

**SELF-CONCEPT ENHANCEMENT OF ZULU-SPEAKING ADOLESCENTS IN
MULTICULTURAL SCHOOLS**

by

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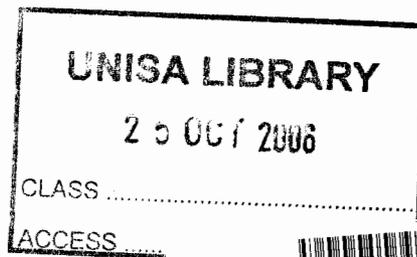
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I declare that *Self-concept enhancement of Zulu-speaking adolescents in multicultural schools* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.


(MRS GT MNGUNI)

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Summary

Multicultural education has its goals and objectives focused to meet the needs of all learners from different cultural backgrounds. Our teaching strategies need to be flexible to accommodate suggestions to enhance optimal actualisation of the potential of all learners. One of the major problems that exist in multicultural schools is the presentation of low self-concepts by Zulu-speaking adolescents. A self-concept enhancement programme was considered as a possible technique to build positive self-concepts in these learners. Pre-test and post-test results indicate that the Self-Concept Enhancement Programme (SEP) may be one of the ways of building positive self-concept in Zulu-speaking adolescents in multicultural schools.

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CHAPTER 1

INTRODUCTORY ORIENTATION

1.1 INTRODUCTION

The self-concept of a child is formed very early in life. The relationships a child has determine his or her self-concept formation. As the child enters school, there are factors which hinder or enhance self-concept formation. In multicultural classrooms as the new South Africa is characterised, the African child often finds himself or herself in a totally new environment where amongst other things, language and culture are foreign to him or her. Under these circumstances the child's self-concept is likely to be influenced negatively. South Africa's history of repression and inequity has resulted in a legacy of negative self-concept formation (Rooth 1995: 70). It is our duty as teachers to see to it that each child in the classroom asserts himself or herself positively.

Adolescence is perhaps the most crucial stage of human development. During this stage learners assign new meanings to things and themselves and they are likely to be more affected by new things at school, such as identification figures, friends, values etcetera. This study attempts to look at the enhancement of the self-concept of Zulu speaking adolescents in multicultural schools.

1.2 THE IMPORTANCE OF SELF-CONCEPT FOR ACADEMIC ACHIEVEMENT

Whether or not a student learns in the classroom, and whether or not he or she enjoys the school experience, depends on how that student feels about himself or herself (Leonetti 1980: 10). A student who feels good about himself or herself usually participates in the classroom activities freely and with enthusiasm. Canfield and Wells (1994: 2) state that an individual's self-concept is composed of all beliefs and attitudes he has about himself. It determines "who you are", "what you think you are", "what you do", and "what you can become." These authors further argue that the Self is learned and not inherited.

A child does not have an innate self-concept but comes to know himself in a particular way through lived experience, thus forming a concept of himself or herself, (Oosthuizen, Petrick & Wiechers 1990: 9). An individual in his interaction formulates thoughts about himself. If he

feels happy about his performance and achievement, his self-concept will be positive. If he feels he is not successful, his self-concept drops. "The debate about which comes first - a positive self-concept or academic achievement - is probably more academic than practical. The important thing is to appreciate their interactive and reciprocal dynamics and to recognize that each is mutually reinforcing to the extent that a positive (or negative) change in one facilitates a commensurate change in the other"(Hamachek 1995: 420).

Research suggests that teachers, next to parents, are the most significant others in children's lives, and that classroom teachers play an important role in the formation of children's attitudes and predispositions (Banks & Grambs 1972: 13). According to these authors, in multicultural classrooms, the teacher influences his student's racial feeling and self-perceptions. The focus in education is to find teachers who primarily feel good about themselves and who can learn appropriate methods and materials to increase their effectiveness as teachers (Samuels 1977: 96). There is a reasonably consistent, moderate relationship between self-concept and school achievement and a reciprocal, interactive connection between these two factors, particularly from the middle years on" (Hamachek 1995: 420).

Seemingly a child who sees himself in a positive manner is likely to perform better at school than the one who has a negative self-concept. People's self-concepts develop gradually as they pass through a variety of stages from infancy to adulthood. Self-analysis and self-criticism intensify during adolescence (Gouws & Kruger 1994: 6). Adolescents undergo rapid changes in different aspects of their developments, such as physical and emotional changes, as well as changes in their relationships. In their search for a new sense of continuity and sameness, which must now include sexual maturity (Erikson 1968: 129), will Zulu adolescents succeed in doing so with new identification figures as posed by White teachers in multicultural schools? Is there anything the teachers can do to help these adolescents perceive themselves differently?

1.3 AWARENESS OF THE PROBLEM.

As children grow they identify themselves with significant identification figures, mostly parents, leaders in certain fields and even teachers. A prerequisite for identification to take place is that the identification figure commands respect from the child (Myburg & Anders 1989: 124). Parents, therefore, play a major role in the identity formation of their children. Identity formation is indispensable in self-concept formation. It is important that a child forms a positive identity in order for positive self-concept formation to be realised.

Each individual is born into a specific culture and cultural group (Craig 1979: 465). Culture is transmitted to children through the process of identification. Beliefs and values are the very foundation of a culture (Washington 1989: 25). What parents value will be what the child values, if a positive identification has formed between the child and the parent.

As a Zulu child grows and develops, he is accorded different status and assigned new duties and responsibilities (Mwamwenda 1989: 303). A child is given a task to be done, such as herding the cattle, fetching water or being chosen as a leader among his or her peers. These tasks help prepare children for adult roles in the community. The family plays an important role in forming the link between the child and the community.

A Zulu child's upbringing shapes his or her nature to a certain extent. It encourages him or her to be conforming and shy. Children are taught from an early age not to talk or say anything when an adult speaks to them. Most children are still taught not to look an adult straight in the eye as this is a sign of disrespect. As these children enter multicultural schools they are likely to experience uncertainty and anxiety due to this upbringing. In these schools they are expected to give opinions in class in front of a teacher which is something they have not been exposed to in the past. They are often expected to think critically and to actively participate in class. This often results in confusion and stress which often manifest itself in aggression, withdrawal, and hyperactivity or below average academic performance. Often, adolescents with their heightened emotionality, are susceptible to underlying stress which often manifests itself in deviant behaviour. Lack of knowledge of the culture of the school may exacerbate this situation resulting in low self-concepts in the learners.



Numerous researchers have found a relationship between positive self-esteem and higher grades in school (Pope, McHale & Craighead 1988: 250). Unfortunately it has not been established which comes first, a positive self-concept or good performance, but either way a child who does not see himself or herself positively may not be expected to perform well. Zulu speaking adolescents in multicultural schools may find it difficult to perform well academically because of lack of confidence in themselves as well as a poor command in the language of the school. The task of the teacher is therefore to see to it that each child in his or her class achieves according to his or her potential. Self-concept enhancement then becomes necessary to improve achievement but there are strategies that can be employed to help improve self-concept. These strategies should be developed to suit each individual child's specific need or needs.

An increasing number of African children have moved into multicultural schools. In some places the previously "White schools" are now occupied mainly by African children because the white parents have taken their children out of these schools as enrolment of African children increased. An even greater number of African children are now found in the previously "Indian schools" but the culture of the schools still remain dominated by western standards. An interesting question is how these learners are affected by the culture of the school.

Desegregation has come with its own problems. Incidents of disciplinary problems in multicultural schools have been reported. While primary schools experience disciplinary problems to a certain extent, most turmoil comes from secondary schools where learners are adolescents. An example is the case in Vryburg High School in the Gauteng Province, where it was reported that a grade 9 African learner stabbed a white learner with a pair of scissors resulting in a three-year prison sentence. Another example can be found in Brixton High School, also in Gauteng, where a group of white boys attacked and caused serious injury to an African boy's eye.

While these incidents may look like ordinary clashes among adolescents, they are often complicated by the disciplinary measures the schools take. African learners seem to feel that discipline tends to favour white learners because the teachers are white. Fights among

children are a part of growing up, especially amongst adolescent boys. However, these clashes may be an indication of the extent of cultural clashes our learners undergo in multicultural schools. Clashes like these may have serious psychological implications especially if learners feel that disciplinary measures have not been carried out properly.

Munsamy presenting her paper in an international counselling conference held in Pretoria on 15 August 2000, reported on the results of the research she conducted based on the effects of a multicultural learning context on the affective development of adolescents in an urban area. The affective domain in terms of the self- image, search for identity and relationships were investigated. Her research was done on different " Indian schools." The results show that African learners are frustrated, withdrawn, confused and lost in multicultural schools. This disturbing discovery suggests that African learners' experiences in multicultural schools may have a negative impact on their self-concepts.

1.4 PRELIMINARY LITERATURE STUDY.

(Note: The issue of multicultural education is relatively new in South Africa, therefore literature in this regard is not yet readily available).

Many African parents have taken a decision to place their children in multicultural schools. Perhaps the major reason for this is as Dekker and Lemmer (1993:55) put it: "Equal educational opportunity is a cornerstone of multicultural education." These authors further contend that the inferior education received by African people, prior to the new dispensation, severely limits their post-school opportunities. As a result there has been an ever-growing influx of black pupils into desegregated English-medium schools and a small number of Afrikaans-medium schools (Lemmer 1995:89). One wonders about the influence these multicultural schools have on basic concepts of a child such as culture, identity and self-concept.

In a multicultural class, the African adolescent's evaluations of self are critical. This is not surprising given the nature of the upbringing of a Zulu- speaking adolescent. Whatever comment the teacher passes in the class is important to a Zulu-speaking adolescent. For this

reason, teachers may help these learners rediscover themselves by introducing programmes which aim at enhancing, rather than hindering, their self-concepts.

The younger the child is, the more he or she is likely to describe himself or herself overtly. With increasing age, there is a greater emphasis on interpersonal traits such as being friendly, outgoing, shy, sociable, or popular (Montemayor, Adams & Gullotta (1990: 207). The self-concept moves between two poles, the negative and the positive. This means that it will not always be the same(Oosthuizen, Petrick & Wiechers 1990: 10). If an adolescent, for example, sees himself or herself as attractive, it would mean that the self-concept would move to a positive pole on a physical dimension. If the adolescent in question feels that he or she could not make friends he or she would like to have, his or her self-concept is low on the social dimension. An exercise that a teacher may design in making friends, may help the adolescent overcome this problem, thus shifting the self-concept pendulum to the positive pole.

The adolescent internalises the standards by which significant others are judging the self (Montemayor, Adams & Gullotta 1990: 210). The adolescent in his or her interactions with his or her peers will begin to compare himself or herself with others. A rapid change in the development of the adolescent may also lead to a realistic or unrealistic self-concept formation. Oosthuizen, Petrick and Wiechers (1990: 11) contend that the formation of a realistic self-concept does not depend on whether test scores on different dimensions are high or low, but on whether the person is able to accept and assimilate both negative and positive characteristics.

Self-concepts are heavily influenced by social contexts. The school is such an important and pervasive context for many children in their formative years, it could well be expected to have impacts on self-concepts that last long beyond the school years (Bachman & Malley 1986:35). Any unfamiliar situation threatens an individual whether young or old. The Zulu -speaking adolescents especially boys have a tendency of loitering around the shops in groups in the locations. In this way they feel safe and this is where they share the changes that are taking place in their lives. They are usually heard laughing at the top of their voices in these groups.

Unfortunately in multicultural schools they do not get to do this even during break times because many schools do not permit much noise on the premises.

Reflecting on the African -American students' cultural experiences, Washington (1989: 28) has this to say:

“ It is possible for the student to have positive evaluations of both influences, to hold positive evaluations of the African aspect of identity, but reject the American influences, to reject the African influences, but accept the American influences, and finally to reject both sets of influences. This view of the African -American experiences gives a fuller understanding of the complexities and contradictions that are often inherent in that experience”. In this situation an adolescent may experience an identity crisis which obviously has a negative influence on his or her self-concept formation.

Although some research tends to support the view that African learners' self-concepts are as high as their White counterparts, some assumed, for example, that African self-concepts would be lower because of slavery and oppression Africans have experienced in this society (Bennett 1990: 182). It should be remembered that African children have been made to believe that white people are superior to them intellectually and in other spheres of life as well. For them to be put on an equal level with white learners and to be expected to perform as well as they perform or even better, means winning a psychological battle that has been fought for centuries on end.

The adolescent struggles with the question: Who am I? (Gouws & Kruger 1994:6). According to Baron and Byrne (1991:500) external circumstances can raise or lower one's evaluation of self. In this case the adolescent in his or her interaction the environment; namely the multicultural school, is likely to make evaluations based on the feedback he or she gets from this environment. Myburg and Anders (1989:129) state that an African adolescent greatly values the opinion of the teacher. Therefore, teachers can play an important role in effecting changes in the self-concepts of adolescents, especially Zulu- speaking adolescents. They (teachers) may create opportunities in multicultural classrooms where these learners may be encouraged to realise their strengths and work on their weaknesses.

1.5 STATEMENT OF THE PROBLEM

There are many factors regarding multicultural education which educationists are still investigating. The importance of a positive self-concept in African learners in multicultural schools should be among those factors.

African children are frequently exposed to conflicting cultural norms. Grandparents who are sometimes entrusted with the supervision and control of children in the absence of their working parents, are still tied to the traditional cultural norms (Van Niekerk & Meier 1995: 74). This often leads to problems with identity development and self-concept formation. At school African children are often exposed to a new environment and new cultures, especially when attending multicultural schools. From this the following questions need to be asked:

- How does the culture of the school (with specific reference to multicultural schools) affect the self-concept formation of an African adolescent with specific reference to Zulu-speaking adolescents?
- Which factors influence self-concept formation of Zulu-speaking adolescents in multicultural schools?
- If the self-concepts of Zulu-speaking adolescents in multicultural schools is negatively affected, how can educators enhance this negative self-concept?

1.6 AIMS OF THE STUDY

From the questions asked above, the following aims are formulated:

To determine how the self-concept formation of Zulu-speaking adolescents is influenced in the multicultural school.

To identify the factors in a multicultural school that might influence the Zulu-speaking adolescents' self-concept formation.

To investigate possible means on how to enhance the self-concepts of Zulu-speaking adolescents in multicultural schools (if necessary) and to give guidelines to teachers in this regard.

1.7 RESEARCH METHODOLOGY

A literature study will form the theoretical basis to this study. It will focus on the self-concept, self-concept enhancement and the role of multicultural education on self-concept formation.

In conjunction with the theoretical study, an empirical investigation will try to identify learners with low self-concepts in a multicultural school and then apply a specific programme in order to enhance the self-concept of these learners. A more detailed analysis of the empirical investigation follows in chapter 4.

1.8 CLARIFICATION OF KEY CONCEPTS

1.8.1 Self-concept

The self-concept can be defined as a configuration of convictions concerning oneself and attitudes towards oneself that is dynamic and of which one normally is aware or may become aware (Vrey 1979: 52). Self-concept is not innate but is acquired through learning. Even if it were inborn, it would be subject to environmental or pedagogical modification (Mwamwenda 1989: 271).

When a person finds himself or herself in situations, in his interactions with other people, he always evaluates himself, thus his self-esteem is 'high' or 'low', 'positive' or 'negative' depending on how he feels about himself in a specific situation. Mwamwenda (1989: 268) states that as a person interacts with others, he evaluates his behaviour on the basis of the reinforcement or lack thereof received from others in the environment (see also chapter 2).

1.8.2 Self-esteem

Baron and Byrne (1991: 522) define self-esteem as an individual's attitude about himself or herself, involving self-evaluation along a positive-negative dimension. Self-esteem is self-evaluation made by a person whereby his self-concept is constituted (Gouws & Kruger 1994: 6). The outcome of this evaluation of the self is important to the individual in question.

1.8.3 Identity

Oosthuizen, Petrick and Wiechers (1990: 21) describe identity formation as an educational event which enables the child to eventually answer the question, "Who am I?" In other words, identity is the answer to the question, "Who am I?" It comprises the meanings a person assigns to himself (Gouws & Kruger 1994: 6).

During the acquisition of his own identity, the adolescent gains knowledge about the self and evaluates himself in view of this knowledge (Vrey 1979: 114). The acquisition of identity takes place in the presence of other people. Parents, peers and teachers are important during identity acquisition.

1.8.4 Multicultural education

Up until now, there is still no one way of defining multicultural education. "The definitions and implementations of the concept depends largely on specific viewpoints and perspectives. Both liberalism and radical structuralism have influenced multicultural education. The liberal view emphasises the development of self-concept, tolerance, and individual human rights. The liberal approach relates equal educational opportunities to the creation of opportunities to enable every individual to participate in education. Radical structuralists argue inequality cannot be addressed effectively by changing only the individual. Important goals thus, include the elimination of racism, prejudice and inequality" (Dekker & Lemmer 1993:36).

Therefore, multicultural education is a particular educational phenomenon which gives rise to different perceptions and meanings amongst researchers (Le Roux 1997: 29). For some, multicultural education is concerned with coping with learning problems created by cultural diversity within the classrooms and dealing with the educational challenges posed by the children from ethnic, cultural, or religious minorities (Hodson 1993: 687).

Multicultural education is a continuous and dynamic process. It should broaden and diversify as it adapts to changing circumstances. It goes beyond an understanding and acceptance of different cultures. The focus is the individual in a culturally diverse society. It rejects the view that schools should seek to melt away cultural differences (Le Roux 1997: 31).

It therefore depends on the particular person which view he or she wishes to adopt. Clearly, "multicultural education" can mean different things to different people. "Relative emphasis

will need to vary from country to country, region to region and even from school to school and class to class” (Hodson 1993: 689). For the purpose of this study multicultural education refers to the acceptance, appreciation and understanding of different cultures which culminates itself in the formation of an own self-concept. From the definitions given above, it is difficult to talk of multicultural education without knowing what culture means.

1.8.5 Culture

Le Roux (1997: 19) defines culture as a sum total of HOW we live and WHAT it is that distinguishes us from others. It is what we consider IMPORTANT (values), what we accept as the TRUTH (faith) and how we believe we should DO things (norms). Culture is created by society of which human beings are part, and therefore different cultures exist (Grobler 1995: 56). Different societies have different cultures because of different values different people have.

1.9 PROGRAMME OF THE STUDY

- | | |
|-----------|--|
| Chapter 1 | This chapter gives an outline of the study. It includes awareness of the problem of investigation. The preliminary literature study gives a brief analysis of literature on the topic of multicultural education and self-concept formation. The statement of the problem ,the aims of the study and the key concepts are clarified. |
| Chapter 2 | Self-concept and aspects related to self-concept formation will be discussed. The enhancement of self-concept will be discussed. |
| Chapter 3 | This chapter will address the relationship between multicultural education and self-concept. The culture of Africans and specifically that of the Zulus will be discussed. |
| Chapter 4 | The empirical investigation will be outlined and the results of the empirical investigation results will be discussed. |

Chapter 5

This chapter will address the findings, conclusion, limitations of the study, as well as recommendations for teachers on how to enhance the self-concept of Zulu-speaking adolescents in multicultural schools.

CHAPTER 2

SELF-CONCEPT AND SELF-CONCEPT ENHANCEMENT

2.1 INTRODUCTION

A child who comes to school with confidence and positive feelings about the self, is better equipped for learning than one who comes to school with negative feelings of the self. According to Canfield and Wells (1994: 5) research literature is filled with reports indicating that cognitive learning increases when the self-concept increases. The data suggesting this conclusion is quite extensive and overwhelming.

Banks and Grambs (1972: 184) state that the data is inconclusive regarding many factors which contribute to school achievement, yet significant among the elements that appear to make the most difference in achievement is the sense of power that a child may have. If a child has competence in some aspects of his learning, he takes control of the learning matter. This leads to a child acquiring self-confidence. Thus competence and self-confidence are important and form part of the self-concept.

2.2 SELF-CONCEPT

2.2.1 Definition of self-concept

Gouws and Kruger (1994: 91) state that the self-concept comprises a unique set of observations, ideas and attitudes which the individual has about himself or herself. Burns (1979: 29) defines self-concept as the sum total of the views that a person has of himself or herself and entails his or her beliefs, evaluations and behavioural tendencies. The self-concept is a person's way of perceiving himself which may either be positive or negative.

As a person interacts with others he evaluates his behaviour on the basis of the reinforcement or lack thereof received from others in his environment (Mwamwenda 1989: 268). These self-evaluations are referred to as self-esteem. Hence self-esteem is a self-evaluation made by a person whereby his self-concept is constituted (Gouws & Kruger 1994: 6). People make these evaluations in the presence of other people. Usually these people are important to the person who makes these self-evaluations. In other words, we put value on our bodies, our academic

ability, and our selves in roles as student, friend, or son or daughter and we use adjectives such as good and bad to describe ourselves in each of these dimensions (Samuels 1977: 24).

Self-concept presupposes a conscious understanding of the self. That of the self of which a person is or can be made conscious of, can be regarded as the dimensions of the self-concept (Vrey & Venter 1983: 3). These authors see the self-concept as comprising of the following dimensions:

- * the physical self, or the self in relation to the body.
- * the personal self, or the self in relation to its own psychic relations.
- * the family self, or the self in family relationships.
- * the social self, or the self in social relation.
- * the moral self, or the self in relation to moral norms.

One could therefore look at the self-concept as the way in which an individual perceives himself or herself in terms of abilities, limitations, and strengths etc.

This perception may be positive or negative and it is bound to influence an individual's ability to develop and maintain healthy relationships. Obiakor (1992: 160) sees the self-concept as an observable, describable, situation-specific and measurable phenomenon. The self-concept is seen as situation-specific in the sense that while a girl, for example, may feel very frustrated about the limitations of her physical build at sport, she may feel very happy about the same build in a beauty contest.

Le Roux (1999:223) contends that self-concept is an opinion a person has of himself or herself. He further states that a person with a positive self-concept will identify himself with a healthy and an attractive person to describe his physical self. On the other hand a person with a negative self-concept will dwell more on the attributes that he or she does not have but would wish to have.

A distinction, however, needs to be drawn between a realistic and an unrealistic self-concept. A person with a realistic self-concept does not need to succeed at every thing he or she attempts (Oosthuizen, Petrick & Wiechers 1990: 10). A person need not, for example, excel in athletics, achieve high marks in maths or have a beautiful smile. He or she has a realistic

self-concept if he or she accepts that he or she is, for example, a good athlete but does not achieve high marks in Biology. A person may have an unrealistic self-concept if he or she fails to accept that he or she may excel in some things and do badly in others. If, for example, a child does not run well and loses an event he or she is interested in, and continues to believe that he or she is an all over failure, the self-concept of such a person is unrealistically negative.

To sum up, the self-concept includes all ideas, opinions and beliefs a person has about the self. An individual's life world describes his or her self-concept. Self-concept is totally subjective and as unique as its 'owner'. It is dependent on others for alterations and for this reason it is never static. It can never develop from a vacuum as it is influenced by previous experiences. At times it is realistic and sometimes not. The self-concept influences an individual's interactions and his or her interpretations of what constitutes his or her life world.

2.2.2 Formation of the self-concept

A child does not have an innate self-concept but comes to know himself in a particular way through lived experience, thus forming a concept of himself. The formation of self-concept therefore entails certain dynamics (Oosthuizen, Petrick and Wiechers 1990:9). Children form their self-concepts at least partly by accepting or rejecting what other people say about them and judging how others react to them (Mussen, Conger, Kagan & Huston 1990: 390).

Our self-concepts consist of all knowledge we possess about ourselves. It can be viewed as a special type of schema - a cognitive framework, developed through experience that organises information about some object (Baron & Byrne 1999: 131). Central to self-concept formation is a person in his relationships with other people, objects, the self and the supernatural, and how he perceives these relationships.

The dynamic nature of the self-concept keeps it in constant motion. Thus it is either positive or negative in specific dimensions. For example, a child who thinks that he knows Maths may be discouraged by failing a Maths test and may even think he can not do Maths any more. Hence, this child may experience a negative self-concept in Maths at this point in time.

Similarly a boy's social self may change dramatically after being jilted by a girl (Gouws & Kruger 1994: 91). These dynamics of the self-concept may influence the behaviour of the person. For example, the case of a child who fails a Maths test may start to hate the subject and as a result may stop practising it. In the case of a boy who is jilted, he may start shunning girls and perhaps his friends as well.

People important in the life of an individual contribute to the formation of the self-concept of that individual. Parents, peers and teachers therefore play an important role in self-concept formation.

2.2.3 Development of the self-concept

For the purpose of clarity, a distinction between the formation and development of self-concept will be drawn. Development of self-concept in this study focuses on the process and progress of self-concept through the different developmental stages of a person. On the other hand the formation of the self-concept focuses on the initial awareness of the self-concept. The aim of the distinction is to indicate the loose associations in the process of development of self-concept and age.

2.2.3.1 Early childhood

Many authors have argued that self-concept is developed very early in childhood and that once established, is enduring (Hattie 1992: 118). It is through a child's encounters with people that his self-concept is initially formed. Parents and caregivers are the first people a child interacts with and they contribute to the early formation of the self-concept of the child.

The prevalence of love in children's relationships with important people in their lives builds up a positive, loving self-image that is necessary in order for children to achieve a unified concept of self and positive self-esteem (Samuels 1977: 70). It is important for a child to know that he can trust the parent or caregiver. Erikson in Samuels (1977: 69) described the consistent, loving care of the mother in infancy as being essential for the development of a basic sense of trust in the child.

The self is not instinctive, but is developed as a process of experience. It is remarkably plastic, changeable, and possesses infinite capacity for growth and actualisation (Purkey 1970: 30). Children use significant others in their lives to evaluate their behaviours. If they succeed in completing a task that they feel is important to them and is rewarded by significant others, for example self-feeding, they attach meanings to themselves such as “good” or “bad”. This is how self-awareness and exploration take place and leads eventually to the formation of the self-concept.

Self-awareness comes from self-exploration, from cognitive maturity and from reflections about self (Craig 1979: 242). As a general rule, we can say that any behaviour of significant people that causes a young child to think ill of himself, to feel inadequate, incapable, unworthy, unwanted, unloved, or unable is crippling to the self (Purkey 1970: 33). As a child becomes aware of his actions, he anticipates feedback as a result of a certain action. If a young child receives negative feedback, he or she is likely to experience himself as a failure hence, a negative self-concept develops.

The development of a self-concept in early childhood is dependent on the type of a relationship a child has with the parents. If a child is exposed to a healthy parent-child relationship, he is likely to have a high self-concept and if a child feels insecure and threatened in his relationship with his parents, he is likely to have a low self-concept. Thus the role of parents in the formation of a positive self-concept is very important especially in early childhood years.

2.2.3.2 Middle childhood

This is a stage of emancipation where children are more involved with the outside world. From approximately the age of eight or nine onwards, children face changes that consequently lead to massive changes in their total development.

Erikson in Meyer (1989: 159) contends that the child at this stage develops a sense of industry, learns to handle the tools of his or her culture and becomes a keen collaborator in any productive process. A child at this stage desires to be engaged in outside relationships

more than in the early childhood stage. Peers play an important part in the development of self-knowledge and self-exploration.

The extent to which the child accepts himself or herself is directly related to the extent to which he or she is being accepted by others (Duminy, Dreyer & Steyn 1990: 106). Peers become important at this stage and a child's need to be accepted is revealed in his willingness to conform. If a child feels acceptance by the peer group, his or her self-concept is likely to become more positive, but if he or she feels rejected his or her self-concept is likely to become more negative.

Teachers must develop a positive attitude toward each child at this stage and create and maintain an atmosphere in the class, which will be conducive to the development of a positive self-concept (Duminy, Dreyer & Steyn 1990: 106). Mwamwenda (1989:272) also sees the teachers as important people in the lives of the children at this stage in facilitating the development of their self-concepts. The child's dealings with objects plays an important role in self-concept development. Being able to execute a particular task such as solving a mathematical problem or discovering a learning activity is a great achievement for the child and it enhances the individual's self-concept.

2.2.3.3 Adolescence

Adolescence is usually defined according to bodily changes that take place during this phase. According to Gouws and Kruger (1994: 3) during puberty, body growth accelerates, the reproductive organs become functional, sexual maturity is attained and secondary characteristics appear.

An adolescent is critical of his or her body image. "The young adolescent is frequently fascinated with, and critically appraising of, his or her body. Is it the right shape, the right size? Is he or she co-ordinated or clumsy? How does he or she compare to the ideal?" (Craig 1979: 427).

"Adolescence is a time when teenagers are learning who they are: first in the context of small groups and friendships and later as thoughtful, self-critical individuals. In fact, friendship

with certain individuals and membership in smaller or larger groups provide the adolescent with an increasingly broad frame of reference in which to assemble an identity and resolve some of the role conflicts in his life” (Craig 1979: 458).

Adolescence is the time of heterosexual relationships. This will also have an effect on self-concept development. Apparently this is a stage of rediscovery and redefinition. The adolescent modifies the images of the self he or she has formed in the early stages. A new self-concept emerges from this modification. The way in which adolescents are treated by other people, whether peers or persons outside the group, can contribute either positively or negatively to the adolescent’s self-concept.

During the acquisition of his own identity, the adolescent gains knowledge about himself and evaluates himself in view of this knowledge (Vrey 1979:114). This acquisition of an own identity is very important during adolescence (Myburg & Anders 1989: 23). An adolescent will use significant people in his life to identify with. The social context is crucial for identification to take place and also determines the way self is conceived.

According to van den Aardweg and van den Aardweg (1993: 13) the personality of the adolescent depends upon the relative significance to him, of the persons with whom he interacts, the kinds of behaviour available to him and the ways he assimilates new experiences and earlier experiences. It follows that the way an adolescent behaves, reflects the way in which he attaches meaning to things, objects or people around him and also how he experiences his interactions with these things, objects or people. An adolescent’s self-evaluations in these interactions are very critical. Hence a realistic or unrealistic positive or negative self-concept may come as a result of this critical outlook on the self.

2.2.4 Self-concept and identity

Identity can be defined as the meaning attached by a person to himself or herself as a person. It takes place as the child interprets knowledge and certain facts in different areas and circumstances until he knows, understands and accepts himself or herself in numerous situations in which he must actualise himself or herself (Oosthuizen, Petrick & Wiechers 1990: 21).

Self-concept is the result of the evaluation of the self. For example, "I have an identity of myself as a man (I am a man). When I evaluate this man (identity) and say, "I am a good man" or "I am a bad man", I have formed a concept of myself as to the kind of man I perceive myself to be.

The search for one's identity becomes a preoccupation (Mwamwenda 1989: 48). Obviously a person should have formed an identity of his or her own before he or she can evaluate it. Identity confusion may result in low self-concept formation as a child may be confused as to what he or she can or cannot do. An adolescent wants to know who he or she is. This self-definition will be formed in his or her involvement with people, things, the self, and the supernatural. He or she begins to identify with different identities, for example, "I am a swimmer/ a learner/ a friend". The self-concept is formed if these identities are evaluated by the adolescent on himself or herself. For example, "I am a good swimmer." In this case a positive self-concept is formed in the physical dimension of the self-concept of an adolescent. However, if an adolescent sees himself or herself as a bad friend, a negative self-concept is formed in the social dimension of the self-concept of the adolescent.

Apparently identity and self-concept are intertwined. One cannot speak of the other without thinking about the other. The importance of interactions especially with significant others can never be over-emphasised in a child's identity and self-concept formation.

2.2.5 The influence of the family, peers and the school on the self-concept

The previous topics have touched on the importance of relationships in the life of a child. The family lays the foundation of later relationships and may influence how the child feels about himself or herself in these later relationships. If a child feels acceptance, a sense of belonging and being wanted by his or her peers it makes him or her feel important, which adds value to his or her life. This in turn boosts self-perceptions in children. The school's role, among other things, is to help the child with self-actualisation. For self-actualisation to be reached, the school has to help the child with his or her self-perceptions. A child who thinks low of himself or herself will not attempt to self-actualise. A formation of a positive self-concept in each relationship the child engages in, is a key to a healthy lifestyle.

2.2.5.1 Influence of the family on the child's self-concept

The basic self is acquired within the family early in life. At the beginning of life, the child must become aware that he or she is distinct and separate from other people (Samuels 1977: 67). A child must develop trust in his or her parents in order to feel safe in his or her environment. These feelings of safety are important in the formation of a self-concept.

The parents are the ones who reflect the earliest appraisals. They determine the child's environment by giving or withholding love and affection, rewards and punishments and by serving as models and examples (Purkey 1970: 131). This author further states that the parent's influence continues through the adolescent years. Parents are consistently ranked high as "significant others" by adolescents in research findings (Purkey 1970: 31). Parents even by their non-verbal communication such as: nodding, smiling, kissing and hugging tell their children how beautiful or ugly, wanted or unwanted they are. Children value this communication as important feedback and it affects their self-conceptions.

It seems that parenting styles have a marked influence on personality development and can hamper or enhance the development of independence and self-reliance in children (Gouws & Kruger 1994: 113). The democratic parental style seems to be the best of all styles because it fosters a democratic relationship based on mutual respect and love. If children experience love, respect, understanding and warmth from the parents, they learn to give others love and respect, which is good for the formation of a positive self-concept.

2.2.5.2 Influence of peers on a child's self-concept

As a child grows older, he ventures into the world, and finds peers becoming increasingly "significant" in his or her relationship. "The need for social intimacy and acceptance is very strong, but it is juxtaposed with another need which is just as strong during the middle childhood years: the need for autonomy or mastery" (Craig 1979: 409). The child will strive to achieve autonomy by mastering and getting control over his social and physical environment. If this is achieved, the child acquires a positive self-concept.

During adolescence, relations with peers are highly significant for the self-concept formation and for self-actualisation. Adolescents share a great deal of their lives with peer groups.

Should an adolescent be successful and accepted as an important member of the group, his perception of the self is raised, forming a positive outlook on life and the opposite is true for the adolescent who feels rejected by the group.

Peers are almost as important as the teachers and occasionally the peer group exerts more influence than the teachers. The peer group can be a powerful force in the enhancement or destruction of a child's self-esteem. Children want to belong to others and they sometimes do whatever it takes to achieve this. In a class situation, some children are afraid to talk if that will bring embarrassment to them, which may result in rejection by the group. If children are allowed to laugh at and criticise one another in class, it may have negative results on their self-concepts. Similarly if they are encouraged to praise and encourage each other, it may produce better results in their self-evaluation and self-knowledge.

2.2.5.3 Influence of the school on a child's self-concept

Traditionally the child is expected to adjust to the school rather than the school adjusting to the child (Purkey 1970: 40). When a child comes to a new school, the fear of the unknown often manifests itself in feelings of anxiety, inadequacy, incompetency and other negative emotions.

The child is expected to learn to live in a new environment and to compete for the rewards of achieving in and out of the classroom. The principle that negative self-concept should be prevented, is ignored by many schools (Purkey 1970: 40). When parents send their children to school, they entrust them to the teachers who should among other things, provide them with opportunities to explore.

The outcome-based education calls for self-discovery on the part of the learner. In the classroom a teacher only guides and facilitates the learning activity while the learner actively participates in learning. Outcome-based education encourages the learner to master the work at his or her own pace. Self-discovery enhances the formation of the positive self-concept. For self-discovery to take place, learners need an environment of acceptance and security in order to feel free to try out new things without being criticised.

Unfortunately equalizing the learning opportunities for learners becomes more difficult to achieve when teachers and learners have alternative world views (Bennett 1990: 77). For the African child, in this study a Zulu adolescent, a multicultural school presents a foreign environment. This adolescent lacks the knowledge of the culture of the school. He or she begins school with a language backlog and is likely to lag behind as the curriculum continues to draw from the rich western culture. While a Zulu girl is taught at home to sit with her legs folded to one side when she sits on the floor, at school she has to sit like boys with her knees apart. This is likely to confuse values that are instilled in these learners and may affect or confuse the evaluation of the self.

"If we are serious about making an understanding of self-concept a central part of the school, then we must seek out ways of modifying our educational methods to prevent the development of negative self-concepts in students" (Purkey 1970: 42). The learner's experience of the school is of crucial importance. If the learner experiences school as a place of failure, ridicule and competition, he is unlikely to experience success and this may result in the learner giving up early in school and we all know how poorly these type of learners evaluate themselves. They indeed suffer from low self-images.

2.2.6 Self-concept and academic achievement

The foregoing paragraphs briefly looked at the self-concept and how it is influenced. It has been explained that how a person feels about himself or herself influences how he or she behaves. A person behaves according to the image he has formed in his interactions. If, for example, a learner feels that Biology is a difficult subject because of his or her previous experience in the subject, he or she is unlikely to put more effort in Biology, thus resulting in failure.

One important way in which learners form self-concepts about their academic abilities (as well as a broad range of other characteristics) is by a social comparison process: in particular by comparing themselves with their school mates (Bachman & O'Malley 1986: 35). If a learner receives his or her marks after a test, he or she usually checks how far above or below the average he or she is. This mark is compared to those of the friends and classmates. In this way a learner gets a better picture of himself or herself. He or she can begin to say "I am not

bad in languages" or " I am good in Biology". Although the progress of African children in multicultural schools varies from school to school, from grade to grade and from individual to individual, it can be argued that those who have high self-concepts are likely to achieve better academically. There is indeed a positive relationship between self-concept and academic achievement.

Undoubtedly a person has to feel good about whatever he sets out to do. The intra-psychic talk of "I know I can do it", seems to play an important role in determining behaviour. Purkey (1970: 17) states that Caplin (1966) found that children who professed more positive self-concepts, tended to have higher academic achievement. If the self-concept of the learner is as important as it appears in the research findings, it seems therefore that teachers have more to do in the cultivation of this aspect in their learners. It should be every teacher's dream to afford the learners success in class, hence it is imperative that the learners are given opportunities to enhance their self-concepts.

2.2.7 Developing a positive self-concept

A positive self-concept is associated with many positive aspects as has been discussed above. According to Gouws and Kruger (1994: 93) a positive self-concept is not only important for an adolescent's mental well-being, but it also influences his or her social relationships, progress at school, performance in all areas, and career expectations and success.

The teacher has an important role to play in making children in his class feel good about themselves as this ensures success in and out of the classroom. Academic competence can be fostered by teachers who structure instructions to meet each child's developmental level so that goals are attainable, success is experienced, and expectations are based on each child's academic potential, rather than on preconceived ideas about children's abilities based on misconceptions relating to race, sex, or social class (Samuels 1977: 196).

According to Gouws and Kruger (1994: 93) the following features are typical of adolescents with a positive self-concept:

- * Responsibility: they can be depended on to do what they have agreed to do.

- * Honesty: integrity and congruence -: they are accountable for their values, beliefs and opinions.
- * Personal growth: they search for opportunities to grow, learn and realise their potential and creativity.
- * Positive attitude: they are optimistic about themselves, others and the world.
- * Expression of feeling: they express feelings openly without fear of rejection.
- * Risk taking: they are open to new and challenging experiences.
- * Acceptance of praise: they can accept accomplishment without negating responses.
- * Trust in themselves and others: they trust their own and other's competency.

2.3 SELF-CONCEPT ENHANCEMENT

Self-concept is not a pre-determined variable that remains static across situation and time. Like other self-descriptive behaviours, it can be enhanced (Obiakor 1992: 164). Teachers in their daily encounters with their learners should be sensitive enough to observe realistic and unrealistic self-conceptions and alter where necessary.

The following factors play a role in the enhancement of the self-concept.

2.3.1 Self -talk

Self-concept is influenced by the kind of self-talk an individual makes about himself or herself. It is wise for the adult or significant others to try and help the child identify these self-statements from the behaviour a child tends to exhibit. If, for example, a child experiences problems with making friends, it is likely that he or she might start negative self-statements about the self such as, " everyone hates me". Pope, McHale and Craighead (1988: 56) state that it is important for the child to be involved in changing his or her self- statements. Monitoring of self-talk should be done by the child himself or herself to ensure that he or she uses positive self-talk instead of a negative one. Learners may be encouraged to reinforce their self-talk with positive statements.

Learners who have better communication skills are likely to have positive self-talk than those who lack in this skill. To improve each learner's communication skills the following aspects according to Pope, McHale and Craighead (1988:113) are important: listening, asking

questions, offering to share, asking to share, giving a compliment, receiving a compliment and having a conversation. These skills can be practised in class to see if every learner remembers the important aspect of communication. Role playing can be one important tool that can be employed to practise communication skills. In a multicultural class, learners whose mother-tongue is not the medium of instruction, are often reluctant to talk. These learners are sometimes too shy to talk in front of their classmates. This often limits their chances of practising communication skills which is likely to affect their participation in class activities. Unfortunately this may result in feelings of unworthiness and unhappiness. The importance of giving learners a chance to communicate in class can never be over-emphasised, even if it means doing it in their own mother-tongue.

2.3.2 Social understanding

Social understanding describes a person's comprehension and recognition of another person's point of view. The process of self-image formation bears important consequences with respect to the adolescent's relationships with others because the development of the self and emancipation does not take place outside the social context and interaction of others (Myburg & Anders 1989: 124). Although the cognitive functioning of adolescents has developed to a certain extent, they are more susceptible to what others think about them than younger children. An adolescent is more likely to be affected by negative comments from his or her friends than a younger child is. This may lead to negative self-concept formation as the adolescent may begin to view himself or herself as a bad friend.

2.3.3 Role playing

Learners may be made to discuss themselves and others according to their perceptions. A variety of adjectives may be used in this descriptions and discussions. By means of role playing describing others and stories, children can be helped to understand what others are like (Pope, McHale & Craighead 1988: 107). Children may be encouraged to discuss characterisation in television 'soapies' to help them discover that each person is unique and has a right to be different from others. This could be a right platform to help a multicultural class discover that people differ in the way they view things because they have different cultural beliefs and values. Respect and tolerance needs to be emphasised at all times in a multicultural class.

2.3.4 What the teacher believes about himself or herself

The focus in education is to find teachers who primarily feel good about themselves and who can learn appropriate methods and materials to increase their effectiveness as teachers (Samuels 1977: 96). “A teacher cannot begin to understand others or to help others understand him or her unless he or she is endeavouring to understand himself or herself. If the teacher is not engaged in this endeavour, he or she will continue to see those students whom he or she teaches through his own biases and through distortions of his or her own unrecognised needs, fears, desires, anxieties, and hostile impulses” (Tonelson 1993: 96).

Apparently the role of the teacher’s self-concept in the classroom can never be over emphasised. It is important for the teacher to have a positive self-concept in order to create positive self-concepts in his learners.

2.3.5 What the teacher believes about learners

A learner in the classroom puts his trust in the teacher. If he or she does something that he or she is not sure of, he or she looks up to the teacher for approval or disapproval. The learner's trust of the teacher to give this approval or disapproval is unquestionable. The way significant others evaluate a person, directly affects the person’s conception of his or her abilities. Teachers in their capacity of significant others, need to view students in essentially positive ways and hold favourable expectations (Purkey 1970: 47).

If teachers have negative preconceived ideas about children, which are unrelated to the children’s abilities, it can be damaging to their academic and social behaviour (Samuels 1977: 103). It is easy for teachers to concentrate more on the children who are outspoken and active in class than those who are withdrawn and introverted. The introverted, as a result, become more quiet and passive in classroom activities and if they suffer from low or negative self-conceptions, it will deteriorate even further.

“It will be harder for us as teachers not to reject those students who are less successful. But to signal to children that you will like them only if they do well in their school work will make them feel even more anxious and insecure - and less likely to be able to develop the self-

confidence they need to be successful” (Leonetti 1980: 51). If a teacher shows interest and belief in the learner who finds it hard to achieve academically, this is likely to increase his chances of improving in his school work. The more positive the children’s perception of their teacher’s feelings, the better their academic achievement and the more desirable their classroom behaviour becomes as rated by the teacher (Purkey 1970: 47). For example, if a learner feels that a teacher cares for him or her and is encouraging him or her to achieve, he or she is likely to improve academically, which may have a positive influence which eventually impacts on his or her self-concept.

The self-fulfilling prophecy is based on the assumption that children will behave as others expect them to behave (Samuels 1977: 96). A teacher’s attitudes and opinions regarding his or her students have a significant influence on their success in school (Purkey 1970: 47). The teacher’s negative attitude alone may have a disastrous effect on a learner’s academic performance and on his or her self-concept.

2.3.6 The atmosphere the teacher creates

The classroom is an environment where teaching and learning takes place. It rests on the shoulders of the teacher to make this environment as comfortable, supportive and relaxing as possible. Jacobs and Griesel (1985: 13) point out that the main aspects of an educational climate comprise the following: love, knowledge, care, respect, trust and honesty. Purkey (1970: 50) sees the following aspects as important in creating a classroom atmosphere conducive to developing favourable self-images in students:

① challenge; ② freedom; ③ respect; ④ warmth; ⑤ control and ⑥ success. For the purpose of this study these aspects will be combined and discussed briefly.

❖ Love and warmth

The child, even before he or she begins to speak, understands and comprehends love when it is given to him or her by his or her parents or caregivers. This is shown by many gestures such as kissing, holding hands, hugging and many others. The child usually acknowledges these symbols of love by smiling or leaning with his or her head against the person who is giving the gesture. Being loved gives a person basic security (Jacobs & Griesel 1985: 13). If learners feel that they are loved, they are likely to give

back love to others. In this way they feel confident to attempt the learning material with less anxiety. This in turn gives them success, which leads to positive self-perceptions.

It remains the duty of the teacher to give his or her learners a sense of belonging by showing them that he loves each one of them. The teacher may communicate this by talking to his or her learners in a warm and friendly manner. Purkey (1970:54) states that a warm and supportive education atmosphere is one in which each student is made to feel that he belongs in school and that teachers care about what happens to him or her.

❖ Knowledge and freedom

A teacher enters into a special kind of relationship with his or her learners. This relationship needs a special kind of understanding and the teacher has to know his learners in the deeper meaning of the word. Vrey (1979:103) states that this knowledge of each other (the child's and the teacher's) involves more than just an objective denotative description of the other person. It involves being involved; as the parent's involvement with the child creates empathy with the child's experiences through which the parent attributes meaning to his or her shared experience (Jacobs & Griesel 1985: 16).

It is when the teacher and the learner have mutual knowledge that they relax in each other's company. This will enable the learner the freedom to explore things of interest. Self discovery is central to outcomes based education. This will give a learner a sense of mastery of the things that are important to him or her. As has been discussed academic achievement is related to a positive self-concept.

Mutual knowledge between the teacher and the learner is important in the classroom because the teacher will understand the learner's experiences and will enable him or her to give appropriate emotional support. This mutual knowledge leads to freedom. If a student is to grow and develop as an adequate human being, he or she needs the opportunity to make meaningful decisions for himself (Purkey 1970: 51).

❖ Care and control

When an adult loves the child, he or she understands and cares for the child. To Vrey (1979: 95) love can also be taken to mean: "I care for you and I am concerned about you. Therefore I want to know how you are and what is happening to you."

All children then need to know that they are loved and cared for (Leonetti 1980: 24). It is important for the teacher to maintain discipline, for the type of control under which a child lives has considerable effect on his self-image. It is yet another way of telling the student that the teacher cares about him or her and what he or she does (Purkey 1970: 54). A teacher has to be firm in order to maintain discipline in class but it does not mean that he should embarrass or ridicule his or her learners. This firmness is a way of saying "I care about you, I want you to behave properly."

❖ Respect

Jacob and Griesel (1985: 13) and Purkey (1970: 50) have identified respect as important in creating an atmosphere that is ideal for teaching and learning to take place. A basic feeling by the teacher for the worth and dignity of students is vital in building self-concepts in them (Purkey 1970: 52).

Vrey (1979: 96) states that where there is true respect an individual never considers it necessary to assault the integrity of others or to humiliate or ridicule them. It becomes imperative that the teacher gives his or her learners respect if he or she expects them to respect him or her. This mutual respect is important because it builds self-respect in the learners. If a learner respects himself or herself, he or she is likely to respect others as well and in return get respect from them. This encourages an atmosphere of belonging, which enhances positive evaluations of the self.

❖ Trust and challenge

Trust is basic to the love between parents and children and without it there can be no love (Jacobs & Griesel 1985: 19). Trust is a basic prerequisite for sound and

satisfactory interpersonal relations (Vrey 1979: 97). There needs to be mutual trust between the teacher and his learners. The learner will be able to participate in class freely if he or she knows that the teacher trusts him or her. This may influence positively the self-image of the learner.

The teacher chooses the right moment to put his or her trust on the line with learners. A good way to create challenge is to wait until the chances of success are good, and then say: "This is hard work, but I think that you can do it" (Purkey 1970:50). Learners who trust the teacher's approval or disapproval are not discouraged to attempt new experiences in the classroom. A learner who attempts new things through trial and error gradually gains confidence to try more new things and he or she is likely to encounter successes which count so much in self-evaluation.

❖ Honesty and success

An entirely sincere or honest person usually communicates his or her feelings in such a way that everyone knows precisely where they are with him or her (Jacobs & Griesel 1985: 22). A person has to be completely genuine in his or her communication with other people. The teacher should show sincerity in his or her involvement with his or her learners.

Perhaps the single most important step that teachers can take in the classroom is to provide an educational atmosphere of success rather than failure (Purkey 1970:55). "Providing successful experiences for all your students everyday will not be an easy task, but it is central to your role in developing their self-concepts" (Leonetti 1980: 41). For each learner to experience success in the classroom is a difficult task for the teacher, but through honesty the teacher shows his or her learners by way of encouraging them and giving them hope for success in future.

To summarize, it is apparent that these aspects are essential and interwoven for a supportive learning environment to enhance self-concept in learners. It is difficult to speak of trust in the absence of respect and freedom. It is also unthinkable to talk about love without referring to caring, knowing, respect and warmth. In his or her interaction with his or her learners, the

teacher should demonstrate that each child is important as a person by developing an individual relationship with a child (Leonetti 1980: 56). A teacher's verbal as well as non-verbal communication is very important in influencing the child's self-concept.

In multicultural classrooms, a teacher who accepts the deprivation theories and believes that his students have "irreversible cognitive deficits" will be motivated to do little to structure the kind of learning environment needed by his pupils, especially those who emanate from a culture which differs from his or her own and who he or she perceives as "lacking a culture" (Banks & Grambs 1972:28). Among strategies to enhance the self- concept of the African students, authors such as Hollins and Spencer (1990: 89), Asante (1991: 28), Banks and Grambs (1992: 93) and Obiakor (1992: 164) advocate that these children should be placed within the context of familiar cultural settings.

2.4 Conclusion

This chapter has tried to briefly highlight self-concept as an important aspect that determines behaviour in individuals. The dynamic nature of the self-concept explains how an individual feels a negative and sometimes a positive self-concept in a particular situation at a certain point in time.

Self-concept is not innate but is acquired through experience. In his or her interactions with objects, people and the self, an individual forms a conception of the self. If an individual evaluates himself or herself as competent enough in his or her learning activities, a positive academic self-esteem is formed.

There is a strong belief that a positive self-concept affects an individual's academic performance in a positive manner. In the light of this, teachers are in a better position to observe learners' self-concepts, and try to change them for the better.

Chapter 3 will discuss multicultural education and the formation of the self-concept.

CHAPTER 3

MULTICULTURAL EDUCATION AND SELF-CONCEPT FORMATION

3.1 INTRODUCTION

Given the fact that educators strongly influence learner achievement, and also that many educators hold lower expectations for the African and Hispanic learners (Bennett 1990: 26) the self-fulfilling prophecy of low self-concepts is hardly surprising.

The western-centrism as characterised by multicultural education denies an African child complete self-understanding and cultural identity. Many educational programmes designed to assist educators and learners in desegregated schools have ignored the fact that great differences in psychological readiness are likely to exist among the participants (Bennett 1990: 32). However, multicultural education does represent a planned and purposeful attempt to meet pupils' needs from different cultures (Van der Horst & Lebeloane 1997:21)

This chapter attempts to investigate how a child in a multicultural classroom interprets his or her relationships with the educators, the school and peers and also how culture, language and identity influence performance and the self-concept of a learner.

3.2 MULTICULTURAL EDUCATION

Many people have debated over the meaning of multicultural education and many misconceptions have come as a result of this. It, therefore, seems appropriate to look at the different perspectives people have about this term. Reviews of literature on the definition of multiculturalism indicate that some authors hold a positive view of this concept while others hold a negative one.

Heugh, Siegrühn and Plüddemann (1995: vii) argue that “a positive view is of an evolving core or mainstream which is constituted by tributary cultures or streams (including languages) that feed into, and are in turn fed by, the mainstream or core culture without being subsumed by it. The critical view holds that unless it becomes explicitly anti-racist in orientation, multiculturalism in practise assimilates minority cultures and languages into the dominant

framework of values (the melting pot) leaving oppressive structures and social relations intact.”

According to Le Roux (1997: 58) multicultural education implies a multitude of cultures represented in the subject content and not merely a multitude of learners from various cultures. Multiculturalists who hold a more liberal view of multicultural education, emphasise aspects such as the development of self-concept, tolerance and individual human rights (Dekker & Lemmer 1993: 36). Lemmer and Squelch (1993: 3) define multicultural education as the "transferring of the recognition of our cultural pluralistic society into our education system. Furthermore, multicultural education is the operationalising of the education system in such a fashion that it appropriately and in a rightful manner includes all racial and cultural groups".

This seems to indicate that a child in a multicultural classroom is sensitised more about his or her own culture and that of others. Unfortunately educators usually lack adequate knowledge of the African child's culture. This child is expected to know the western culture without any link to his or her own culture.

Multicultural education is characterised by certain features which are widely accepted. The following are the characteristics of multicultural education according to Le Roux (1997: 43):

- ❖ Multicultural education acknowledges the reality that various ethnic, cultural, languages, religious and other groups exist, and that it is essential that these groups be retained.
- ❖ Multicultural education fosters mutual understanding and acceptance among various cultural groups within a common geographical system.
- ❖ Modern communication technology necessitates multicultural education as an educational strategy in all monocultural and multicultural societies.
- ❖ The objective of multicultural education is the establishment of equal and equivalent educational opportunities, irrespective of cultural diversity.
- ❖ Multicultural education implies a restructuring of the entire school environment in order to reflect a multicultural society.
- ❖ A multicultural vision should be maintained in every school subject.

Lemmer and Squelch (1993: 4) add the following to the list of characteristics:

- * Multicultural education does not represent a single education model or course, but a multitude of programmes.
- * Multicultural education has diverse meanings to different schools and different cultural groups, in accordance with their circumstances and needs.
- * Multicultural education recognises the right to existence that all cultures have.
- * Multicultural education encourages cultural identities and acculturation, as well as cultural interaction and co-operation.
- * Cultural diversity is regarded as a national asset rather than an obstacle.
- * The equal right of all cultural groups in a particular area are recognised and respected.
- * Multicultural education is essentially a complex educational process and a strategy for social reform.

Multicultural education provides both the child and the teacher an opportunity to understand each other's culture. Squelch (1993: 187) identifies the following as the goals of multicultural education:

- to provide equal educational opportunities
- to develop positive cross-cultural attitudes
- to reduce racial and cultural prejudice
- to provide pupils with essential knowledge and skills for meaningful participation in a multicultural society
- to empower all students to become critical analysts and activists in their social environment
- to develop a just and democratic society
- to apply knowledge of sociocultural factors related to teaching and learning to advance academic performance and social development; and
- to promote effective relationship between the home and the school.

Although educators do not unanimously agree on the definition or the dynamics of the self-esteem, they do agree that positive self-esteem is important for all children if they are to grow up to be healthy, socially competent and productive adults (Abbey, Brindis & Casas 1990: 15). Essentially, multicultural education is about changing the nature of teaching and learning

in order to create a suitable learning environment for pupils from diverse cultural backgrounds (Lemmer & Squelch 1993: 3).

In a multicultural classroom learners speak more than one language but there is one language which is the medium of instruction. It is interesting to know how learners whose mother-tongue is different from the classroom language progress, and how they tend to view themselves.

3.2.1 Language and self-concept formation in a multicultural classroom

Language is a crucial means of gaining access to important knowledge and skills. It is the key to cognitive development and it can promote or impede scholastic success (Lemmer & Squelch 1993: 41). A child acquires certain information from his or her parents through communication in the form of questions and answers.

For each child, his or her mother tongue is precious. Most African parents have decided to send their children to English medium schools in pursuit of equal educational opportunities. This, it is believed, would eventually help in creating equal job opportunities. “The African languages still have a relatively lower status in South African society” (Lemmer 1995: 86). African parents prefer to place their children in multicultural schools at the expense of their own language. This marginalises African languages. This often creates confusion in the child's life-world. If he or she has to develop a positive self-concept he or she has to be proud of his or her language. Unfortunately, in multicultural school the language is different from that of the African learner and this may confuse the learner. In extreme cases, the learner may tend to reject his or her own language which is something that could badly affect his or her self-image.

Hodson (1993: 690) contends that language is a cultural artifact. He stresses that the ways in which we use it for remembering, reasoning, evaluating, communicating and so on, is socio-culturally determined and have to be learned. The fact that in many multicultural schools the use of mother-tongue is prohibited, creates tension in learners which may hamper self-confidence and could lead to self-doubt. Both these aspects are critical in the formation of a

positive self-concept. This fact serves to highlight the difficulty these children encounter in the classroom. Poor linguistic skills can inhibit learning (Hodson 1993: 690).

In the Republic of South Africa, English and Afrikaans are the only languages used as mediums of instructions in multicultural schools. It is likely that a learner who speaks a different language may experience problems with one or both of these languages. Should this be the case, the whole learning programme of the child is likely to be affected, thus negatively affecting his or her self-concept. Bennett (1990: 230) maintains that it is often overlooked in multicultural schools that the maintenance of the child's home language actually supports and facilitates transition into English.

There are many factors which contribute to the formation of self-concept, such as how an individual gives meaning to things and relationships, how he or she becomes involved in his or her relationships and also how he experiences himself or herself in these relationships. Hodson (1993: 69) states that the scientific understanding of African-American students is adversely affected by the "linguistic interference" generated by their non-standardised usage of English. This author further argues that for many it is not standard English that constitutes the problem, rather it is the terminology of science and more particularly the specialised usage that science makes of unfamiliar words.

One may therefore argue that a teacher who comes from a different cultural background of his or her learners, may fail to use examples from the background of the learner to explain some scientific terms. Often, this impacts badly on the academic achievement of the learner. The poor matric results in science subjects in African schools in South Africa may be proof that the terminology of science is a problem. Moreover, the language in which this terminology is explained, presents an even greater problem.

Verma and Bagley (1982: x) comment on suppression and the persecution of speakers of Gaelic and Celtic in the colonised parts of Britain. Similarly in the Caribbean, Hindu-speaking children were caned at school. These authors state that this has resulted in a tragic alienation of cultural identity, which is so important in the formation of positive self-perceptions. The Zulu-speaking children, like any other children from "minority groups" in

America and Britain, find it difficult to speak English without the interference of their mother tongue. Instead of making an issue of this, teachers may help enhance the learners' communication skills by allowing them to sometimes express themselves in their own language in class to encourage the love of their own language and ultimately of themselves as people. This may encourage the learners to participate fully in class activities which is critical in enhancing competence and confidence, which in turn boosts their self-esteem.

The socio-economic background of these children also plays a major role. Children who come from families whose parents are educated, find it a lot easier to read and speak well. This is because these children are exposed to books from an early age and also their parents use some words in English in their daily talk. These are also the children who are likely to be more eager to learn English than the other children. One is likely to find that these learners rate themselves higher than the others who battle with the language and they are likely to have positive self-perceptions. Usually children whose parents are illiterate, find it difficult to speak and to write English because they lack exposure. All in all, children from both groups of parents begin their schooling with a language backlog, and lag behind from the onset. This could create a lot of tension and anxiety, which may impact badly on their school performance.

Children who have been attending monocultural schools, who all of a sudden in their adolescent years have to attend multicultural schools, are faced with a language backlog that could threaten their self-concepts. The Zulu-speaking children may reveal various English disorders because of the interference of their language in the production and understanding of standard English. An example may be the confusion of the masculine and feminine pronoun. The Zulu language has no distinction in these pronouns as only one pronoun is used for both genders. These children are also overwhelmed by the abundant use of the "r" consonant in English language because this consonant does not exist in their language. The child's affective life during language acquisition should also be considered (Lemmer 1995: 87). Lemmer often speaks of the concept of Limited English Proficiency (LEP). African adolescents are likely to suffer from stress associated with difficulty in expressing themselves and this could lead to withdrawal symptoms which may hamper the self-esteem of the adolescent.

The ability to communicate effectively with others is a large part of being able to function interpersonally (Pope McHale & Craighead 1988: 110). Learners with learning difficulties usually have difficulty expressing themselves. This may be due to a number of reasons such as a lack of communication skills, lack of proficiency in the language of communication or emotional problems. Passivity in classroom activities has been reported to be higher in African learners than in other learners. This may be caused by lack of proficiency in the language of instruction. Sometimes African learners are afraid to express themselves in front of the English-speaking learners. This may be another reason for their lack of full participation. Whatever the reason for passivity, self-confidence and feelings of worthiness may be threatened in these learners which could have negative implications for self-concept formation.

Language, culture and identity are inseparable concepts in as far as self-concept formation is concerned. One is tempted to think of culture and identity when language is considered.

3.2.2 Culture and identity formation in multicultural schools

Culture can be defined as the body of the learned beliefs, traditions, principles and guides for behaviour that are shared among members of a particular group (Abbey, Brindis & Casas 1990: 8). Owing to the dimensional nature of the concept of culture, there is a noticeable lack of consensus amongst researchers on a uniform definition of culture (Le Roux 1997 : 9). This author gives a simplified definition of this concept as follows:

"Culture is the sum total of HOW we live and WHAT it is that distinguishes us from others. It is what we consider IMPORTANT (values), what we accept as the TRUTH (faith) and how we believe we should DO things (norm)."

A child forms identities on the strength of his or her involvement with people, things and himself or herself (Oosthuizen & Petrick 1985: 21). Apparently culture and identity are obtained through interactions a person engages in. Culture differs from community to community because different people have different beliefs and values. Grobler (1995: 56) states that culture is created by society of which human beings are part and therefore different cultures exist. This author further states that every culture determines and reveal its own possibilities and people belonging to that cultural group have to adapt to those possibilities.

From these definitions, it is clear that culture constitutes the norms and values of communities and societies. People are not born with culture. They are born into a culture which they acquire through their interaction with other people from that cultural community (Grobler 1995: 56). Children observe culture from adults and make it their own in the same way they form identities of their own. For a child to form an identity it would be to find a 'significant other in the community and make identifications. People grow and change and this change affects other changes in their lives. Abbey, Brindis and Casas (1990: 9) state that culture is a non-static phenomenon, one which is dynamic and ever-changing. In the same manner a person may not have only one identity but various identities for example: learner identity, friend identity, player identity and so forth.

Beliefs, attitudes and values are at the heart of what is meant by culture (Bennett 1990; 191). These are strongly influenced by what constitutes past experiences of the world. The Zulu child's acquisition of knowledge involves listening to what the elders have to say about the world around the child. He or she acquires some of the skills expected of him or her through imitation after having observed demonstrations. This leads to the child forming a picture of himself or herself by looking at what he or she can or cannot do. Eventually he or she is able to say "this is who I am", and thus an identity has been formed.

A child naturally finds a teacher a "significant " other, an identification figure. For an African child this imposes a dilemma if the identification figure lacks the culture he or she identifies with. This dilemma often causes confusion and tension which hinders positive identity formation.

Adolescents are expected to have formed identities at one stage or another of their development. The identity that a child has formed is ethnic because a child's identity formation comes as a result of his or her identification with significant people in his or her life. An ethnic identity is likely to be threatened in a multicultural classroom especially if the significant people in the life of a child have different beliefs and values from those of a child's culture. In this case identity formation is likely to lack continuity and more likely to become confused. An adolescent is susceptible to identity confusion at any given situation and faced

with a multicultural context the risk is even higher. This may even be exacerbated if the adolescent feels that other cultures are superior to his or hers.

As long as educators lack insight into African culture, it will be difficult for them to become true identification figures to all their learners. This may lead to confused identities in the African adolescents which could impact on self-actualisation. The multicultural curriculum itself does not include the culture of an African child. What makes matters worse is the fact that these learners themselves find it difficult to follow the western culture of the school. These learners are then likely to experience negative situations that may be internalised. In extreme cases we may find that a learner becomes so frustrated with the school that he or she may begin to attach negative labels to the self such as "I am stupid/ I am a loser."

3.2.2.1 Absence of enculturation in multicultural schools

Enculturation is a process that comes as a result of the teaching of the norms by the older generation to the younger generation (Abbey, Brindis & Casas 1990: 9). It embraces specific cultural beliefs and traditions which have been habituated to children through their upbringing and education. Hollins and Spencer (1990: 91) state that at the time when African-American children are learning about their identities and how they fit into the world, they are introduced to formal schooling which is based on an accultural process that places a negative value on enculturation.

Seemingly enculturation is basic to all other forms of cultural processes, for it is instilled by the parents who are the primary educators. South Africa is referred by Le Roux (1997: 1) as a country with a rich cultural diversity and a concomitant multilingualism. It is apparent that enculturation is a deliberate act, which aims at sensitising and educating the younger generation about the culture of a particular community or group of people. Since it is interpersonal in nature it has an impact on the self-concepts of the individual and it manifests itself in cultural identity.

When an African child goes to a multicultural school, he or she has already been encultured. For a child to develop a sound personality, it is expected that a school promotes this process. Unfortunately this process comes to an end as the educators in multicultural schools do not

know about enculturating an African child. Instead multicultural schools assimilate these learners into the culture of the school. The effect of different cultures acting on opposite poles - one at home another at school, is likely to confuse even the brightest child in class.

It is hoped that education planners take into consideration different cultures children bring into a multicultural classroom. The ideal would be to apply a multicultural approach in the methods, techniques and strategies of teaching in order to cater for the psychological well-being of each learner in the class. In the absence of enculturation in multicultural schools the next interesting question would be: To what extent does acculturation take place in these schools?

3.2.2.2 Absence of acculturation in multicultural schools

According to Le Roux (1997: 12) acculturation could have a threefold meaning:

- The process through which the language, values, knowledge and customs of a specific culture are acquired.
- The acceptance of cultural customs and values of another.
- The effect one culture has on another as a consequence of colonisation or conquest.

Abbey, Brindis and Casas (1990: 9) state that acculturation is a process that requires contact with at least two autonomous cultural groups. Change must occur in one of the two groups as a result of the contact.

In multicultural schools children come into contact with other children and other teachers from the same or different cultural backgrounds. “Even in a multicultural school setting the duty of the school is clearly to transmit culture in order to preserve and protect peculiar cultural identity” (Le Roux 1997: 16). Acculturation can therefore not take place.

Multicultural schools aim to replace assimilation. “The misunderstanding seems to lie in the understanding of the process of assimilation and acculturation. Assimilation implies complete and unconditional surrender of one’s own culture and adoption of the mainstream culture, resulting in the elimination of cultural differences while acculturation on the other hand, is a two-way process whereby aspects of cultures are shared and a culture becomes modified through contact with another culture” (Squelch 1993: 197).

The acceptance of cultural customs and values of another culture is important in acculturation. This ensures personal acceptance of another person, which is important in that person's self-perception.

3.2.2.3 The Zulu culture in multicultural education

The Zulu-speaking adolescents' self-concept formation in multicultural schools this study seeks to investigate, attaches special importance to the various stages an adult undergoes. According to Mwamwenda (1989: 302) each stage is marked by special preparation and ceremonies and special rituals are performed to protect the child from danger. The ceremonies and rituals performed are prepared and celebrated collectively.

The child forms identifications as he or she goes through the different stages. These identifications lead to identity formation. "In many African and Asian societies, the experience of childhood, youth and young adulthood, in either traditional or contemporary urban environment reflects an emphasis on the family rather than on the individual, as a core concept of identity" (Salett & Koslow 1994: 16). These authors make a distinction between the "Familial-self" and the "Individualised-self". The "Familial-self" is characterised by enmeshed "We"-relationship and closer emotional connections between inner images of the self and the other. On the other hand the "Individualised-self" includes an experiential "I - self" as a relatively stable and integrated inner unity regardless of inner conflicts, with a sharp separation of inner images of the self and other (Salett & Koslow 1994: 17).

The Zulu people reflect a "familial-self" concept of identity. The self-esteem is experienced in the "We" - context. Special people are appointed to perform certain ceremonies and rituals at different stages of development. These people are chosen by virtue of their wisdom and experience. Usually these people become the role models to youngsters and they also become objects of identification.

If these children are placed in English medium schools (a multicultural environment), they come across new identification figures with a new set of beliefs and values. One is tempted to ask the question: What happens to the identities of these children and eventually to their self-concepts?

Many Zulu-speaking children grow up in extended families with aunts and uncles who have children of their own children. These children are socialised from an early age to be there for each other. Traditionally girls fetched water with peers from around the area while the boys herded the cattle with their peers. Nowadays children have to attend school. We find these children always in the company of peers because the need to do things together was instilled in them in an early age. Unfortunately, by doing this they do not conform to the western culture of the school. This may be interpreted as misbehaviour by the school. This usually causes unnecessary stress on both learners and educators.

Sometimes these children cling together in fear of losing their identities. This clinging together often causes problems as these learners are often seen as misbehaving. Erikson (1968: 132) remarks:

"Young people can become remarkably clannish, intolerant and cruel in their exclusion of others who are 'different' in skin color or cultural background, in tastes and gifts, and often petty aspects of dress and gesture arbitrarily selected as the signs of an in-group or out-group. It is important to understand in principle (which does not condone in all of its manifestations) that such intolerance may be for a while a necessary defense against a sense of identity loss".

The self-esteem of the learner is seen to have a positive or a negative influence on other academic-related aspects such as achievement and motivation. Research has shown that apart from other factors, the self-concept has a critical influence on achievement in the classroom.

The issue of the self-concept formation of a Zulu-speaking adolescent in a multicultural school, is a different one taking into consideration the literature review in this and the previous chapter. This chapter so far has briefly touched on the aspects that affect the self-concept of African learners. The findings in this review concerning the African learners in America and Britain can never be imposed on African learners or be expected from Zulu-speaking adolescents, whom the study seeks to investigate. Perhaps what might be best would be to empower these learners with skills to gain a better view of themselves in multicultural classrooms.

3.3 STRATEGIES TO ENHANCE THE SELF-CONCEPT IN A MULTICULTURAL SITUATION

It is imperative that a teacher in a multicultural classroom creates an atmosphere that employs the aspects essential for developing positive self-concepts in children as discussed in section 2.3.1.3. The question of the teacher's attitude is of crucial importance. Teachers who show negative feelings towards African learners and see problems as stemming from poor home conditions, "innate characteristics" (Stone 1981: 218) are unlikely to help their pupils actualise their potential to the full. What teachers should do is to place children, or center them, within the context of familiar cultural and social references from their own historical settings (Asante 1991: 28).

3.3.1 Cultural inclusion

The term "cultural inclusion" in this instance means incorporating the culture of the learner into the academic and social context of schooling in ways that facilitate and support academic learning and cultural identity and promote personal, human and social development (Hollins & Spencer 1990: 91). In all African and biracial schools, African students are demanding the inclusion of their own history and culture in textbooks and curriculum (Banks & Grambs 1972:39). It is believed that this incorporation of the learner's culture in their daily activities may help enhance and empower white children. The true "centric" curriculum seeks for the African, Asian and Hispanic child the same experience that is provided for the white child (Asante 1991: 29). In the learning situation, the teacher should move from what the child knows to the unknown, that is, the teacher uses examples from the child's experiential world. This includes what the child has experienced from his cultural background. If the teacher is unfamiliar with the child's background, it becomes difficult to simplify the learning content to suit the child's developmental level. This hampers academic performance.

Teachers can enhance self-concept through the provision of special curriculum materials by encouraging a supportive atmosphere through developing experimental curriculum projects designed to enhance self-worth in children (Stone 1981: 40). Therefore, teachers need to seek more information from the cultures of their students (Asante 1991: 31). The study of the child's cultural background and heritage, which includes language, will instill a sense of pride in ethnic derivations. To grow up denying one's culture and ethnicity is most detrimental to a

healthy self-concept (Leonetti 1980: 80). Teachers may reinforce cultural awareness in their classrooms by exposing their children to literature written by people from their own backgrounds.

3.3.2 Literature

There are several specific things that a teacher of literature must take into account when approaching his or her subject. For one, he or she must find promising instructional innovations in the use of new African revolutionary poetry (Banks & Grambs 1972: 108). Children identify with the people they read about in their literature. If these people come from their cultural background, identification is easier. A teacher who teaches American literature and does not refer to one African-American writer is doing a disservice to students of all cultural backgrounds (Asante 1991: 30).

Hollins and Spencer (1990:93) state that teachers should respond to the home culture by allowing students to do two versions of their creative stories - one in whatever language they choose and one in Standard English. This may help with negative labels usually attached to students who could not talk the classroom language properly. The implementation of this notion may even help teachers in describing their students by what they can do rather than what they cannot do.

Teachers can enhance self-concepts in their children by using literature written by young African writers. This new writing enhances African heroes chosen by African people. It proclaims the greatness of their deeds as viewed by African people (Banks & Grambs 1972: 108). This helps the children see their people as being significant in society.

3.3.3 African studies

If white teachers teach African-American students, then they must gather information from African-American studies (Asante 1991: 31). The push for African studies in Canadian schools is, therefore, situated in the call for the introduction, valuation and interrogation of “other” voices and ways of knowing, in order to enrich our understanding of society and ourselves (Dei 1995: 156).

African children need to read about their own people in the history books in order to realise that their own people have made a difference in society. Hollins and Spencer (1990: 93) speak of the "Curriculum Content and Perspective". This should help American youngsters to maintain a cultural identity with a reference point in Africa, a sense of connectedness to African people throughout the Diaspora, a truthful representation of the African-American cultural heritage shaped by historical experiences within the society.

Learning areas such as History in the South African curriculum should touch upon the history of an African child. It is believed this could help the child realise that his or her own people contributed to the building of this country. African children want to read about a much more "significant" history in their lives like that of Nelson Mandela, the events of June 16 and Sharpsville. The belief is that if a child learns about heroic deeds of his or her people he or she will be inspired to make a meaningful contribution in life, which encourages high evaluations of the self.

3.3.4 Music and art

Music and art communicate a person's feelings. It is believed that drawings reveal a person's thoughts, beliefs and perception of reality. A person who composes music usually makes a statement about matters concerning his beliefs and values and also about values of his community. The teacher who teaches music and does not mention one composition by an African-American is de-centering the African-American child and miseducating the rest of the children (Asante 1991: 30).

Multicultural schools who hold "cultural activity" days are giving all learners opportunities to express their feelings, beliefs and thoughts in the most natural way possible. During a "cultural activity" day, activities such as Zulu dance, singing of different cultural songs, wearing of traditional attires and other cultural activities can be exchanged. Even the most withdrawn learners are likely to become involved and this could be one way of encouraging confidence, pride in their cultures and beliefs. All these could be effective in fostering a positive self-concept.

3.3.5 Alternative strategies to improve self-concept

What has been discussed so far under the heading: "Strategies to enhance the self-concept", might not always be easy to implement, especially because in most cases in multicultural schools, teachers are English or Afrikaans speakers. These teachers often lack background knowledge to Zulu music, art or literature. In-service training could be one of the solutions to empower teachers to cope with unfamiliar cultural background. Since this could take a much longer time to be implemented, alternative strategies have to be put in place with the hope that they yield positive results.

Music, art and literature may be taught by certain teachers who have specialised in these fields whereas the 'alternative strategies to improve self-concept' calls for all teachers irrespective of the field of specialisation to reach out for the child with a low self-concept and give a hand.

Therefore it seems necessary to look at alternative strategies to improve the self-concept of learners in multicultural schools. If we consider the description and definition of the self-concept closely, the following dimensions of the self-concept are emphasised by most researchers (Vrey & Venter,1983; Vrey,1979; Le Roux,1999; Osborne,1995).

3.3.5.1 Physical Self

This dimension represents the person's view of himself or herself as a physical being. Do I like and accept my physical appearance and abilities or not? The person with a positive physical self will not hesitate to take part in physical activities and even fulfill the role of physical leader, such as the captain of the team. The opposite is true of a person with a negative physical self. Therefore, if I as a teacher, adult, or counsellor can succeed in changing a person's view of his or her physical self from negative to positive, it might positively affect the total self-concept of the person.

3.3.5.2 Personal Self (Psychological Self)

This dimension represents the person's psychological self. It entails the kind of self-talk the person has about himself or herself. The person may view himself as being intelligent or not. In some cases a person may think he or she is stupid, smart, creative, uncreative, assertive or passive. A person with a positive personal self, will see himself or herself positively. Labels

such as intelligent, smart, creative, assertive and so on will be attached to the self. On the other hand the person with a negative personal self will attach negative labels to the self.

If a teacher or adult were to intervene and try to change the person's negative view of his or her personal self, it might help enhance the person's self-concept as a whole.

3.3.5.3 Self in relation to the family and relatives

The child's attitudes and values develop from those of the family. How the child views himself or herself may have a lot to do with his or her interactions with the family. A person may have a positive or negative self in relation to family or relatives depending on how he or she views his relationships with these people. A person with a positive self in relation to family and relatives will interact more with these people and will feel that they are accepting him or her. The person with a negative self in relation to family and relatives will shun family gatherings and will view the family members as rejecting him or her.

It is up to me as a teacher or counsellor to change the view of the person's self in relation to family and relatives from negative to positive. Sometimes this calls for exposing learners to different family roles to feel what it is like to be the next person. This may have an impact on the total self-concept of the person.

3.3.5.4 Self in relation to the social community

A child, even before he or she goes to school, interacts with the community. How the community reacts to him or her shape his or her self-concept. This dimension represents the person's view of himself or herself in relation to the community. "Do I like to involve myself with my peers or in activities of the community or not?" A person with a negative self in relation to the social community will isolate himself or herself from people.

Therefore, if we as adults are serious about a healthy society, we have to encourage each person to change his or her self-perceptions in relation to the social community from being negative to positive.

3.3.5.5 Self in relation to values

Children are exposed to values in their interactions with their families early in life. These values may influence identity formation of these children. Adolescents tend to question some of the family values and substitute them with their own. For some this becomes difficult, as they try to understand their own values which sometimes clash with those of the family.

A person may view himself or herself as dishonest, loyal, respectful, trustworthy or trusting. For example, a person with a positive self in relation to values will view himself or herself as for example respectful. If a person attaches negative values to the self, he or she has a negative self in relation to values. Adults, teachers and other people could do a lot to remedy the situation. The changing of the self in relation to values from negative to positive could affect other dimensions of the self-concept of the person.

3.3.5.6 Self criticism

Adolescents criticise themselves a lot. This dimension has to do with self-criticism. How often or seldom it happens, affects other dimensions of the self-concept. Self-criticism becomes dangerous if it is excessive and will impact badly on a person's total self-concept.

A person who views himself or herself as useless or helpless is inclined to self-criticism. This person should be encouraged to change from criticizing himself too much and be helped to adopt a positive view toward the self.

Taking into consideration the possibility to apply the "Alternative Strategies" in a practical setup, it will be used as point of departure for designing and developing a programme to enhance the self-concept of Zulu-speaking adolescents.

3.4 CONCLUSION

Chapter 3 has briefly highlighted some aspects that play an important role in self-concept formation of African learners in multicultural schools. A brief outline of the different perspectives people have on multicultural education, was presented.

The absence of cultural inclusion in multicultural schools is one aspect which needs to be scrutinised if these schools are to boast full potential actualisation of all learners.

This chapter also looked at alternative strategies to help enhance the self-concept of Zulu-speaking adolescents in multicultural schools. These strategies are seen to be an "easier route" than the others first discussed in this chapter. They concentrate on the life-skills acquisition approach aimed at the dimensions of the self-concept with the hope that if one dimension is enhanced, it can have an impact on the others and ultimately on the total self-concept of the child. The family and the community play an important role in the identity formation of the child. The way a learner looks at himself or herself may be influenced by physical as well as academic abilities. Activities in the classroom should therefore, be developed to implement these strategies.

Chapter 4 will discuss the empirical investigation.

CHAPTER 4

DESCRIPTION OF THE EMPIRICAL INVESTIGATION

4.1 INTRODUCTION

In chapters 2 and 3 a literature study on the self-concept, self-concept enhancement strategies and multicultural education and self-concept were discussed. The rationale for an empirical investigation, the purpose of the empirical investigation and the research design will be discussed in the following paragraphs.

4.2 THE RATIONALE FOR AN EMPIRICAL INVESTIGATION

The literature study revealed that:

- Certain aspects such as culture, identity and language play an important part in the self-concept formation of a child. Children look up to significant others in-order to make positive identifications, which are critical in positive self-concept formation.
- Amongst other things, the school's role is to promote norms and values of the society. Congruency between the school's aspirations and that of the community may create positive evaluations of the selves in children in the absence of confusion of goals.
- The Zulu-speaking adolescent in a multicultural school situation does not always experience a conducive climate as far as self-concept formation is concerned.
- Alternative strategies exist to improve the self-concept.

In order to explore the aim of this investigation, namely the enhancement of the self-concept of the Zulu-speaking adolescent in a multicultural school situation, it seems necessary to launch an empirical investigation into the matter.

4.3 PURPOSE OF THE EMPIRICAL INVESTIGATION

The purpose of this study is to explore the possibility to enhance the self-concept of the Zulu-speaking adolescent.

The empirical investigation will then focus on the following:

1. To determine the self-concepts of the Zulu-speaking adolescents in multicultural schools.
2. To develop a self-concept enhancement programme aimed at Zulu-speaking adolescents in multicultural schools.

3. To apply the programme mentioned in 2.
4. To gather and analyse the results.

4.4 RESEARCH DESIGN

The approach to this empirical investigation will basically be of a quantitative nature.

4.4.1 Method of research

A pre - test post- test research design will be conducted as follows:

- By using an Adolescent Self-Concept Scale (ASCS), Zulu-speaking adolescents with low self-concepts will be identified within multicultural schools in the Ladysmith area (KwaZulu – Natal). These adolescents will be the participants of this study, thus a unicultural group in a unicultural setting, in order to determine if their self-concepts could be enhanced by the designed programme.
- A programme, designed to enhance the self-concept, is going to be applied to these adolescents.
- After a time lapse of approximately 6 months, the same Adolescent Self-Concept Scale (mentioned under 1) will again be applied to the same group of Zulu-speaking adolescents to determine if there is any (positive) change in their self-concepts.

The hypothesis is:

There is a significant difference between the average self-concept of Zulu-speaking adolescents in multicultural schools obtained by the pre and post-tests applications

This hypothesis is stated for the total as well as for the six dimensions of the self-concept.

4.4.2 Selection of the sample

Six schools from Newcastle (northern KwaZulu-Natal) will be selected to draw a random sample of ± 250 Zulu-speaking adolescents. This will be done to determine self-concept norms for Zulu-speaking adolescents. Note: The Adolescent Self-Concept Scale which will be used for this investigation was designed for Afrikaans and English speaking adolescents. After the norms have been determined, Zulu-speaking adolescents from multicultural schools in Ladysmith (northern KwaZulu-Natal) will be used for this study

As adolescents, these learners depict the following characteristics:

- They show an advanced level of social, physical and emotional development.
- They are expected to have acquired maturation to a certain extent.
- They are very critical of themselves and the world around them. Obviously this is the most stressful stage in the development of the child. As a result of pressures, these learners face in their daily lives, they are susceptible to low self-concepts.

4.4.3 The measuring instrument

4.4.3.1 Adolescent Self-Concept Scale (ASCS)

After careful consideration, it was decided to use as a point of departure, the Adolescent Self-Concept Scale of Vrey and Venter (1983) (see annexure A).

The Adolescent Self-Concept Scale determines an adolescent's self-concept in terms of low, medium or high. "Knowledge about a person's self-concept has practical value, since there is unmistakable evidence that it relates to personality disorders and behavioural problems and to exceptional achievement and perseverance" (Vrey & Venter 1983: 1).

This scale identifies the physical self, the personal self, the family self, the social self, the moral self, and self-criticism.

- The physical self, in other words the self in relation to physical aspects.
- The personal self, in other words the self in its own psychological relationships.
- The family self, in other words the self in family relations.
- The social self, in other words the self in social relationships.
- The moral-ethical self, or the self in relation to moral and religious norms, and self-criticism (Vrey & Venter 1983: 3).

These dimensions are universal with all adolescents. The six dimensions constituted in Vrey's self-concept scale deal with the individual adolescent's self-talk which affects his or her self-concept formation. How an individual relates to people around him or her, determines how he or she would tend to relate to all other people in general, including those of other cultures. Each item of the six dimensions helps to give information about the adolescent's perceptions

of the self in ways that are within any adolescent's frame of reference regardless of colour, race or religion.

According to Vrey and Venter (1983:3) an individual's response to the statements in the Adolescent Self-Concept Scale, indicates how he or she identifies with each dimension, accepts the self with which one has identified and perceives his or her behaviour.

4.4.3.2 Reliability and validity of the Adolescent Self-Concept Scale

➤ Reliability:

The reliability of a test indicates to what extent it will be consistent under standard conditions if applied to testees who resemble the sample of the original test administration as closely as possible. One of the most common methods of calculating reliability is the Kuder-Richardson method for which only one test administration is necessary. It is based on the consistency of tested responses to all items of the test (Vrey and Venter 1983:12). According to the Kuder-Richardson formula 20, the reliability coefficient for the ASCS is 0,850 (Vrey and Venter 1983:10).

➤ Validity

The validity of a test is the extent to which it measures the dimensions for which it was designed. In a self-concept test such as the ASCS, construct validity is the most important aspect (Cronbach in Vrey and Venter 1983:1). Construct validity is the extent to which a test is based on a specific theory. The validity of such a test is usually established by calculating the correlation between these test scores and those on other tests of which the construct validity has been proved. In the case of the ASCS, the scores could not be correlated with those of another self-concept test since no such tests exist (Vrey and Venter 1983:13).

Therefore one has to rely on the calculation of internal consistency. The latter is determined by calculating the point biserial correlation between each item score and the total test score. For the ASCS all these correlations are highly significant (Vrey and Venter 1983:14-15).

4.4.3.3 Application of the Adolescent Self-Concept Scale

Each learner will receive a questionnaire and a pencil. On the first page the learner fills in his or her name, and date of birth. The Self-Concept Scale has 100 items (see annexureA). Each item consists of two contrasting statements, representing two individuals and labelled as 1 and 2. The learner has to compare himself or herself with each one of these statements and decide which of the two resembles him or her the most. For example:

1. is usually in perfect health
2. is seldom completely well

1	2
---	---

The 'correct' responses will be added to calculate the learner's total general self-concept. This raw score is converted into stanines. The Self-Concept Scale is divided according to scores: high, average and low self-concept.

The items are also grouped according to the six dimensions of the self-concept (see section 4.4.3.1). Each dimension of the self-concept is compiled in terms of self-concept, acceptance of the self and the perception of one's behaviour. Each dimension is calculated separately to obtain its total score (see annexure B).

4.4.4 The Self-Concept Enhancement Programme (SEP)

After careful consideration, it was decided to base the SEP on the "Alternative Strategies" as discussed under paragraph 3.3.5. The programme will be designed to equip learners with certain life-skills and for them to be able to reject irrational beliefs about themselves. It will be designed in such a way that teachers find it easy to implement in their daily activities. The teacher will play a facilitating role rather than a dictator. This programme will be applied to Zulu-speaking adolescents in multicultural schools who had been identified with low self-concepts. It focuses on the six dimensions of the self-concept: the physical self, personal self, family self, social self, moral-ethical self and self-criticism. These aspects are significant in the formation of the self-concept of a person.

As point of departure, the ABC model of Rational Emotive Therapy of Ellis will be used. Gladding (2000:238) states that the primary goal of this model focuses on helping people

realize that they can live more rational and productive lives. Gladding explains the model as follows:

- By recognising the activating event: A, (what happened).
- Your beliefs: B, (your sincere thoughts about A).
- Consequences: C, (emotional feeling).

A practical example for the ABC model might be of a person who was once bitten by a dog. When this person sees a dog (An activating event: A), he or she will think about the day he or she was bitten (negative thoughts) (Thought process B), and he or she may even feel anger towards dogs (Consequences C).

Oosthuizen, Petrick and Wiechers (1990:125) argues that a person can be taught to dispute irrational beliefs. By asking challenging questions it can be proved that they are empirically unfounded, subjective and superstitious.

4.4.4.1 The programme itself

❖ Enhancement of the physical self

A learner with a low physical self may find himself or herself for example, not attractive enough and may fail to accept himself or herself. By applying the ABC model, learners in this category will be helped to dispute this irrational belief.

Activities:

➤ POSITIVE LABEL

Each learner is given a large label and a marker pen. Each learner is asked to write his or her name and a positive descriptive word to describe him or herself. A descriptive word should start with the first letter of the person's name. The label should be displayed in a prominent place such as the chest. This exercise is aimed at helping them get to know each other and to express their views about themselves.

➤ ABC MODEL

Learners would be asked if there is ever a time where there is absolute silence in their minds. They will agree that there is normally a conversation going on. Often people go over negative issues and 'put downs' again and again in their minds. In the end, what they hear resembles the irritating noise of a record that has got stuck.

They would be exposed to the ABCDE model of Rational Emotive Therapy (RET). Examples are to be taken from the answers they give as negative statements going on in their minds. For example, if a learner thinks: "I am too short to play soccer or netball", this is an activating event (A). "I am useless my friends do not need me". This what the learner believes about himself or herself (B). "I am not going to be friends with them again as they only laugh at me". This is consequence (C). A learner would be reminded that he or she has control over irrational beliefs. He or she can reject or dispute the negative belief and change this to, "I am worthwhile". The disputing of negative beliefs is the (D) of the model. After rejecting irrational beliefs, the result would be a realistic view of the self. This is the cognitive effect (CE) of the model.

➤ MIRROR GAME

Learners are asked to find a partner and play a mirror game. They take turns in looking at themselves in a mirror. They are encouraged to love the person they see in the mirror. Learners are encouraged to utter statements such as 'I like myself, I look great'.

➤ LONG JUMP GAME

Learners are divided into groups of four. They observe themselves as they engage in a long jump game. Each learner should concentrate on his or her jump and how he or she feels about it.

They may also play tug-of-war in their groups. They may discuss their contributions to the game.

A ball game may also be played . A learner has to release the ball as fast as possible if it gets to him or her. If a person delays in throwing the ball he or she is out of the game as well as the person who misses the ball.

Other games may be included. The aim is to make each learner realise that if one is bad at one game he or she may be good in another.

❖ **Enhancement of personal self**

The learner will be helped to restructure his or her thinking in terms of psychological aspects. For instance a learner may think that he or she is not intelligent because he or she does not do well academically. This irrational belief needs to be disputed and appropriate life-skills to deal with enhancement of personal self need to be developed.

Activities

➤ FANTASTIC –TERRIBLE

Each learner is given two cards with words FANTASTIC and TERRIBLE. He or she is asked to respond by lifting up a relevant card to show the way he or she feels about the mentioned situation. The following situations may be presented to a child:

" When I cannot perform well in class"

" If I solve my problems"

" If my friends rebuke me"

" When my friends disagree with me"

" I usually feel ... at school"

" I usually feel ... at home"

" I usually feel ... about my self"

" Having a break from school work"

" Spending time with my family"

" Spending time with friends"

" Complaining"

" Sleeping"

" Reading"

" Meeting new people"

Learners may be asked to choose one or two situations they feel the worst about. The learner explains why this situation upsets him or her the most. For example, the learner may believe that he or she cannot perform well in class because he or she is stupid. In this way irrational

beliefs are identified. The learner is asked if he or she thinks it is true what he or she believes about the self. If the answer is 'yes', the learner has to be helped dispute irrational beliefs. Challenging questions have to be asked to dispute negative beliefs. If the learner believes that he or she is stupid, he or she may be asked to prove it. In this way a learner will acquire a realistic view of the self.

➤ POSITIVE STAR

Learners are asked to draw a big star and start to write positive information about themselves. An example of the star will be drawn for them on the board. Information such as "my positive traits", "my goals for the future", "my role model", "a decision I have made lately that I am proud of...", and many others, will be filled in the star.

➤ BALLOONS

Each learner is given two large balloons, a piece of string and a marker pen. Learners are asked to write their negative qualities on one balloon. They inflate the balloons and release them to blow away. This serves to teach them that they should get rid of the negative things about themselves. On the other balloon they write their positive qualities. They should bring the balloons together before they are inflated. A learner may inflate any balloon. Each learner picks up a balloon lifts it up and tries to match it with its owner. After all the balloons have been matched with their owners, they are held up high to raise positive qualities. This exercise serves to show them that positive qualities make people feel good about themselves.

❖ **Enhancement of the self in relation to family and relatives**

A learner may feel that his or her family does not accept him or her. This may cause negative self-conceptions. The learner has to question this belief and after satisfying himself or herself that it is not true, he or she disputes it.

Activities

➤ VISUALISED SCENE

A learner is asked to visualise a scene where his or her family said hurtful things to him or her. It could be a situation where he or she got angry with what his or her family said to him or her. The learner is asked to write down all the feelings experienced. Learners are asked to

imagine themselves as their parents in the same situation. They should role play as the parent in the same scenario.

➤ FAMILY DRAWING

The learner is then asked to draw himself or herself with his family or relatives in this situation. In pairs they talk about their pictures and they help each other reject irrational beliefs. If the learner has been successful in disputing the irrational beliefs, he or she is asked to draw a realistic picture of himself or herself with his or her family.

➤ ROLE PLAYING

Learners are given roles of family members such as mother, father, brother, sister, a daughter of 13, a son of 15 years, a toddler of 4, an uncle and a grandmother. Learners will play out the needs, rights, privileges and responsibilities of these people. This will help them explore each member's feelings and behaviour.

➤ SWOPPING SHOES

- * All learners are asked to take off their right shoes and throw them at the centre.
- * They have to take a shoe that does not belong to them from the pile at the centre.
- * They should put it on and walk around the room to experience walking in someone else's shoes.
- * Allow them to talk about their experiences.
- * Follow responses such as "I had to adjust the way I walk," "It felt funny".
- * Make them realise that empathy may cause some discomfort and compromise.

❖ **Enhancement of self in relation to the social community**

The learner may think that friends or other people do not accept him or her. A child may feel that his or her peers do not accept him or her. This may lead to his or her withdrawing from the peers. The steps of the ABC will be applied.

Activities

➤ APPROVAL QUESTIONS

Learners are asked to answer the following questions:

1. How important is the approval of others to you? Rate it from 1 -10.

2. Whose approval do you seek the most? How do you seek it?
3. List people whose approval is important to you and arrange them in order of importance.
4. Discuss ways you attempt to gain approval from others.

➤ THE LABEL GAME

Learners play a labelling game where they are exposed to different labels people get from others, for example, a rich person, a teacher, a lesbian, a divorcee, an HIV-positive person. This game is aimed at showing them how people seem to treat others according to the labels they give them. Learners may also be made to role play where one experiences disapproval and tries his or her best to get the approval of the person or people concerned. The learner eventually becomes discouraged. He or she starts to say negative things about himself or herself, such as " I am worthless. No one needs a loser"

The learner is asked to use RET to dispute these negative feelings.

All members are engaged in one activity where one learner is role playing as described above.

➤ "I FEEL" SENTENCES

Learners are given an opportunity to practise to use 'I' messages in their conversations.

The 'I' messages are important in that they contain no direct accusation of other people.

The "I feel" sentences convey a person's true feelings and state what the situation is.

Learners may have to complete the sentence

" I feel ...when ... because ...".

Learners have to imagine situations where they interact with other people, for example, if he or she gets good marks in a test and no one comments about it. A response in this case may be "I feel hurt when I don't get praise for good marks because it makes me feel that I am not appreciated."

They are asked to give responses in situations such as the following:

'Your neighbour never thanks you for helping their child cross the road on your way to school'.

'You are expected to welcome visitors to your school'.

'You are asked to give a speech at your friend's birthday party'.

'You are accused of stealing your classmate's pen'.

In groups they are asked to brainstorm about making friends. Each group has to come up with a list of suggestions.

➤ MY EXCEPTIONAL QUALITIES

The learners are given worksheets to list their exceptional qualities. They are told not to share this activity.

They have to write all the positive qualities. This could be about their bodies, minds, spirit, their total being, everything that makes them special, unique, great, good or fantastic.

They are observed as they struggle to remember their exceptional qualities.

After about 10 minutes they are asked to stop and are asked to comment on the activity and if it was difficult or easy to remember their good qualities. They are asked to discuss why negative traits are foremost in their minds. They are helped to realise that people influence our perceptions of ourselves and that we tend to focus on the wrong things we do instead of the good things. They are asked to add the good qualities on their lists by thinking about people who love them and what they say about them.

➤ YOU ARE A STAR

Learners are asked to move around and find a person in class they think they know well. At the back of the person they are to write positive things about this person without him or her seeing it. When positive things have been written about everybody in the class, each one takes turns in reading to the class what has been written about them.

❖ **Enhancement of the self in relation to values**

A learner who has a low moral-ethical self-concept views himself or herself negatively in terms of moral and religious values. He or she may tend not to be honest, faithful and may lack kindness and love for others. The learner has to go through ABC and dispute the irrational belief.

Activities

➤ BRAINSTORMING

In pairs, learners will discuss briefly issues in their religion:

1. What are your principles?
2. Where do they come from?
2. How does society influence you?

➤ INDIVIDUAL AND GROUP PREFERENCES

Five pictures are stuck on the wall with people doing different things.

One picture depicts young adults at the park eating and drinking beer.

The second picture depicts young people on the playing grounds playing soccer.

The third picture depicts an adolescent couple kissing.

The fourth picture depicts a family sitting at the table eating.

The fifth picture depicts adolescents smoking.

The learners have to decide which pictures they prefer and rank all the pictures in order of preference. Their choices must be kept secret but written on a paper.

In pairs they share their choices. They have to comment about their choices and convince others of their choices. At the end of the activity the order of preferences should be the same with all the learners. They should express their feelings about the pictures and reflect on why they have these feelings. Learners are encouraged to return to their original choices and argue as to why they had them in the first place.

They are made to realise that they are influenced by other people to change what they believe in. Each learner has to defend his or her preference without being convinced by the others. The learner has to identify with the adolescents in the pictures and say why he or she would not do such an activity in the picture.

❖ **Enhancement of self-criticism**

The learner who is inclined to put himself or herself down all the time, punishes himself or herself. The ABC model will be followed and life-skill acquiring activities will be employed.

➤ IMAGINE AN OBJECT

Learners may be asked to imagine themselves as any object that is in room, such as a book, wastepaper -basket, cup, pencil and so forth. Each learner is asked to concentrate on his or

her feelings and thoughts as if they were this object. What would make him happy?, will it be to do things for himself or herself or to be helped do some things he or she cannot do?, will he or she be always happy as this object or always feeling bad about himself or herself?

➤ DEALING WITH THE CRITIC

Learners are asked to do the following:

Close your eyes and imagine yourself alone in a room. You are enjoying yourself and feeling happy and contented. You feel that you are quite successful and are doing well, whatever it is that you are doing. You hear a knock and you are not alone any longer. Your critic has just entered. Your critic does not think that you are doing much better, whatever it is that you are doing. Your critic points out that you are not happy and that you can never be what you dream of.

Explain to your critic that you are doing well and tell the critic that you find him or her an obstruction. Continue explaining to the critic that you will always study and improve yourself because you have goals that you want to achieve. See the critic slowly leave the room and disappear out of sight. Continue bragging about your successes until you are convinced he or she cannot hear you any longer.

Learners are asked to open their eyes and explain how they feel after this exercise.

4.4.5 Procedure

It is important to mention that a unicultural group (Zulu-speaking adolescents) will be participants of this study. Although this research will be conducted in a multicultural school the focus is on this unicultural group. In their daily encounters with the learners, teachers will not need to separate learners according to their cultural groups when applying the programme. This was done by the researcher to work with as many adolescents as possible.

The following procedure will be followed:

- Get permission from the principals of schools to apply the Adolescent Self-Concept Scale (ASCS).

- Prepare the Adolescent Self-Concept Scale (ASCS) and apply to ±250 Zulu-speaking adolescents.
- Determine norms for Zulu-speaking adolescents.
- Get permission from principals of multicultural schools to apply Adolescent Self-Concept Scale (ASCS) to select learners.
- Select learners with low self-concept according to norms (low, medium, high).
- Get permission from the learners to participate in the programme.
- Arrange with the principal and parents to apply the Self-Concept Enhancement Programme (SEP).
- Apply the SEP.
- Apply the Adolescent Self-Concept Scale (ASCS) again to check if there are any changes in the self-concepts of the selected learners.

4.4.6 The application of the programme

The programme will be applied over a period of 6 months to the selected group of Zulu-speaking adolescents with low self-concepts.

The following time- table will be followed:

DAY	SESSION	ACTIVITY
1	1 Hour	Focus on physical self
2	1 Hour	Positive Label, ABC Model
3	No session	No activity
4	1 Hour	Focus on physical self, Mirror Game, Long Jump Game
5	No session	No activity
6	1 Hour	Focus on personal self, Fantastic –Terrible
7	No session	

This is a school's time-table, the Guidance periods are filled in by the teachers when the time-table is drafted, the researcher has no control over it. The days are given numbers any day can fall on any number. Day number one is the first day of the term, the rest follows from there. Where there is no session or no activity it denotes a day which has no guidance period.

The application of the programme will follow the above time table until all the activities of the different dimensions are covered. The researcher together with a teacher will facilitate the activities of the programme.

After the application of the programme the Adolescent Self-Concept Scale will be administered again to the participants. The results will be compared with those that were obtained before the programme was applied.

4.5 RESULTS OF THE INVESTIGATION

4.5.1 Determination of norms

The sample of ± 250 learners was drawn and the norms were determined (see annexure C). The Self-Concept Scale is divided according to scores: high, average and low self-concept. The raw scores were converted into stanines and are presented in table 1.

Table 1: Raw scores and stanines for the ASCS

	Low	Average	High
Raw Scores	37-61	62-73	74-87
Stanines	1, 2, 3	4, 5, 6	7, 8, 9

4.5.2 Hypothesis

With regard to the hypothesis stated in section 4.4.1 the following null hypothesis was tested:
There is no significant difference between the average self-concept of adolescents obtained by the pre- and post-test applications.

This null hypothesis is stated for the total self-concept as well as for the six dimensions of the self-concept.

Out of a group of 74 Zulu-speaking adolescents in a multicultural school on whom the Adolescents Self-Concept Scale was administered, 50 were identified as having low self-concepts. These adolescents were used in the application of the Self-Concept Enhancement Programme. Out of 50 adolescents only 36 completed the programme.

This group was used to test the null hypothesis to determine whether the average self-concept of the pre-test differed from the post-test. The mean of the total self-concept and the means of the six dimensions of the self-concept were calculated and compared. The t-test for dependent variables was used to determine whether the means differed significantly. The results appear in table 2.

Table 2: Difference between the average self-concept of adolescents obtained by the pre-test and post-test applications for total as well as for the six dimensions

VARIABLES (Self-concept)	TEST	N	MEAN	SD	T	DF	P
Total	Pre-test		42,75	5,45	12,40	35	P<0,01
	Post-test	36	64,11	7,96			
Physical self	Pre-test		6,33	2,40	10,66	35	P<0,01
	Post-test	36	12,03	2,47			
Personal self	Pre-test		6,44	2,51	6,61	35	P<0,01
	Post-test	36	10,78	2,54			
Family self	Pre-test		7,17	1,66	9,39	35	P<0,01
	Post-test	36	12,72	3,00			
Social self	Pre-test		7,89	1,94	7,88	35	P<0,01
	Post-test	36	11,50	2,09			
Moral-ethical self	Pre-test		8,22	1,91	6,14	35	P<0,01
	Post-test	36	11,47	2,25			
Self-criticism	Pre-test		6,69	1,51	-2,45	35	P<0,01
	Post-test	36	5,61	1,96			

With regard to the total self-concept as well as the six dimension of the self-concept, the null hypothesis can be rejected on the 1% level of significance. It means that there is a significant difference between the average pre-test score and the average post-test score.

In all instances except for the self-criticism the post-test score is significantly higher than the pre-test score. Where the post-test score is higher it means the following:

In case of the physical self, the adolescent has, after participating in the activities of the programme, begun to accept his or her physical features and abilities. This person might now be willing to participate in activities despite not being as agile as others, or might now be satisfied with what they see in the mirror, in opposite to their feelings before the start of the programme.

In case of the personal self, the adolescent is now viewing himself or herself as intelligent, smart or open-minded, depending on what the issue was before the application of the programme. The person now believes that he or she can do certain things, and is satisfied with the way he or she applies himself or herself, even if it is not as excellent as the way others do it.

In case of family self, he or she now sees himself or herself as important in the eyes of the family and relatives. The adolescent now accepts the love of the family and has in return, learnt to love them unconditionally.

As far as the social self is concerned, the adolescent now views himself or herself as a valuable member of the class or of a group of peers. He or she may involve himself or herself now more than before in the activities of the group.

In case of moral-ethical self, the adolescent now identifies himself or herself with positive values. He or she may now see himself or herself as respectful, honest, trustworthy and so on. This may indicate that he or she is satisfied by the way he or she responds to what the society demands from him or her.

The reason(s) for the pre-test scores to be higher for self-criticism than the post-test scores are not clear. One can speculate that:

- The learners did not understand the items related to this dimension well.
- They were not 100% honest when answering the items.
- The programme did not meet the requirements in this regard.

The enhancement of this dimension needs to be further investigated.

CHAPTER 5

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of this study was to:

1. Determine the nature of the self-conceptions of Zulu-speaking adolescents in multicultural schools.
2. Develop a self-concept enhancement programme for Zulu-speaking adolescents in multicultural schools.

This chapter will discuss the following:

- Findings from the literature study
- Findings from the empirical research

The discussion of the above will pave way to the following :

- ◆ Limitations of this research
- ◆ Recommendations
- ◆ Conclusion

5.2 FINDINGS FROM THE LITERATURE STUDY

5.2.1 Self-concept and self-concept enhancement

5.2.1.1 The self-concept

The self-concept is described as the observations, attitudes, opinions and ideas an individual has about himself or herself. It constitutes the person's views and beliefs about the self. The self-concept is a way a person perceives himself or herself. It may be positive or negative, depending on how the person evaluates his interactions with objects, other people, the supernatural and the self.

The self-concept comprises the following dimensions:

- * a physical self,
- * a personal self,
- * a family self,
- * a social self and

* a moral self.

The different dimensions affect each other and the total self-concept of a person. If, for example, a person carries a low opinion of himself or herself regarding the physical self, it might have a negative impact on the other dimensions as well as the total self or vice versa.

In early childhood, parents and caregivers contribute to the early formation of the self-concept. If the interactions with significant others are observed as loving, caring, warm and so on, a positive self-concept is likely to be formed. The opposite is true where the interactions are observed to be unloving, uncaring, cold etcetera.

In middle childhood, children are more focused on relationships with peers than with parents. Peers play an important part in the self-exploration of the child. If he or she feels accepted by the peers, he or she is likely to develop a positive self-concept. If a child feels rejected by his or her peers, this may impact on his or her sense of industry. As this may lead to feelings of inferiority, adults, teachers and other people who can help avoid this, should intervene.

Adolescence is a time of rediscovery and redefinition. This is a critical stage of development as adolescents are very critical of themselves. The support these adolescents get from significant others may help contribute to positive self-concepts.

From the above it is important to realise that the family, peers and the school have an influence on the child's self-concept formation. It is important to note that children spend most of their time at school. This serves to indicate that there is more teachers can do to shape children's self-perceptions, than to leave it to nature to take its course.

5.2.1.2 Self-concept enhancement

Self-concept is not predetermined. It is influenced by what the person says about himself or herself. Significant others, particularly educators, need to be on the look out for behaviours suggesting that children exercise negative self-talk. Learners need to be reinforced positively in all the activities in which they participate.

Learners may be helped to understand the actions of other people through role playing, thus exposing themselves as to how other people feel. Self-concept formation of a child is influenced by the atmosphere the teacher creates in the classroom. If a teacher comes to a class being prejudiced about the learners' abilities, it could be damaging to their academic and social behaviour. The teacher is likely to act towards learners according to the belief he or she has about them. If he or she believes the learner cannot do or perform certain activities, this is likely to be a self-fulfilling prophecy. It has been observed that if learners learn in the presence of the didactic essences, they are likely to develop positive attitudes towards school and possibly toward themselves as well. These essences are discussed as love and warmth, knowledge and freedom, care and control, respect, trust and challenge and honesty and success.

5.2.2 Multicultural education and self-concept formation

5.2.2.1 Multicultural education

There are many definitions of multicultural education. One should note that multicultural education should not be reduced to the education of learners from different races or colours, but is a far more complex approach which recognises the different needs of the different members making up a class group or society (Van der Horst & Lebeloane 1997:3).

Multicultural education is characterised by certain features which are widely accepted. Among other things, multicultural education fosters mutual understanding and acceptance among various cultural groups within a common geographic system.

The goals of multicultural education are very important both the learner and the teacher should understand these goals.

Language plays a very important role in the classroom. In multicultural classrooms English or Afrikaans is the medium of instruction. A child whose mother-tongue is not English or Afrikaans is disadvantaged by this. This puts an extra load on the educators.

Culture and identity are closely related. Both these concepts are acquired through the person's interaction with other people within a cultural community. Enculturation aims at the

transmission of culture from the older to the younger generation of a particular community. Acculturation needs that at least two autonomous groups come into contact. Certain changes are expected to occur as a result of the sharing of aspects of the two cultures.

5.2.2.2 Strategies to enhance self-concept in a multicultural environment

Literature, in this study, has briefly highlighted strategies to enhance the self-concept. This study focused on enhancement of the self-concept of Zulu-speaking adolescents in multicultural schools. Music, African studies and literature have been found to be effective in boosting learners' self-concepts. As these subjects involve some teachers and not others, one has to look at alternative, more appropriate and "easier" to implement strategies.

These strategies are referred to as 'alternative strategies' in this study, and they focus on the dimensions of the self-concept. It is believed that if a teacher is able to positively reinforce the adolescent's self-talk in one dimension, this may have a positive influence on other dimensions as well as on the total self-concept of the child.

In each dimension an adolescent may be encouraged to reject negative self-statements about the self and be encouraged to make positive ones. The emphasis is on multicultural classrooms where African learners may feel that they have been thrown in the deep end without the necessary skills to swim. It is likely that these learners may find the school, other learners and the teachers foreign to them. Activities in the 'alternative strategies' may be presented as icebreakers before lessons start and as energizers in between the lessons. Learners may find these strategies fun to do but at the same time their perceptions of themselves may be enhanced positively (see section 5.3.2).

5.3 FINDINGS FROM THE EMPIRICAL INVESTIGATION

5.3.1 Determining self-concept norms for Zulu-speaking adolescents

A sample of ± 250 Zulu-speaking adolescents was drawn from six schools in Newcastle (northern KwaZulu-Natal). The Adolescent Self-Concept Scale (Vrey and Venter 1983) was applied to these adolescents (Annexure A). Norms were determined (annexure C). The raw scores were converted into stanines and divided according to scores; high, average and low. These are presented in table 1.

Using the norms for Zulu-speaking adolescents as a guideline, 50 adolescents with low self-concepts were selected from a multicultural school. At the end only 36 completed the enhancement programme.

5.3.2 The Self-Concept Enhancement Programme (SEP)

This programme was designed after the ASCS was administered. It aimed at equipping learners with certain life skills. It concentrated on enabling learners to reject irrational beliefs about themselves. The programme was presented through activities which focused on the different dimensions of the self-concept.

Activities were designed to encourage adolescents to participate and to express themselves freely in different ways. They were expected to work in pairs. The 'mirror' game of the enhancement of physical self is an example of such an activity. They were expected to give feedback after each activity.

In some activities they had to work individually. An example of such an activity is the 'balloons' of the enhancement of personal self. Here they were expected to follow instructions and to respond appropriately. Again they had to report back on their experiences of the activity, concentrating on their feelings.

Sometimes they had to work as a group, for example where they role-played as members of families. In the 'label' game they were exposed to how other people feel if they are given labels by the society. They took turns in getting bad labels. It is important to de-role them before the end of the session to avoid name-calling. Different feelings were identified and discussed after this activity.

Some activities involved the whole group at the same time. 'Dealing with the critic' was such an activity. Though they were all involved in this activity, the experiences were unique to individual learners.

5.3.3 Findings before and after the application of the SEP

The self-concept scores of the 50 selected Zulu-speaking adolescents were registered in a pre-test procedure. The SEP was then administered for \pm 6 months and a post-test procedure was then applied. Only 36 candidates completed the exercise. The means of the total self-concept as well as the means of the different dimensions of the self-concept were then subjected to a t-test for dependent variables for both the pre-test and post-test scores. The results read as follows:

A significant difference was found between the average pre-test and post-test scores for the total self-concept as well as for all the dimensions of the self-concept, except for the critical self. (The reason(s) for the latter could not be clarified). This leads to the conclusion that the application of the SEP for Zulu-speaking adolescents in a multicultural system was in general successful.

A very significant finding is that the application of the so-called "Alternative strategies for the enhancement of the self-concept" was successful as far as Zulu-speaking adolescents in a multicultural education system is concerned. This implies that it is not really necessary to involve factors such as culture, music, art and literature to enhance the self-concept of learners in multicultural situations, factors which are suggested in literature, but might be difficult for teachers to implement.

5.4 RECOMMENDATIONS

A learner's self-concept may influence his or her academic achievement. A learner with a low self-concept may not achieve well academically. Self-concept enhancement of learners is possible and remains the duty of the teacher.

Teachers should consider the following as guidelines to enhance the self-concept of Zulu-speaking adolescents in multicultural classrooms:

- Keep in mind that the self-concept consists of various dimensions and that each dimension is easily affected by a change in another.
- Create opportunities where the dimensions of the self-concept are enhanced. If one dimension is improved, it is likely to have a positive impact on the total self-concept of the child.

- Encourage full participation on the part of all learners and give positive feedback.
- Foster a friendly climate by encouraging learners to express themselves using the language of their choice.
- Discourage harsh comments from others, which may scare other learners from participating freely.
- Dwelling on the learner's mistakes may affect his or her personal self which may impact badly on all the dimensions of the self-concept.
- Explore more activities which are aimed at enhancing self-criticism for better results on this dimension.

What is interesting is that the activities of the SEP may be applied on all learners irrespective of their cultural background. Teachers may design their own programmes for self-concept enhancement. It is important that these programmes should suit the needs of the learners concerned. Self-concept enhancement programmes should be part and parcel of the daily teaching activities of a teacher instead of applying them for different lessons and subjects only.

5.5 LIMITATIONS OF THIS STUDY

The limitations of this study are:

There was a long time lapse between activities as the guidance periods were erratically distributed in the school's time-table. The effectiveness of the programme might have been jeopardized this way.

Initially 50 learners were identified with low self-concepts but only 36 completed the activities of the programme. Some of the adolescents had left school and some had probably used different (nick) names and it was difficult to trace them. Had the programme been applied to 50 adolescents, it might have yielded more reliable results because of the bigger sample one would have worked with.

Under ideal situations, an experimental as well as a control group could have been used. Unfortunately, due to lack of time and resources it was not possible to execute the research in this way

5.6 CONCLUSION

The results of this study indicate that the SEP is an effective tool in building positive self-concepts amongst Zulu-speaking adolescents in multicultural schools.

It also indicates clearly that instead of involving factors such as culture, art and music (which are suggested by literature to enhance the self-concept in a multicultural system), alternative strategies such as the enhancement of the physical self, the personal self, the family self, the social self and the value self will lead to the improvement of the total self-concept, even in a multicultural situation.

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ANNEXURE A

ADOLESCENT SELF-CONCEPT SCALE

INSTRUCTIONS

Each item in this questionnaire consists of contrasting descriptions of two people, 1 and 2. Read both descriptions in each item and compare yourself with each one. Then decide which of the two resembles you the most. On the right hand side of each item are two numbers, 1 and 2. If you are more like 1, draw a cross over 1 on the right hand side of the page. If you are more like 2, draw a cross over the 2 on the right hand side of the page. Perhaps you may not be exactly like either, but you must decide which of the two best describes you. In each item draw a cross over either 1 or 2. Do not mark both in the same item.

Follow the same procedure for each item. There is no time limit, but work quickly and answer every item.

Note:

1 and 2 do not represent the same persons in each item. Therefore your answer to one item should not influence your answer to another.

Please enter the following personal details:

NAME:

SEX:

DATE OF BIRTH:.....

MARK 1 WITH A CROSS IF YOUR ARE MORE LIKE 1

MARK 2 WITH A CROSS IF YOUR ARE MORE LIKE 2

1. 1 is usually in perfect health
2 is seldom completely well

1	2
---	---

2. 1 easily loses all self-control
2 usually remains very calm

1	2
---	---

3. 1 is generally proud of his family
2 is often ashamed of his family

1	2
---	---

4. 1 is usually unpopular; his company is seldom sought after
2 is usually popular; his company is generally sought after

1	2
---	---

5. 1 rebukes people who use coarse language
2 never has the courage to rebuke people

1	2
---	---

6. 1 would rather win than lose a competition
2 is indifferent to the results of a competition

1	2
---	---

7. 1 considers himself attractive
2 considers himself unattractive

1	2
---	---

8. 1 always feels inferior in company
2 never feels inferior in company

1	2
---	---

9. 1 often feels guilty about the ease with which he tells a lie
2 is not aware that he ever tells a lie

1	2
---	---

10. 1 is usually too self-conscious to offer help to other people
2 is always helpful and enjoys it

1	2
---	---

11. 1 changes his behaviour if he becomes convinced that he is wrong
2 often continues with behaviour even though he knows it to be wrong

1	2
---	---
12. 1 often postpones to the next day what should be done today
2 never postpones work to another day

1	2
---	---
13. 1 likes to be well-dressed and neat in all circumstances
2 dislikes always being neat

1	2
---	---
14. 1 is often peevish and moody for long periods
2 seldom if ever in a bad mood

1	2
---	---
15. 1 usually looks forward to family gatherings
2 does not like family gatherings

1	2
---	---
16. 1 wishes that others would show interest in him more often
2 is satisfied with the attention he gets

1	2
---	---
17. 1 usually takes the side of the majority
2 usually decide for himself what is right and stands by this decision even though he stands alone

1	2
---	---
18. 1 sometimes drives through a stop street without stopping
2 never drives through a stop street without stopping

1	2
---	---
19. 1 is usually aware of pain somewhere in his body
2 is seldom aware of any pain

1	2
---	---
20. 1 is completely satisfied with himself
2 is not satisfied with himself

1	2
---	---
21. 1 is usually suspicious of his family's conversations and conduct
2 is never suspicious of his relatives

1	2
---	---

22. 1 is someone who makes friends very easily
2 does not usually make friends easily

1	2
---	---
23. 1 often does things which cause him to feel ashamed afterwards
2 seldom does things which cause him to feel ashamed
afterwards

1	2
---	---
24. 1 sometimes feels like swearing when things go wrong
2 never becomes so upset when things go wrong

1	2
---	---
25. 1 is usually untidy
2 is seldom really untidy

1	2
---	---
26. 1 is as friendly to other people as he would like to be
2 is not as friendly to everyone as he would like to be

1	2
---	---
27. 1 is very sensitive to what his family says about him
2 does not easily feel hurt by what his family says about him

1	2
---	---
28. 1 usually gets on very well with other people
2 's relationships are easily disturbed by trivialities

1	2
---	---
29. 1 sometimes uses questionable methods in order to be ahead
2 never considers using questionable methods

1	2
---	---
30. 1 is inclined to gossip too much
2 never gossips

1	2
---	---
31. 1 is usually aware of feeling unwell
2 seldom feels unwell

1	2
---	---
32. 1 knows that he can usually solve his problems
2 is always afraid that he will not be able to solve his problems

1	2
---	---

33. 1 often feels unhappy because he has so little love for his family
2 is satisfied that he loves his family

1	2
---	---

34. 1 always sees other people's good points
2 seldom sees other people's good points

1	2
---	---

35. 1 often feels unhappy because his life does not measure up to the
high standards which others set for him
2 seldom cares what others expect of him

1	2
---	---

36. 1 someone who often enjoys a shady joke
2 never laughs at shady jokes

1	2
---	---

37. 1 feels that his weight is correct
2 often feels worried about his weight

1	2
---	---

38. 1 often experiences despair because he does not keeps to his principles
2 never experiences despair because he does not keep
to his principles

1	2
---	---

39. 1 would never be unfair to his family
2 is not particularly scrupulous about being fair to his family

1	2
---	---

40. 1 always finds it difficult to forgive someone who has accused
him falsely
2 readily forgives others

1	2
---	---

41. 1 does not like everyone that he knows
2 likes everyone he knows

1	2
---	---

42. 1 is satisfied with his appearance
2 does not feel happy about his appearance

1	2
---	---

43. 1 is always envious of traits of character which he perceives in others
 2 is never envious of character traits which he perceives in others

1	2
---	---
44. 1 is someone with little love for his fellowman
 2 will often do himself down in order to favour others

1	2
---	---
45. 1 always feels self-conscious in the company of strangers
 2 seldom feels self-conscious in the company of strangers.....

1	2
---	---
46. 1 's behaviour is always irreproachable and honorable in all circumstances
 2 worries about his behaviour which often leaves much to be desired.....

1	2
---	---
47. 1 takes little interest in the doings of other people
 2 takes an intense interest in the actions and conversations of other people

1	2
---	---
48. 1 feels perfectly happy about his height
 2 is often self-conscious about his weight

1	2
---	---
49. 1 can never persevere with a task until it is finished
 2 perseveres to the end with every task he undertakes.....

1	2
---	---
50. 1 always treats his parents very well
 2 often neglects his parents

1	2
---	---
51. 1 finds it very difficult to enter into a conversation with strangers
 2 talks to strangers with the greatest of ease

1	2
---	---
52. 1 will always return change when he is given too much
 2 does not trouble to return change when it is too much

1	2
---	---

53. 1 often feels that he is angry with the whole world
2 rarely feels irritable or sulky

1	2
---	---
54. 1 feels dissatisfied with certain aspects of his physical appearance
and would change them if he could
2 is satisfied with his physical appearance just as it is.....

1	2
---	---
55. 1 can usually hold his own in any situation
2 finds it difficult to hold his own in all situations.....

1	2
---	---
56. 1 usually ignores the wishes of his parents
2 always considers the wishes of his parents.....

1	2
---	---
57. 1 is very religious
2 is not very religious

1	2
---	---
58. 1 feels that other find it difficult to make friends with him
2 is sure that others make friends easily with him.....

1	2
---	---
59. 1 feels dissatisfied because he is often unwell
2 is satisfied with the state of his health.....

1	2
---	---
60. 1 does not become annoyed when he is rebuked
2 cannot tolerate rebuke.....

1	2
---	---
61. 1 sometimes has serious quarrels with members of his family
2 never has serious quarrels with members of his family.....

1	2
---	---
62. 1 is always friendly
2 is not always friendly.....

1	2
---	---
63. 1 's family seldom ask his opinion
2 's family consults him about most of their affairs.....

1	2
---	---

64. 1 longs for more attention from the opposite sex
2 is satisfied with the attention he gets from the opposite sex.....

1	2
---	---
65. 1 usually performs well
2 often performs badly.....

1	2
---	---
66. 1 's family criticize him often
2 seldom offends in the eyes of his family.....

1	2
---	---
67. 1 is sometimes irritable when he is unwell
2 is never irritable when he is unwell.....

1	2
---	---
68. 1 is particularly popular amongst friends of his own sex
2 is not very popular amongst friends of his own sex.....

1	2
---	---
69. 1 thinks that his family does not love him
2 is completely sure of his family's love.....

1	2
---	---
70. 1 likes to care for his body to the best of his ability
2 often feels guilty because he neglects his body.....

1	2
---	---
71. 1 often acts without first considering the consequences of his
deeds
2 carefully considers the consequences before he takes action.....

1	2
---	---
72. 1 is particularly popular with the opposite sex
is not very popular with the opposite sex.....

1	2
---	---
73. 1 feels that his family is suspicious of everything he does
2 is sure that he is trusted by his family in everything.....

1	2
---	---

74. 1 occasionally thinks about improper things which cannot be discussed
2 never thinks about improper things.....

1	2
---	---
75. 1 enjoys exacting work
2 prefers routine work.....

1	2
---	---
76. 1 easily changes his opinions; he never disagrees
2 firmly adheres to his convictions.....

1	2
---	---
77. 1 has relatives who will support him in any way situation
2 does not have relatives on whom he can rely in any situation.....

1	2
---	---
78. 1 is calm and composed in almost any circumstances
2 can never defend his viewpoint in a clam and composed manner.....

1	2
---	---
79. 1 often gets cross when he is thwarted
2 seldom gets cross when he is thwarted

1	2
---	---
80. 1 feels very energetic most of the time
2 feels tired and lethargic most of the time.....

1	2
---	---
81. 1 is a member of a very happy family
2 's family is not very happy.....

1	2
---	---
82. 1 does not feel inferior to his friends
2 feels inferior to his friends and acquaintances in many ways.....

1	2
---	---
83. 1 usually finds it very difficult to reach a discussion
2 considers the available information and usually decides quickly.....

1	2
---	---

84. 1 is usually cheerful irrespective of circumstances
2 is only cheerful when things go well.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
85. 1 feels that he is highly respected by his family
2 thinks that he is unimportant in the eyes of his family.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
86. 1 often regards himself as a bad person
2 regards himself as a good person.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
87. 1 is a good mixer and usually enlivens the company
2 often wishes that he could be more sociable.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
88. 1 feels guilty because he seldom goes to church
2 finds his church attendance satisfactory.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
89. 1 takes an interest in his family and visits them often
2 does not take much interest in his family.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
90. 1 is always very polite to strangers
2 often finds himself lacking in courtesy.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
91. 1 is very clumsy and awkward in certain situations
2 seldom suffers from clumsiness and awkwardness.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
92. 1 is satisfied that he faithfully observes the virtue of honesty,
integrity, loyalty, truthfulness, etc.
2 often feels guilty because he neglects these virtues.....
- | | |
|---|---|
| 1 | 2 |
|---|---|
-
93. 1 is almost never reserved or self-conscious
2 is usually reserved and self-conscious with strangers and
particularly with people in authority.....
- | | |
|---|---|
| 1 | 2 |
|---|---|

94. 1 is very nervous when he has to appear before a group of people
2 almost never suffers from nervousness.....

1	2
---	---
95. 1 is someone who does not feel particularly guilty if he is compelled to tell a small lie
2 is someone who never tells a lie.....

1	2
---	---
96. 1 's religion offers him considerable inspiration, comfort and hope
2 constantly worries about his religion.....

1	2
---	---
97. 1 is easily worried
2 seldom suffers anxiety.....

1	2
---	---
98. 1 often feels guilty about his frequent irresponsible behaviour
2 is satisfied that he fulfils his responsibilities.....

1	2
---	---
99. 1 usually understands the members of his family very well
2 frequently misunderstands his family.....

1	2
---	---
100. 1 is someone who sacrifices much to help the underprivileged
2 is hardly aware of the poor, cripples, blind people etc. and ignores rather than helps them.....

1	2
---	---

ANNEXURE B

GROUP OF ITEMS FOUND AT EACH DIMENSION OF THE SELF-CONCEPT TEST

Subtests with subsections	Items according to numbers in the self-concept inventory					
A. Physical self						
1. Identity	1	7	13	19	25	31
2. Acceptance	37	42	48	54	59	64
3. Behaviour	70	75	80	91	94	97
B. Personal self						
1. Identity	84	78	82	2	8	14
2. Acceptance	20	26	32	38	43	49
3. Behaviour	55	60	65	71	76	83
C. The self in relation to family and relatives						
1. Identity	77	81	85	63	69	73
2. Acceptance	3	99	15	21	27	33
3. Behaviour	39	89	50	56	61	66
D. The self in relation to the social community						
1. Identity	62	68	72	47	53	58
2. Acceptance	87	90	93	4	10	16
3. Behaviour	22	28	34	40	45	51
E. The self in relation to values						
1. Identity	46	52	57	86	44	95
2. Acceptance	92	96	100	88	98	9
3. Behaviour	5	11	17	23	29	35
F. Self-criticism	79	74	67	41	36	30
	24	6	12	18		

NORMS**ANNEXURE C**

Raw Score	Cumulative Frequency	Cumulative Percentage	Stanine	Level
37	1	0.4	1	Low
40	2	0.8	1	
44	3	1.2	1	
46	4	1.6	1	
47	6	2.4	1	
49	7	2.8	1	
50	10	4.0	1	
51	14	5.6	2	
52	16	6.4	2	
53	18	7.2	2	
54	19	7.6	2	
55	22	8.8	2	
56	30	12.0	3	
57	37	14.7	3	
58	39	15.5	3	
59	46	18.3	3	
60	52	20.7	3	
61	58	23.1	3	
62	63	25.1	4	Average
63	74	29.5	4	
64	82	32.7	4	
65	92	36.7	4	
66	107	42.6	5	
67	120	47.8	5	
68	138	55.0	5	
69	148	59.0	5	
70	154	61.4	6	
71	170	67.7	6	
72	178	70.9	6	
73	190	75.7	6	
74	197	78.5	7	High
75	209	83.3	7	
76	218	86.9	7	
77	224	89.2	7	
78	232	92.4	8	
79	234	93.2	8	
80	235	93.6	8	
81	241	96.0	8	
82	244	97.2	9	
83	247	98.4	9	
84	248	98.8	9	
85	249	99.2	9	
86	250	99.6	9	
87	251	100.0	9	