*

School C: *Ons skool bedien hoofsaaklik die Afrikaanse gemeenskap en ons waardes is gefundeer in die Christelike beginsels.*

Our school actually primarily serves the Afrikaans community and our values are founded upon Christian principles.

It is evident from the above extract that language and religious issues are considered when admitting learners. This also impacts on curriculum issues.

- *Life skills programmes*

In a study done by the South African Human Rights Commission (March 1999), the importance of Curriculum 2005 was investigated in relation to whether the list of outcomes encompasses the development of an understanding of structural inequalities along the lines of 'race', gender, class, ability and sexual orientation and the need to eradicate these inequalities.

The relevance of the above-mentioned study is highlighted in a comment made by one of the participants, who states that there is a need for:

...policy around different learning areas where you can address relevant and significant aspects within these different learning areas.

The following comments from other participants throw a positive light on what occurs within the classroom setting, in relation to the life skills curriculum. These include:

One of the strategies is, in the life skills lesson, we also do poems and things like that, so it is teaching the children to be tolerant and how to integrate with a tolerant attitude and things like that.

We try to start from the ground – like from grade-R – the children must build on this. Some lessons start slowly but as we build, that’s a strategy that we use.

These comments are in accordance with Sleeter and Grant (1988:153) who believe that the multicultural education approach seeks to reform the entire process of schooling for all children (see section 2.5.3).

It is important to infuse multicultural education throughout the entire curricula of all schools; to eliminate all forms of discrimination; and to provide equity in education. However, this process requires comprehensive and complex efforts throughout the infrastructure of the school system and educators therefore need constant support as well as communication skills to manage this task effectively.

- *Support and communication*

There is a saying that “*unity is strength*”. This idea of working collaboratively and giving each other support is reflected in the comments of some of the participants in this study. These comments included:

Another strategy is having each other... support... being able to ask questions if you don’t know something... being able to find out from somebody firsthand. We can interact with each other.

...if there’s something we have a problem with, we discuss it amongst ourselves... we also discuss it with colleagues from other schools.

...you have those NGOs that you can turn to perhaps, if there is something that can guide you in the right way...

We have a dynamic principal – we know if we have any needs that we can turn to her.

The response from one of the schools gives an indication of the participants' strong views on the issue of language. A participant from this school viewed this as an informal strategy being implemented by their school. The comment was:

Ons is 'n Afrikaanse skool en die primêre onderrig taal is Afrikaans en daarom sal ek enige iets in my vermoë doen om enige leerder of hulle nou wit, swart, of gekleurd is, wat Afrikaans magtig is, in te nooi na ons skool...so lank hulle besef dat dit die onderrigtaal van ons skool is.

We are an Afrikaans school and the primary medium of instruction is Afrikaans, so therefore I will do all in my power to invite any learner – whether they are White, Black or Coloured – who can speak Afrikaans to our school... as long as they realise that it is the language of instruction at the school. (trans.)

Another participant's response was:

...ons het nie eintlik baie ander kinders, daar's 'n paar...maar hulle is vlot in Afrikaans...

...we don't really have many other children, there are a few...but they are fluent in Afrikaans. (trans.)

It is evident from the above comments, that educators are aware that there is a need to “*devise strategies which will enable their learners to view the educational environment as a space that is empowering rather than marginalizing or even oppressive*” (Duarte 1998:11)

4.3 OVERVIEW OF RESEARCH FINDINGS

In this research study, the researcher investigated two main issues, namely:

1. Educators' feelings, thoughts and experiences about the anti-bias training programme itself.
2. Educators' feelings, thoughts and experiences on multicultural education in South African schools.

An overview of the findings regarding these issues will be given below.

4.3.1 Educators' feelings, thoughts and experiences about the anti-bias training programme

The participants of this research study expressed positive as well as negative feelings about the anti-bias training programme. It is evident from the positive statements made by the participants that they gained valuable knowledge, understanding, enrichment and therapy from the entire experience and interaction, particularly with regard to other cultures and their experiences.

The negative statements made by the participants of this study are important and should be heeded when planning future anti-bias training programmes. The issues raised by the participants, such as the duration of the programme; the contents of the programme; and the facilitators' role will be noted when implementing other anti-bias training programmes. The educators' feelings, thoughts and experiences regarding multicultural education will also be noted.

4.3.2 Educators feelings, thoughts and experiences regarding multicultural education in South African schools

The overview of the educators' feelings, thoughts and experiences regarding multicultural education in South Africa will be discussed under headings of: viewpoints on multicultural education; biases encountered and their impact on the school system; challenges faced by educators regarding integration; and strategies they have in place to deal with integration or cope with change.

- Educators' viewpoints on multicultural education in South Africa

The findings of this research study suggest that the general view regarding multicultural education in South Africa is that it is inevitable. Educators in this study expressed

predominantly positive feelings about integration within the school system. However, they also identified certain prerequisites which are necessary if multicultural education is to be effectively implemented in South Africa. They believe that preparation and training are necessary for integration to be effective in schools. The impact of multicultural education was also explored and both positive and negative impacts were identified.

- Biases encountered by educators and the impact of these biases on the school system

The educators also indicated that language, race, gender and socio-economic status were the main biases encountered by them and that these biases had a negative impact on both educators and learners.

- Challenges educators face regarding integration

Integration in schools also poses a challenge to all educators. The educators in this study identified personal and educational challenges. The personal challenges included the need for transformation; for change from within; and for educators to act as *'role models'*.

The educational challenges involve the many different cultures, backgrounds, religions, languages, values and morals that educators are faced with in an integrated schooling system. The general consensus, among the educators in this study, was that they need to gain more knowledge regarding these issues, as well as creating an awareness and understanding of each of the above-mentioned challenges. Other challenges identified were school safety, lack of parental involvement, and the work load that is subsequently imposed upon educators.

- Strategies in place to deal with integration or to cope with change

Lastly, the educators identified non-discrimination, policies, life skills programmes and support and communication as the strategies that they have in place to deal with integration or to cope with the change.

The main ideas highlighted here regarding non-discrimination were the practice of inclusivity and anti-bias within the schooling system. The educators also expressed the need for policies regarding admission, code of conduct, language, religion, gender and age to be implemented within schools to address these issues.

They also highlighted the need for life skills programmes which educators could use to create an awareness and understanding of all the different cultures, religions, languages, etc. The final, and most important strategy, identified by the educators was the need for support and communication amongst themselves, to help them to maintain an optimistic view regarding multicultural education in South Africa.

4.4 SUMMARY

The response from educators in this regard was that, although they have formal and/or informal strategies in place to deal with integration, there was still a need for guidelines in terms of initiating strategies and the effective implementation of these strategies in the schooling system. Some suggestions regarding recommendations and intervention strategies will be discussed in the next chapter.

Declaration of Principles on Tolerance

(adopted by the General Congress of UNESCO 16 November 1995)

*Tolerance is the responsibility that upholds human rights, pluralism
(including cultural pluralism), democracy and the rule of law.
It involves the rejection of dogmatism and absolutism and affirms
the standards set out in international human rights instruments.*

(Vally and Dalamba 1999:vii)

CHAPTER 5

RECOMMENDATIONS, INTERVENTION STRATEGIES, LIMITATIONS OF THE RESEARCH AND CONCLUSIONS

5.1 INTRODUCTION

The introduction of multicultural education in South Africa has had an enormous impact on the entire education system and particularly on the educators and learners.

From the orientation done in chapter one, it is apparent that educators and learners alike, are experiencing problems in dealing with the many changes and challenges that the integration of schools presents. It appears that problems are being experienced in dealing with the diversity in relation to issues of race, culture, ethnicity, language and religion. However, if multicultural education is to be effectively implemented in schools in South Africa, then it is important for all educators to, not only be made aware of the existing problems, but to find ways of effectively dealing with the problems that a multicultural education system poses. The extent of the awareness of the problems being experienced in schools, was also discussed in this chapter.

A literature study was done in chapter two to explore various aspects and concepts related to multicultural education. In this study the researcher focused on definitions of multicultural education, race, culture and ethnicity because an understanding of these concepts is crucial for educators who are working within a multicultural education setting. The perspectives and principles, as well as the history of multicultural education in the USA, Britain and South Africa were also explored. The information gained from the literature study was used to verify the findings of this research study.

A description of the exploratory study, using a qualitative research design was undertaken in chapter three. The research method, which included the data collection process, was outlined. The data for this study was collected from the evaluation of an anti-bias training programme, which included naïve sketches and needs lists compiled by the educators who participated in this study. Information was also obtained from interviews (individual and focus groups) conducted with educators.

The information obtained from the research data was analysed in chapter four. The results of the study were also discussed.

The summary and recommendations will be finalised in this concluding chapter. Any limitations which became apparent during the course of study, will be noted.

5.2 SUMMARY OF LITERATURE STUDY AND QUALITATIVE RESEARCH STUDY

This study was done in an attempt to shed light on the original idea and title of this research which is "*Tolerance in multicultural education - Development of intervention strategies for educators*". That is, to answer the questions: "Is tolerance being exercised in multicultural education in South Africa?" and "Do educators need intervention strategies to help them cope with integration in schools?"

The results of this research indicate that tolerance is still not being fully exercised in many areas of the schooling system and that the educators do need intervention strategies to help them cope with integration in their schools.

These results verify what Batts (1989:29) says regarding the needs of employees in education departments (see section 1.1) and about the lack of tolerance being exercised in schools regarding issues of race, ethnicity and culture (see section 1.2.1).

The relevance of this study is emphasised in the results which indicate that, although educators believe that the introduction of multicultural education in South African schools was inevitable, biases regarding race, culture and ethnicity are encountered and that these have a negative impact on the school system. The results also indicate that the informal strategies being used are inadequate and that there is a need to formulate intervention strategies for educators. Finally the results confirm what Batts (1989:29) says about the need for an anti-bias intervention programme to help educators deal with the biases encountered (see section 1.1).

An exploratory study was carried out with the following issues in mind:

- Educators' viewpoints on multicultural education.
- The biases encountered by educators.
- Impact of the educators' biases on the schooling system.
- Strategies presently used to cope with the change.
- Utilising an understanding of the experiences of the educators in order to formulate intervention strategies for educators.
- Whether an "anti-bias training programme is needed.

In order to fulfil the aims of this research study, a literature study was undertaken and a qualitative research design was used.

It is apparent from the various viewpoints and definitions explored in the literature study that a multicultural education system is inevitable in South Africa to address the needs of its diverse population. This was also the general opinion of the participants in this study. However, the participants also identified prerequisites which were necessary in order to successfully implement multicultural education in our schools. Koopman and Robb (1997:7) are in agreement with the participants when they remark that a process of unlearning and relearning; of reconceptualisation and creativity is needed to achieve the

goal of a multicultural, non-racist, non-sexist, non-classist and democratic society (see section 2.3.3).

The poem in Richardson and Wood (2000:2) "*Dreaming Black Boy*" highlights the negative impact of racial bias and the effects it has on a child's self-esteem and feelings of self-worth (see section 2.6).

This is confirmed by the participants in this study who identified race, language, culture, gender and socio-economic status as biases encountered in their schools (see section 4.2.2.2).

According to Ohlsen and Stedman (in Meyer 1994:27) no effective preparation was made for the dramatic change from a mono-cultural to a multicultural education system and Stonier (1995:2-3) believes that educators need to be provided with specialised help (see section 2.3.3.3). This was confirmed by the participants in this study who recommended that all educators should attend anti-bias training programmes such as the one they received (see section 4.2.2.1).

It is evident from the above discussion that this research study has been vital and serves to highlight the unique challenges of race, language, culture, ethnicity, etc., faced by the school communities in South Africa. It also emphasises the need for intervention strategies to be put in place to help educators cope with these unique challenges.

The recommendations made in the following section are based on the above information and the results of this research study.

5.3 RECOMMENDATIONS FOR EDUCATORS WORKING IN MULTICULTURAL EDUCATIONAL SETTINGS

It is evident from the results of this study that educators have not been able to deal effectively with the many challenges that they face in a multicultural education system. The

recommendations given below are based on the literature study and the results of the qualitative research done.

The following recommendations are made for educators working in a multicultural education setting:

- Anti-bias training programmes
- Policies that highlight multiculturalism
- Dealing with biases and challenges in multicultural education

The above recommendations will be discussed briefly.

5.3.1 Anti-bias training programmes

The educators identified certain prerequisites that were necessary for multicultural education to be effective in South Africa. (discussed in chapter four). Taking these prerequisites and needs into consideration, the following recommendations can be made:

- Educators need to attend on-going training programmes, as well as developmental programmes, for example, the “*anti-bias training programme*”. What should be emphasised here is that these should not be once-off programmes but that there should be follow-ups (see Stonier below).
- Schools should be clustered, that is, three to four schools, when implementing a training programme. These schools should then be encouraged to link up for continued interaction and support. A statement extracted from the work of Cronin, Henry and Olatunji (1998:143) concerning their reflections on the “anti-bias leadership project” they were involved in, highlights the need for support amongst educators: “*We learned that we need to take care of ourselves and use our collective talents and energy more strategically.*”

- The comments from all the educators in this study show that they need to be given opportunities for close interaction with different racial, language, gender and cultural groups. This, they feel, will help them in their quest to overcome the fear, confusion, misunderstanding, learned misinformation, old prejudices and biases that might still prevail. The interaction needs to take place in an environment where educators are openly and safely able to express personal and educational views, feelings and experiences. The findings of this study indicate that a “camp” or “residential workshop” is very effective, particularly for an initial training programme.

Implementation of the above recommendations will help educators to cope with the personal challenges they face regarding multicultural education or integration in schools.

Stonier (1995:2-3) believes that the only effective solutions are those that are long-term and suggests that intense and prolonged programmes be implemented (see section 2.3.3.5).

According to Vally and Dalamba (1999:69-70), there is no doubt that antiracist teaching practices should become a compulsory component of both PRESET training for learner educators and INSET courses. They believe that insufficient attention has been given to human rights and antiracist training, which is a glaring gap, since skills and knowledge on these issues are crucial for addressing issues around racial integration and racism. They further suggest that schools need to be encouraged to initiate their own programmes without detracting from the importance and urgency of a systematic training programme initiated by the provincial education departments. One way of assisting this process is by providing a kit consisting of learning resources including literature and audio-visual material, as well as a list of non-governmental organisations that provide training, advice and additional resources.

5.3.2 Policies that embrace multiculturalism

It is recommended that an in-depth study of policies is needed, particularly in terms of language, religion, culture, race and gender:

- At school level - to ensure all learners are being accommodated and strategies are in place;
- At national/governmental level - to provide intervention strategies to help educators deal with the challenges these issues bring to the schooling system.

Areas in policy and legislation, which should be tightened, amended or introduced, include: the constitution-clause 29(2); language policy; admissions policy; religious policy, school fees; gender and governing bodies.

Stonier (1995:2-3) emphasises the need for more explicit policies at both provincial and national levels, that will address the ad hoc way in which schools deal with multicultural, multi-faith, multilingual, and multi-ethnic aspects of society in schools (see section 2.3.3.4).

In a study done by Vally and Dalamba (1999:72), it was found that, while there were many gaps and limitations in policies, it was clear that many schools either ignore or deliberately flout existing policy. They believe that it is incumbent on the national and provincial education departments to formulate and implement procedures by which officials:

- identify the disparity between policy and school practice, and
- ensure this disparity is breached by prescribing certain forms of action to be undertaken by officials and the educators.

5.3.3 Dealing with biases and educational challenges in a multicultural education system

The educators in this study identified specific biases and educational challenges that they have to deal with in a multicultural education system. It is therefore recommended that educators should use formal intervention strategies for dealing with the biases and educational challenges regarding language; race; culture and socio-economic status; gender, sexism and sexuality; curriculum; and parental involvement.

The discussion in this section will focus on relevant remarks from literature findings on dealing with these biases, namely language; race; culture and socio-economic status; gender, sexism and sexuality; curriculum and parental involvement.

5.3.3.1 Dealing with Language in a multicultural education system

Lee, Menkart and Okazawa-Rey (1998:183) believe that language is a marker of identification, of belonging. Therefore, educators need to support the language that learners bring to school, provide them with input from an additional code, and give them the opportunity to use the new code in a non-threatening, real communicative context.

Likewise, South Africa's rich linguistic heritage could be used as a classroom resource for cognitive development and as a way to enhance the human potential of learners and of South Africans in general. However, the findings of this study indicate that learners who do not conform to or cope with the dominant language are seen to have a language "*deficiency*" and diversity is seen as a language "*problem*".

It is important for all educators to note the constitutional provisions, which lay the framework for promoting multi-lingualism. These include:

- The "equal use, status and enjoyment" of all eleven languages;

- The creation of appropriate conditions for the “development and promotion of their equal use and enjoyment”;
- The prevention of “exploitation, domination or division” exercised through language policies;
- The “non-diminition of rights relating to language and the status of languages” which existed at the commencement of the Constitution;
- The prevention of unfair discrimination on grounds of language; and
- The right of learners to “ receive instruction in the language of his or her choice where this is reasonably practicable.”

5.3.3.2 Dealing with race in a multicultural education system

Epstein and Sealey (in Klein 1993:140) believe that children require the following concepts and understanding in terms of racism and therefore educators should create opportunities in the learning process for learners to acquire them. They believe that:

- Children need to be aware that different individuals and different groups of people do things in different ways.
- Children should know the meaning of the word “*racism*” and should be able to recognise and challenge examples of it.
- Eventually children should learn about the history of racism in this society and its implications for their responsibilities in the future.

Figuroa (in section 2.6.5) gives some broad guidelines on how educators could help to promote multicultural antiracist education. However, Richardson and Wood (2000:38) in their discussion on “*Racism in and around the school: taking action*” make important suggestions, which could be used as intervention strategies for educators in a multicultural education system (see Figure 5.2).

5.3.3.3 Dealing with culture and socio-economic status in a multicultural education system

Duarte (1998:4) states that the challenge posed by multicultural education is, then, to conceive of how principles of equality can be used to defend (protect) cultural dissimilarity, or vice versa and how policies which reinforce cultural diversity help to establish an egalitarian society.

De Gaetano, Williams and Volk (1998:12-15) suggest that the following basic principles should be borne in mind when dealing with cultural diversity in the classroom:

- Affirming the diverse cultures of all children, not only that of the dominant culture in the school.
- Integrating the experiences and cultures of all children into the content and process of schooling in order to motivate and promote learning.
- Weaving cultural diversity into the transmission of values, knowledge, and skills that occur in schools.
- Enabling students to become socially and politically responsible people.

They also identified a series of dimensions to help educators think about their teaching through an approach that is multicultural. They believe that the dimensions may serve as initial guidelines and organising principles; and through their consideration, educators can begin to implement a multicultural approach, further develop their thinking, and be able to assess both their own progress and that of the learners (see Figure 5.3).

5.3.3.4 Dealing with gender, sexism and sexuality in a multicultural education system

Myra and David Sadker (in Kendall 1996:132) have been studying gender inequality in schools for more than twenty years. In *"Failing at Fairness"*, they chronicle the myriad of ways in which girls have a different experience to boys and its effect on later life. In school classrooms, boys are three times more likely to be praised than girls and eight times more likely to call out answers than girls.

Their advice to educators is that it is crucial to be conscious of the devaluing comments and behaviour they allow. Just as it is not acceptable for children to be mean to one another on the basis of race, it is also inadmissible for them to indicate that girls are of less value than boys. (Kendall 1996:133)

5.3.3.5 Dealing with curriculum in a multicultural education system

There is a need to look critically at curriculum, to ensure that an awareness of differences is created and that tolerance and acceptance of these differences is exercised.

Vally and Dalamba (1999:16 & 72) state that the need for transforming the old school curriculum and developing a new curriculum (which reverses the constricting authoritarian, racist and sexist content and processes of the past) was understood long before the 1994 changes. Their suggestions with regard to Curriculum 2005, is to evaluate all learning areas through the lens of critical anti-racism and anti-discrimination.

Gottfredson, Murray, Nettles and Mc Hugh (in Miller-Lachman & Taylor 1995:6-7) identify the following important goals for multicultural education:

- Changes in the total school environment in order to create a climate which promotes the appreciation of diversity and the contributions of many groups to this nation's progress;
- Changes in the curriculum and instructional materials to make them more inclusive and relevant;
- The use of instructional approaches that address the unique characteristics and needs of all learners;
- Changes in the values that schools promote;
- Greater diversity amongst the educators and administrators who provide education for our children.

5.3.3.6 Dealing with parental involvement in a multicultural education system

Another important aspect of multicultural education which poses a challenge to educators in this study, is the involvement of parents and families. Working with parents is part of the educator's task. Because a child spends many of his waking hours in a school, education is most effective when parents and educators act as partners in the child's development and learning.

Miller-Lachmann and Taylor (1995:25) believe that communication is the most critical component of an effective school-home-community relationship and suggest that educators can help parents become involved in the information sharing process (see Figure 5.6.1).

It is evident from the literature findings that educators face many challenges in a multicultural education system. It is also apparent from the results of this research study that the informal strategies which are presently being implemented are inadequate to deal with the above-mentioned biases being encountered by educators in a multicultural education system.

The principal aims of this study were to investigate if there is "tolerance in a multicultural education system in schools in South Africa" and whether it was necessary to "develop intervention strategies for educators" to help them cope in a multicultural education system. It becomes apparent from the research results, that educators do, in fact, need an "anti-bias training programme" to help them to exercise tolerance in their schools as well as formal "intervention strategies" for dealing with the above-mentioned biases.

The intervention strategies for dealing with language; race; culture and socio-economic status; gender, sexuality and sexism; curriculum; and parental involvement will be outlined below.

Figure 5.1: Intervention strategies for dealing with language in a multicultural education system

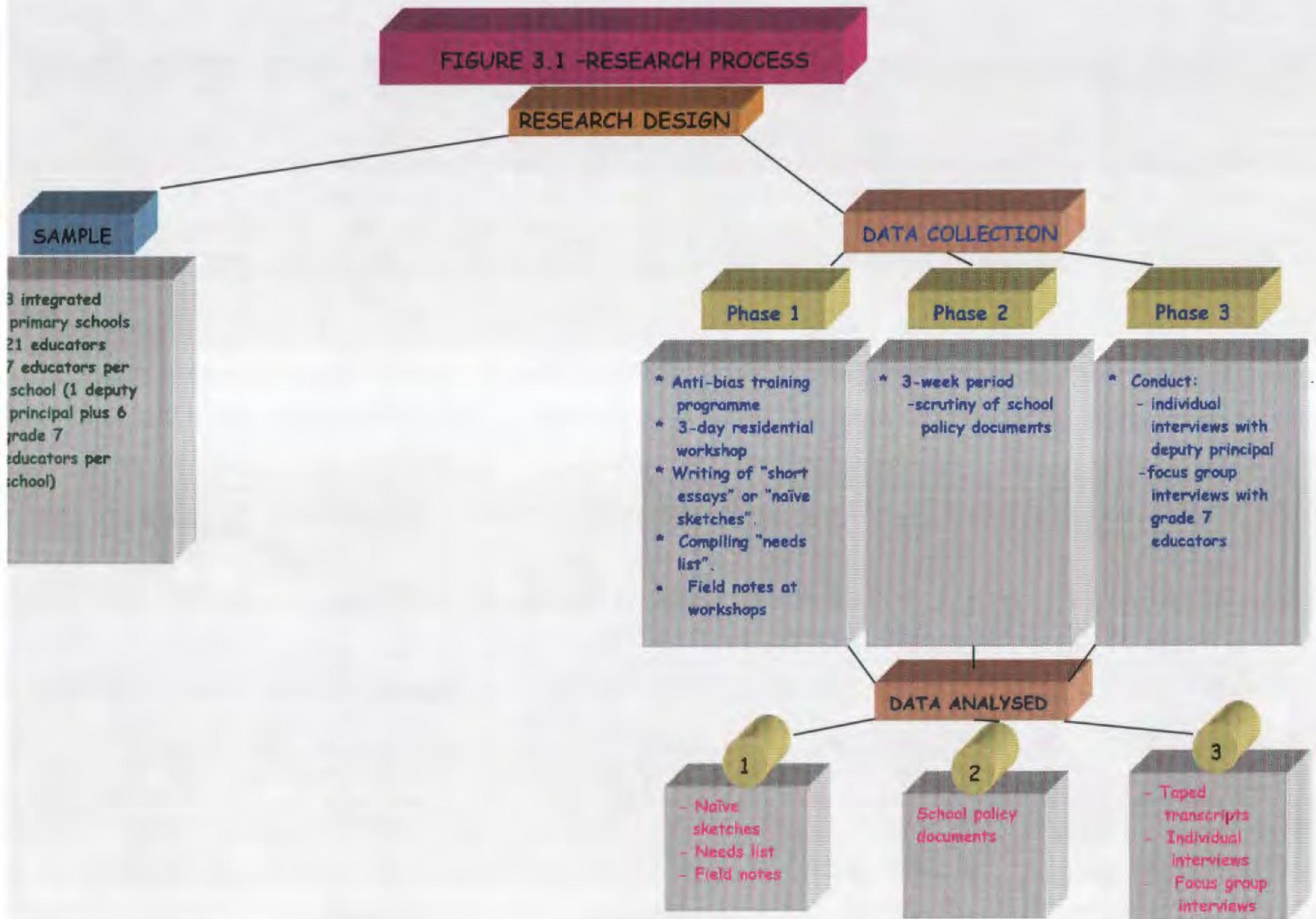
1. If educators hope to avoid negatively stereotyping the language patterns of their learners, it is important that they be encouraged to interact with, and willingly learn from, knowledgeable members of their learners' cultural groups. This could best become a reality if educator education programmes include culturally diverse parents, community members, and faculty advisors among those who prepare educators. The need to develop in these educators the humility required for learning from the surrounding context when entering a culturally different setting must be taken seriously.
2. Educators should then begin with a perspective that demands finding means to celebrate, not merely tolerate, diversity in their classrooms.
3. Educators who do not share the language and culture of their learners, or educators, whose learners represent a variety of cultural backgrounds, can also celebrate diversity by making language diversity a part of the curriculum. Learners can be asked to "*teach*" the educator and other learners certain aspects of their language variety. They can "translate" songs, poems and stories into their own dialect or into "book language" and compare the differences across cultural groups represented in the classroom.

(Lee, Menkart & Okazawa-Rey, 1998:157 & 164)

Figure 5.2: Intervention strategies for dealing with race in a multicultural education system

1. In every school there should be a code of practice which outlines specific procedures to be followed for recording and dealing with racial harassment, as well as with other kinds of abuse and bullying on the school premises, and on journeys to and from school.
2. The record should include:
 - A description of what happened.
 - Names and ethnic backgrounds of learners involved.
 - Action taken to support the learner who was the target of the abuse or harassment.
 - Action taken in relation to the perpetrator(s).
 - Whether parents were informed and if so in what ways.
3. All learners should be aware that there are school rules prohibiting racial harassment, abuse and name-calling: in the playground, corridors and toilets, etc., and on journeys to and from school.
4. All staff, including administrative and support staff, need to be familiar with formal procedures for recording and dealing with racist incidents.
5. Procedures should include:
 - Act immediately when a racist incident takes place.
 - Clear support should be provided to the learner who has been insulted or rejected.
 - Make it clear to the learner who was insulting that his/her behaviour was unacceptable.
 - Help learners settle elements in their argument or conflict which are related to ethnicity, culture or religion.
 - Explain that racist insults hurt and that they are particularly and distinctively serious.

FIGURE 3.1 -RESEARCH PROCESS



6. It is important that all staff be vigilant with regard to behaviour amongst learners, and that they ensure that they are as familiar as possible with learners' experiences of bullying.
7. Learners themselves should be involved in compiling and agreeing upon principles and codes of practice relating to bullying and harassment, and should play a part in dealing with these incidents.
8. It is important that parents should be involved in agreeing to principles and procedures for dealing with bullying and harassment, and in dealing with specific incidents.
9. There needs to be coverage within the curriculum of interpersonal behaviour amongst learners, which would include dealing with racist name-calling and bullying, and this should be linked to the wider issues of learning for citizenship and participation in society.
10. Staff should accept responsibility for ensuring that play and leisure areas encourage and promote positive and co-operative behaviour amongst learners.

Figure 5.3: Intervention strategies for dealing with culture and socio-economic status in a multicultural education system

1. Define goals for a multicultural approach to teaching.
2. Explore one's own culture and acquiring knowledge of the cultures and communities of the children in the classroom.
3. Understand children's development from a multicultural perspective.
4. Prepare a learning environment that reflects the cultures of the learners and extends their knowledge of others' cultures.
5. Understanding of language development and second language acquisition is imperative.
6. Plan and carry out integrated learning activities which utilise all learners' cultures.
7. Promotion of partnerships between parents and educators should take place.
8. Regular evaluation of the programme and assessment of learners' progress is required.
9. Advocate learners' cultural rights and educational change in the school.

Figure 5.4: Intervention strategies for dealing with gender, sexuality and sexism in a multicultural education system

1. The "*Gender Equity Task Team's*" (1997) report sets out the following:
 - the responsibilities that the management of educational institutions has in preventing gender and sex-based discrimination and harassment from occurring in schools.
 - responsibility for effectively managing these behaviours when they occur.
2. It provides a framework of accountability in which managers of educational sites are responsible for actively promoting a positive human rights environment in schools (Vally & Dalamba, 1999:54).
3. Further information relating to this issue can be found in the resource guide in appendix A.

Figure 5.5: Intervention strategies for dealing with curriculum in a multicultural education system

La Belle and Ward make the following suggestion with regard to dealing with the curriculum in a multicultural classroom:

1. The curricular rationale should reflect sensitivity to learner diversity.
2. The diversity should permeate the core content and activities of the school.
3. The culturally diverse content, examples and experiences should be comparable with those selected from the majority culture.
4. The suggested methods for teaching content and skills, and the proposed learning activities, should be responsive to the learning styles and preferences of different learners.
5. The content and learning activities should affirm the inclusion of culturally diverse learners.
6. Evaluation techniques should allow for different ways for learners to demonstrate their achievement, and these should be sensitive to ethnic and cultural diversity.

Figure 5.6.1: Intervention strategies for dealing with parental involvement in a multicultural education system

1. Respect for the culture and language of the parents is required.
2. All family members need to be respected.
3. Parents should be asked questions that encourage them to respond, rather than the educators waiting for them to ask questions or spontaneously speak their minds.
4. Explanations should be given to parents regarding the problems associated with test results and specific recommendations.
5. Parents need guidance in order to realise that there may be several solutions to a situation.
6. Educators should encourage parents to bring to school family or community members who have experience interacting with schools.
7. When required, an interpreter who is culturally sensitive may be utilised.
8. Involving parents in informal school activities assists with their effective integration into the school community.
9. Interactions with families should be viewed as a long-term process.

(Miller-Lachman & Taylor 1995:25)

Figure 5.6.2: Intervention strategies for dealing with parental involvement in a multicultural education system

Derman-Sparks (1989:98) makes the following suggestions to encourage parent involvement in the education of their children.

<p>Written communication:</p>	<ul style="list-style-type: none"> • Send letters throughout the school year to inform parents and to keep them up-to-date on what happens in the classroom and at group meetings. • A newsletter also gives parents the opportunity to share their ideas with other parents.
<p>Children's work:</p>	<ul style="list-style-type: none"> • Send home children's work, with an accompanying letter explaining the purpose of the activity. • Children's paintings and drawings of themselves, the class book on "Each of us looks special"; the class book "About our Families"; and a copy of the class made book of "Favourite stories from each family" for reading at home, are some examples of ways to make the curriculum concrete and personal to parents.
<p>Parent group meetings</p>	<ul style="list-style-type: none"> • Hold group meetings that educate parents about multicultural education issues (e.g. anti-bias). • Minimally, one session introduces parents to the concept and practice of the anti-bias curriculum. • A few follow-up sessions enable parents to explore how children develop identity and attitudes and how to facilitate anti-bias development at school and at home. • All the above sessions could be led by the class educator or any other relevant persons. • These meetings help the educator identify parents who support anti-bias work and are willing to help implement the curriculum, as well as identify parents who disagree.

It is imperative that educators in a multicultural education system use the strategies given in the above discussion, namely, the need for anti-bias training; to implement policies that embrace multiculturalism and the use of intervention strategies. This will help them in their quest to deal with the biases and educational challenges encountered in their schools; to develop sound educational practices in their classrooms, and to develop better relationships with the parents and families of their learners.

5.4 LIMITATIONS OF THE RESEARCH

It is important to note that this exploratory and experiential study should be seen as a springboard for discussion among primary school educators who face challenges regarding teaching in a diverse classroom, as well as interaction in an integrated schooling system. However, the findings of this study should not be generalized across all primary school institutions and across similar educator populations. Although the recommendations make generalizations across groups, this was done in the hope that it will encourage further discussion around the issues raised by the educators in this study. It should be emphasised that, although the findings of this study are confined to three schools in Gauteng, they suggest some important ways in which schools and classrooms can be made responsive to integration.

5.5 RECOMMENDATIONS FOR FURTHER RESEARCH

The researcher recommends that further studies, in addition to “anti-bias” training programmes need to be conducted across the spectrum of primary and secondary schools for educators, learners and parents. These studies should also be done in rural and urban areas in each of the provinces in South Africa.

If more attention is given to all these issues, the dialogue can only grow richer, and it can eventually help us enhance the school and classroom experience in ways that will benefit all educators and learners.

5.6 CONCLUSION

Despite numerous and intensive studies in other countries, particularly the USA and Britain, very few studies of this nature have been conducted in South Africa. Foster (in Cushner, 1998:230-231) points out that surprisingly little research on the development of racial awareness and racial attitudes has been carried out in South Africa (see section 2.3.3.4). This emphasises the relevance of this research study as well as the vital contribution that these qualitative results will make to educators in multicultural educational settings. The utilization of the recommended intervention strategies could possibly result in educators developing further sound educational practices and better relationships with everyone they encounter.

The researcher wishes to echo the sentiments of Nieto (in Lee, Menkart & Okazawa-Rey, 1998:7), who suggests that we move beyond tolerance in both conceptualization and implementation. In other words, a move from a “*tolerance paradigm*” to a “*transformation paradigm*” is required. This *transformation paradigm* includes respect, acceptance, affirmation, solidarity and critique. Multicultural education that is transformative encourages academic excellence which embraces critical skills for progressive social change. (see Appendix G for “Tolerance paradigm versus Transformation paradigm”).

Finally, the researcher encourages all members of educational institutions to take up the personal and educational challenges and convert all South African schools into educationally sound and effective multicultural settings.

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APPENDIX A

RESOURCE GUIDE FOR EDUCATORS

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De Gaetano, Y.; Williams, L. R. & Volk, D. (1998). Kaleidoscope – A Multicultural Approach for the primary school classroom. Merrill: Prentice Hall.

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APPENDIX B

ANTI-BIAS PROGRAMME FOR EDUCATORS

ANTI-BIAS PROGRAMME FOR EDUCATORS

DAY ONE

ACTIVITIES	OBJECTIVES
Welcome	<ul style="list-style-type: none"> • To welcome participants and create a safe environment for sharing to occur.
Opening Circle	<ul style="list-style-type: none"> • To enable participants to share some personal details about themselves and talk about a particular event or person that influenced their thinking on issues of race or gender.
Expectations	<ul style="list-style-type: none"> • To allow participants to share their expectations of the workshop and also share what they bring to the group.
Objectives of workshop	<ul style="list-style-type: none"> • To take the participants through the main objectives of the workshop. • To enable participants to have a clear understanding of the objectives and the programme for the three days.
Power Differentials (group discussion)	<ul style="list-style-type: none"> • To determine the power differences that exist in the group. • To create an awareness of how power can impact on relationships and learning.
Workshop Guidelines	<ul style="list-style-type: none"> • To jointly set guidelines for group interaction and behaviour for the duration of workshop.
Fresh Start Exercise (group exercise)	<ul style="list-style-type: none"> • To understand the meaning of often used words: <i>Assumptions, Stereotypes, Prejudice and Values.</i> • To create an awareness of how attitudes impact on our interactions with people. • To experientially define <i>Discrimination.</i>
George and Sam (video) Foundation of Tolerance (1999)	<ul style="list-style-type: none"> • To understand the impact that racial discrimination has had on Black families in South Africa. • To understand the importance of reconciliation, forgiveness and healing.

DAY TWO

ACTIVITIES	OBJECTIVES
Feelings Check	<ul style="list-style-type: none">• To allow participants to share their thoughts and feelings before starting the new activities for the day.
Which group of people experiences discrimination? (discussion in pairs)	<ul style="list-style-type: none">• To enable participants to recognise that everyone experiences discrimination.• To illustrate that the impact of discrimination is felt more by certain groups of people such as black people; and women; gay and lesbian; as well as disabled persons.
Personal experience of discrimination	<ul style="list-style-type: none">• To allow participants to share their own experiences of discrimination in small groups.• To allow participants to report back on the feelings and reactions at the time of the incident.
A Class Divided (video)	<ul style="list-style-type: none">• To demonstrate the lessons of the previous sessions such as:<ul style="list-style-type: none">➤ Misuse of power➤ Discrimination in action➤ Negative effects of discrimination and power
Processing the video	<ul style="list-style-type: none">• To enable participants to share their understanding of the video and the links between the video and Apartheid ideology
Types and Levels of Oppression	<ul style="list-style-type: none">• To demonstrate personal; Interpersonal; Institutional and cultural levels of oppression
Modern Oppression and Internalized Oppression	<ul style="list-style-type: none">• To explore how Modern Oppression and Internalised Oppression still influence our actions today.

DAY THREE

ACTIVITIES	OBJECTIVES
Trust Walk	<ul style="list-style-type: none">• To explore the concept of trust.• Participants walk blindfolded while being lead by a partner.
Feelings Check	<ul style="list-style-type: none">• To allow participants to share their thoughts and feelings before starting the new activities for the day.
Reflections (Video)	<ul style="list-style-type: none">• To introduce participants to strategies that could be used to explore anti-bias and anti-racism teaching.
Strategies for own school and personal learning	<ul style="list-style-type: none">• To allow an opportunity for participants to plan what they could implement in their schools resulting from what they have experienced at the workshop.
Appreciation Notes	<ul style="list-style-type: none">• To encourage participants to write appreciation notes to each other.

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APPENDIX C

SHORT ESSAYS/NAÏVE SKETCHES

SHORT ESSAY/NAÏVE SKETCHES

How did you experience the workshop?

EDUCATOR 1

An experience I will never forget. An opportunity to make my feelings known to others and to open up to the experiences of others. Again, the honesty and integrity of people with opposite/similar views to my own in the past (some still presently) led to a mutual respect and restored my faith in humanity. The success of this workshop, to me personally, was the moment after tea when Jakkie and Wellington had come to terms with each other's differences. I believe this reconciliation showed all of us present that even what is perceived to be impossible can become possible if we are honest with each other's and are willing to meet each other half way.

EDUCATOR 2

To me the workshop was such an enriching experience, an eye opener and sort of healing opportunity. We do not get situations where we are given an opportunity to talk about ourselves, our inner-feelings, our problems, experiences and life-world. I found it a healing process and beginning of a life-long process.

EDUCATOR 3

I volunteered to come here. I felt very optimistic, although I wasn't sure what to expect. I found the days exhausting (concentrating and sitting still after an already exhausting week). I was polite and friendly to everyone, although I did not interact intensely with everybody. Day 2 – I started experiencing some sessions a bit politically. Some discussions after the sessions were criticizing some issues mentioned during sessions. Evening of day 2 - Mixed more.

Day 3 – Some feelings came out and I felt better than the previous day. I think some other people got more out of the workshop than I did but I am not sad that I came.

EDUCATOR 4

I treated this issue/topic very seriously. The experience was a rewarding one because I found that I still had a journey. Groups have helped me understand how to deal with issues that are confrontational. This issue needs us all to change our attitudes, teach good practices at our institutions and not reinforce discrimination. I learnt that I need to accommodate others' views and be tolerant. We need to create opportunities for all.

EDUCATOR 5

The weekend was very enjoyable. I enjoyed every second of being here. Some statements that were made by a Coloured person made me feel very angry. How can you be a Christian and not be able to forgive? I feel that SA has a long way to go. Although I am not really transformed yet.

I stand 100% behind the country that my creator has given me. I don't hate people. I am just a victim of the oppressive system. I will change some day. I am a Christian and very proud of it. I think religion is almost as sensitive as discrimination. Thank you for the weekend.

EDUCATOR 6

Interesting and informative. Difficult to accept that some people were still intimidated by the colour of my skin. It was eye-opening to realize that the same feelings and attitudes existed in the two schools that are 'unicultural', e.g. both schools were uncomfortable by the language barrier and took time to settle down to opening up. It was difficult coming from a "multicultural" school environment and confronting the "old" ideas and prejudices.

EDUCATOR 7

It has empowered me. I realized that some people are still angry and bitter with discrimination, though others have adjusted themselves. They are forgiving.

My experience and achievement throughout is that I personally gained things that I was not aware of regarding “racism/discrimination”. The workshop was an eye-opener to me. It has changed me, given me a way forward. I will change my attitude towards learners, colleagues, etc.

EDUCATOR 8

The workshop was absolutely wonderful, well arranged and prepared. Everyone was treated with respect and differences in terms of personalities were acknowledged. Interaction between groups during discussion was perfect. Space was given to us by facilitators.

EDUCATOR 9

I return home to my school and family with more vision to equip my children and my learners with skills for life. My cup over-flows. I was given the opportunity to listen to so many wonderful people.

EDUCATOR 10

It was an eye-opener and a time for introspection. It revealed my lack of understanding for the situations that people were faced with not by choice but by the system. It gave me the opportunity to actively participate and engage in situations that, up to now, did not really bother me. It has helped me also give my point of view.

EDUCATOR 11

My overall experience of the workshop was excellent. I gained a lot of information regarding different race groups, their up-bringing, their present feelings about what happened in the past. I think we needed more time to heal the wounds that some of us had about different people of other races. I would definitely like more of these workshops where we share our teaching experiences and difficulties that we encounter in our different schools. I feel empowered and a changed person in heart concerning the notion of discrimination.

EDUCATOR 12

I still need more answers. I sometimes felt offended. There isn't an instant solution to all these problems. I took these issues very personally, but I'm dealing with it and must find my own solutions and work out my own plan to deal with all that is happening. I take a lot home, some positive, but also, I'm sorry to say, some negative. It was a learning experience and I will take the good and focus on that.

EDUCATOR 13

Challenging. I wanted to share my personal experiences because that was the only time where I could share my views with different races on racism and discrimination. The facilitators were able to handle delicate issues presented, were polite and knew what they were doing.

EDUCATOR 14

I enjoyed the weekend a lot. I don't have a problem with the theory that you wanted to bring across, but only with the angle that you chose to give it from i.e. "from a Black point of view!" I felt like the victim in the end with everybody breaking down my pride in being a "White South African." I was victimized, not physically but mentally and that I didn't enjoy. I learnt a lot from people, things I will treasure and things I will not.

EDUCATOR 15

Interesting, informative and healing. The evils of the past and aiming to prevent the evils of the future.

EDUCATOR 16

The preparation was good, the people friendly and the problems were dealt with in a careful way. I think that the weekend could have ended on Saturday, if we had started earlier every day and if the sessions could have been shorter – the pace was very slow. It was nice meeting colleagues from other race groups and schools and hearing their problems. As a Christian, I am positive and will go back to my school and family trying to be positive about every issue regarding discrimination and anti-bias.

EDUCATOR 17

I learnt a lot, although it could have finished in two days. Sundays are very important in terms of families and in future I would appreciate it if Sundays could be kept open. I also made a lot of friends in other cultural groups. Negative comments made me negative at the time but holistically, I think that the outcomes were reached.

EDUCATOR 18

The sessions were long. I think that the group did learn something. They just don't know it yet! The video (Saturday night) was shocking and it brought the same guilt back as I experienced Friday with the ice-breaker.

EDUCATOR 19

The workshop was a success, and dealt with more serious aspects of different races e.g. discrimination and the way forward on this aspect. It gave one the responsibility to be aware of other's emotions, etc. It encouraged one to do thorough introspection and to be able to deal with other people's ideas and feelings on different aspects.

EDUCATOR 20

It was an amazing workshop for me. I could complain about little things but those things were not significant enough. I have learnt a lot.

EDUCATOR 21

Dit was vir my tog in 'n mate leersaam. Ek dink net meer geleenthede moet geskep word vir almal om deel te neem aan gespreke, deur middel van groepsbespreking. Dit beteken dat ek is 'n introvert en praat nie sommer voor 'n hele groep mense nie. Dit is vir my moeilik, maar in 'n groep van vier is dit vir my baie makliker om my standpunt en opinies te stel. Ek dink ook mense sal baie meer waardevolle inligting en insette van almal in die groep ontvang as daar meer geleenthede is vir groepsinteraksie.

APPENDIX D

NEEDS LIST OF PARTICIPANTS

NEEDS LIST OF PARTICIPANTS

- ✓ Ek voel dit is nodig om 'n "main objective" te stel aan die begin en aan die einde van die naweek te evalueer of dit bereik is of nie.

I believe that it is a definite requirement to state the main objective initially, and again at the end of the weekend, in order to evaluate its achievement. (trans).

- ✓ Ways to accept some changes that are taking place in our country.
- ✓ The same group to be used as a model group because of its inner strength.
- ✓ To overcome the feeling of guilt.
- ✓ To be positive about attending the workshop.
- ✓ To meet with other groupings to address issues.
- ✓ I am very confused about all the things that were said and I have to go and check if my house is 100% in order.
- ✓ To attend more Anti-bias workshops because it made me think critically and deal with delicate issues.
- ✓ Answers to handle "sensitive" issues which are part of my culture, my whole life – ME!
- ✓ More time to learn more about the others and to edit all the information and "hurt" feelings.
- ✓ To do some research on things that happened in the past that offended other racial groups.
- ✓ To be more sensitive to my fellow citizens in terms of discrimination (gender and race).
- ✓ To study further and acquire more skills, perhaps in this very area of anti-bias.
- ✓ To integrate more and learn more about the way other people of different cultures think.
- ✓ To deal with my prejudice against Whites, to engage further with them.
- ✓ To learn how to deal with and approach this topic/issue and I need to accept that this is a journey, a process.
- ✓ To work out for myself whether I am transformed. Things that were said in the workshop made me feel more of a racist than I ever was.

- ✓ More opportunities created to deal with such issues so as to equip us with skills and values to transfer the knowledge to our learners.
- ✓ To work through many issues that I have within myself. It is still a journey, “WE WILL GET THERE!”.
- ✓ To find ways to bring my “White” colleagues at other exclusive institutions to the point where they will experience what we at Florida Primary have.

APPENDIX E

INDIVIDUAL INTERVIEW – DEPUTY PRINCIPAL SCHOOL B

**EXAMPLE OF INDIVIDUAL INTERVIEW WITH THE DEPUTY
PRINCIPAL**

SCHOOL B

I : INTERVIEWER

DP : DEPUTY PRINCIPAL

I : What are your viewpoints regarding multicultural education in South Africa?

DP : I think that it is a good move. When you consider the struggle when we actually took a stand against this apartheid system. And now because of that stand it was decided to integrate all schools. Irrespective of language or culture. So I think personally it was a good move. It was a provincial directive. The next generation will obviously be able to discuss matters that are more relevant in terms of our country's community, goals and political goals, so that there is a better understanding in terms of various goals. So I think as much as one has actually said, it is a good move in making sure that there is this kind of understanding and respect from different people with different backgrounds and there is that knowledge in terms of our background. Not only of our African or Black people but we also need to understand the suffering and background of other people too. So personally I think it is a good move. It is a positive one and at least I think, we have a brighter future.

I : If I can summarise: You think it is a good thing especially for the future. Because all the important things of South Africa could be discussed mutually, by everybody. And the multicultural education is actually impacting on the future.

DP : Yes, definitely.

I : What are the main biases encountered by educators and how do these biases impact on the schooling system?

DP : Are you actually referring to within the school? Only for educators and not for learners?

I : Any of the biases. If you are an educator and you encounter biases that learners – if you see some biases amongst the learners, it is also something that you have encountered.

DP : Well, one would then probably say that politically, even though it has been addressed by the equity act. But one would definitely indicate that it is still there when it comes to positions - management positions. When you discover that there is still this mentality to say that good managers have always been men instead of women. When we look around almost 90% of our schools are being managed by male educators. That is an estimation to say that a very low percentage of women are actually in high positions in this country, in education. And I think that is an example of discrimination against women and even at the school level there is this belief that only males can teach higher classes. Grade 12, and Grade 8 in the primary situation. Because they actually believe that men are actually able to control and actually sometimes use force when it comes to a point. I think in one way or another even though one would debate around these issues, I think personally there is marginalizing of women. Because women are always looked at as weak. As weak people who are not able to stand against any kind of a situation. So I think that, that is discrimination against women. And when it comes to learners we always have beliefs that, we segregate young girls from boys and we allocate certain duties to boys, because that is what we believe, we believe that sometimes boys can do certain things better than girls and when it comes to admission we always, to admit learners we actually believe that we can actually test check the learner's performance from the previous school. That, that would actually put our school at a certain level because we believe that we do not want more especially to admit low learners with low performance. Yes, sometimes we discriminate between learners in terms of their performance. In classes sometimes we discriminate between learners in terms of their backgrounds. Social backgrounds. If you notice amongst those learners, there is in your class, this one who is able to communicate with eloquence in English and a neat one who shows that he is coming from at least, a well-to-do family. We tend therefore to delegate that one more opportunity than we do to another learner. Not necessarily because he's capable or brighter but because of his background, sometimes. There are a number of things obviously when it comes to discrimination. It is not only around the question of colour, sometimes. Even amongst our own people we discriminate amongst those people. The principal even – there are times when you associate yourself with a certain clique/group of people.

Maybe because of your qualifications – maybe because of your social background or influence, something like that and you end up having your own people amongst your own staff. I think that is also discrimination too because you are actually discriminating people against or based on a different aspect – on a social level. And I think it is also discrimination too. So there are a number of things that we can actually mention within the education system.

I : Are those things still happening?

DP : Yes, some of those things are still happening.

I : And how do these impact on your schooling system?

DP : Well, the great impact, especially when it comes to educators. It actually puts one in a situation whereby, we obviously face the situation of different things. We have different groups amongst the staff. We have 30 educators and you end up having 30 groups within your school. Because you are actually dealing with mature and professional people. People who actually understand very well when it comes to discriminating. And because the principal actually initiated that kind of a system. Obviously you discover that in an institution now you have almost 30 different groups. People are actually siding with the principal, because the principal has his own group. Some people side with the deputy because the deputy has his own group. It does have a great impact and that also affects the performance of educators. Even the interrelations within the institutions becomes sometimes so, because of these different groups. In terms of learners, as an educator you might not be aware that you are actually discriminating between learners, but what it actually does is to demoralise other learners. It might result in him not having confidence in you as an educator. It makes that learner develop an attitude against you because at the end of the day he may be aware that you do not really like him or her. And the learner that you do like might develop a very – might start to look down on other learners.

- I** : With this attitude?
- DP** : Yes, having this superior attitude. In most of the cases learners sometimes become lazy when it comes to work because he knows that, that teacher will always understand whenever he comes with an excuse to say that I did not do homework – he likes me – and it affects the learner in one way or another. It has a negative impact more than a positive impact on the side of learners and educators too. And in some schools where women are put in higher positions, in most of these schools. These schools become successful. It indicates therefore that sometimes we undermine the intelligence of women. It also proves that sometimes women are actually good managers. I am not saying that men are not good managers but for those few higher positions more especially as principals, most of those schools are very successful schools. Yes, there are some positive indicators but these are surpassed by negative impacts. We have some negative impacts most of the time.
- I** : What challenges do you as educators face regarding integration in schools?
- DP** : Well it is the issue of culture. That one is a big challenge. As an educator, you need to come to grip, you need to come to an understanding that now you are not dealing with people from only your own culture. You are dealing with people from different cultures. It is therefore important to have an understanding of where he comes from. You cannot teach a person if you do not know his background. Secondly, on the question of language, I mean, when we started training we were told that when you teach a learner, you start from the known to the unknown. When you have a situation where you have different kinds of people, with different languages, from different cultures, you cannot obviously start from the known to the unknown. Because in terms of languages you have people speaking different languages and one needs to speak only one common language, a language that is more acceptable. Now some of those learners may not be – may not have a good understanding of that particular language and it poses a challenge to educators to try and accommodate even those learners who regard that particular language as a foreign language to them because it is not their mother tongue. So it actually poses a challenge to the educator to make sure, that at some point – to make sure, that you as an educator feels comfortable in terms of the languages. Thirdly, in terms of integration, another challenge is around the question of background. We have people coming from different backgrounds and communities.

These people are coming together and we need to treat them equally, irrespective of the background from which they come. Some are coming from a very rich family and some from a very poor family and these two need to be seen as equals. Then we discriminate but we need to make sure that the one who is actually coming from a wealthy family looks at this one who is actually coming from a very poor family as a .. not an important person. And we're actually facing a challenge in terms of religion. We are teaching people who are actually coming from different kinds of religion. In these religions they emphasise the importance of culture, the importance of behaviour, of attitude and things and even norms too. So it actually poses a challenge to you as an educator to make sure that there is this kind of an understanding among different learners. That a learner who is actually coming from a Christian belief, start to believe that Christianity is part of his cluster of religions. There is also Muslim religion. And among these learners in a classroom, there are people who are Muslim too and it actually needs to be seen and it needs to be understood that their religion is part of other religions. So there are a number of things that pose or challenge to educators. As educators we are faced with another challenge in terms of safety in our schools. It might not be a common problem, but in most of the township schools we are faced with a situation where it is a challenge to us to make sure that we create a conducive environment. An environment that will allow teaching and learning to take place in our classrooms. We are entrusted by our department to make sure that in our institutions we actually enforce and teach the moral values that would influence the behaviour of our learners in our schools so there a number of challenges that our educators face.

I : It is mostly around language, background, culture, religion and the moral values?

DP : With moral values, more especially. I think culture comes in but it is also another challenge too because, as I have indicated, we are coming from different backgrounds where we have different norms and values. We believe at home that you are not showing respect if you are acting in some way like an adult person. In another family they actually believe that that is a sign of intelligence. And those indicate that we are coming from different values and norms and our morals as well. So as educators we are faced with the situation of making sure that there is this kind of understanding. To actually teach morals, not in terms of a Christian point of view.

But values in terms of an African Culture. By African culture I mean White, Black, Indian. Whatever, but regarding more acceptable values in our country – in South Africa. So yes, morals does pose a challenge to educators. There are a number of aspects – more than what I have indicated now, there are other aspects that also challenges you as an educator.

I : What strategies do you have in place to deal with integration or to cope with the change?

DP : One is around the issue of policies. More especially in the school situation. The only thing that we normally use in integration is to put systems in place to ensure that there is an understanding among different people regarding things in the school situation. One may be a policy around the of conduct for educators and a code of conduct for learners. Policy around religion i.e Policy around Religion matters. Policy around different learning areas where you can address relevant and significant aspects with that different Learning Areas. A policy around the school constitution which addresses a number of various fundamental issues. A policy around admission to make sure there are no discrimination in terms of language, race, age, whatever. So to control integration and to ensure that there is this smooth process of integration, obviously you need proper systems in place which are going to guide you and which are going to act as guidelines within the institutions.

I : So you mainly say policy and what goes with it, to actually make a smooth running of integration?

DP : Yes, we have that in place. You cannot run the school or any organisation without such policies. Those are important things. Once you are given the task to run an organisation you first think around such things as policies.

I : Any more comments on all the questions, I have asked?

DP : There are more relevant questions. I think it even enlightens one and makes one understand that in an institution we do not only think of policy but we also think of other things that you may do as a principal, unintentionally or unaware but you are actually discriminating against certain individuals. And sometimes there are conflict within institutions which are actually caused by the principals themselves. Because they sometimes believe that at work you must have people around you that you can trust.

But sometimes you are not aware that as much as we need people who we can trust, we are actually discriminating against certain individuals and it may cause some problems. Yes, so it actually makes one understand that, when we talk of discrimination it is broader than one specific thing. Those little things count more than those things that we consider to be more important in our institutions.

I : Is there more than you want to say?

DP : No, for now that is all.

I : Thank you for your participation.

APPENDIX F

FOCUS GROUP INTERVIEW – GRADE SEVEN EDUCATORS SCHOOL A

EXAMPLE OF INTERVIEW WITH THE FOCUS GROUP – GRADE SEVEN EDUCATORS

SCHOOL A

I : **INTERVIEWER**
ED : **EDUCATOR**

I : What are your viewpoints regarding multicultural education in South Africa?

ED : It's fine, it's fine, at our school, it works but it's definitely extra work if the children don't understand ... for instance we are English speaking and if we have other children with other mother tongues, they struggle with instructions. They struggle with Maths, they struggle with Reading, they struggle with everything and we as teachers must work harder, give extra lessons, give extra everything. It is my opinion that it is important that all children in South Africa should have multicultural education because we learn about different groups and cultures. We come to ... that everyone lives the same. Everybody has the same needs, the same wants. From that point of view, we learn about different people from different cultural viewpoints, and that we must not view people with closed minds and be aware of stereotypes. I feel we should go back to the 3 Rs because if we do Reading Writing and Arithmetic. Because if the foundation is laid for those 3 Rs these kids will be able to catch up with the work, that they have to do in class, or at other schools or in the interim. But I also think that multicultural education is very important because it makes children from other cultures realise that no ... it actually makes them benefit, so it's not only the child that's in a situation where there are the advantaged child – We all benefit, everybody benefits and it also makes other children realise what they have got, or what they had, what they have always been having and it encourages them to share. I think it is this whole idea of sharing with other cultures. I just want to elaborate what I said. Like I said, interaction is important. There is no way we can go back. But as I said the department must set realistic goals. There must be more training and they must realise that it is a process. It has to be dealt with slowly and effectively and they must not just ... there are lots of things that the department expects from us that are not realistic.

More training and the things they expect from us must be realistic. Like they do all these kinds of assessments and they expect paperwork and things. We must concentrate more on what we are here for .. to educate the child. Not just sit and do paperwork.

I think our classes are far too big and the next step we are heading towards is admitting children with various learning disabilities, like the blind and so on .. the inclusion policy and the hard of hearing child and you have a down syndrome child etc. At the moment they want to push this, but how can you just bring this in suddenly with no training, no facilities. We do not have the facilities, the training or the equipment. When we went on this course – our school – we have integrated the different cultures – both the other schools have actually not really done this and the difference – you could sense it immediately – our experiences are we are relaxed and we are set in our ways. I mean, I do not even look at the colour, if we have to talk about racial issues. I say things without realising, oh, there is a coloured person next to me (– laughter from all –) We are friends, equals, we are all equal. We experience that and the other people do not have that in their schools. They cannot understand that. You cannot force your prejudices on your child. Another thing is – it comes back to how a child has been taught at home.

I : And what are the main biases encountered by educators. How do these biases impact on the schooling system?

ED : There is race but there is this thing of gender. Gender bias – lots of times we do not realise, unless you speak to the e.. We think that everything is fine out there but there are lots of things – there is sometimes lots of racial tensions.

I : Even at this school?

ED : Yes, I am talking about specifically this school, there is also.....I am talking about the learners, we will talk about the teachers just now. There is also bias in gender. Then there is this whole thing with the have's and have nots. I think that is a bigger issue than the racial issue. Because as long as you haven't and there is this group of kids who have, like the cellphones, the CD's and the Billabongs and whatever just start Be it Blacks or White or Coloured but you have got it and we haven't. That is where the biases come in. Sexual orientation is becoming another problem. They... are very, very biases sometimes or prejudiced, like with the boys who are slightly feminine or anything.

I : I see everybody's heads nodding?

ED : Yes, because you find that in class a boy calls another boy a girl then it is the anger that is expressed just by a little remark like that, shows they are totally against any form of sexual preferences especially where boys prefer boys or, you know, that sort of thing. It really comes through a lot, more so than any of the other biases. The other bias then comes in with gender is – you find that the African boy –they come from a culture where the man is supposed to be the head of the house.

You find that especially the older boys are very arrogant and they are not very respectful to the female educators. They do not have to listen to you and because this is what they see in the home. The father – he does what he wants and also what worries one is the way that the boys actually treat the girls – the same, like – they do not see her as a person, but they see her as some object. Also biases around the sports that boys play. Sometimes, some boys, feel I am superior, I play soccer and you're in the choir. It is as if, if you play a manly sport, but if you do any other extra curricular then you are not so manly. This gets more recognition if you play netball, volleyball, and such.

I : But you think this has to do with culture or racial issues?

ED : No, I am talking about biases. They are very prejudiced against other children. You know the thing that I came across, especially at this school, is the idea that when this was a completely white school the children were more well-behaved. And you have to accept that when children from other cultures come into this school things will change. Those parents could not take the idea of turning the school into a multicultural school because they felt that everything was going to go wrong and they started withdrawing the children and this is why we have eventually landed up where we have got far more Coloured and Black children. There was a mass exit of white children from the school and from the area as well – so much so that we have only about 5% white children. These parents were so prejudiced that they did not want to take a chance. They did not want to try and learn. They were scared. Are you with me?

I : Yes, I understand.

ED : Now the situation is slowly starting to return and we are getting more and more white children coming back to the school. But this is a common problem everywhere. No matter if you speak to anybody, if they come from an All White school or whatever. What you all do not realise is that it is not about race, it is the old societal thing. The whole moral fabric of society – there is a breakdown there – so it depends on the economics, social economics and as Mandy said – the group you come from and how involved your parents were if your parents have the time, some parents came from broken homes and they do not have the time to discipline and I think that is where it all is.

I : What challenges do you as educators face regarding integration in schools?

ED : I think some of them we have mentioned in the previous question. Language. Class sizes, lack of training of teachers, especially in terms of other cultures and other methods because we cannot use the same methods that we used previously. We have to change our methods and strategies and things. Then we are looking at the child from a different culture who has an added burden – surely academic – I think religion is an adaptation for us. We have to be aware of all the ins and outs. I do not like teaching it. I just ignore the issue – well, talking about it. No but you have to be sensitive – I am sensitive. I just do not want to tell the children about Hindus and Buddahism so I just do not teach religion. Nobody says you have to do it – but I am telling you, you have to be aware of these issues. What I am saying is that you have to be aware that a Muslim child may not eat ham. That is what I am talking about. I am talking about being sensitive in that way. I am saying that you have got to be sensitive that – um – um – their Christmas – that when they fast – Ramadan – you have got to be aware at that stage that the children are fasting. I am not saying that you have got to teach – but be sensitive – It is part of life orientation eg. The Muslim child sometimes has to leave at 12 o'clock on a Friday. In terms of religion the syllabus – it comes from there – from the government, from the department that different religions must be taught – that is one of the things that maybe one should check up. Am I talking about religion? Am I reading things from the Bible? that I know – and we have to talk about that – and just a point that I wanted to make – if you want to go multicultural education – If you want to go multi racial – which is more multicultural for us than rather multiracial, we have to be prepared to change.

We have to be prepared as teachers to discuss certain issues. We cannot say “I am not prepared to” like sexuality is an important issue that we have to discuss. With a lot of teachers, that is where another bias comes in. I am not prepared to deal with that or according to my Bible it says that homosexuality ... I mean you cannot impose your views because according to the Bible homosexuality is not a good thing and so there is a lot of things. We have to change within ourselves. We have to take the challenge as teachers.

I : So that you see as the biggest challenge – that of changing yourself?

ED : That is just my opinion, yes to change within yourself.

I : And to handle the language problem, the religion?

ED : Also the different cultures and the social-economic state and all the change. That is a challenge. You find that there is far less parental involvement and far less – more parents are not willing to take responsibility for their children in terms of providing checking whether your child is tidy or dressed neatly etc. We get some parents who send their children to school in dirty uniform. It makes the workload on a teacher even more. Instead of just being a teacher, I mean we do teach all the skills but we have to worry about that and we have to worry about whether the child is clean. We are becoming the parents also. The parents have really taken a step back in their children’s education in that they place much more – um – the workload on teachers has become much more. They do not worry about the children’s uniform, homework.

I : And that is due to integration?

ED : It is related. I think that it is not a race thing. I just feel that our Black parents who did not have the advantage of multicultural education. They are not used to the idea of having to check the children’s homework, take them to the library and all those kind of things. In the past the White parents did that automatically. I think that it is not a race thing. I just feel that our Black parents is there just to make a living. They have to concentrate – it is so difficult to just go from day to day. These little things is like little things and let the teacher take care of it. Just getting that loaf of bread is a big thing. Come parents evening you find the grandparents coming or even aunties and uncles or older sisters.

- I** : So, can I summarise? This challenges are: language, religion, parental involvement, social-economic, realities – that has come with integration, class size, workload for teachers, parents having to take on more responsibility, changing within yourself, and change – being willing to change and go with the flow?
- I** : What strategies do you have in place to deal with integration, to cope with the change?
- ED** : It really started with OBE. The first course we handled on change. The whole lesson or section was on change and once you can make the mindset then it is easy to accept anything that comes your way concerning OBE. It is the same with the cultural thing. If you are willing to make that mindset, and that change and accept it then you can take whatever change you get. That is the first – the secret.
- I** : Is that a strategy?
- ED** : Another strategy is having each other. Support. Being able to ask questions. If you do not know something – being able to find out from somebody first hand.
- I** : How to cope with it?
- ED** : Yes. I think that one major strategy that has been put in place at this school is the fact that the principal was prepared to employ people of colour and once that came – yes – and the governing body. And I feel that if a school goes that way – I am not saying get rid of the staff but I do feel that if a school has people of colour teaching the kids that are mixed then you have a difference. The children must also be mixed because I spoke to – when I did some workshops at other schools and things where they had a mixed brand of children. The children were mixed but the staff was basically white and they always complained about one thing. “We cannot understand these children.” But when you have a mixed staff then you can explain to each other. Like Mandy said – she can go to Rhona and ask her: what is this culture? Is it a culture or is it just sheer nonsense? So we can interact with each other. But it is not going to work if you change/mix the children and you decide that I am going to keep the staff as is. Most of the time it impacts on the children because they do not have adults of their culture to identify with.

At the same time the strategy that was there was that the teachers that were employed had to be right for the job. We were not just going to take anybody who walked into the door, just because of their skin colour or because it has to be affirmative action.

I : And this links on with the support that she was talking about?

ED : And I think the children as well, they see us as, grown-ups interacting with each other and they learn from it because we are their role models. Now the strategy we have ... is, we do have a gender policy. But with regards to the racism amongst children the strategy we use there is that as soon as we are aware of the problem when it comes to our attention then we deal with it. We do not just say okay there is not enough evidence whatever, we regard it in a serious light so if children call each other names eg nigger or koolie, etc it goes immediately to the principal and it gets sorted out there. It is seen as a serious situation and we won't tolerate it because it is a very emotional thing. There are racism amongst learners but the children keep it away from the teachers and a lot of it they resolve amongst themselves but the moment that something really happens that is serious then they come to us. We had instances in the past. I do not deal with it that goes straight from me to the principal. It is serious, it has to be dealt with.

I : But that now is racism and I asked about integration? Strategies to deal with integration. But I am glad you told us about that because that is also important.

ED : One of the strategies is in the life skills lesson we also do poems and things like that so it is teaching the children to be tolerant and how to integrate with a tolerant attitude and things like that. We try to start from the ground – like from Grade R the children must build on this. Some lessons start slowly but as we build, that is a strategy that we use.

I : An attitude as you also said. Strategy – change attitudes. It is so nice to have people who talk.

APPENDIX G

TOLERANCE vs TRANSFORMATION

Tolerance vs. Transformation

A. Assumptions about the sources of racial problems and conflicts

The Tolerance Paradigm

- Racial problems and conflicts exist because of prejudice.
- Prejudice is an individual problem. Some individuals are more inclined to be strongly prejudiced because of their personality type or their particular growing up and life experiences.
- Prejudice appears when there is contact and interaction among people who are racially and culturally different from each other.
- Prejudice, which results from lack of knowledge about each other and from stereotypes that occur “naturally”, is a way to make sense out of unfamiliar and complex situations when there is little knowledge.

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Transformation Paradigm

- Racial problems and conflicts are rooted in racism, a systemic problem that functions at both institutional and interpersonal levels.
- Racism is created as a method for one society or group of people in a society to rule and control another society or groups of people within a society on the basis of racial differences or characteristics. As Asa Hilliard (1992) points out, its source is greed, and its consequences are economic, political and cultural benefits to the group that holds the power and exploitation and physical, emotional, and spiritual degradation of those who are the targets of the racism.
- All individuals born into a society that practices institutional racism get lessons, in how to participate in its many forms. Families, schools, and the media, play major roles in this socialization process, and teach all of us to participate – actively by being direct perpetrators and passively by quiet acceptance of benefits and acquiescence to racism directed against one’s own group, or even another racial group.

B. Assumptions about what needs to change

Tolerance paradigm

- Changing individual attitudes and behaviors lead to the elimination of prejudice and discrimination.
- People learn to be non-prejudiced through gaining more facts and information about different cultures and through increased interaction with people different from themselves.

Transformation paradigm

- Individual changes in attitudes and behavior are necessary, but not sufficient to eliminate racism. Knowledge, respect, and appreciation of different cultures are necessary, but also not sufficient.
- Eliminating racism requires restructuring power relationships in the economic, political, and cultural institutions of the society, and creating new conditions for interpersonal interactions. Examining the dynamics of oppression and power and how individuals participate in these dynamics are essential.
- Individuals can learn to be anti-racist activists, developing the skills to work with others to create systemic, institutional changes. Conversely, institutional change will result in greater opportunities to foster the development of more people who strongly support diversity and social economic, and political justice.

C. Assumptions about who needs multicultural education

Tolerance paradigm

- Children from groups that are the targets of racial prejudice need multicultural education to build-up their “low self-esteem.”
- Children in mixed/integrated settings need multicultural education to learn about each other.
- Children in all-White settings do not usually need multicultural education because problems of prejudice do not arise when children of colour are not present.

Transformation paradigm

- Everyone needs multicultural, anti-bias education all educational settings.
- The issues and tasks will vary for children depending on their racial and cultural background as well as their family and life experiences.
- Teachers and parents, as well as children, need to engage in multicultural, anti-oppression education.

D. Working with parents

Tolerance paradigm

- Teachers occasionally ask parents to share special cultural activities, such as cook a holiday food, dress in traditional clothing, show pictures of their country of origin.
- Teachers may read about or ask for information about the most visible aspects of each family’s cultures, such as foods, music, and favorite objects, but usually do not learn about the underlying aspects, like beliefs and rules about teacher-child interaction and preferred learning styles. Nor, even if known, are these incorporated these into daily classroom life.

Transformation paradigm

- Parents/family caregivers collaborate in curriculum development, implementation and evaluation.
- Teachers use a variety of strategies that actively and regularly involve parents, including provisions for languages other than English.
- Parents’/family caregivers’ knowledge about their home culture is essential information for adapting curriculum to each child’s needs.
- Parents regularly share their daily life experiences at home and work, as well as special holiday events. Parents who are activists in any aspect of social justice work also share these experiences.

E. Goals

Tolerance paradigm

- Teaching about “different” cultures, that is, cultures of racial and ethnic groups dissimilar to the dominant European American culture.
- Advocating for appreciation, enjoyment, and tolerance of other cultures.

Transformation paradigm

- Fostering the development of people of all ages to be activists in the face of injustice directed at them or others.
- Constructing a knowledgeable and confident self-identity.
- Developing empathetic, comfortable, and knowledgeable ways of interacting with people from a range of cultures and backgrounds.
- Learning to be critical thinkers about various forms of discrimination.
- Working with others to create concrete changes at the institutional and interpersonal levels.
- Instilling the idea that multicultural education is a process, rather than an end in itself, and is a life-time journey.

F. Methods and contents

Tolerance paradigm

- Curriculum usually consists of activities for use with any and all children – a “one size fits all” approach – which is also “teacher proof.”
- Content focuses on learning discrete pieces about the cultures of various racial and ethnic groups. The particular cultures selected for study are usually either those that is presented in a curriculum guide or ones a teacher knows about and likes.
- Multicultural activities tend to be add-ons to the curriculum – a special holiday activity, a multicultural bulletin board, a week-long unit, a multicultural education course in a teacher training program. In essence, students “visit” other cultures from time to time, then return to their existing Euro-American-based curriculum.
- Critics sometimes refer to this approach as “tourist” curriculum. Tourists do not get to see the daily life of the cultures they visit, nor do they delve into the societal practices that may be harmful and unjust. Moreover, tourists may not even like the people they are visiting, but only appreciate their crafts, or music, or food.

G. Teacher Preparation

Tolerance Paradigm

- Training content typically consists of information about various cultures and a compilation of multicultural activities to use with children. Training occurs in a separate module or course, rather than being integrated into the “regular” curriculum class.
- Methods tend to emphasize providing information through readings and “spokespeople” from various ethnic groups.
- Training does not require teachers to uncover or change their own biases and discomforts, or to learn about the dynamics and manifestations of institutional racism.

Transformation paradigm

- All aspects of the curriculum integrate multicultural, critical thinking and justice concepts and practice. As Enid Lee points out, “It’s a point of view that cuts across all subject areas and addresses the histories and experiences of people who have been left out of the curriculum. It’s also a perspective that allows us to get at explanations for why things are the way they are in terms of power relationships, in terms of equality issues” (Lee, 1995).
- Teachers actively incorporate their children’s life experiences and interests and tailor curriculum to meet the cultural, developmental and individual needs of their children.
- Content includes diversity and justice issues related to gender, class, family forms and disabilities, as well as ethnicity and culture.
- Teachers view children as active learners who learn from each other as well as from adults. They also consider cooperative learning and participation in the governance of their classroom as crucial components of educating for equality.

Transformation paradigm

- Teacher training challenges students to uncover, face, and change their own biases, discomforts, and misinformation and identify and alter educational practices that collude with racism and other institutionalized discrimination and prejudice.
- Training also enables students to understand their own cultural identity and behaviors, and develop culturally sensitive and relevant ways to interact with people.
- Diversity and equity issues are integrated into all aspects of the teacher-training curriculum.
- Training methods rely on experiential and cooperative peer learning, as well as on information giving and gathering.

(Lee, Menkart & Okazawa-Rey (1998) Beyond Heroes and Holidays)