A CRITICAL ANALYSIS OF MULTICULTURAL EDUCATION WITH SPECIAL REFERENCE TO THE VALUES ISSUE IN THE SOUTH AFRICAN CONTEXT

by

KHETSEKILE NOMAWETHU GRETTA

Submitted in accordance with the requirements for the degree of
Masters in Philosophy of Education in the

FACULTY OF EDUCATION
at the
UNIVERSITY of SOUTH AFRICA

Supervisor: Dr Elza Vente
November 2001

0001947421

DISSERTATION FOR NOMAWETHU GRETTA KHETSEKILE

"A CRITICAL ANALYSIS OF MULTICULTURAL EDUCATION WITH SPECIAL REFERENCE TO THE VALUES ISSUE IN THE SOUTH AFRICAN CONTEXT"

EXTRACT OF 150 WORDS

The dissertation is concerned with the values issue in the South African context, a multicultural education situation. South Africa is a pluralistic society. Being pluralistic, means that the country is rich in different cultures, belief- and value systems.

Different cultures have different value systems. If an institution is practising multicultural education, the question is, which values are to be used? If we say the institution should use the values of the majority culture, will that not disadvantage minority cultures? If minority cultures are undermined by neglecting their cultures won't that cause conflict between minority cultures and the majority culture?

Each society that is implementing multicultural education should consider that there are common human values and particular values. In multicultural education particular values are important because they show how a particular group behaves and what its beliefs and culture are. Common values develop from particular values and teachers must emphasise common values without neglecting particular values, to encourage tolerance and acceptance between different groups.

CONTENTS

CHAPTER 5: The issue of values in the South African context

CHAPTER 6: Synthesis and evaluation

CHAPTER 1

ORIENTATION TOWARDS THE STUDY

1.1   FORMULATION OF THE PROBLEM

Before 1994 the Republic of South Africa had separate education systems for the various cultural/ethnic groups. After the South African election in 1994, the education system changed and public schools in South Africa opened their doors to all learners.

Opening schools to all cultures marked the official start of multicultural education in public schools in South Africa. The numerous types of multicultural education will be explained in detail in chapter two and chapter five. In South Africa it is not actually called "multicultural education", but this broad concept, which encompasses ethnic studies, multi-ethnic education as well as educating learners from different ethnic groups in one learning environment, will be used in this study.

Multicultural education should remodel the school environment to include all ethnic groups. The concept of multicultural education is used in this dissertation because multicultural education is the application of the education system in such a way that it will appropriately and in a rightful manner include all racial and cultural groups. Multicultural education must therefore be regarded as a process that guides the entire education enterprise (Venter, Woodbridge & Lebeloane, 1997:3).

South Africa is a pluralistic society. This simply means that, like many other countries including for example the United States of America, South Africa is composed of different ethnic cultures.

The ethnic composition of the South African population is extremely complex. The population comprises of 73% blacks, 3% Indians (or Asians), 8% are coloureds and 16% are whites. The black people can in turn be divided into several ethnic groups, for example the Xhosas, Sothos and Zulus. Each ethnic group has its own culture. In the context of multicultural education these groups have to come together and learn in one environment (Venter, Franzsen & Van Heerden, 2000:197).

To function effectively in a democratic system, cultural differences and value plurality need to be acknowledged, but somehow South Africans also need to recognise similarities between cultures. Similarities imply that South Africans have to recognise common traits in cultures and values. Because of the numerous cultural groups, adequate cultural interaction becomes very important.

These different ethnic groups should come together and share their beliefs and cultural experiences for a better understanding of each other and for the development of the country. This coming together and sharing of cultural beliefs is still a problem in South Africa.

Multicultural education accommodates learners from different cultural backgrounds, with different beliefs, traditions and behaviours. Different as they may be, each child has to learn to develop skills and attitudes to understand other learners. Learners have to learn to respect and communicate with other learners, learn to be tolerant and to work with others. These learners have to share their problems and experiences and work towards the betterment of South Africa.

In multicultural societies teachers are faced with the challenge of teaching increasingly culturally diverse classes. In South Africa such teachers must understand the mutual interdependence of the members of the class, their roles, and what is most important to each member (Sellers, 1994:95). Learners should be made aware of the different cultures at school to be able to get to know and understand one another.

This study deals mainly with the issue of values in multicultural education in South Africa. The classroom is a very complex micro-culture, consisting of unique individuals and a variety of cultures. Each individual brings with him/her a distinct set of beliefs, values and experiences, which influences the attitudes, behaviours and perceptions of the classroom as a whole (Venter et al, 1997:73). All cultural values should be seen as important.

Values differ from culture to culture, although all societies share certain essential values. A lack of knowledge by both teachers and learners of the differences and similarities in values can give rise to conflict (Venter et al, 1997:4).

The teacher has the important role of bridging possible cultural gaps that may exist. In order to achieve this, the teacher needs to acquire knowledge of the different cultures in his/her classroom. He/she has different methods and resources for obtaining such knowledge, for example by inviting parents to cultural days at the school, by collecting information about a specific culture, or by arranging workshops

for teachers and children to discuss and share their cultures (Venter et al, 1997:74). Learners can be valuable sources of cultural information in the classroom. They can share their cultural experiences with the rest of the class, write booklets about their own cultures and conduct research about their cultures and that of others.

Bridging cultural gaps in the classroom is still a major problem for many teachers. The teacher's communication style has a definite impact on his/her effectiveness in teaching a multicultural education class. Without his/her knowledge of the implications of cultural differences in interaction, the learning success rate could be very low. Communication that segregates learners and encourages competition hinders successful teaching and learning in the culturally diverse classroom (Venter et al, 1997:274).

In the pre-1994 South Africa there existed a tendency for certain cultures to dominate other cultures, thereby generating conflict in society and in schools. South Africans should learn to respect each other's cultures and values for the sake of harmony.

The following problems in multicultural education will be discussed throughout the dissertation.

i   Which cultures, norms and values are to be used in the learning environment?

ii   If a specific set of values and cultures are used, will that not undermine other values and cultures?

iii   Can an institution really accommodate all cultures and values in the education system?

iv   If the said multicultural education system cannot accommodate all cultures and values, what should be done?

v   What should the role of educators be in multicultural education?

1.2   AIMS OF THE STUDY

1   The aim of this research is to describe both the differences and the similarities between cultures and their values.

2   The study aims at highlighting ideas as to how to create tolerance and harmony in multicultural schools and to reduce cultural and value conflicts.

3   It emphasises the notion that every South African should consider the importance of his/her culture and system of values and share cultural experiences with others for the betterment and development of the country.

4   It strives to draw attention to the notion that South Africans should learn to share knowledge, skills and values with each other in order to encourage multicultural co-operation.

1.3   RESEARCH METHODOLOGY

The following methods of research were used for this study:

1.3.1   *Literature review*

This involves systematic reading, ordering and storing of data. Systematic reading is concerned with refining the structure of research as well as consulting relevant literature sources in an efficient and systematic way. Structural refinement and the literature study occur simultaneously because one depends on the other. The data collected should be organised systematically and be stored for future reference. Older works will have to be included because of the need to know what were the views of people then, and whether the research worked successful then, as well as the shortfalls of the research (Booyse, 1993:40).

A literature review consists of searching for associations, similarities and differences in the approaches and statements of various authors, as well as the frames of reference for their arguments and presuppositions. A literature review will also help the researcher to study and use the information in the context in which he/she wants to place it. The researcher should use both primary and secondary sources (Booyse, 1993:40).

The use of primary rather than secondary sources lends more credibility to the information. One should read without prejudice. The researcher should approach the

contents with an open mind, in other words he/she should not look only for those statements or facts that confirm his/her own opinion while ignoring those that differ from his/hers (Du Toit & Dedman, 1994:22-25). The researcher should use critical thinking in dealing with information.

A literature review encourages the researcher to consult the most recent works on a given topic. Older works have to be included because of the need to consult primary sources. The research should maintain a healthy balance between journal articles and books. The researcher should order and store data in an organised manner (Booyse, 1993:40).

1.3.1.1 Functions of a literature review

As mentioned in the above paragraphs on literature review, such reviews help to build a body of accepted knowledge on a particular topic. A researcher, like his/her predecessors, has to investigate related literature relevant to the problem.

The literature review, then, is one of the most important research methods and helps the researcher in the following ways:

1. *In defining and limiting the problem*

    This helps the researcher to focus on the problem by limiting it to a subtopic within a larger body of previous theory, knowledge, or practice and it is stated in appropriated terms. So, through a preliminary orienting literature review, a researcher will obtain sufficient knowledge to formulate the problem clearly and unambiguously (Booyse, 1993:113).

2. *Avoid unintentional and unnecessary reflection*

    Often a researcher believes to have a unique research theme only to find during a preliminary literature review that a large amount of research has already been done on the topic. The researcher, however, may deliberately replicate a topic for verification (McMillan & Schumacher, 1993:114).

3. *Determine which research methods, techniques and aids will be most suitable for the research*

The researcher will take note of the methods and techniques used by other researchers, as well as their successes and failures. Previous investigators provide a rationale and insight for the research design (Booyse, 1993:42).

4. *Relate the findings to previous knowledge and suggest further research*

The results of a study are contrasted with those of previous research in order to state how the study presented additional knowledge. The researcher gains insight into aspects of the proposed topic that experts regard as controversial or important. Familiarity with the theories about a certain topic and with completed research give the researcher an indication as to how the research results may later be integrated into existing knowledge about the topic (MacMillan & Schumacher, 1993:114).

1.3.1.2 Sources for a literature review

A review emphasises primary literature, although secondary literature is also useful.

1. *Primary literature is original research studies*

Bailey (1987:290) refers to primary literature as "primary documents" or eyewitness accounts written by people who experienced the particular event or behaviour. An example of a primary document is an autobiography.

Some other examples of primary literature are empirical studies published in journals, research reports, scholarly monographs and dissertations (McMillan & Schumacher, 1993:116).

2. *Secondary literature is the synthesis of the primary literature, both theoretical and empirical*

Bailey (1987:290) refers to secondary literature as "secondary documents", produced by people who were not present on the scene and who obtained their information by interviewing eye witnesses or by reading primary documents. A biography is an example of secondary literature.

A literature review is carried out in sequential steps, which are the following (according to McMillan & Schumacher, 1993:117):

1. *Analyse the problem statement.* Concepts used in the problem statement should be analysed

2. *Search for and read secondary literature.* A researcher will be able to obtain an overview of the topic by reading secondary sources.

3. *Select the appropriate index for a reference service or database.* The number of indexes used depends on the purpose and scope of the review.

4. *Transform the problem statement into research language.* The problem statement is analysed and the concepts are first cross-referenced manually with an index for a specific reference service to identify the terms most likely to locate the desired literature. The key words are called "descriptors" or "terms". They constitute the language used in a manual or computer search.

5. *Conduct a manual and/or computer research.* The manual and/or computer search is useful when the researcher is producing a bibliography of the most relevant sources.

6. *Read the pertinent primary literature.* A brief analysis of each primary source relevant to the problem is written on a note card that contains the biographic citation.

7. *Organise notes.* Classify cards, then organise the note cards by ideas.

8. *Write the review.* The review should cite only studies, theories, and practises relevant to the problem statement

Literature review is a very important form of research because it enables the researcher to access wide information on the research topic and then ascertain subtopics as a point of focus. The literature review enables the reader to gain further insights from the purpose and the results of a study.

1.3.2 Phenomenological method

The dissertation focuses on the concepts of values and culture and their essence in multicultural education in South Africa.

The phenomenological approach takes reality itself as a starting point. The specific reality that is investigated in this case, is the phenomenon of education. The phenomena in this study are further broken down to multicultural education and the values issue in the South African educational context.

To start with, it is very important that a clear definition of phenomenology is given. The term phenomenology is a compound of two Greek words, phainomai, meaning "I appear" or "I display myself", and legoo, which means "I speak" or "I make known" (Booyse, 1993:123). Thus, phenomenology means to speak of the essence of something. In the case of this dissertation there is a critical analysis of multicultural education, specifically investigating the issue of values in South African classrooms.

The phenomenological method is a method
- which leads to the true essence of what is still hidden
- which, by addressing, discussing and verbalising, leads to enlightenment and understanding
- which, through illuminating revelations, draws essences from the state of being hidden
- which is sensitive when, within it, cognitive and effective experience form a unit

(Booyse, 1993:123-1124)

The phenomenological method in the case of this dissertation should be used to investigate the essence of what is hidden about educating learners from different ethnic backgrounds in the same institution. The problem of deciding which values to use in such a multicultural education situation may be sensitive, but it should be addressed.

The phenomenological method needs someone who allows reality to describe and interpret itself in the way that reality would do if it were able to do so. The person who

does this is called a phenomenologist. The phenomenologist values the following in a research programme:

- the essence of every step of the programme must be pointed out so that the purpose of the research essence be achieved
- the phenomenlogist should have a dialogue with other researchers
- the phenomenologist values the practice of science
- the phenomenologist values the "being-in-the-world" of the researcher which indicates, inter alia, that he or she possesses experience that cannot be ignored, but he or she must simultaneously take note of the experience of other researchers   (Booyse, 1993:124-125)

The phenomenologist uses the phenomenological method to reveal the essences of reality in order to make reality speak for itself.

Numerous steps apply to research based on the phenomenological approach.

- *First step*

The researcher must eliminate his prejudices that may obscure the phenomenon he wants to investigate in order to allow the phenomenon to speak for itself (Franzsen, Higgs; Reeler; Steyn; Van Heerden, 1988:31). Franszen et al (1988:31) mentions distancing oneself, where the researcher has to distance him/herself from the phenomenon in order to avoid subjective involvement. Distancing oneself means figurative distance and not necessarily physical separation.

- *Second step*

The researcher reflects on as wide a variety of educational situations as his/her experience offers, to isolate, settle on and describe the essential characteristics of education. In other words the researcher gives a name to what he/she regards as being absolutely essential. Franzsen et al (1988:31) talk of demarcation where the researcher's mind should be purged of anything in his/her life-world that may influence his/her objective observation of a phenomenon, such as a specific worldview.

• *Third step*

This step involves testing to see whether essential aspects, as identified in step two, really are essential. The researcher can also try to "act away" essential aspects he/she has discerned and described.

• *Fourth step*

The essence of the education phenomenon must be separated from the non-essentials. In conjunction with step four, Franzsen et al (1988:31) mention eidetic reduction whereby the researcher has to examine the phenomenon against the background of reality, but has to disregard the accidental features of that reality and the specific phenomenon, in order for the true essence of the phenomenon to emerge.

• *Fifth step*

The researcher should talk to other pedagogues to establish whether they agree with the essences that he/she has identified, which cannot be thought or "acted" away.

• *Sixth step*

One characteristic of scientific practice is that it may never result in final judgements. All scientific statements should be regarded as preliminary judgements and should therefore be repeatedly reviewed. Likewise, essences that have been revealed should from time to time be re-evaluated. An effective method of evaluation may be to formulate a contradiction to an essence and to test the validity of the contradiction. If the relevant essence proves to be significant and the contradiction meaningless, the essence should be accepted as valid and the contradiction be rejected. The researcher has to enter into an epistemological relation with the phenomenon and study it against the background of reality.

• *Seventh step*

The researcher must now critically examine the conceptual formulations (titles) he/she has devised for the essences. Here the concepts used should be unambiguous and the meanings of various concepts should be given.

• *Eighth step*

The researcher must ascertain whether the essences are related to each other and whether one essence is a prerequisite for the realisation of other essences.

- *Ninth step*

Eventually the researcher should reconsider the specific doctrine to which he/she subscribes, on the basis of predominantly valid essences of education.

The phenomenological approach is a simple approach where the phenomenologist allows reality to describe itself. This method shows reality as its true or essential self. Phenomenology is a combination of "phenomena" (I show myself) and "lego" (I speak, I let myself be heard). The intention is therefore to let the essence of the phenomenon speak for itself (Franzen et al. 1988:29-30).

1.4   EXPLANATION OF CONCEPTS

Before proceeding with the discussion, it is essential to explain certain concepts that will be used in the following chapters.

1.4.1   Culture

Culture is an extremely complex concept. Many authors have tried to define it. Some meanings are related whilst others differ.

Barry and Bull (1992:43) define culture as being *"related to the very meaning of a person's life, what one considers to be the purpose of living, that someone's culture is intimately connected with his or her identity, how one understands the world and one's place in it, that culture organises a person's goals and activities in life".*

A person attaches meaning to whatever he/she comes across in his/her life based on both his/her thoughts and his/her culture.

Hernandez (1989:20) defines culture as *"a dynamic, creative and continuous substance learned and shared by people that guides them in their struggle for survival and gives meaning to their lives".*

Similarly to Hernandez (1989:20), Modgil, Gajendra, Verma, Mallick & Modgil (1986:7) define culture as not being a static entity. A culture is dynamic and it

changes over time. Culture is not objective, and any description of it must allow for the way in which it is perceived by the individuals living in that particular culture.

Besides the fact that man acquires meaning and understanding from his own culture, culture also assigns what man takes or considers as important in life. Cultures are learned. Individuals learn a certain culture and that culture is then transferred from one generation to another. Each ethnic group has its own culture. However, certain elements are common to more than one group.

The following definition of culture by Cassara (1990:17) correlates somehow with the definition by Hernandez:

> *The culture of a society consists of the standards... with which its members assign meaning, value, and significance to things, events, and behaviours. These standards... have been established because they enable the members of that society to deal with the needs and problems that arise out of their environment and in association with others.*

Every culture has norms of behaviour whereby individuals measure their own behaviours. It is expected that every member of a particular cultural group should adhere to and operate within the relevant and expected cultural norms.

Tlhagale (1983:113) mentions that culture enhances a mode of inhibiting the earth; it provides diverse groups of people with specific landmarks which are readily recognisable and which generate a sense of belonging. It sets the stage for meaningful human relationships and provides a framework within which these are engendered.

Different cultural groups have their own way of living on earth. However, they have to establish common ties with other groups in order to live with them harmoniously in one society/country.

According to Davis (1965:3-4) *"culture embraces all modes of thought and behaviour that are handed down by communicative interaction, i.e. by symbolic transmission rather than by generic inheritance. It is what we learn from others through speech, gesture, and example, as opposed to what we acquire through heredity".*

Taylor (1971:1) defines culture as *"that complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society"*.

Lastly, Codrington (1985:53) summarises culture as an all-embracing pattern of living which is established in a human being as a result of the influences brought to bear on his life through living in a specific social, ethnic, religious and geographical milieu.

The above definitions suggest that culture is acquired through interaction with other human beings. Culture can be acquired through knowledge, beliefs, skills, values, attitudes and traditions. Whatever a person has acquired must give meaning and direction to his life.

Culture is in us and around us, just like the air we breathe. It is personal, familiar, communal, institutional and societal in its scope and distribution. Yet culture is a notion that is often difficult to grasp. As we learn and use culture in daily life, it becomes habitual. Our habits become, for the most part, invisible to ourselves. Culture therefore shifts in and out of our reflective awareness. Culture is a product of human creativity in action, which, once we have it, enables us to extend our activity still further. In the sense that culture is entirely the product of human activity, an artefact, it is not the air we breathe (Banks, 1989:33).

1.4.1.1 Macro-culture

Macro-culture is the core culture in a culturally diverse geographical space. It is the dominant culture of a nation, which is shared to some degree by all inhabitants. The core culture consists of a shared set of values and symbols. All the diverse cultural and ethnic groups to some extent share this core culture (Venter et al, 1997:34).

1.4.1.2 Micro-culture

Micro-culture refers to the smaller cultures, which are part of the core culture. Micro-culture refers to a social group that shares important characteristics, values and

behaviours. An individual may belong to several micro-cultures (Venter et al, 1997:34).

Every individual in any environment belongs to various micro-cultures. Examples include the working environment with its small cultures, certain family groups, clubs and religious groups.

1.4.1.3 Cultural diversity

As the name suggests cultural diversity exists in a plural society because many cultures exist in such a society. South Africa is such a plural society. Cultural diversity indicates that the members of a plural society come from many different cultural backgrounds.

Diversity asserts that school systems ought to, within appropriate and justifiable limits, tolerate, accept, respect, search for and promote diversity.

Cultural diversity, as explained by Lynch (1989:5), is used to describe the presence within one geographical area of a number of different cultural, linguistic, ethnic or racial groups. It is a descriptive term for the phenomenon of many cultures co-existing and interacting within the same spatial area.

Cultural diversity, therefore, is the exposure of society members to many cultures. By accepting cultural diversity, members of a society are culturally enriched and able to adapt to and work effectively with others.

According to the explanation given by Sellers (1994:28), "*cultural diversity holds that the groups' codes, lifestyles ... are not entirely identical in what they comment and condemn.*" One ethnic group may therefore commend something that might be condemned in another culture.

1.4.1.4 Multiculturalism

Multiculturalism recognises the existence of diverse cultures in one country. It does not simply mean a numerical plurality of different cultures, but rather a community which is creating, guaranteeing, and encouraging spaces to enable different

communities to grow at their own pace. At the same time, it also means the creation of a public space enabling these communities to interact, enrich the existing culture and create a consensual culture that reflects their own identity (Aronowitz & Giroux 1993:207).

Multiculturalism is the preparation for the social, political and economic realities that individuals experience in culturally diverse and complex human encounters.

1.4.2 Values

Before defining values, it is important to indicate that human values are values that shape events on earth. Authors have different views on the issue of values, but they practically all agree that values are forces that drive each community to act in a certain manner. Badenhorst (1993:397) sees values as having "...a *compelling character, they drive the members of a community to live according to certain principles*".

According to Garforth (1985:54) values determine purpose and policy; they give direction to and motivate human activity; they serve as criteria for judgement, whereby we assess the comparative worth of experiences which, when generalised into rules of behaviour, constitute the moral principles or premises of ethical decisions.

Sellers (1994:22) is of the opinion that values are cultivated traits of character, which inter alia motivate the members of a community to head in certain directions and to guide their behaviour. Values refer to something that is worth striving for. It is that feature of present reality which summons the person to action, and which is expressed when a person says that the reality in question is worthwhile.

Goule (1976:3) refers to values as attitudes, preferences, lifestyles, normative frameworks, symbolic universes, belief systems, and networks of meaning assigned to life.

The above authors convey that a value refers to that which is worthwhile and which one should strive for. "Value" is the specific significance that something has for man.

"Value" always expresses the relation between a human being and an object or his/her attitude to a given matter (Van Rensburg & Landman, 1988:507).

Lastly, values originate from cultures and differ from community to community and from culture to culture.

1.4.2.1 Common/Shared values

These values are shared by communities and govern the larger society. Shared/common values are those with which all groups agree spontaneously (Leicester & Taylor, 1992:31).

Common/shared values should enable ethnic groups to perceive themselves as legitimate groups or structures woven into the fabric of the social, economic and political institutions of society (Banks, 1988:137).

Shared values should clearly reflect the reality of a particular society. They should govern every member of society who, in turn, is then expected to participate fully in shaping his/her society within a framework of commonly accepted values and practices.

1.4.2.2 Specific values

Banks (1988:75-76) explains specific values as those values that make one person feel different from the next. These values are unique or individual values. Specific values are the most important elements of micro-cultures. These values influence behaviour and also how people perceive their environment.

Specific values are very important because they are complex; they are observable in behaviour and they serve as the guiding principle in a specific person's group or groups.

1.4.3 Education

Before considering various authors' views regarding education, in this dissertation education includes the guiding, moulding, inculcating of values and morals, and character building by an adult to a person who is not yet an adult. This view does not try to overlook the fact that adults are being educated, be it by fellow adults and others much younger than themselves. This view should not be confused with schooling. Education is a lifelong process. In this context, however, the emphasis falls on education in schools. According to Bhikhu Parekh in Modgil et al (1986:19) education seeks to achieve the following objectives:

- to cultivate such human capacities as critical reflection, imagination, self-criticism, the ability to reason, argue, weigh up evidence and to form an independent judgement of one's own;

- to foster intellectual and moral qualities such as the love of truth, openness to the world, objectivity, intellectual curiosity, humility, healthy scepticism about all claims to finality and respect and concern for others;

- to familiarise the pupil with the great intellectual, moral, religious, literary and other achievements of the human spirit.

This dissertation will not at this stage dwell much on the concept of education, as it will be explained throughout the entire dissertation.

Griessel et al (1989:16) defines education as a conscious and purposeful intervention by an adult in the life of a non-adult in order to make him/her independent. Education is a deliberate, systematic and responsible intervention by an adult to a child.

1.4.3.1 Multicultural Education

Various authors view this concept differently.

According to Squelch in Lemmer & Dekker (1993:35) multicultural education is a multiple education programme providing multiple learning environments that match the needs of learners. It is an intervention and an on-going assessment that helps institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society.

Baptise (1979:15) define multicultural education as the *"transference of the recognition of a pluralistic society into a system of education"*.

Multicultural education implies the presence of learners from different cultural heritages learning together in the same classroom, being exposed to the cultures of others while also enjoying the nature of their own cultures. In multicultural classrooms the multiplicity of cultures are accepted as valuable educational resources. Although participants are more or less inevitably assimilated into the "mainstream" culture, the cultural heritages of constituent minorities are consciously valued and secured. In South Africa we have for years separated our youth on racial lines while declaring that cultural differences provide a primary motivation for the policy (Coutts, 1990: 5-10).

Multicultural education, as it is usually described in education literature, essentially implies the presence of children drawn from different racial, cultural and socio-economic backgrounds learning together in the same classroom. It tends to be characterised by a non-racial or anti-racist stance on the part of teaching staff. It encompasses a policy of systematically exposing pupils to a variety of cultural heritages in an endeavour to offer a broad general education while fostering tolerance and empathy (Tidbury, 1992: 12-15).

Banks and Lynch (1986:201) describe multicultural education as a reform movement that attempts to change schools so that all students from all groups have an equal opportunity to learn.

Multicultural education tries appropriately and rightfully to accommodate all racial and cultural groups, and to bring different cultures together so that each cultural group can learn and benefit from other cultures. Multicultural education tries to integrate different cultures and different value systems into the school system, and to eliminate discrimination.

The above definition clearly points out that the multiple learning environments provided by multicultural education aim at imparting the necessary knowledge and skills to learners. Armed with the knowledge and skills from a multicultural society, the learner in such a multicultural society will be able to move towards greater equality and freedom (Dekker & Lemmer, 1993:35).

Multicultural education could include, but not be limited to, experiences which:

- promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism and the parity of power;

- develop skills for values clarification including the study of the manifest and latent transmission of values;

- examine the dynamics of diverse cultures and the implications for developing teaching strategies;

- examine linguistics variations and diverse learning styles as a basis for the development of appropriate teaching strategies

(Modgil et al, 1986:5)

1.4.3.2 Values education

This is education about values which are personal as well as those values that are common to human being hense there are particular values as well as common/shared values.

No firm or systematic distinction is made between the two terms "moral education" and "values education" in actual usage. The tendency is for "values education" to be the broader notion, recognising the ways in which values are involved in issues such as personal lifestyle, religion, citizenship, politics and the environment. To some people, the term "values education" might seem equivalent to the transmission of values (Haydon, 1997:119).

Values education is very important in a multicultural society if it is taken as the sharing of values and educating of learners about the role of values in education.

Values education has the following objectives:

- personal integrity and honesty rooted in respect for the truth, intellectual curiosity, and love for learning;

- a sense of duty to self, family, school and community;

- self-esteem rooted in the recognition of one's potential;

- respect for the rights of all persons regardless of race, religion, sex, age, physical condition, or mental state;

- a recognition of the right of others to hold and express differing views, combined with the capacity to make discriminating judgements among competitive opinions;

- a sense of discipline and pride in one's work; respect for the achievements of others;

- courage to express one's conditions.

(Pritchard, 1988:472)

Kirschenbaum (1995:14) explains that values education refers to a conscious attempt to help others acquire the knowledge, skills, attitudes and values that contribute towards more personally satisfying and socially constructed lives. A learner learns to behave in a socially accepted manner because of personal and shared values. The school context therefore helps the learner to develop skills enabling him/her to live a meaningful life in a multicultural society.

Values play an important role in gaining stability because they act as stabilising forces in person's behaviour (Badenhorst, 1993:401).

Values education aims at preparing students for the future because values are lasting and form one's view of life. Learners are prepared to gain knowledge and acquire skills that will enable them to become responsible future citizens. Values education will encourage and motivate students to accept and tolerate different situations, and to learn to work with others.

The above explanations indicate that values education prepares learners morally and spiritually. Students must be made aware of perceiving themselves as valuable beings, appreciating others and participating in and contributing towards the welfare of their society.

1.4.3.3 Moral education

Before defining moral education, we first need to look at the concept of morals. Morals are a set if value judgements and norms used as frameworks for human actions. Morals cover behaviour towards fellow men, nature, God and the individual himself/herself (Barnard, Van Niekerk, Van Heerden & Van Niekerk, 1997:34).

Moral education is a form of education in which good character is central. Character education, however, implies that certain specific moral claims are indeed genuine, and that teachers can therefore judge and point out whether a given moral belief is right or wrong. Acquiring this moral knowledge is considered a legitimate part of a complete education, as it is essential to the leading of a meaningful life (Pritchard, 1988:470).

Moral education is very important in education because it develops self-discipline, respect and hard work within the learner.

1.4.4 Community

Community refers to functionally related aggregates of people who live in a particular geographic area at a particular time, form a social structure and exhibit an awareness of their distinctiveness and own identity as a group (Van der Merwe, 1984:63).

Community in this dissertation refers to a group of people living in one place with common interests or origins.

Arthur (1988:136) refers to a community as a settlement of people concentrated in one geographical area. The defining feature of a community is a "self consciousness" that each member possess, of the fact that the group is a social unit and that he or she shares group identification with the others.

1.4.5 Society

Society means a broad grouping of human beings with characteristic social relationships, distinct institutions and collective activities and interests (Van der Merwe, 1984:99).

Arthur (1988:710) refers to society as inclusive of all mankind taken as a whole. He sees it as a collection of persons with
(a)   a recognised set of norms, values, roles and institutions which form the basis of a common culture;

(b)   a relatively well-circumscribed geographical region which they populate;

(c)   a sense of unity; and

(d)   a feeling of belonging or relatedness to those cultural norms and standards.

In the following chapters this dissertation will refer to the South African society, with its people who share a feeling of belonging or relatedness to cultural norms and standards.

1.5   STUDY PROGRAMME

South Africa is a nation of many cultures. It is important to consider different cultures and how the concept of cultural diversity features in multicultural education. The issue of different cultures in an institution needs to be addressed to avoid ignoring some cultures.

Besides the issue of culture, there is a great need to address the values issue in multicultural education in South Africa. In multicultural situations people need to recognise common values. The world is a global village and this awareness forces us to respect and understand other people's cultures. Such an understanding and respect for other cultures are not inborn attitudes; they are learned at school through multicultural education.

Chapter 2 of this dissertation focuses on the concepts of culture and cultural diversity. The relationship between culture and education will also be discussed because in order to be effective educators of culturally diverse classes, we need to know more about our learners. In order to know every learner, the educator must be familiar with the learner's cultural background and heritage so that this knowledge can be incorporated into education and teaching.

Chapter 2 also discusses the history, nature, aims and characteristics of multicultural education.

Chapter 3 addresses the need for multicultural education in South Africa.

Chapter 4 focuses on values in multicultural education and discusses the relationship between values and culture.

Chapter 5 concentrates on the values issue in the South African context. The type of multicultural education appropriate for South Africa is also discussed.

Chapter 6 gives a synthesis and application of the values issue while addressing the advantages and disadvantages of multicultural education.

1.6   CONCLUSION

The entire dissertation will focus on the issue of values in a multicultural society. The focus will be on South Africa, because it is a plural society.

In the past, structural pluralism or separatism has been one of the main elements in the education system of South Africa.

Schools have been supporting and legitimising the values of the dominant group. Conformity to and the continuity of the ideologies and culture of the dominant group were more important than social change (Leicester et al, 2000:195).

Many changes took place in South Africa throughout the years, also in the education system. South Africa became an integrated nation, having to work together towards a better future for everyone. The success of these changes depends to a great extent on the people of South Africa, especially the children. The schools, thus, have an important place in preparing children for their own futures in a changed South Africa.

1.7   BIBLIOGRAPHY

Aronowitz ,S & Giroux, H.A., 1993. Education still under siege. In: Critical studies in education and culture series, edited by H.A. Giroux & P. Freire. Westport, Connecticut: Bergin & Garvey.

Arthur, S.R.1988. Dictionary of Psychology. England: Penguin Books.

Badenhorst, D.C. 1993.   Education for social change: In: Critical Issues in modern education. Edited by Dekker, E.I. & Lemmer, E.M. Durban: Butterworths.

Bailey, K.D. 1987. Methods of Social Research. Third Edition. New York, London. A Division of MacMillan Publishers, Collier MacMillan Publishers.

Banks, J.A. 1988.   Multi-ethnic education. Theory and practice - Second Edition: Boston: Allyn and Bacon, Inc.

Banks, J.A. & Lynch, J. 1989.   Multicultural education: Issues and perspectives, Boston: Allyn and Bacon.

Baptise, H. 1979. Multicutural Education: A Synopsis. Washington D.C.: University Press.

Barnard, F., & Van Niekerk, S.L.H. & Van Heerden, E.L. & Van Niekerk, E.J. 1997. Values in education. A study Guide for EDA 302-A. Pretoria: UNISA.

Barnard, F. & Woodbridge, N.B. 1990. Values education: highly suspect or highly significant?. Educare, vol 19(1) + 19(2) p.182.

Barry, L. & Bull, R.T. 1992. The ethnic of multicultural and bilingual education. New York: Teachers College Press.

Bhikhu, P., 1986. Multicultural Education. The Interminable debate. Edited by: Modgil, S.; Gajendra, K.; Verma, S.; Mallick, K & Modgil, C. London and Philadelphia: The Falmer Press.

Booyse, J.J. 1993. Literature review: The only study guide for ONA411-T. Pretoria: University of South Africa.

Cassara, B. B. 1990. Adult education in a multicultural society. London and New York: Routledge.

Codrington, R.G. 1985. A pedagogical evaluation of multicultural christian education at Bible colleges in South Africa. Thesis (D.Ed) UNISA: Pretoria.

Coutts, A. 1990. The multicultural school. A possible alternative for South Africa. Mentor, Vol 72(4) p.5-10.

Davis, K. 1965. Human Society. New York: The Macmillan Company.

Dekker, E.I. & Lemmer, E.M. 1993. Critical Issues in Modern Education. Butterworths: Durban.

Du Toit, L. & Dednam, D. 1994. A research Guide for Students. Pretoria: UNISA.

Franzsen, K., Higgs, P., Reeler, G., Steyn, W., Van Heerden, E.L. 1988. The reality of educational and pedagogics as a science. Edu 301-S. Pretoria: University of South Africa.

Garforth, F.W. 1985. Aims, values and Education. Hull: Christygate.

Goule, T. 1996. Tutorial letter for Comparative and International Education. OVO 421-E. Pretoria: Unisa.

Griessel, G.A.J., Louw, G.J.J, Swart C.A. 1989. Principles of educative teaching. Pretoria: Acacia Books.

Gunter, C.F.G.1981. Aspects of educational theory. Stellenbosch/Grahamstown: University Publishers & Book sellers (Pty) Ltd.

Haydon, G. 1997. Teaching about values: A new approach. Cassel Studies in pastoral care and personal and social education. New York: Cassell.

Hernandez, H. 1989. Multicultural education. A teachers' guide to content and process. Columbus: Merril Publishing Company.

Kirschenbaum, H. 1995. 100 ways to enchance values and morality in schools and youth settings. Boston: Allyn and Bacon.

Leicester, M., & Taylor, M.J. 1992. Ethnics, ethnicity and education. London: Kogan Page.

Leicester, M., Modgil, C. and Modgil, S. 2000. Systems of Education: Theories, policies and implicit values. Volume 1. London: Falmer Press.

Lemmer, E.M. & Squelch, J. 1993. Multicultural education – A teachers' manual. Halfway House: Southern Book Publishers.

Lynch, J. 1989. Multicultural Education in a Global Society. London, New York: The Falmer Press.

MacMillan, J. H. & Schumacher, S. 1992. Research in Education: A conceptual Introduction. New York: Harper Collins College Publishers.

Pritchard, I. 1988. Character Education: Research Prospects and Problems. American Journal of Education. Vol 96(4) August, p.472.

Squelch, J. 1993. Towards a multicultural approach to education in South Africa. The black child in crisis – A socio-educational perspective. Volume 1. Edited by J. le Roux, Pretoria: Van Schaik.

Sellers, M.N.S. 1994. An Ethical education: community and morality in the multicultural university. Oxford: Berg.

Taylor, E.B. 1971. Primitive culture-researchers into the development of mythology, philosophy, religion, language art and custom. London: John Murray.

Tidbury, J. 1992. Teaching values in a changing society. Mentor. Vol 74(1) p.12-15.

Tlhagale, B. 1983. <u>Transracial communication. Missionalia.</u> South African Missiological Society. Volume XI (3), p.113.

Van Rensburg, C.J.J. & Landman, W.A. 1988. <u>Notes on Fundamental Pedagogic Concepts. An introductory orientation.</u> Pretoria: N.G. Kerkboekhandel Edms. Bpk.

Venter, E., Woodbridge, N.B., Lebeloane, L.D.M. 1997. <u>Multicultural education.</u> Department of secondary education. Pretoria: University of South Africa.

Venter, E., Franzsen. K. & van Heerden, E. 2000. <u>An analysis of the effect of recent national Policy. Changes on values and Education in SA.</u> Pretoria: UNISA.

Van der Merwe C.V. 1984. <u>Defining Social Work dictionary.</u> Pretoria: Government Printer.

CHAPTER 2

MULTICULTURAL EDUCATION

2.1   INTRODUCTION

This chapter focuses on the development of multicultural education in the global context. Culture as explained in chapter 1 is a very complex concept. Many people tend to simplify the meaning of the word by using it only to describe material goods and artefacts of a certain group of people, the food they eat or the way they dress.

A society with cultural diversity calls for the accommodation of all the cultures in that society within the context of the classroom. Culture and education should not be treated as separate entities. Learners should be made aware of their own cultures and of the need to get to know their own culture and that of others in the school. Learners should be proud of their cultural backgrounds, because if one is aware of where one is coming from, it becomes easy to know where one is going to.

This chapter will focus on the development of multicultural education in its global context and chapter 3 will specifically examine multicultural education in South Africa, a country of many nations and cultures.

2.2   EXPLANATION OF CONCEPTS

2.2.1   Culture

The concept "culture" is very complex, as is evident from the vast number of definitions, from various perspectives, which have been subjected to a great deal of debate. As a starting point, a few definitions by various authors will be added to those discussed in chapter 1.

The concept of culture includes the specific society's values systems, ideologies and social codes of behaviour, productive technologies and modes of consumption, religious dogmas, myths, taboos as well as social structure, political system and decision-making processes. A society's culture is expressed in many forms – in its literature, art, architecture, dress, food and modes of entertainment – but language and education are central to its identity and survival (Coombs 1985:244).

Culture is the way in which each person assigns meaning and significance to life. Culture enables an individual to consider the purpose of being on earth and how one develops self-identity (Barry & Bull, 1992:43).

Culture has its own universal characteristics:

- language and communication, including signs, symbols, and verbal and non-verbal messages;
- a social structure that includes family or kinship systems, age sets and the accompanying rites of passage, territorial groupings, and systems of rank and stratification;
- an economic system that provides for the distribution of goods and services to meet biological and social needs;
- a political system or some form of government for implementing public policies, assigning power and responsibility, keeping order and settling disputes;
- a religious system that includes explanations of the supernatural values and world view;
- enculturation, or systematic ways of teaching people the accepted standards for perceiving, evaluating, behaving, and doing (Bennett, 1986:7-8).

Culture is a way of controlling behaviour, as it is the source of standards and norms that govern each individual in a group/groups (Cassara, 1990:17).

Lemmer and Squelch (1993:11) explain culture(s) in the following way:

- *Cultures are processes of social and human interactions.*
- *Cultures are dynamic, creative and continuous processes.*
- *Cultures are created by people.*
- *Cultures are continuously modified with time.*
- *Every culture has its own system of values, beliefs, norms and attitudes.*
- *All cultures have material artefacts.*
- *Cultures have unique verbal and non-verbal patterns of communication.*
- *Cultures are shared and learned.*
- *Cultures influence the way people think, feel and behave.*

The above extract gives an indication of the complexity of the concept of culture. Culture is composed of various interrelated factors, which have significance for teaching and learning. Learners are exposed to various values and beliefs in a multicultural situation. These in turn could bring about a change in attitudes. Multicultural education shoulders the responsibility of teaching learners that cultures and values are learned, shared and modified with time.

Some authors (Venter et al, 1997:33; Lemmer & Squelch, 1993:11) are trying to say that in different groups with different cultural identities multicultural education should be integrated in the classroom, but they also warn that each group should maintain its own identity. Multicultural education should therefore reflect the ethnic and cultural diversity of a society, enabling the children from various groups to learn to understand one another, and to work together as a group.

Different ethnic groups should be taught group and cultural tolerance, respect and mutual understanding. If cultural awareness is instilled through multicultural education, cultural integration could spread to other spheres of life.

South Africa is a country of great cultural diversity. It is composed of different races, social classes and ethnic groups. If learners in multicultural education can be taught to assign meaning and value and to give significance to their own culture and that of others, harmony and respect could be achieved.

The concept of cultural diversity should encourage learners to associate with different cultural groups, while appreciating their own culture.

2.2.2 *Cultural diversity*

Before dwelling on cultural diversity it is important to also note what diversity entails. Diversity advocates two attitudes and two kinds of action:
- toleration of diversity;
- acceptance of or respect for diversity;
- a search for appropriate diversity;
- active promotion of certain kinds of diversity

(Daniels, 1993:65-76)

The appropriate kind of diversity to be dealt with in this section is cultural diversity.

Cultural diversity points to the many cultural backgrounds of the members of a society. South Africa is an example of such a pluralistic society. Cultural diversity should indicate an ideal state of society in which diverse racial and ethnic groups co-exist with mutual respect and equal rights, even as they preserve and pursue their own cultural traditions (Suzuki, 1991:30-34).

As mentioned in chapter 1, South Africa is a country of many peoples, cultures and value systems. South Africa is characterised by diverse races, religions, heritages and ideologies. The ethnic composition of the country is also extremely complex. Each of these groups has its own origin, traditions, religion, history and a specific philosophy of life based on a certain world-picture and view of life.

South Africa has always experienced many cultural problems. In multicultural education there therefore has to be a focus on common/shared traits in cultures as well as particular cultures in order to avoid cultural conflicts.

Cultural diversity is an indication that a group's lifestyle and how that group behaves can also be similar to other groups' mode of conduct and behaviour (Sellers 1994:28). This means that a group can also be affected by other cultures whilst practising its own culture, especially by the cultures of the neighbouring groups. Cultural diversity means that different groups can share certain modes of behaviour.

Cassara (1990:18) claims that "*cultural diversity is enriching in that human life becomes more interesting, stimulating, and even exciting, when there are many varied ways of thinking, feeling, expressing, acting and viewing the world*".

Each group in a culturally diverse society has its own culture, norms, standards and values, although it exists with other groups in one geographical, economical and social environment. These cultural groups should be familiar with each other's values, cultures and aspirations. The understanding between different cultural groups will hopefully create mutual respect and harmony.

Lynch (1989:7) clearly states that, although there may be cultural pluralism among groups, they do interact and exchange cultures with others to secure their own survival.

Furthermore, Lynch (1989:8) suggests that *"when we speak of cultural pluralism, globally, we are speaking of the extent of openness of structural dimension of society to alternative values and norms"*.

In a culturally diverse society, similarities could exist. One group's mode of conduct and behaviour could show some similarities to others. Various groups can also be affected by other cultures in the same society.

In a pluralistic society such as South Africa, unity within diversity is important. This unity within cultural diversity is evidenced by Cassara (1990:12) who states that *"no single group would dominate the rest and all would function as partially integrated entities... within the boundaries of a common national aspiration and spirit"*.

Though cultures and values differ, there are common traits in values and cultures. Through multicultural education, a common understanding of cultures and values could be developed. In a multicultural classroom the starting point should be on the value of respect, whereby learners would be encouraged to respect their own and other cultures.

Lynch (1989:10) summarises cultural diversity as *"the achievement of social justice in the form of equality of educational opportunity for all regardless of sex, race, creed or ethnicity. The propagation of a sense of shared values, rights and access, to practical power and legitimate economic satisfaction"*.

In a culturally diversified society people and their ways of living should not be judged as good or bad, but be accepted as normal examples of the diversity that is present in human beings. Since the intention in a multicultural society is to promote cultural reciprocity, teachers should develop in themselves and in pupils the view that judgements of worth are inappropriate in most cases.

Saunders (1982:120) has suggested guidelines for selecting curriculum content to stimulate an awareness of cultural diversity. He clearly states that when establishing

a multicultural bias to the curriculum, one must keep in mind that old habits die hard. These are his guidelines:

- *when topics of national or global significance are considered, the perspectives of other national or ethnic groups should be examined;*
- *accurate and up-to-date information should be supplied about the ways of life of other people;*
- *negative stereotypes should be avoided. This is frequently achieved by referring to individual representatives of ethnic groups, although this carries with it the risk of distortion through the presentation of a notable, rather than a typical, example of the group;*
- *the distortion attendant and illustrating differences between ethnic groups should be avoided by pointing to similarities across groups whenever possible;*
- *exploring cultural diversity - opening up choices for pupils of all ethnic groups and enhancing the self-esteem of minority group pupils – demand relevant curriculum content, teaching methods that encourage discussion and the modelling of appropriate behaviour;*
- *many of the activities in multicultural education can be used to exploit the experiences of individual pupils in other areas of the curriculum, but for example in mathematics and science, a common base of shared experiences may be necessary.*

2.3   THE RELATIONSHIP BETWEEN CULTURE AND EDUCATION

According to Gunter (1981:12) *"education is a deliberate, purposive, systematic and responsible intervention in the situation of a child by an adult assisting the child on his way to adulthood in the true sense, which is worthy of a human being, as the goal"*.

Griessel (1989:16) also defines education as an educative action where the educator starts to act intentionally in a specific situation. Through his words and actions the educator wishes to establish certain commendable actions of the child and thus equip him/her for adulthood using encouragement, praise and reward.

Foster (1981:29) describes education as the practice of the purposive intervention of
the adult in the life of the child, aimed at bringing him to full actualisation as an adult.
O'Connor (1969:5) refers to education as:

- "a set of techniques for imparting knowledge, skills and attitudes;
- a set of theories which support, explain or justify the use of these techniques;
- a set of values or ideas embodied and expressed in the purpose for which
  knowledge, skills and attitudes are imparted. These direct the amount and type of
  training".

Before discussing culture and education it is important to note that education as
described by the above authors is generally considered as an activity whereby an
adult acts responsibly, and intervenes in the life of a child to enable the child to
develop as an adult.

There is also a difference of conception. One point of view is by Gunter (1981),
Griessel (1989) and Foster (1969), and another is by O'Conner (1969). The first three
authors describe education as purposive intervention to assist the child to adulthood.
O'Connor goes even further by describing education as the method of importing
knowledge, skills, values and attitudes. The techniques and theories will direct the
amount of education needed per individual.

According to Kammen (1995:17) culture and education "are part of refinement of
mind, morals or taste, enlightenment, and that a cultural person should be educated
and be refined.

Culture is seen as the ever-changing values, traditions, social and political
relationships, and world-view of a group of people united by a combination of factors
that may include a common history, geographic location, language, social class
and/or religion.

Through education adults guide, mould and refine the behaviour of a child. Education
is the intentional, purposive deliberate, conscious intervention by an adult in the life
of a child. In turn, culture moulds and influences the behaviour of the child, and
changes a person's attitudes.

People acquire education not merely by attending school, but also by experiencing life. They learn through direct experience, imitation, and self-teaching. They learn from parents and friends, from institutions such as churches and libraries, from recreational and social agencies such as clubs, and from the media.

Education and culture are separate but related concepts. An educational system does not exist in a historical and social vacuum. It is an integral part of a specific social structure by which it is profoundly shaped. A social structure, further, is not a homogenous whole, but composed of different classes, religions and communities. If it is to endure, it must develop a common public culture, that is, a generally shared body of values, beliefs, attitudes and assumptions about man and society (Modgil et al, 1986:20).

The educational system disseminates the dominant culture among the young and ensures its preservation and reproduction across the generations. Its structure, organisation, ethos, pedagogical techniques, views on knowledge and teaching, are profoundly shaped by the dominant culture (Modgil et al, 1986:20).

The school, in other words, becomes a place where culture is disseminated to generations. Education is not culturally neutral.

Culture and education are related. Education is influenced and shaped by culture. Education is also a powerful agent for cultural transmission and preservation.

In the past, education in South Africa was primarily responsible for transmitting the cultural values of the dominant group. The education system was used to establish cultural homogeneity, thereby preserving the dominant culture at the expense of micro-cultures. Multicultural education opposes the dominance of some cultures and the subordination of others (Lemmer & Squelch, 1993:12).

Multicultural education is aimed at meeting the demands of culturally diverse societies while taking diverse cultural backgrounds into account.

Multicultural schools are key figures in transmitting culture through education. Education moulds and refines, and creates cultural awareness in learners. The teacher should transmit and interpret his/her knowledge of both macro-cultures and

micro-cultures to enable learners to acquire the appropriate knowledge, attitudes and skills required for functioning effectively within a diverse society.

As far as the transmission of culture through education and culture in multicultural education are concerned, Lemmer & Squelch (1993:13) suggest that teachers need to:

- have an understanding and knowledge of their own culture;
- be aware of the cultures of their learners;
- know which cultural factors influence the teaching/learning process.

According to these authors, education should influence the way in which young learners interpret, experience and observe, in other words the way that learners perceive things. Culture has a strong influence on educational institutions because meaning is given through cultural interpretations.

2.4   HISTORY OF MULTICULTURAL EDUCATION

A number of Northern and Western European immigrants settled in the USA between 1881 – 1890. The turn of the century (1901-1910) was also characterised by an influx of immigrants from Southern, Central and Eastern Europe. For various reasons, the English became the dominant cultural group and the primary goal of the school was to Americanise immigrants.

During the nineteenth century, under prevailing dominant-subordinate group relations, the dominant group in the United States used schools to integrate and socialise children from various ethnic groups. Boarding schools were used to break the cultural and tribal bonds of Native Americans, and excluded as many as possible African Americans who sought entrance into the education system with hopes that schooling would lead to good jobs and social mobility. Furthermore, three hundred years of Hispanic presence and influence in America were largely ignored (La Belle & Ward, 1994:9).

At the beginning of the nineteenth century schools played a limited role in most people's lives. Extended families and communities, not formal education, shaped

values and prepared the youth for a world of work still largely rural and based on the household. The importance of schools grew and their relevance to inter-group relations became more critical. With this came two developments - a growing sense of what it meant to be a United States citizen, and the decline of the family as the centre of economic activity. With these two developments, schools increasingly became the institution to enculturate the youth to be Americans and to socialise future workers in the habits and attitudes needed in an industrialising economy (La Belle & Ward, 1994:10).

Many immigrants held values which were shaped by rural, peasant cultures and which contrasted sharply with the values of the industrial workplace and the increasingly bureaucratised schools, which prepared youth for factories and firms. Eventually, for the dominant group's educational bureaucracy, differing cultural values and familial behaviour patterns made ethnic groups and families the enemy (Lazerson, 1988:21 in Belle & Ward, 1994:10).

Until the early 1950's education in the USA could be described as being separate and unequal. A policy of assimilation prevailed despite America's cultural diversity. All Americans were expected to adopt the language, values and cultural mode of the dominant group (Venter et al, 1997:6).

In the United States multicultural education came at first as a well-defined educational approach intended to boost intergroup relations, and it was called intercultural education. Intercultural education (frequently termed "intergroup education") flourished through the 1940's and into the early 1950's. The movement was basically of the liberate elite, backed strongly by mainstream religious groups. Two themes ran through intercultural education. People should not be ashamed of their cultural heritage, and people should tolerate racial, religious, and cultural differences (La Belle & Ward, 1994:15).

A number of factors shaped intercultural education in ways distinct from the forms multicultural education would take in the 1960's and 1970's. These included the rise of fascism and the outbreak of World War II, concern for the United States' image in the world, the influence of mainstream religious groups, and the growing influence of the social sciences (La Belle & Ward, 1994:16).

The concerns about fascism and the desire for inter-religious and inter-racial understanding that drove the intercultural education movement declined in the 1950's, setting a stage for multicultural education (La Belle & Ward, 1994:20).

In 1954, following the Brown vs. Board of Education court case, the US Supreme Court ruled that separate educational policies were inherently unequal and thus unconstitutional. This brought an end to separate education for different race groups. This was a major victory for minority groups and provided further impetus to the civil rights movement (Lemmer & Squelch, 1993:4).

Despite the 1954 Brown V. Board of Education Supreme Court decision desegregating schools, African Americans, Hispanics, Native Americans, Asians and other minority groups were often in legally segregated educational institutions. In the 1960's the civil rights movement and rising ethnic consciousness would challenge and change these conditions, in part with the help of additional favourable court decisions and government intervention in inter-group relations and education (La Belle & Ward, 1994:21).

By the late 1960's, opposition to assimilation policies was gaining momentum, and found expression in the civil rights movement which strongly opposed segregated education and assimilation policies. First African-Americans and then others demanded that schools became desegregated and that school practices be reformed to reflect the diversity of people in the United States (Lemmer & Squelch, 1993:4).

According to Lemmer and Squelch (1993:4) multicultural education emerged in the USA during the 1960's. Multicultural education came to light amid the social and political turmoil caused by growing agitation among minority groups against, inter alia, social inequalities, discriminations, racism and a lack of equal opportunities.

In the early 1960's terms like "cultural pluralism" and "diversity" began to appear in the professional literature, although "little was articulated that precisely gave direction and definition to specific concepts and for approaches that could be applied to educational practice" (Baker, 1979:253).

The 1960's and 1970's brought rapid change to inter-group relations and their relationship with education. First came a multi-ethnic education approach in which

the contributions of various ethnic groups were integrated into the curriculum. The multi-ethnic approach ultimately broadened to incorporate white ethnic studies. By the late 1970's, gender and religion were added to the multicultural concept, and the focus shifted from multi-ethnic education to multicultural education (La Belle & Ward 1994:21-22).

A significant contribution of multicultural education in the 1960's and 1970's was to make materials and textbooks more inclusive, even though the debate over content and curricula would range through the 1990's (La Belle & Ward, 1994:21).

Multicultural education also emerged in other countries. Many educationists felt that the existing emphasis on ethnic studies was insufficient and was unlikely to bring about equal education opportunities. Instead they felt that a more comprehensive, all-embracing approach to education was required to address not only racial and cultural inequalities, but also socio-economic and gender-based inequalities. As a result, multicultural education gained more favour and during the ensuing years much research has been conducted and a plethora of literature has emerged in an endeavour to promote the practice of multicultural education (Lemmer & Squelch 1993:4).

The impact of events that took place in the United States was felt around the globe as increasing pressure was brought to bear on the governments of other Western multicultural countries, such as Canada, Britain and Australia, to recognise the existence of immigrant groups and to provide equal educational opportunities. Greatly influenced by educational developments in the United States, educationists in these countries began focussing their attention on the development and implementation of multicultural education.

Lynch (1986:53) summarises the development of multicultural education in the United Kingdom in the post-war period as having brought some fundamental changes and some still-existing deficits. There has been movement inter-alia:

- *from neglect to emerging concern;*
- *from implicit policies to explicit policy statements;*
- *from additive approaches to curriculum to integral, holistic strategies;*

- *from passive objectives such as recognition, awareness, etc. to active ones such as acceptance and commitment;*
- *from extremely cognitive to affective goals;*
- *from weak to stronger anti-discrimination legislation;*
- *from a curricular to a whole-school approach;*
- *from discrimination about achievement and racist approaches;*
- *from personal deficit to structural disadvantage concepts.*

In the UK and the USA multicultural education has made significant inroads into both school and college curricula within the last two decades. In the elementary and high schools, much more ethnic content appears in social studies, in language, and in arts textbooks. More classroom teachers today have studied multicultural education concepts than at any previous point.

Europe and America have developed the multicultural education standard in 1997, which has been adopted by the National Council for the Accreditation of Teacher Education 1997 (Banks, 1999:9).

Multicultural education in South Africa will be discussed in chapter 3. It is important to note that multicultural education started in South Africa in 1976 with the introduction of open schools. Different races were allowed to attend school together. In South Africa many private schools have, since the mid-seventies, opened their doors to "persons of colour". Inevitably, such accommodations as have been made in private schooling have frequently been confined to the integration of small numbers of black pupils in an endeavour to ensure that the traditions and ethos of the schools involved were not too drastically altered.

In the 1980's and 1990's multicultural education has generally broadened in such a way that multicultural education encompasses concerns of many educational groups including people with special education needs, and people of various age groups, including the very young and the elderly (La Belle & Ward, 1994:25).

In trying to make multicultural education more comprehensive, some educators such as Sleeter and Grant (1987:422) have made a comprehensive five-part typology of multicultural education programmes with five categories:

- *teaching the culturally different - transitions students from various groups into the mainstream;*

- *human relations – helps students from various groups to get along better, but avoids dealing with social stratification and fails to link the practical with theoretical;*

- *single group studies – teaches about specific groups to promote pluralism, but does not emphasise social stratification and does not attend enough to multiple forms of human diversity;*

- *multicultural education – reforms the school through appropriate curricula and materials, affirmation of all students' languages, staff changes to promote cultural pluralism and social equality;*

- *education that is multicultural and social-reconstructionist – prepares students to promote cultural diversity and to challenge structural inequality (La Belle & Ward, 1994:25-26).*

The UK also played a significant role in the history and development of multicultural education, because the UK has a history of diversity in cultural groups. The 1970's and 1980's were important years of development of multicultural education in the UK. In 1981 reports like the Swann Report (1985) gave national legitimisation to cultural pluralism and multicultural education. The Swann Report confirmed the legitimacy of multicultural education as a means of reform with implications for all schools, irrespective of a racial risk. Reactions to the report were mixed: some were very positive, some negative, but at least people started thinking and debating about multicultural education in the UK (Venter et al, 1997:8-9).

The Rampton Report of 1981 in the UK identified racism as a major problem in schools. The anti-racist movement gained momentum in the UK as a challenge to multicultural education (Venter et al, 1997:9).

2.5 THE NATURE AND CHARACTERISTICS OF MULTICULTURAL EDUCATION

The previous discussion on the history of multicultural education shows that multicultural education is concerned with change. According to Banks (1988:39), multicultural education is not a single educational course or programme, but is

composed of a multiplicity of programmes and practices. Multicultural education should be "...concerned with modifying the total educational environment so that it better reflects the ethnic diversity within a society. This includes ... making institutional changes within the school that students from diverse ethnic groups have equal educational opportunities and the school promotes and encourages the concepts of ethnic diversity".

Multicultural education means different things to different groups. For the purposes of this study, it would be useful to investigate the nature and characteristics of multicultural education as stated by Lemmer & Squelch (1993:4-5):

- it recognises and accepts the rightful existence of different cultural groups;
- it encourages acculturation and preservation;
- it views cultural diversity as an asset rather than a handicap;
- it acknowledges the equal rights of all cultural groups in a society;
- it advocates equal educational opportunities;
- it encompasses many dimensions of human differences;
- it requires the reform of the total school environment;
- it is an approach to education and should therefore permeate the entire teaching and learning process;
- it is synonymous with effective teaching.

The above authors emphasise the fact that multicultural education is opposite to separate education. It supports the fact that every culture should be respected and be given meaning in one classroom practice. Cultural groups should be encouraged to interact and integrate to create mutual respect.

Banks (1989:3) explains the nature of multicultural education as:

- incorporating the idea that all students should have an equal opportunity to learn at school;
- a reform movement that is trying to change the schools and other educational institutions so that students from all social classes and cultural groups will have an equal opportunity to learn;

- a process whose goals will never be fully realised. Because the goals of multicultural education can never be fully attained, we should work continually to increase educational equality for all students.

The nature of multicultural education according to Banks (1989:4) is seen as a reform movement that is trying to change the schools and other educational institutions so that students from all social classes and gender, racial, and cultural groups will have an equal opportunity to learn. Multicultural education involves changes in the total school or educational environment, and is not limited to curricular changes.

In a multicultural institution everything has to change in order to accommodate all participants in that multicultural environment. Teachers have to change their attitudes about other cultures. Teachers also have to change their teaching styles and approaches so as to accommodate all learners, because they come from various backgrounds.

Multicultural education is also a process whose goals will never be fully realised. Educational equality, like liberty and justice, are ideals toward which human beings strive, but never fully attain. Racism, sexism and discrimination against people with disabilities will exist to some extent no matter how hard we work to eliminate these problems. When prejudice and discrimination are reduced toward one group, they are usually directed toward another group, or they take new forms. Because the goals of multicultural education can never be fully attained, we should work continually to increase educational equality for all students (Banks, 1989:4).

As a process, multicultural education will need more time for people to realise its importance and to be able to implement it. People will come across obstacles in the attempt to implement multicultural education, but people need to be tolerant.

Multicultural education must be reviewed as an ongoing process, and not as something that we "do", and thereby solve the problems that are the targets of multicultural education reform (Banks, 1989:4).

Banks (1989:7) sums up multicultural education by saying that "it is a total school reform effort designed to increase educational equity for a range of cultural, ethnic, and economic groups".

The nature and characteristics of multicultural education, as stated in this section, shows that multicultural education focuses on students from various ethnicities, with the aim of enabling all students to get equal educational opportunities.

2.6   AIMS OF MULTICULTURAL EDUCATION

The nature and characteristics of multicultural education were discussed in section 2.5. As far as the aim of multicultural education is concerned, Banks (1988:33) states that "*multicultural education is a reform movement designed to make some major changes in the education of children and youth*".

According to Banks (1988:35), multicultural education should aim at attempts "*to acquaint each ethnic group with the unique cultures of other ethnic groups. It also tries to help ethnic group members to see that other ethnic cultures are just as meaningful and valid as their own.*"

The above extracts from Banks indicate that multicultural education introduces new ways of thinking, as learners are exposed to a diversity of cultures.

Lemmer & Squelch (1993:5) see multicultural education as aiming at:
- developing positive attitudes towards other cultural groups;
- increasing one's awareness of one's own cultural identity and cultural heritage;
- understanding and appreciating the valuable contribution made to society by other cultural groups;
- reducing cultural prejudice and stereotyping;
- developing a variety of competencies to enable one to participate meaningfully in a culturally diverse society;
- helping people to explore ways to expand their contact with other cultural groups;
- developing cross-cultural communication skills;
- strengthening the social action skills that will enable students to become effective agents of change;

- increasing intercultural competence, including empathy, acceptance, and trust of those from other cultural groups, and the ability to interpret customs and non-verbal behaviour in different cultural styles.

Banks and Lynch (1986:12), on the other hand, suggest that multicultural education aims:

- to reduce personal and institutional racism within schools and the larger society;
- to promote the maintenance of groups, to promote the liberation of ethnic groups, to educate ethnic students in a way that will not alienate them from their home cultures;
- to change schools so that they reflect and legitimise the cultures of students from diverse ethnic groups and cultures;
- to educate students in a way that will free them from their ethnic characteristics and enable them to acquire the values and behaviour of the mainstream culture.

The above authors stress the fact that multicultural education is a means of cultural interaction. Different cultures are made aware of other cultures. In multicultural education learners should learn to understand other cultures so as to reduce prejudice.

Banks & Banks (1989:20-21) view multicultural education as a means to help learners develop more positive attitudes towards different cultural, racial, ethnic and religious groups. Multicultural education should help to empower students from disadvantaged groups and help them develop confidence in their ability to succeed academically and to influence the social, political and economic world. Multicultural education should assist students to develop skills to be able to consider the viewpoint of different groups. Learners are rarely given the opportunity to view life from the perspective of, for example, women, disabled persons, lower-class people, and ethnic minority groups.

In other words multicultural education should aim at transforming the entire school context. The school situation should be such that male and female learners, learners from diverse cultural backgrounds, social classes and racial and ethnic groups

experience an equal opportunity to learn. Multicultural education should help the learners develop positive attitudes towards different cultural and ethnic groups. Respect for the culture of other groups might result in cultural integration and interaction.

Squelch (1993:187-188) sees multicultural education as a means to:

- empower all students to become critical analysts and activists in their social environment;
- develop a just and democratic society;
- apply knowledge of socio-cultural factors related to teaching and learning to advance academic performance and social development.

Multicultural education is opposed to discrimination. Every learner should feel accepted, and his/her contribution should be given meaning in the school situation. Learners should be empowered with skills and knowledge to make them comfortable in the world of diversity.

Multicultural education is concerned with all minority groups and their educational needs, as also with the needs of majority students of both sexes and all linguistic, cradle and racial groups to learn how to live in harmony within a multicultural society (Lynch, 1986:3).

Multicultural education is not primarily concerned with minority groups' or majority groups' needs. All people or groups in a society are of equal importance and all their needs are to be satisfied.

Multicultural education in plural societies aims at the maintenance of social cohesion and also at the encouragement of cultural diversity. It will be apparent that without education towards social cohesion, society would disintegrate. Yet, without an opportunity for cultural diversity within a pluralist society, there would inevitably be discontent, alienation and possibly reduction (Lynch, 1986:10).

Multicultural education has a special task for teachers in that they should enable all learners to achieve a higher state of cultural competence and sensitivity than that at

which they entered the school, so that both cultural and social interaction can take place, and recognition of the positive value of diversity may grow (Lynch, 1986:14).

2.7   CONCLUSION

Multicultural education means different things to different people according to their needs and circumstances. Though there may be differences, multicultural education aims at uniting a diversity of cultures. It introduces the idea that all students, regardless of their ethnic groups, should experience educational equality in schools.

As a reform movement, multicultural education is designed to transform the school as a whole so that those students from diverse cultural and ethnic groups have an equal chance to experience success. The aim of multicultural education is to help students develop the knowledge, attitudes and skills needed to function within their own micro-culture, and also within the macro-culture. School environments should be free from cultural prejudice. Multicultural education, particularly in the South African context, will be discussed in the next chapter.

2.8   BIBLIOGRAPHY

Aschroft, B., Griffiths, G., Tiffin, H. 1995 The post-colonial studies: London & New York: Routledge.

Baker, C. 1979.   A parent's and teacher's guide to bilingualism. Clevedon: Multilingual Matters.

Banks, J.A. 1988. Multi-ethnic education – Theory and practice – Second Edition: Boston: Allyn and Bacon Inc.

Banks, J.A., Lynch, J. 1989.   Multicultural education – Issues and Perspectives. Boston: Allyn and Bacon.

Banks, J.A. & Banks, C.A. 1989.   Multicultural education in Western societies. London: Halt, Richard and Winston.

Barry, L. & Bull, R.T. 1992. The ethnic of multicultural and bilingual education. New York: Teachers College Press.

Bennett, W. 1986. Moral literacy and the formation of character. Address delivered at the Harvard Club of New York, sponsored by the Manhattan Institute of New York.

Cassara, B.B. 1990. Adult education in a multicultural society. London & New York: Routledge.

Christie, P. 1990. Open Schools. Racially mixed Catholic Schools in South Africa, 1976-1986. Johannesburg: Rovan Press

Coombs, P.H. 1984. The world crisis in education: The view from the eighties. New York: Oxford University Press.

Daniëls. L. 1993.   Diversity as and Educational Principle. Journal of Curriculum Studies, 25 (1) p. 65-76.

Foster, M.M. 1981. The theory and practice of moral education in standard five. Unpublished M.Ed Dissertation. Pretoria: UNISA.

Fowler, S., Van Brummelen, H.W., Van Dyk, J. 1990. Christian schooling education for freedom. Potchefstroom: Potchefstroom University for Christian Higher Education.

Kammen, M.G. 1995. Contested values: democracy & diversity in American culture. New York: St Martin's Press.

Gunter, C.F.G. 1981. Aspects of educational theory. Stellenbosch/ Grahamstown: University Publishers & Booksellers. (PTY) Limited.

Griessel, G.A.J., Louw, G.J.J., Swart, C.A. 1989. Principles of educative teaching. Pretoria: Acacia Books.

La Belle, T.J., Ward, C.R. 1994. Multiculturalism and Education. Diversity and its impact on School and Society. New York: State University of New York Press.

Lemmer, E.M. and Squelch, J. 1993. Multicultural education. A teacher's manual. Halfway House: The Southern Book Publishers.

Lynch, J. 1989. Multicultural education in a global society., London, New York, Philadelphia: The Falmer Press.

Modgil, S.; Gajendra, K.; Verma, S.; Mallick, K & Modgil, C. 1986. Multicultural Education. The Interminable debate. London and Philadelphia: The Falmer Press.

O'Connor, D.J. 1969. An introduction to the philosophy of education. London: Routledge & Kegan Paul Ltd.

Saunders, M. 1982. Multicultural Teaching. A guide for the classroom. London: McGraw-Hill Book.

Sellers, M.N.S. 1994. An Ethical Education: Community and morality in the multicultural university. Oxford: Berg.

Sleeter, C.E. & Grant, C.A. 1988. Making choices for Multicultural Education. Five approaches to race, class and Gender. Columbus: Merril Publishing Company.

Squelch, J. 1993. Towards a multicultural approach to education in South Africa. In: The Black child in crisis. A socio – educational perspective. Volume 1. Edited by Le Roux, J.C. Pretoria: Van Schaik.

South African Constitution, 1996.

Suzuki, B.H. 1991. Journal on Liberal Education, 77(1): p. 30-34.

Venter, E. 2000. Education, culture and values. Study guide for Department of Secondary education. Pretoria: UNISA.

Venter, E., Woodbridge, N.B. & Lebeloane, L.D.M. 1997. Multicultural education. Pretoria:UNISA.

CHAPTER 3

THE NEED FOR MULTICULTURAL EDUCATION IN SOUTH AFRICA

3.1   INTRODUCTION

"The issue of human rights, ecology, apartheid, militarism, and other forms of domination against both humans and the planet affect all of us directly or indirectly. This is not merely a political issue, it is also a deeply ethical issue that situates the meaning of the relationship between the self and the other, the margins and the centre, and the coloniser and the colonised in broader contexts of solidarity and struggle. Educators need to develop pedagogical practices that not only heighten the possibilities for critical consciousness but also for transformative action" (Giroux, 1992:79).

South Africa as a pluralistic society is composed of various languages, races, cultures and religions. Each culture, race or religion needs to be recognised and respected. In a pluralistic and democratic society, justice, access, quality, equity, equality and respect for other human rights are important.

For decades white domination, injustice, violence and western values have played a major role in the history of South Africa. Mainly white voices were heard in pre-democratic South Africa in the education system. To function effectively in a democratic system, cultural differences and value plurality need to be acknowledged. South Africans also need to recognise similarities by talking and listening to each other.

Due to the variety of cultural groups, adequate cultural interaction becomes very important. Bhiku Parekh (Aronowitz & Giroux, 1993:207) describes the attitude of unity in diversity as follows: *"Multiculturalism does not simply mean numerical plurality of different cultures, but rather a community which is creating, guaranteeing, encouraging spaces within which different communities are able to grow at their own pace. At the same time it means creating a public space in which these communities are able to interact, enrich the existing culture and create a consensual culture in which they recognise reflections of their own identity"*.

South Africa as a pluralistic and diversified country demands that its citizens should recognise and respect their own cultures as well as those of others. The education system should be planned in such a way that it recognises all cultures. The school should sustain a multicultural society that is self–perpetuating, where different

cultures are not only maintained for their own sake, but for the purpose of interaction in society as a whole. Cultural interaction must be reflected in the school environment through a multicultural approach.

This chapter focuses on the issue as to whether a multicultural approach in education is necessary in post-apartheid South Africa.

3.2   THE HISTORY OF EDUCATION IN SOUTH AFRICA (1652-1976)

The history of education in South Africa is the history of the combination of European and African ways of life. Education existed in South Africa long before the arrival of the Dutch colonists in 1652. Traditional African education was led by community elders via an oral tradition based on cultural transmission and was closely linked with life experience (Jansen in Venter et al, 2000:12).

After the British occupation in 1806, the Dutch-speaking settlers were compelled to use English in schools and government in order to ensure conquest and assimilation. These settlers opted for political and cultural independence by moving into the hinterland of South Africa in the latter part of the 1830's (Venter et al, 1997:13).

After the discovery of diamonds in 1867 and gold in 1886, the friction between the newly formed Boer Republics and British imperial interests heightened. A form of Calvinistic Christian religion from the Netherlands was entrenched by the Afrikaners, which contributed to the beginning of Christian National Education (Christie, 1991:48).

In the same period, the following developments took place in South Africa regarding black education.

After a period of slave education and elemental Christian religious instructions (introduced by European settlers), missionaries undertook to educate the people in the early 1800's. Their chief purpose was to use education in order to convert especially the Africans. Missionaries also used education to inculcate Christian principles and behaviour upon the tribesmen and to eradicate potent tribal customs

and organisations that seemed to threaten the lives of those people who were already converted Christians. Converted people were not accepted in traditional communities, as some ethnic groups felt that missionaries were against their customs, cultures and beliefs (Christie, 1991:48).

The era of so-called Native Education, originated in the 1920's. The nationalist–conservative tradition dominated historical literature on education both before and after the consolidation of the apartheid system in education. The CNE (Christian National Education) glorified traditional Afrikaner values and promoted Afrikaner nationalism, thus developing an extensively "white-centred" view of the history of education in South Africa (Cross, 1992:9).

Nationalist conservatives supported certain values implying that education was only for whites. A change had to be made to avoid an education system centred on the majority group.

The principle of Christian National Education formed one of the major bases of apartheid. This principle stressed that culture, language and traditions should be protected and developed separately (Cross, 1992:142).

Regarding the protection of culture, language and traditions, Mncwabe (1990:8) argues that the ideology of racism arose in its overt form as a result of:

1   the rise of Afrikaner nationalism in opposition to British imperialism;

2   the transfer of the British imperialist ideology, which reinforced the idea of a racial master;

3   the 20th century industrialisation which increased the competition between black and white groups for urban employment;

4   Afrikaner nationalism developed largely from a need to re-establish an own identity and to create group homogeneity

In May 1948 the National Party took over from the United Party. The national Prime Minister, Dr D F Malan, tried to introduce diversity in legislative bodies by granting more privileges to non-whites. However, he could not act to the detriment of whites as he "enjoyed the confidence of the Afrikaans speaking people" (Muller, 1981:466).

The education system remained separate. The curriculum for blacks and coloureds differed from that for whites. The curriculum was too content-based and impractical, in the sense that it was irrelevant to the cultural background of non-whites. The medium of instruction was English. Dr D.F. Malan adopted a policy of separate development instead of racial integration because he favoured Afrikaners. Separate development aimed at separating blacks from whites in every sphere of life. 1948 marked the beginning of apartheid South Africa (Muller, 1981:466).

Structural pluralism became a significant feature with the accession to power of the National Party in 1948. The culturally divided population was kept divided to ensure the dominant group's position in all spheres of society. Schools played a major part in maintaining social group identity and in sustaining dominant economic and class relations. Various methods were used, namely separate schools, centralised control, limited access to educational institutions, inadequate allocation of financial and physical resources, and inadequately trained teachers for certain sections of the society. Cultural reproduction through the transmission of the dominant group's values, norms and heritage ensured assimilation into the ideology of Christian National Education (Squelch, 1993:178).

The Bantu Education Act of 1953 was approved and black education was under the auspices of the Department of Native Affairs. This Act placed full control of black education in the hands of the central government's Department of Bantu Education (Mncwabe, 1993:21).

Muller (1981:483) states that in 1955 the government submitted legislation for apartheid at a cultural level. This meant that no two cultural groups (based on colour) could stay together and that cultural groups had to be grouped into separate entities according to their cultures.

Sporadic riots took place in the 1950's and 1960's in protest against black education. The education system of the 1950's and 1960's was aimed at segregation. Education was designed in such a manner as to separate the two cultures, in other words black and white (Muller 1981:483).

Due to the uncertainties regarding black education, black people formed organisations to fight against segregated education. Student riots started in Sharpeville and spread to Langa (Muller 1981:500).

3.3   REACTION TO APARTHEID EDUCATION (1976-1990)

From 1976 the disintegration of black education became apparent and resulted in the student unrest in Soweto. The unrest was the result of the government policy that Afrikaans should be used as medium of instruction in all schools.

Mcwabe (1993:47) wrote that the Education and Training Act of 1979 facilitated many practical and material improvements, yet the act did not deal with the isolation of black education at all, and merely perpetuated the tradition of whites taking decisions for blacks. The act did not address the problem of decision-making because blacks were not represented in parliament.

In 1983, a government working party drafted a White Paper that recommended separate education for cultural groups. There were three separate "own affairs" services catering for whites, coloureds and Indians. Education for whites was organised by the Provinces. The Department of National Education catered for blacks outside the traditional homelands. By that time South Africa had no less than 15 different ministers of education. The Department of National Education was responsible for controlling the policy budget allocations on behalf of the central government. They established country-wide norms and standards and co-ordinated the functions of the various ministers of education (White Paper on Education and Training, 1983).

During the apartheid era, access to education was based on race and ethnic grouping. Education was compulsory until the age of sixteen for white children, but not for children from other racial groups – the literacy rate therefore was still very low in racial groups other than whites. State education was also determined on racial grounds. Curricula and handbooks, teacher training, religious instruction and values were all determined and prescribed by the state. The period between 1984 and 1986 saw unprecedented levels of resistance to apartheid education which led to a state of

emergency in mid-1985, and the banning of various student organisations (Squelch, 1993:179).

In 1986, some private schools and missionary schools opened their doors to students of colour who could afford it. The open schools movement was started by private Catholic schools who took a firm stand against separate education. They admitted learners from all racial groups, with the primary goal to provide better opportunities for black students. The state tried to control this by initially prohibiting schools from accepting further enrolments and later by stipulating education requirements and imposing a racial quota system. In 1986, after intense negotiations between the church and the state, the Private Schools Act was accepted whereby the formal recognition of racially mixed private schools was achieved. Although this was a big step, private schools were still seen as elitist and assimilationist (Squelch, 1993:180). This means that only a few could afford private schools and blacks had to accept the culture of whites as the only culture to be practised.

Though the National Party seemed to be interested in unity in diversity, there were still some uncertainties, as whites did not move to black schools. It appeared that change was only meant for blacks as quoted by Christie (1990:24): "*Though we are all convinced in principle that integration should work both ways, that blacks should be admitted to white schools and whites to black schools, we realise that in the existing situation, it can in fact mean only admission of blacks to white schools, since black schools are far too overcrowded and ill-equipped to be able to cater for white pupils*".

This is an indication that black schools were not conducive for proper learning. Black learners had to travel long distances in order to get proper education in white schools. This proved to be an additional burden for blacks; hence only affluent blacks could afford the expense.

Attempts were made to create a system that would benefit all races and cultures so that all learners could benefit equally from the education system. The open schools' movement and the opening of previously white schools in the 1980's were all attempts to address the causes of the 1976 riots. This was obviously extremely time-consuming (Squelch, 1993:175).

In 1988, F W de Klerk was appointed as President of the National Party. The education system in South Africa reached a turning point. The National Party opted for desegregation and integration. Integration and diversity of schools through model C schools gradually abolished the Bantu Education system. Only a few black parents could afford the fees of model C schools as the fees proved to be very expensive for poor people. Though these schools were open to everybody, the exorbitant costs inhibited the number of disadvantaged learners from attending model C schools (Squelch 1993:180).

Against the background of the far-reaching changes taking place in South Africa after February 1990 (when certain political organisations were unbanned), the state came under increasing pressure to initiate appropriate educational reform measures to address the growing crisis in black education. The response came in the form of a policy following the opening of white state schools to all racial groups. Although this move was met with extreme caution and scepticism, it was viewed as a major step towards the removal of apartheid policies in education (Squelch, 1993:181).

The attempt to improve black education in 1990 failed for the following reasons:

1   The new state schools (model C schools) could determine their own admission policies. Many black students failed admissions tests because of language problems and cultural biases.

2   Newcomers were expected to become assimilated quickly and to adjust themselves to the values and cultures of formerly white schools. There was no recognition for the socio-cultural backgrounds of black pupils. Their needs were not accommodated.

3   Home-school discontinuity: black learners felt alienated from their home environment in open white state schools because the culture, values and traditions of schools differed totally from their home background (Squelch, 1993:181-182).

Despite many attempts, blacks failed to attend white schools. Black schools were still overcrowded and lacked adequate facilities. Some teachers even conducted their classes under the trees and no classes were held on rainy days.

3.4   POLICY CHANGES AND EDUCATION AFTER 1994 (POST APARTHEID ERA)

1994 officially opened the doors to cultural diversity and integration in state schools. The admission policies that were used to cut down the number of black pupils in white open schools were phased out.

Extract: White Paper on Education and Training (1995:17):

> *In 1995, for the first time in South African history, a government had the mandate to plan the development of the education and training system for the benefit of the country as a whole. The government was faced with a challenge to create a system that would fulfil the vision of opening the culture of learning to everybody. The education system in South Africa should therefore be aimed at building a just and equitable system. This means that the education system should provide good quality education and training to learners, young and old throughout the country.*

> *The South African government acknowledges good quality education as a priority. The white paper on education and training in 1995 stated that appropriate education and training can empower people to participate effectively in all the processes of a democratic society, economic activity, cultural expression, and community life, and can help citizens to build a nation free from race, gender and every other form of discrimination.*

The South African education system embodied and promoted unity among the members of the society. The majority of South Africans expressed the wish for one education system, and in 1995 the White Paper on Education and Training made this possible. The Constitution of 1993 Act 200 came into being to guide legislators regarding education. This was followed by Act 108, which became the permanent supreme law of the country.

The South African Constitution, Act 108 of 1996, looks at the future of education in South Africa as it recognises human rights, peaceful co-existence and development opportunities for all South Africans, irrespective of colour, race, class, creed or

gender. The Constitution reflects the need of South Africans for understanding rather than for vengeance; a need for reparation rather than for retaliation.

Multicultural education could be the key to changing many of the values and attitudes formed in the old education system. The idea of implementing a multicultural education approach in schools could bring about a change in beliefs, values and attitudes outside the school environment, and help to develop the society.

3.5   THE NEED FOR MULTICULTURAL EDUCATION IN SOUTH AFRICA

Multicultural education is necessary for all children in all schools, state and private, denominational and non-denominational, co-educational and single sex, primary and secondary, comprehensive and differentiated, compulsory and non-compulsory (Lynch, 1986:14). Multicultural education is a necessity in South Africa because of the cultural diversity that exists in the country. Multicultural education could enable learners to learn to tolerate and accommodate one another.

Before discussing the need for multicultural education, Pratte (1983) in Sleeter and Grant (1988:27) states that multicultural education can be considered from different perspectives, which are:

- *restricted multicultural education, which seeks to remedy deficiencies in culturally different students and attempts to teach majority students to tolerate minorities;*
- *modified restricted multicultural education, which seeks to promote full school services for all groups and promote equality among groups within the school;*
- *unrestricted multicultural education, which seeks to remedy ethnocentrism in all students by teaching them to identify with a plurality of cultural groups;*
- *modified unrestricted multicultural education, which seeks to prepare all students for active citizenship in a racially diverse society.*

Whether restricted, unrestricted or modified, the point that is emphasised here is that multicultural education seeks to integrate people from all cultural and ethnic groups, and to expose these people to many cultures. Multicultural education as stated in the four approaches encourages cultural tolerance amongst learners in a multicultural environment.

Multicultural education in South Africa is necessary for the interaction between and integration of different cultures.

In the past the dominant group through social structures and the mass media dictated which values and cultures should be dominant in the country. Even the values in the school system were enforced by state policy and were of a Christian nature.

Micro-cultures in South Africa have been isolated from one another. Western cultures and Western values dominated for years without taking into account the origin of a great number of people. Today there is a great need for balance in the core culture of our society. Multicultural education is greatly needed in South Africa with its diverse cultures.

Reasons for implementing multicultural education in South Africa:

3.5.1   Social enrichment

Multicultural education emerged as a reaction to the ideology of assimilation. The existence of diverse cultural groups must be recognised and must be seen as a source of social enrichment rather than a social problem. Acculturation, unlike assimilation, fosters a balance between social conformity and social diversity because of the sharing of different cultures (Lemmer & Squelch, 1993:12).

Social pluralism encourages enrichment. It is a socio-cultural situation which, if it is to be attended to with the least conflict, requires initiation and development of interdependence, appreciation and the skills to interact closely with persons from other cultures (Mncwabe, 1990:15). Members from different ethnic and cultural groups should be allowed to retain their cultural ways, as long as they accommodate those practices deemed necessary for the survival of society as a whole.

South Africa as a pluralistic society consists of many nations, cultures and value systems. South Africans differ in race, religion, values, heritage and ideology. In order to function properly in a diversified system, we need not only to acknowledge

differences, but also to somehow recognise similarities. We need to stress differences within unity.

Because of the variety of cultural groups, cultural interaction becomes very important in order for a democratic society to function effectively.

3.5.2   Diversity in education

In South Africa we have to ensure that diversity is not an end in itself. It cannot be seen apart from the objective of equity, equality and freedom. The discourse on diversity cannot and should not supersede or conduct the agenda of transformation, equity and equality (Mandew, 2000:18).

One group's culture and value system should not supersede that of another's - every cultural and value system should get the same attention.

Since South Africa is a pluralistic society, the education system needs to change. It needs to recognise the value of diversity by implementing a multicultural approach in education. Socio-cultural factors cannot be neglected if meaningful educational reform is to be implemented. Learners are unique individuals and cultural beings who bring into the classroom a distinct set of beliefs, values and experiences that influence attitudes, perceptions and behaviour (Squelch, 1993:188).

Educators need to be aware of these different ethnic backgrounds. Awareness and knowledge of learners' backgrounds will enable educators to design a curriculum that will effectively suit its learners. Learners should be motivated to develop their unique capabilities.

3.5.3   Equity and equality in education

In multicultural education all learners should enjoy an equal chance to maximise their potential. Learners from different ethnic groups should be given the opportunity to enter and succeed in the education system. Equity and equality in education requires the elimination of laws and barriers that prevent specific groups of individuals from entering the system. It also entails the complete removal of explicit and implicit

discriminatory structures that might hinder access to and progress through the system.

Equity and equality in multicultural education also implies providing learners with an equal chance to succeed in the classroom. The education system in South Africa has been designed to suit all learning styles, while modes of assessment and the classroom environment have been designed to accommodate the needs, capabilities and interests of every learner. The Outcomes Based Education (OBE) approach does not focus on what the teacher wants to achieve, but on what the learner should be able to know, understand, do and become. The teacher merely facilitates learning.

3.5.4   Social Transformation

To press home the need for multicultural education in South Africa as a means of social transformation, the quotation from Banks (1989:198) in Squelch (1993:191) is a suitable starting-point: "*To participate effectively in social change, students must be taught social criticism and must be helped to understand the inconsistencies between our ideals and realities, the work that must be done to close the gap, and how students can, as individuals and groups, influence social and political systems in society. In this approach, teachers are agents of social change who promote democratic values and the empowerment of ethnic students*" (Squelch, 1993:191).

The above quotation suggests that South Africa, as a diversified society, should look at the function of the school from a different perspective. The school should cater for every individual. It should cater for the child's needs, capabilities, and potentials. Traditionally the school was an instrument for cultural domination. Today the schools in South Africa should be seen as a site for cultural diversity. Schools should be viewed as places where specific forms of knowledge, values and social relations can be taught in order to educate learners to take their place within society from a position of strength and social empowerment (Squelch, 1993:190).

The transformation of South African schools should not merely take place on paper, but teachers (educators), parents and learners should join hands and transform schools so as to enable learners and teachers to reflect the society from which they emanate. Multicultural education should be used as a means of reform in the school

environment so as to bring change in existing traditional educational practices that have hitherto excluded equal participation of all groups (Squelch, 1993:191).

3.5.5 Developing shared/common values

In order to achieve unity in diversity, the education system in the form of multicultural education should aim at recognising shared values. Specific values should be acknowledged in education in order to acknowledge diversity. Parents, teachers, learners   and   stakeholders   should   come   together   and   recognise   the core/shared/common values in the education system. Examples of shared/common values to be developed in South Africa are the value of respect of other cultures in the education system, and that education should enable all learners to have access to an equal education (Squelch, 1993:191).

3.6   CONCLUSION

The history of education in South Africa dating back from 1976 to the present has changed dramatically. Different cultural groups in South Africa were parallel to one another. Micro-cultures suffered domination by the one dominant culture.

The 1976 riots resulted in the recognition of diversity. Today most South Africans are concerned with social change, educational change and cultural tolerance. Almost all stakeholders acknowledge multicultural education as a good move in the right direction in the South African education system.

South Africa as a pluralistic society needs development. Cultural diversity through integration and interaction of different cultural groups will enrich South Africa. In the past the government were interested in promoting their own cultural interests, whilst neglecting the diversity of other cultures. The new education policy in South Africa encourages unity and diversity.

Because of the changes taking place in South African education, there is a dire need to address the issue of values. Because of the different cultures and value systems, some schools are still experiencing conflicts. The issue of values in multicultural education is the subject of the next chapter.

3.7   BIBLIOGRAPHY

Aronowitz, S. & Giroux H.A. 1993. Education still under siege: Cultural Studies in Education and Culture Series. Westport Connecticut: Bergin and Garvey.

Christie, P. 1990. Open schools. Racially mixed catholic schools in South Africa, 1976 – 1986. Johannesburg: Ravan Press.

Christie, P. 1991. The right to learn – the struggle for education in South Africa. Johannesburg: Rovan Press.

Cross, M. 1992. Resistance and transformation. Education, culture and reconstruction in South Africa. Johannesburg: Skotaville Publishers.

Giroux, H. 1992. Boarder Crossing – cultural workers and the politics of Education. New York: Routledge.

Jansen, J.D. 1990. Curriculum as a political phenomenon: Historical reflections on black South African education. Journal of Negro Education.

Lemmer, E. M. & Squelch, J. 1993. Multicultural Education – A Teacher's Manual. Halfway House: Southern Book Publishers.

Lynch, J. 1986. Multicultural Education. Principles and Practice. Paul: London, Boston & Henley: Routledge & Kegan.

Mandew. M. 2000. Diversity and Education. A view form the South African. Journal on Liberal Education, 86(4), p. 18.

Mncwabe, M.P. 1990. Separate and equal education – South Africa's Education at the crossroads. Durban: Butterworths.

Mncwabe, M.P. 1993. Post-apartheid Education Towards non-racial unity and democratic socialization in the new South Africa. Durban: Butterworths.

Muller, C.F.J. 1986. 500 Years. A History of South Africa. Pretoria: Academica.

Sleeter, C.E. & Grant, C.A. 1988. Making choices for Multicultural Education. Five approaches to race, class and Gender. Columbus Toronto: Merril Publishing Company.

Squelch, J. 1993. Towards a multicultural approach to education in South Africa. In: The Black child in crisis – a socio – educational perspective. Vol 1. Edited by J. le Roux. Pretoria: Van Schaik.

Venter, E.; Woodbridge, N.B. & Lebeloane, L.D.M. 1997. Multicultural education. Pretoria: UNISA.

Republic of South Africa. Department of Education. 1983. The White Paper on education and training. Pretoria: Government Printers.

Republic of South Africa. Department of Education. 1995. The White Paper on education and training. Pretoria: Government Printers.

White Paper on Education and Training, 1995.

CHAPTER 4

VALUES IN MULTICULTURAL EDUCATION

4.1 INTRODUCTION

The previous chapter dealt with multicultural education in the South African context. It is obvious that, in the past, education has been governed by the policy of separatism. This separatism resulted in a number of riots during which many black learners lost their lives. Due to the effects of the policy of Apartheid, the new government of national unity saw it necessary to modify the education policy. This new policy accommodates diversity in education.

This chapter is mainly concerned with the issue of values in multicultural education, which caters for learners from different ethnic groups, with different cultural backgrounds and value systems. Multicultural education means educating the culturally different; it seeks to incorporate culturally different learners more effectively into mainstream culture and society (Grant & Sachs, 1995:93).

Education that incorporates culturally different learners into mainstream culture does not necessarily mean the assimilation of minority learners into the majority culture. It rather entails the coming together of learners from different cultural backgrounds. Multicultural education might be a point of convergence of many cultures and value systems to help the nation/country to function as a whole. Multicultural education focuses on a common understanding of what is good for all cultural groups. Cultures and values will be considered so that students will, in the end, be exposed to multiple cultures and value systems in one educational situation.

Learners from different cultures have different philosophies of life. In multicultural education, different cultures and values should be shared in an effort to promote better cross-cultural understanding in the school.

In this chapter, the relationship between values and culture, values in a pluralistic society such as South Africa, as well as the responses to common/shared values and specific values in a plural society, will be discussed.

4.2 THE RELATIONSHIP BETWEEN VALUES AND CULTURE

There is a significant relationship between values and culture. As a point of departure for this section, the two concepts of "culture" and "values" will be discussed.

4.2.1 The concept culture

This concept has been discussed in chapters 1 and 2. A summary follows which emphasises certain clarifications important in this context.

According to Coombs (1985:244), the concept of culture is defined as that *which encompasses all of the community's life, for example the value systems, ideology, life view, norms, technology, political and economic systems, religion, myths and social structures.*

Culture is dynamic and it continually modifies a person's behaviour. Culture can be learned from day-to-day life and as such it can change a person's values (Hernandez, 1989:20).

Culture means refinement of mind, morals and enlightenment. A cultured person, however, needs to be educated to cope in a complex society (Kammen, 1994:187).

Taylor and Banks (1989:172) define culture as follows: Culture includes knowledge, beliefs, art, morals, law which guides each culture, customs and any other capabilities and habits acquired by man as a member of society.

Culture, therefore, is a very broad concept: it refers to the way in which people live in their communities, the way in which they do things and how they view and value things. Culture also refers to the belief systems that are present in communities and societies. South Africa, as a plural society, consists of a diversity of cultures. South Africans from various communities should be prepared to learn from other cultures so as to enrich themselves with a diversity of cultures.

4.2.2 The concept value

This concept has been explained in chapter 1, but for the sake of clarity Badenhorst (1993:397) explains the concept of "value" as having a compelling character. It drives the members of a community to live according to certain principles.

Van Rensburg & Landman (1984:421) define value as: *"that feature of present reality which summons the person to action, and which is expressed when a person says*

that the reality in question is worthwhile. Value always expresses the relation between a human being, object or his attitude to a given matter. Values refer to attitudes, preferences, lifestyles, belief systems and networks of meaning people give to life."

Values mean standards, norms or principles that are considered to be valuable in life. In other words, a human being attaches a value to what is important for his/her life and for the wellbeing and development of a society. Each ethnic or cultural group attaches value to something. These are individual or specific values. Each culture must share its values with other cultures for cross-cultural understanding. There are also common/shared values that serve as principles that guide the members of a society.

Besides saying that a value is that which is seen as important in that particular group or culture, it is clarifying to offer examples of values.

Hayden (1997:27) mentions the following examples of values:

- regard for proper authority
- unselfishness
- self-restraint
- loyalty
- fidelity
- readiness to stand up for what one believes in
- respect of fair play
- sense of fair play
- independence of thought
- persistence in working at solutions
- readiness to resolve conflict without resorting to violence

The examples of values stated above are very important in multicultural education because in a multicultural school learners have to tolerate other cultures. In working with people from different cultures people might become exposed to conflicting arguments and statements which might also result in conflict. A learner has to stand

up for what he/she believes is right and at the same time be ready to resolve conflict without resorting to violence.

What is important is that people should be made aware of the significance of values and the role of values in people's lives. Learners will need to be educated about values - be it moral, aesthetic or any other values.

Haydon (1997:32) gives a clear clarification of values, which might be very relevant in the South African education system. Before dealing with the relationship between values and culture, it is very important to take note of the following:

- *some values have to do with the way people behave, but not all of them do*
- *some values may be expressed by using words such as 'right' and 'wrong'*
- *by some particular values a person would stand, even if he/she were to give up on or compromise other things*
- *some values make "outside" claims on people; independently of how a person happens to feel or what is convenient for him/her at a certain time*
- *shared/common values exist which apply to everyone*
- *some values may be ones, which you don't think are just a matter of what you happen to prefer or choose.*

South Africa is a plural society. There are numerous specific values because of the many cultural groups. South Africa has both specific and common values.

4.2.3   Relationship between values and cultures

Values that are important in specific cultures refer to attitudes, preferences, lifestyles, normative frameworks, symbolic universes, belief systems and networks of meaning. Values indicate that attitudes, preferences and beliefs originate from one's own culture. A specific cultural group respects its own norms and standards. Different cultures have different values but at the same time they have shared values.

Each culture has its norms and standards. Specific cultural groups across cultures reflect these norms and standards. The norms and standards co-exist within the realms of a single nation. South Africa should operate within common values in order

to achieve cross-cultural interaction and understanding. Cultural interaction and understanding of values will reduce value conflicts among South Africans. Value diversification implies differences in values. Where these values have to be acknowledged, understanding will further create harmony amongst learners in school. Learners need to share their values with others. Differences in values in a school situation imply that learners will have to understand and acknowledge other peoples' values.

Culture is characterised by values because one values what one knows. Cultures serve as guiding principles in our lives because we attach a value to what we know and how we do things, and these contribute to our behaviour. The two concepts of culture and values are interrelated because the culture of a society consists of standards, whereby members assign meaning, value and significance to things, events and behaviours. These standards have been established because they enable the members of that society to deal with the needs and problems arising from their environment and in association with others (Cassara, 1990:17).

Multicultural education looks at children from different cultural backgrounds as children with specific value systems. The teacher should try to help them understand the diversity of cultures and value systems in the classroom and acknowledge and respect other cultural values. Teachers should therefore emphasise common/shared values. Children should be encouraged not to neglect their own cultural values but rather to learn to treasure these whilst also acknowledging, accepting and trying to understand other cultures and value systems.

4.3   VALUES IN PLURAL SOCIETIES

Different cultures reflect different value systems. There are both specific values and common/shared values (as explained in chapter 1). Specific values are the values of various ethnic groups, while common/shared values are the values shared by different ethnic groups in the society. In a school situation, society members will have to recognise the common societal values in order to avoid clashes, without neglecting their specific values. Different cultural/specific values deeply influence education as they introduce learners to multiple value systems, as well as promoting diversity in class.

Values significantly influence the lives of ethnic groups. Ethnic groups have specific belief systems. They belong to a certain group, with imposed ethnic or religious beliefs. Ethnic groups interact culturally and socially within the cultural boundaries delineated by a group system (Smolicz, 1979:199).

Values influence people's behaviour and regulate how individuals satisfy their impulses. Values are not dependent on specific situations; rather, they provide the general grounds for accepting or rejecting particular norms, for making judgements, for expressing preferences, and for choosing courses of action. According to a general definition, values are the standards we use for selecting alternatives. They have a cognitive element, a selective quality, and some affective components. Values have a communal aspect, they are not simply what individuals want or need, but include consideration for other members of society and for the group as a whole (La Belle & Ward, 1994:116).

Looking at the definition of values given above, people in plural societies will have to have general grounds for decision-making and the making of choices. Each plural society has to be distinguished from other societies by its common values. In relation to education in a plural society, values have to shape the group members' preferences for particular policies and practices.

Values guide what group members decide about what constitutes knowledge and what their children should learn in school. A school is a place where children are drilled in cultural orientations. In a multicultural society, education readily becomes the arena for conflict, as groups battle to determine the cultural orientations into which their own children will be drilled (La Belle & Ward, 1994:115). Shared traits must therefore be recognised, so that conflict could be dealt with constructively. Interaction and communication are of the utmost importance.

Values in a plural society have a great influence on the education system. Emphasising a single dominant value system might therefore cause conflict regarding education within plural societies.

The fact that our society is a plural one means not only that teachers will be working in a context in which pupils and their parents have different perspectives on questions of values, but the values of teachers themselves will reflect this plurality.

Because of this diversity in society, policies for equal opportunities are vital within education (Haydon, 1997:154).

Pluralistic societies should inculcate a diversification of value systems onto their members by teaching them specific values whilst promoting, encouraging and learning about the importance of common/shared values. This does not mean that ethnic groups should neglect their own values, but they are encouraged to operate within a context that is commonly acknowledged at school.

Multicultural education attempts to integrate different cultures and different value systems, and to remove discrimination. It is an attempt to encourage and drive members of different cultural groupings to live according to commonly accepted values without neglecting their specific values.

Unity can be achieved through the promotion of a common framework of values. Multicultural education can help to sensitise learners to cultural differences. Different values in pluralistic societies should be seen as a means of social enrichment. There must be the belief that any specific cultural identity is open to improvement in that it might learn from values peculiar to other groups, and will need to change where the "common framework of values, practices and procedures" is incompatible with some of its values (Leicester & Taylor, 1992:20).

Values could change with time, depending on the context, especially when the specific values cause conflict. People should learn to operate within a common value system, which should help to reduce misunderstandings in plural societies.

Multicultural education should be based on developing those values that contribute to a just and harmonious pluralistic society. Those values required for the effective functioning of a harmonious pluralistic society should be exhibited in the macro-society of the school (Leicester & Taylor, 1992:37).

Learners in a multicultural education system should be encouraged to introduce their ethnic values to others in the class. Learners need to learn to identify the common/shared values amongst themselves. Teachers should design the classroom situation in such a manner that a common framework of values is considered without neglecting the specific values. The structure and the nature of the curriculum, the

criteria for assessing student progress, the design of the curriculum and the organisation of the classroom should be based on shared values (Tatto, 1996:167).

Emphasising common/shared values in multicultural education is a means of eliminating discrimination. The curriculum should be designed to cater for every learner from whatever class, colour or creed.

Tatto (1996:167) suggests that teachers in a multicultural society need to become critical towards their own values and those of others, and help the learners in their classrooms to do the same. This does not imply the rejection of specific cultural values, but it does demand the ability to distance oneself from one's own cultural boundaries and to identify with shared/common values.

It is imperative to reflect critically on stereotypes, and on dogmatic or conducive answers to certain types of questions: orthodox proposals for the solution of prevailing social and other problems, simplistic interpretations of complicated states of affairs, and rationalising of social justice (Schoeman, 1995:101).

Teachers therefore have a special task of shaping society's values, starting at school. It is known that teachers cannot always ensure that the impact of every classroom experience is constructive and positive. Since teachers are the ones who are directly involved with learners in everyday life, educators do shoulder a special responsibility to make certain that classrooms represent positive environments in which children are able to grow in beneficial ways. The school then helps in qualities associated with individual character - especially values, ethics and morals (Rusnak, 1998:58).

4.4   RESPONSES TO SHARED/COMMON VALUES AND SPECIFIC VALUES IN PLURALISTIC SOCIETIES

A diverse society would, in fact, function most effectively and harmoniously on the basis of pluralism. This enables, expects and encourages members of all ethnic groups (both minority and majority) to participate fully in shaping society as a whole. This takes place within a framework of commonly accepted values, practices and procedures, while also allowing and, where necessary, assisting ethnic minority

communities in maintaining their distinct ethnic identities within this common framework (Leicester and Taylor, 1992:19).

There are many ways of responding to common and specific values, but in this section only three will be dealt with, namely responding by means of assimilation, structural pluralism and multiculturalism.

4.4.1 Assimilation

Hernandez (1989:32) believes assimilation to be the theory of conformity to the majority.

In the first instance assimilation focuses on minimising cultural differences and on encouraging social conformity and continuity. Learners from minority groups are required to adopt the language, cultural modes and values of the dominant group (Lemmer & Squelch, 1993:2-3).

In a diverse society, learners from minority ethnic groups are expected to be absorbed into the culture and values of the mainstream and their specific culture is considered as most important. The education policy does consider ethnocentricity but when it comes to its actual implementation, the learners' ethnocentricity is given very little consideration. Assimilation encourages conformity without development. The learner is exposed to only one cultural and values system. Unity amongst learners is encouraged but this is unity without diversity.

Banks and Lynch (1986:297) describe assimilation as *"a set of beliefs and assumptions which envisages one dominant culture within a society that all ethnic and cultural groups are expected to acquire"*.

Assimilation encourages social conformity in the school context. In this regard, learners associate and are taught to accept, unquestioningly, the existing and prevailing dominant values, attitudes, ideologies, social practices and institutions in society as a whole. In this regard, only the value systems of the dominant group are considered and as such the fortunate or dominant group has a better opportunity to develop (Squelch, 1993:177).

Assimilation assumes that the most effective way of reducing strong ethnic boundaries, primordial attachment and ethnic affiliations within a nation state is to provide ethnic and racial groups with the opportunities to experience equality in the nation's social, economic, and political institutions (Banks, 1988:139).

In assimilation, access is permitted to pupils not possessing cultural heritages closely allied to the mainstream culture propagated by the school. Entrants gradually assume the common culture, with a subordination of home cultures (Coutts, A. 1990:5-10).

Assimilation mainly reduces social boundaries by simply incorporating the ethnic cultures into the main culture. Ethnic groups therefore neglect their own cultures and concentrate on the main culture. Multicultural education is opposed to this. By trying to overshadow the ethnicity of particularity in minority groups, assimilation is trying to expose all ethnic groups to one dominating culture. The minority ethnic groups are equalled with the majority without recognition of their culture or value systems.

4.4.2 Structural pluralism

According to Lynch (1989:16) *"structural pluralism refers to the way in which society is stratified."*

People in structural pluralistic societies have to be separated from other groups according to their beliefs, social class, ethnicity and colour. These people have to respond to common values but remain within their own cultural value systems.

As a policy, structural pluralism accepts cultural pluralism as part of modern society. However, structural pluralism advocates separate development of cultures. It encourages some form of interaction between the different cultural groups (Goodey, 1989 in Venter et al, 1997:24).

People in South Africa had their own ethnic values but on a national level they were expected to respect common values. Structural pluralism indicates that people respond to the macro-culture, but develop separately.

Structural pluralism is one way of responding to cultural and other forms of diversity. Minorities are expected to respect and operate freely within their own cultures and respect the main culture.

In other words, each ethnic group is exposed to its own culture and specific values; it learns to respect its own cultures and develop cultural identity. At the same time, they do not learn about other cultures in their country, except for the main culture prescribed by government.

4.4.3 Multiculturalism

Aronowitz & Giroux (1993:207) describe multiculturalism as not simply implying:

> *numerical plurality of different cultures, but rather a community which is creating, guaranteeing, encouraging spaces within which different communities are able to grow at their own pace. At the same time it means creating a public space in which these communities are able to interact, enrich the existing culture and create a consensual culture in which they recognise reflections of their own identity.*

In the first instance, multiculturalism fosters a balance between social conformity on the one hand and social diversity and change on the other. It encourages the cultures and values of all groups to be shared, modified and enriched through interaction. While all learners need to acquire certain values, knowledge and skills from the mainstream, they do so without surrendering their own cultural heritage from their own communities (Lemmer & Squelch, 1993:2).

Multiculturalism mainly emphasises that people should get to know their neighbouring cultures, and learn to respect their value systems. In knowing and interacting with other cultures, multiculturalism encourages people not to neglect their own cultures. One's own cultural values give one cultural identity. Multiculturalism allows an individual to share the values, beliefs and knowledge of other groups. It also encourages people to gain skills from other cultures and not to surrender their own specific cultural heritage and values.

Multicultural education therefore minimises cultural differences that may cause cultural and value conflicts. Cultural and value differences will be minimised because each group is aware, understands and acknowledges the culture and values of the other. Should a misunderstanding arise, groups are able to solve their conflicts and act together using shared values.

Learners at school will be encouraged to respect shared values. Respect of shared values will create social harmony in diverse societies. Through diversification learners will learn other values from other members of society. The exposure to common values creates unity in diversity in learners.

4.5   AIMS OF MULTICULTURAL EDUCATION CONCERNING VALUES

Multicultural education should be seen as a means of fostering a common framework of values. People in plural societies should have equal respect for those values inherent in different groups. A common framework of values enables cultural groups to work harmoniously together.

According to Lynch (1989:20-21), the aims of multicultural education concerning values are

- to strengthen the social skills that will enable students to become effective agents of change;
- to reduce personal and institutional racism within schools and the larger society;
- to educate learners in a way that will free them of holding only onto their ethnic characteristics.

In multicultural education, learners and educators should be compelled by common/shared values to function effectively and harmoniously. This does not imply the rejection of specific cultural values, but it does demand the ability to distance oneself at times from one's own cultural boundaries. Cross-cultural communication is very important for sharing specific value systems, but also for recognising common values within specific value systems.

In the classroom communication is very important, but cultural differences do not always make communication easy. The success of the teaching/learning process

may also be at risk. Teachers should always be alert in their classrooms to encourage cross-cultural communication by observing:

- how pupils of diverse cultures perceive reality;
- why they perceive it as they do;
- how they express their perceptions;
- how these differ from the teacher's own perceptions.

(Venter et al, 1997:48).

Guidelines for effective communication in the classroom:

1. *Listen:* the teacher should not only listen to the words being spoken, but also to meanings – verbal and non-verbal messages are important.

2. *Check perceptions:* in a multicultural classroom perceptions must be clarified – it may be unwise to jump to conclusions.

3. *Seek feedback:* the teacher must ensure that the message is mutually understood – clarify the feedback. In some cultures, for instance, it is regarded as impolite to say "no" to a question or request, and a "yes" might then create confusion when the request is not complied with correctly.

4. *Resist judgmental reactions:* cross-cultural tolerance will only develop if people avoid premature or emotional judgements and first learn to listen, check perceptions and seek feedback (Venter et al, 1997:48).

4.6   CONCLUSION

This chapter focused on values in multicultural education and explained the relationship between values and culture.

Besides specific values, each society has to recognise values that are common amongst cultural groups. Values, whether specific or shared, are the principles that guide one's life and they form part of one's philosophy of life. Learners in multicultural societies have the opportunity to be exposed to different cultures and shared values but at the same time to respect their own value system.

There is a significant relationship between culture and values. This chapter has stated clearly that values develop from specific cultures. Each cultural group has its own cultural values. Learners respond to shared and specific values through assimilation, separation or multiculturalism.

The aims of multicultural education concerning values may be summarised as follows:

- *to encourage cultural and value interaction;*
- *to develop tolerance and acceptance of cultural and value differences within politically unified, yet culturally diversified societies;*
- *to encourage learners in schools to believe that the same patterns of family life and social relations should ultimately hold the same values for all learners.*

This means that learners should not see the school as separate from their families. At school, common values should be identified and specific values should not be undermined.

4.7   BIBLIOGRAPHY

Aronowitz, S., Giroux, H.A. 1993. Education still under siege. In: Critical Studies in Education and Culture Series. Westport Connecticut: Berguim and Garvey.

Badenhorst, D.C. 1993. Exploring the role of values in formal education. In critical in modern education. Edited by E.L. Dekker and E.M. Lemmer. Durban: Butterworths.

Banks, J.A. 1988. Multicultural education – Theory and Practice – Second Edition: University of Washington, Seatle; Boston London Sydney Toronto: Allyn and Bacon Inc.

Banks, J.A. & Lynch. 1986. Multicultural education: Issues and Perspectives. Boston: Allyn and Bacon: Massachusettes.

Cassara B.B. 1990. Adult education in a multicultural society. London and New York: Routledge.

Coombs, R.H. 1984. The world crisis in education: the view from the eighties. New York: Oxford University Press.

Coutts, A. 1990. The multicultural school. Mentor, Vol 74(1) p. 5-10.

Fowler, S., Van Brummelen, H.W., Van Dyk J. 1990. Christian Schooling: Education for Freedom. Potchefstroom: Potchefstroom University for Christian Higher Education.

Gotz, L. 1992. Education and the self. Cross-cultural perspective. London: New College Hofsta University.

Grant, C.A., Sachs, J.M. 1995. Multicultural education and Postmodernism Movement towards a Dialogue. In: Critical multiculturalism – uncommon voices in a common struggle. Edited by B. Kanpol and P. McLaren. Westport, Connecticut: Bergin and Garvey.

Haydon, G. 1997. Teaching about values: A new Approach. Cassell Studies in pastoral care and personal and social education. New York: Cassell.

Hernandez, H. 1989. Multicultural education. A Teacher's Guide to Content and Process. Columbus: Merril Publishing Company.

Kammen, M.G. 1994. Contested Values: democracy and diversity in American culture. New York: St Martin's Press.

La Belle, T.J. & Ward, C.R. 1994. Multiculturalism and Education. Issues and perspectives. Third Edition. Boston: Allyn and Bacon.

Leicester, M., Taylor, M. 1992. Ethics, Ethnicity and Education. Leicester: Kogan Page.

Lemmer, E.M., Squelch, J. 1993. Multicultural education in a Global Society. The Falmer Press: London. New York Philadelphia.

Lynch, J. 1989. Multicultural Education in a Global Society. London, New York: The Falmer Press.

Rusnak, T. 1998. An Integrated Approach to character Education. California: Corwin Press, Inc: Thousand Oaks.

Schoeman, P.G. 1995. The 'Open Society' and Educational Policy for Post-Apartheid South Africa. In: Metatheories in Philosophy of education. Edited by Higgs P. Johannesburg: Heinemann.

Smolicz, J.J. 1979. Culture and Education in a Plural Society. Curriculum Development Centre: Canberra.

Squelch, J. 1993. Towards a multicultural approach to education in South Africa In: The Black child in crisis. A socio-educational perspective. Volume 1. Edited by Le Roux J.L. van Schaik: Pretoria.

Tatto, M.J. 1996. Examining Values and Beliefs about Teaching Diverse Students: Understanding the challenges for Teacher Education. New York: Michigan State University.

Van Rensburg, C.J.J. and Landman, W.A. 1998. Notes on Fundamental Pedagogic Concepts. An introductory orientation. N.G. Kerkboekhandel Edms Bpk.

Venter, E.; Woodbridge, N.B. & Lebeloane, L.D.M. 1997. Multicultural education. Study Guide for EDA 302-4. Pretoria: UNISA.

CHAPTER 5

THE VALUES ISSUE IN THE SOUTH AFRICAN CONTEXT

5.1   INTRODUCTION

The previous chapters dealt with values in multicultural education in general. The focal point was that in any plural society, it is necessary to recognise the existence of both common values and specific values. Members of pluralistic societies should recognise which values are common or shared values, and live accordingly. Approving common or shared values does not mean that people should neglect their own values. Specific values reflect the uniqueness of a specific group, and as such they should not be neglected.

This chapter pays attention to specific values in a plural and diversified South Africa, values that are important to maintain identity and culture, as well as shared values. South Africans should come to terms with the values they share.

As far as South Africa is concerned, specific values appear to be causing confusion and conflict in certain educational institutions. This confusion has sometimes caused hatred amongst different cultural groups. In some educational institutions, confusion and conflict have resulted in physical assault.

5.2   MULTICULTURAL EDUCATION IN THE SOUTH AFRICAN CONTEXT

South Africa is a country of many peoples, cultures and value systems. We differ in race, religion, values, heritage and ideology. To function effectively in South Africa, we need to acknowledge our differences whilst recognising our similarities – we need to stress unity within diversity. Because of the variety of cultural groups in South Africa, cultural interaction becomes very important.

Like all plural societies, South Africa is still grappling with many problems regarding integration. South Africans should accept the changes facing their nation. Cohesiveness will prevail in South Africa if society members are encouraged to enrich themselves by sharing their cultural values. Unity could be achieved by focussing on common human values, whilst respecting diversity.

The four types of multicultural education according to Grant & Sachs (1995:51) are:

- *education of the culturally different (also known as multiculturalism), which seeks to incorporate culturally different students more effectively into mainstream culture;*

- *education about cultural difference, which teaches all students about cultural difference in an effort to promote better cross-cultural understanding;*

- *education for cultural pluralism, which seeks to preserve ethnic cultures and increase the power of minority groups;*

- *bicultural education, which seeks to prepare students to operate successfully in two different cultures.*

Lynch (1986:33) categorises multicultural education in the same way as done by Grant & Sachs above, but adds a fifth category – multicultural education as the normal school experience.

When one examines the above-mentioned types of multicultural education, education about cultural differences, should suit South Africa. South Africans should deal with cultural differences in an effort to promote better cross-cultural understanding (Grant & Sachs, 1995:53).

This type of multicultural education is most suited for South Africa as its history has seen numerous conflicts regarding values, because one group's ethnic values were emphasised by the past government.

In the past South Africa also safeguarded the value systems of different ethnic cultures, but each ethnic group had its own castle. South Africans neglected to introduce other cultures into their ethnic cultures. South Africans were thus confined to their own cultural/ethnic values whilst not recognising important human values which they shared.

Differences in specific cultural values, rather than common human values, were emphasised in South Africa. It is hoped that multicultural education, which encourages cross-cultural understanding, will help to bridge the gap between cultures and promote better understanding of different cultures and shared human values.

As far as the history of South Africa is concerned, Christian National Education promoting Western, European values was important and this is presently still the case in some multicultural education schools in South Africa because people want to force specific value systems onto others.

In the history of South Africa, the misunderstandings and conflicts between different cultural groups were caused by a lack of understanding between different cultures. Different cultural groups were reluctant to learn, to try to understand and to acknowledge other cultures. Each group considered its own culture to be the most important, thus undermining other cultures. Each culture should be seen as important in its own right, but the importance of each culture would be better understood when taking other cultures into account.

If each cultural group is aware and proud of its own culture, it will become aware of the culture of others, and this could lead to better cross-cultural relations. Cross-cultural understanding could reduce tensions, misunderstandings and conflicts (Mncwabe, 1990:6).

It is appropriate to educate South Africans in cultural differences with the aim of promoting cross-cultural understanding, because through cross-cultural understanding positive attitudes towards other cultural groups could develop. This form of multiculturalism would also enable one culture to understand the contribution each other culture could make to society. By thinking about cultures and values one would learn to think critically about the cultures of others and appreciate one's own culture and value system (Barnard et al, 1997:13).

Multicultural education is very important in promoting cross-cultural communication. It is often believed that by simply bringing people together, multicultural education will change their attitudes and prejudices. Casual contact does not, however, reduce racial and cultural conflict. In the classroom, especially the multicultural classroom, effective communication should be included in the teaching programme (Venter et al, 1997:48).

Guidelines on effective communication in a multicultural classroom were given in section 4.5.

In South Africa, learners at school should be allowed to retain their unique cultural ways, as long as they know, acknowledge and accommodate those practices deemed necessary for the survival of the society as a whole. If cross-cultural education is effectively implemented, the entire South African society will be enriched with the diversity of cultures.

Cross-cultural education in South Africa should develop positive attitudes towards other people's cultures. Learners should be made aware of the importance of their own ethnic cultures because they contribute to the total or global society. Learners will then be proud to demonstrate, talk about and share their cultures with others. All learners in the classroom will be introduced to other cultures and value systems.

The implementation of multicultural education to develop intercultural and cross-cultural understanding goes hand in hand with transformation. Banks (1989:21) has the following to say about the implementation of multicultural education:

> *Certain transformations in schools such as power relations, interaction between teachers and students, the ethos of the school, the curriculum, attitudes towards minority groups, grouping practices, and testing procedures should be implemented.*

Transformation in multicultural education should start with educators and proceed from educators to learners. Educators should avoid attitudes that show biases and conflict. The teacher in a multicultural institution should not forget that he/she has a very important role to play. The teacher must bridge possible gaps between cultures.

The school curriculum should meet the needs of all learners. Cross-cultural understanding should be cultivated and the spirit of cultural acceptance should be maintained. Learners should not be grouped according to race, colour or creed.

Educators must consider not only the basic skills that students need to master but also the struggles, hopes and dreams of students from diverse racial, ethnic, and cultural groups. The mastery of basic skills will be essential but not sufficient as the diversity within our society deepens and our nation faces new challenges and responsibilities. Students must be taught the knowledge, attitudes and abilities

needed to work with people from diverse groups in order to create civic, moral, and just communities that promote the common good (Banks, 1999:99).

Cross-cultural understanding could assist learners in knowing their micro-cultures, which in turn will lead to the establishment and cultivation of a macro-culture. By interacting, learners will become acquainted with specific values and cultures whilst being made aware of what they have in common with other learners' cultures and value systems. Learners and educators at school will oppose any form of cultural misunderstanding and discrimination.

5.3   VALUES EDUCATION IN SOUTH AFRICA

Values education aims to give young people a knowledge of the rules which function when relating to other people. It seeks to develop in people a grasp of its underlying principles, and the ability to apply the principles intelligently, and to have the settled disposition to do so. Without values education people would be significantly impoverished in an attempt to come to terms with the demands of life (Leicester, Modgil and Modgil, 2000:23).

Values education is a necessity in the South African education system because young South Africans have to be taught how to make choices and take responsible decisions. Life in South Africa demands tolerance, acceptance, and respect of others. To be able to tolerate other value systems learners have to be educated and be helped to understand.

In a plural society where the range of choices is wide, values education becomes more important. Values education will help learners to see their lives in relation to the different cultures and communities in which they exist. Learners will have their own cultural identity within which to exercise their choices. Values education is important because it will help to develop and to articulate the reasons which both satisfy people and are open to public evaluation for any particular value judgement that can be made within the institutional framework of human existence (Leicester et al, 2000:23).

The issue of values in education is probably as old as education itself. Educational theories have always stressed that idea that education is not only about making people more knowledgeable, in a strictly intellectual sense, but also about making people more ready for citizenship in a broader sense. However, the meaning of this is clearly divergent and sometimes even conflicting, depending on perspective.

Values education should aim at a recognised educational standard which will introduce a non-competitive goal for students to aim at, a goal that is within the reach of many more students than is academic excellence (Pritchard, 1988:741).

To avoid discrimination in multicultural schools, educators should know the great need in teaching values at school. Teachers should be able to work in close co-operation with parents to ensure that values, which the learner acquires from his/her family, are not ignored. Teachers should be models of for instance good character, respect, responsibility, caring and trustworthiness so that learners can see that whatever the parents were encouraging at home happens at school. Teachers are also expected to become involved themselves in community activities by working together with parents for the wellbeing of the child.

When teaching values, each individual educator at school will be expected to:

- act as care-giver, model and mentor;
- create a moral community;
- create a moral discipline;
- create a democratic classroom environment;
- teach values through the curriculum.

(Barnard et al, 1997:12)

Teachers in multicultural schools should represent parents by caring for each individual learner; in doing so, teachers should not pay too much attention to one learner/group and neglect others. Teachers are expected to set examples and to create a school environment where every learner is accepted.

Teachers in multicultural education should know that values are taught for the following reasons:

- *to develop a commitment to the values of a pluralistic democracy and to civil and human rights;*

- *to nurture a sense of informed responsibility for all fellow human beings;*

- *to stimulate the development of empathy with other cultures and peoples;*

- *to foster a positive appreciation of the rich diversity of human cultures and the willingness to understand each in its own context.*

                                                                    (Barnard et al, 1997:40)

In a multicultural school teachers should create an environment where all values are recognised, therefore also the specific values. Common human values such as responsibility and empathy should be recognised in order to teach learners about unity in diversity.

The curriculum should engage learners in lessons on human character and the ethics contained in our history and literature without resorting to preaching and crude didacticism (Ryan, 1993:17).

If multiculturalism is understood in the spirit of cross-cultural understanding and cultural integration, cultural and value differences will be accepted, and similarities will be recognised. It is very important in cross-cultural understanding to consider shared and specific values in South Africa.

The Minister of Education, Professor Kader Asmal, requested in February 2000 the formation of a working group on values in education and, after a process of research and debate, the presentation of a formal report of findings and recommendations was done. It is presented as a starting point in what ought to become a national debate on the appropriate values South Africa should embrace in its primary and secondary education institutions (Van Wyk, 2000:12).

In the report argument is made for the promotion of values such as equity, tolerance, multilingualism, openness, accountability and social honour in our schools. The choice of values is framed by three considerations of educational philosophy:

- *to develop the intellectual abilities and critical faculties of learners in our schools. Our schooling system must therefore provide the basis of having informed and thinking citizens;*

- *to accept a democracy which emphasises inclusiveness. This means an approach which includes the rich variety and diversity in culture, language and morals of our citizens;*

- *to provide learners with the tools to solve the many problems that come with being human throughout the life cycle. Thus the aim is to equip learners with the skills to treat problems as challenges to be solved through knowledge and understanding*

(Van Wyk, 2000:1-2)

Values education in South Africa could help to develop learners who will be able to think intellectually and critically. Learners will be exposed to the rich variety and diversity of cultures and values in our country. Values education will further equip learners in South Africa in problem solving skills, which will enable learners to deal with many challenging situations in their lives.

In summary values education in South Africa is an attempt to assist learners to acquire the ability to reflect intelligently on and understand the role of values in human life, both in personal life and society in general. Thus, the goal of value education is to teach the student the skill of "reflecting on and understanding the inevitable value choices and decisions one should make (Woodbridge, Barnard, 1990:57).

There are various approaches to values education, which include value clarification, moral reasoning, value analysis and values development. Although the approaches differ, they all have the following characteristics.

- they are child-centred both in their attempts to elicit values statements and behaviours from learners, and in ways that require children to reflect seriously on values and value-laden behaviours as life-styles;

- they all assume that many values can and often should be developed from within an individual (Woodbridge and Barnard, 1990:57).

Every learner has his/her own values. Values education has to start with individual values so as to enable the learner to know and acknowledge the significance of individual values in common human values. Values education is encouraging

educators to focus on helping students to become more consciously aware of their own values, attitudes and feelings.

In view of the fact that social and personal problems within society are rooted in value confusion, it is the task of the school to assist young people to identify and clarify the values rooted in their philosophy of life and to make decisions based on these values, whilst at the same time taking shared values into consideration (Woodbridge and Barnard, 1990:58).

5.3.1   Shared and specific values in South Africa

In considering the issue of shared and specific values, shared values are values that are common to all human beings. In any pluralistic society members need to recognise the values they share in order to operate harmoniously. Whilst recognising shared values, specific values should not be neglected. In order to achieve cross-cultural understanding, members in any pluralistic society need to take cognisance of shared values.

In South Africa for instance there are many cultural/ethnic groups. The different cultural/ethnic values need to be respected, but in order to operate as South Africans a focus is needed on shared values. Values that are common to all cultural groups should be emphasised and should be taken as values to be shared.

Reflecting on the meaning of the concept of value as set out in chapter 1, there is no doubt that one values what one likes, admires, and what one considers important in one's life. Barnard et al (1997:26) see values as:

- a single belief that guides action;
- ideas as to what is good, beautiful, affective or just, and therefore worth achieving, worth doing, or worth striving to attain. There are standards by which we determine if a specific thing is good or bad, desirable or undesirable, worthy or unworthy, or at a point between these two extremes.

The above explanation indicates that values affect our social and personal lives. Values affect our social lives because we are able to express our feelings about the

things we admire, esteem and support. Some of these values are common to all human beings and are therefore shared.

If South Africa is to function effectively and harmoniously, all South Africans should be encouraged to participate fully in shaping the society within a framework of commonly accepted values, practices and procedures, whilst assisting the ethnic minority communities in maintaining their distinct ethnic identities within this common framework (Leicester & Taylor, 1992:19).

5.3.1.1 Specific values

Specific values occur through cultural cognition when an individual or a group is aware of and thinks about her/his/the group's culture as unique and distinct from other cultures within a society. Cultural cognition involves the value of knowing, including both awareness and judgement (Banks, 1988:77).

The value of cultural cognition emphasises that an individual should be strongly aware of the fact that his/her cultural values are different from those of other cultures. If an individual grows up with a strong cultural awareness, that individual will build a strong cultural awareness for himself/herself.

By identifying with a specific group an individual feels part of that group and internalises its goals, interests and aspirations as well as its values and standards (Banks, 1988:77).

5.3.1.2 Shared values

When we talk about shared values, they are in the first place abstract and generalised principles of behaviour to which members of society attach a high esteem or regard. Individuals acquire common values during socialisation (Banks, 1988:75).

La Belle & Ward (1994:120), in trying to define shared values, refer to them as core values. They define core values as the primary values promoted by a particular culture and refer to these values as key symbols, focal values, dominant values and themes. Core values represent the values of the entire society; they are described as

those patterns of behaviour that have been well defined, institutionalised, and accepted by a macro-culture. They become the basis for the standards with which the major institutions of the macro-culture society evaluate their members. These standards, in turn, become the criteria for giving people opportunities for advancement and other rewards. Core values are primary values that schools transmit through a hidden curriculum to generation after generation of students.

Shared values are those values that are common to all human beings. Members of society recognise shared values, and as a result these values become norms. Shared values then become macro-values in that society, with which every society member is guided.

Common human values include among others.

- **Cognitive values:** For example, truth, impartiality, respect for evidence, clarity, and accuracy. Respect, as an example, starts when an individual respects himself/herself, family members, and then goes outside the family system where a child is taught community and ethnic respect.

- **Ethical values:** Education is concerned with personal and interpersonal behaviour. Individual behaviour contributes to how a person behaves with other people. Some of these values are common to all societies but are interpreted differently in practice. Such values are for example determination, patience and courage.

Determination demands responsibility and motivation. It also involves being ready and prepared to take responsible decisions. Every person should be determined to take active decisions and be able to account for this action. Ethical values should enable ethnic groups to perceive themselves as legitimate groups that are structurally woven into the fabric of social, economic and political institutions in society (Banks, 1988:137).

- *"Civic values. Education is in part a process of initiation into society; therefore it should also be concerned with civil values such as justice, duty, responsibility and respect for the law. In this instance also, honesty is part of civic values"*

(Barnard et al, 1997:35)

The group further came up with recommendations on the appropriate values and mores for the South African education system. These values are:

- *equity* – the schooling system still struggles to enrol all eligible pupils, fails to retain the majority of them to secondary school level, and offers them a quality of schooling which varies from the good to the abysmal;

- *tolerance* – the report suggests that an approach be developed on how diverse school populations are to be managed and supported, and that the approach should be anchored in tolerance. By tolerance the working group means a deeper and more meaningful concept of mutual understanding, reciprocal altruism and the active appreciation of the value of human difference. To achieve tolerance there has to be a truthful discussion of the failures and successes of the human past, as well as the incorporation of differences in traditions, arts, culture, religions and sporting activity in the ethos and life of the school.

- *multilingualism* – the report supports the importance of mother-tongue education, but also suggests that other languages be included in the curriculum. They feel that it would be preferable for all South Africans to be trilingual and suggest among others that English and Afrikaans speakers be expected to acquire at least one African language as part of their linguistic repertoire;

- *openness* – this has to do, among others, with the value of being open and receptive to new ideas, to develop the ability to ask penetrating questions, to insist on good evidence for arguments; and to be willing to debate ideas in order to arrive at quality decisions. Thus the report recommends improving the reading culture of children and the introduction of school-based debating societies;

- *accountability* – teachers and administrators must be leaders and set the example, and this positive conduct must be reinforced by the conduct of parents. To further this, school governing bodies must also become legitimate working institutions of civil society;

- *honour* – the report suggests that it is appropriate that the symbols of national identity and a South African honour be celebrated in our schools. In this respect

they recommend that the national anthem be taught and sung at schools, at dignified occasions best defined by the school themselves. They also recommend that the national flag be displayed in a prominent place in schools.

(Wilmont, Franz, Zubeida, Hermann, Jordan, Krog, Kulati, Khetsi, Leibowitz, Tlakula, Tuesday, 9 May 2000:7-12)

The school has leaders such as educational authorities, educators and parents, who should use and explain shared values in order to unite community members into a cohesive group (Badenhorst, 1993:399).

Educators should inculcate these values onto their learners. Educators at school should focus on common/shared values such as respect, honesty, punctuality, self-discipline, responsibility and all the other common human values mentioned above. Educators should also focus on values such as faithfulness and non-violent behaviour, which are also human values.

If the above values are inculcated correctly, they can act as useful agents in minimising social conflict in a multicultural school. These values should not be practised only at school - they should be encouraged throughout society.

In a multicultural society it is important to also recognise the personal worth and dignity to which all individuals are entitled. Personal worth and dignity include a framework of values that all human beings share, and values that are particular to ethnic groups. Particular values form the core elements of the culture of ethnic groups. The pressing educational need then is to try to find a way to combine common human values and particular values. Social harmony in a plural society may well depend upon the integration of the two sets of values in the life of every individual. Education can play a key role in developing these values, especially if it is informed by the principle of multicultural education. Such an education would lay greater stress on cultural development than on cultural maintenance. Such an education would not focus exclusively on shared values. A shared framework of values that all groups could also result in a modification of the norms of all groups (Basil, 1995:11).

5.4   CONFLICT IN MULTICULTURAL EDUCATION

Educators in South Africa have to take the existence of a plurality of values into account, and they cannot neglect the fact that there can be conflict between value systems. Values could sometimes be the very factor that leads people into conflict. Education should prepare people to live in a society in which there are different values in play. The first step will be to understand more about how people's values can lead to conflict (Haydon, 1997:42).

Conflicts in multicultural education sometimes occur because two people might adhere to different values especially in pluralistic societies. The conflict between two people might spread to include more individuals in the classroom.

Any society that is concerned with tolerance and social harmony and with reducing conflict and building bridges should always aim for social cohesion (Maurice, 1994:21).

Cultural conflict generally occurs when cultural realities clash. Cultural conflict is often the result of a confrontation between two or more ethnocentric views. The result of cultural conflict can vary from minor misunderstandings to large-scale disputes and confrontation.

Cultural conflicts are likely to occur in multicultural classrooms because the values, behaviour, knowledge patterns and lifestyles of people differ. Learners and teachers might not share the same culture.

Cultural conflict in the classroom could have a negative effect on interpersonal relations. Since some conflict is inevitable, attention should be given to minimising conflict rather than trying to eliminate it.

In order to inculcate order, peace and stability in a society, common values should be emphasised in education. These shared values will, in turn, enable learners to develop respect for human dignity in their society. Multicultural education should therefore always emphasise shared values.

Racial problems often occur because specific values rather than common human values are emphasised. It is in this prevailing context of conflict that education is increasingly expected to function as the single most influential force for improving social conflict and facilitating orderly social change. Education is expected to play the most central nation–building role in pluralistic societies (UNISA, 1988:49).

Many schools in South Africa are involved in conflicts because specific values are overemphasised. In watching television news it is noticeable that these conflicts occur in institutions that cater for different ethnic groups. An example is the 1997 case of Vryburg High School, which was faced with a very significant conflict situation when specific values were overemphasised. Community members did not want learners from other communities, especially blacks, to study at Vryburg High School. Parents closed the gates to prevent other learners from registering at the school. Parents of children who were prohibited from entering the school took the matter to the Minister of Education. The minister had to intervene, as the education policy is against discrimination in education. The resolution by the minister was that all learners have a right to choose where to obtain their education.

Specific values should not be used as a source of conflict. They should rather be used to introduce each learner to a society rich with a diversity of values. Learners must be aware of the fact that they are free to learn where they want to but each learner should be prepared to recognise other values and to respect common human values in a multicultural education context.

To avoid conflict and to develop cross-cultural understanding in multicultural institutions, parents, learners, educators and other stakeholders should build a school culture where common human values are taught in all classrooms. Teachers should:

- *understand and interpret the prevailing values of the education system;*
- *underpin a values education programme by a clear understanding of the values expected to be sustained by the school as a unit of a national system;*
- *take into account the values held desirable by the pupils' parents;*
- *give learners a respectful consideration when they are expressing their views;*
- *be loyal to the professional values that underlie their role in the process of educating young people.*

Educators at school should try to reduce racism and prejudice by considering these helpful hints (Lemmer & Squelch, 1993:17):

- *assign leadership, responsibility and tasks equitable;*
- *eliminate segregated social and play areas;*
- *avoid grouping on the basis of gender or race;*
- *encourage boys and girls to participate in non-traditional activities;*
- *entertain the same expectations with regard to learning and behaviours for boys and girls;*
- *introduce interesting topics on race relations and gender related issues for discussion;*
- *develop appropriate curricula;*
- *develop rules and a code of conduct for pupils*

Banks (1999:48) has other suggestions for reducing prejudice in students, which are almost similar to those stated by Lemmer & Squelch (1993:17). Banks has this to say:

- *Include positive and realistic images of ethnic and racial groups in teaching materials in a consistent, natural and integrated fashion;*
- *Help children to differentiate the faces of members of outside racial and ethnic groups. The best way to do this is to permeate the curriculum with different faces of members of these groups;*
- *Involve children in various experiences with various racial and ethnic groups. For example, use films, videos, children's books, recordings, photographs, and other kinds of vicarious experiences to expose children to members of different racial and ethnic groups.*
- *If you teach in an interracial school, involve children in structured interracial contact situations;*
- *Involve children from different racial and ethnic groups in co-operative learning activities.*

Educators in schools should try to minimise cultural conflict in their classrooms. In any activity educators should avoid grouping of learners according to race. All learners' ideas in a group must be respected.

5.5   CONCLUSION

At this stage the education system in South Africa is faced with transformation. During this period of transformation every individual is expected to change his/her attitude and work hard for the development of the society as a whole. The education system needs to be restructured in order to accommodate every learner. Educators, parents, community members and learners all need to change their attitudes.

All people concerned with education should be involved in shaping the education system. Educators, community leaders, as well as learners should come together and make collective decisions. Schools need to be transformed, as they are the first to be directly involved with learners from different cultural backgrounds and from different upbringings. Educators are also faced with the problem of integrating different cultures. As professionals they should handle this dilemma without denying children the right to believe in their own cultures and values.

It is the duty of educators as well as parents, learners and other stakeholders to recognise shared values. All people concerned with education should reflect on common values that are needed for a meaningful life (Badenhorst, 1993:399).

5.6   BIBLIOGRAPHY

Badenhorst, D.C. 1993. Exploring the role of values in formal education: In Critical Issues in Modern Education. Edited by Dekker, E.I and Lemmer, E.M. Durban: Butterworths.

Banks, J.A. 1988. Multiethnic education – Theory and Practice. Second Edition. Boston: Allyn and Bacon.

Banks, J.A. & Lynch, J. 1989. Multicultural education: Issues and perspectives. Boston: Allyn and Bacon.

Barnard, F., van Niekerk, S.L.H. van Heerden, E.L. Van Niekerk, E.J. 1997. Values in education. A Study Guide for EDA 302-4. Pretoria: UNISA.

Barnard, F. & Woodbridge, N.B. 1990. Values education: highly suspect of highly significant. Educare, Vol 19(1) & 19(2), p. 57. Unisa Pretoria.

Basil, R. S. 1995. Shared values, particular values and education for a multicultural society. Educational review, Vol 47(1), p.11.

Cassara B. B. 1990. Adult Education in a Multicultural Society. London and New York: Routledge.

De Frankrijker, H. 1996. Expert Beliefs About Teacher Training in Multicultural Perspective: The Multicultural Component Teacher in the Netherlands. Teacher training and values education. Lisbon: Velente.

Gatherer, W.A. 1996: Values Education Programmes. Unpublished article.

Grant, C.A. & Sachs, J.M. 1995. Multicultural education and Postmodernism: Movement Toward a Dialogue. In: Critical Multiculturalism – Uncommon Voices in a Common Struggle. Edited by Kanpol B & McLaren P. Westport, Connecticut: Bergin & Garvey.

Hayden, G. 1997. Teaching about values: A new approach. Cassell Studies in pastoral care and personal and social education. New York: Cassell.

La Belle. T.J. & Ward. 1994. Multicultural education. Diversity and its impact on Schools and Society. Albany, New York: University of New York Press.

Leicester, M. and Taylor, M. J. 1992. Ethics, Ethnicity and Education. London: Kogan Page.

Leicester, M. Modgil, C. & Modgil, S. 2000. Systems of Education: Theories, policies and implicit values. Volume 1. London: The Falmer Press.

Lemmer, E. M. & Squelch, J. 1993. Multicultural education – A teacher's manual. London: Falmer Press.

Lynch, J. 1989. Multicultural Education in a Global Society. London: The Falmer Press.

Lynch, J. 1986. Multicultural education: Principles and Practice. London, Boston: Kegan & Routledge.

Maurice, C. 1984. Education and Cultural Pluralism. London, Philadelphia: The Falmer Press.

Mncwabe, M.P. 1990. Separate and equal education. South Africa's Education at the crossroads. Durban: Butterworths.

Pritchard, I. 1988. Characther education. Research Prospects and problems. Department of Education. American Journal of Education, Vol 96(4): p.74. Chicago: The University of Chicago Press.

Smolicz, J.J. 1979. Culture and Education in a Plural Society. Curriculum Development Centre. Canbera.

Ryan, K. 1993. Mining Values in the curriculum. Educational Leadership, 51: p.17.

Venter. E, Woodbridge, N.B. & Lebeloane, L.D.M. 1997. Multicultural Education. A study guide for for EDA 302-4. Pretoria: UNISA.

UNISA, 1998. Tutorial Letter: 000431-G. Pretoria: UNISA

UNISA. 1988. Department of Comparative Education. EDA 302-3. Pretoria: UNISA.

Van Wyk, N. 2000. Education Policy Unit: Communique No 6. Institute for educational research. Pretoria: UNISA.

Wilmont, J.; Zubeida, D.; Hermann, G.; Jordan, P.; Krog, A; Kulati, T.; Khetsi, L.; Leibowitz, B.; Tlakula, P. 2000. Values, education and democracy. Report of the Working Group on Values in Education. Pretoria: UNISA.

Woodbridge, N.B.; Barnard, F. 1990. Values education: highly suspect of highly significant. Educare, Vol 19(1) & 19(2), p. 181.

CHAPTER 6

SYNTHESIS AND EVALUATION

6.1   INTRODUCTION

The previous chapter focussed on the values issue in multicultural education. Values were first discussed in general and then the South African society was used as a point of reference.

Bergh (1993:45) regards education, and multicultural education in particular, as a route to creating a unified nation-state, instilling loyalty and patriotism, creating a skilled and professional workforce and stimulating national economic growth. The curriculum in schools is one of the vehicles for major change.

Multicultural education is used as a means of creating unity and harmony in South Africa. If South Africans are to unite and work harmoniously, they need to identify commonalties/similarities in values and cultures. Values such as respect for human dignity and obedience to elders or authority are common human values. These values are present in all cultures, but are applied differently at times.

This chapter makes some suggestions for educational practice, such as multicultural education in state schools.

6.2   MULTICULTURAL EDUCATION

Broadly speaking, multicultural education is the functioning of the education system in such a manner that it appropriately and rightfully includes all racial and cultural groups (Lemmer & Squelch, 1993:3).

For the purpose of this study, multicultural education implies different cultures and value systems in the same school or classroom. Multicultural education focuses on the understanding and acknowledgement of all cultures and value systems within the education system.

Educators must cultivate an environment in the school where every learner will feel accepted and part of the school. Educators can achieve this by making learners aware of the similarities between people. It should therefore not be difficult to work and learn together in one environment comprising different cultures. If learners in

multicultural schools in South Africa could learn to identify common human values and acknowledge those values that are different, cultural conflicts in South African schools could be minimised. Learners must be encouraged to gain knowledge, skills, values and attitudes from other learners and to express their own values to other learners so as to develop positive intercultural exchanges.

Educators are responsible for transforming their schools into accepting cultural diversity. By considering the values of all cultural groups within the school cultural change occurs.

Multicultural education helps to achieve equality in education and understanding of different cultures in schools, because frequent multicultural group interaction is taking place and previously excluded groups are included in these schools (Cheatman, 1991:161).

South Africans are beginning to realise the importance of multicultural education. They are now eager to achieve equity in multicultural schools by incorporating issues related to cultural diversity in the education planning process. Schools, for instance, put aside special days for activities related to various cultures.

Multicultural education in schools has provided the opportunity to anticipate and face new educational changes. Learners from different cultural backgrounds are now integrated in multicultural schools where discrimination is something of the past. Some schools, however, still need to be transformed.

As Maurice (1984:21) suggests, multicultural education in schools should be concerned with tolerance and social harmony, the reduction of conflict and the building of bridges. Teachers, parents and learners in multicultural schools should all try to enhance social cohesion.

Multicultural education in South Africa should aim at creating, guaranteeing, and encouraging spaces within which learners will be able to grow and develop. Aronowitz and Giroux (1993:207) feel that multicultural education creates a space where communities are able to interact, enrich their existing cultures and create a consensual culture in which they recognise reflections of their own identity.

Every culture should be recognised in the school situation. The school acts as an agent for social change because every learner's culture is taken cognisance of whilst learners are exposed to other cultures. Learners at schools are encouraged to learn to listen to each other, to try to understand different cultures and value systems in their environment, and to work together for the betterment of their society.

Teachers in South Africa should become critical in applying practice. Educators should strive to transform schools in matters such as power relations, interactions between learners and educators, school ethos, curriculum, attitudes towards minority groups and cultural tolerance.

6.3   VALUES AND EDUCATION

The definitions of the two concepts "values" and "education" were given in the previous chapters, but for the purpose of a synthesis and further suggestions in this study, a definition of the concept of "education" as taken from O'Conner (1969:5) will be presented. Education is seen as:

- a set of techniques for imparting knowledge, skills and attitudes;
- a set of theories explaining or justifying the use of these techniques;
- a set of values or ideas embodied and expressed in the purpose for which knowledge, skills and attitudes are imparted and so directing intent and types of training given.

From the definition of education given in Chapter 1, generally education may be seen as concentrating on education activities in preparing children morally and spiritually (though not necessarily in a specific religion). Children should be taught to value themselves, to respect others, and to participate in and contribute to the welfare of their society. Tolerance plays a major role in the respect of others (Bergh, Claassen, 1998:13). Education should take learners back to the basics, by teaching them decision-making skills, critical and creative working skills, and co-operative working skills.

Values education should therefore be taken as a need to find common human values and ways of facilitating their realisation. It should be seen as a means of fostering

good character, which consists of knowing what is good, desiring the good, and doing what is good. Schools then have a responsibility of helping learners to understand common human values, adopt or commit to them, and act upon them in their daily lives so as to create harmony in their schools.

Values education is very important because in any educational institutions not all values could be taught, hence common/shared values are encouraged for proper understanding in a multicultural education institution.

South Africans can adapt to multiculturalism because of the knowledge, skills and values imparted to learners through education. The new education system introduced to South Africans can bring change, development and betterment to the South African society.

Multicultural education is in place to unite the different cultures existing in South Africa. The standards, norms, values and expectations of the various cultural groups should be shared with others through multicultural education. Learners should be encouraged to co-operate and collaborate with others at school in order to establish good human relations, and to develop respect and responsibility.

Educators and parents should move away from prejudice when looking at common values in their schools, as it may lead to social conflicts. As Schoeman (1995:101) puts it: *"Educators should not focus only on racial and cultural value matters that will show prejudice because all those matters if, concentrated much to, will cause conflict.*

Educators, parents, community members and education planners should act responsibly and critically regarding the issue of culture and values. Educators are faced with a challenging task. In assisting learners from different cultural backgrounds in the same classroom, they should become critical towards which values they should impart to learners. Educators must avoid prejudice and biases. In the classroom situation they must understand that each learner has his/her own values, and those values that are specific to each learner, should be taken cognisance of.   At the same time, each educator must guide learners in the classroom to function according to commonly accepted human values.

All learners in the classroom should feel accepted and recognised. In a school situation, educators and learners should abolish unaccepted behaviours such as racism and other dehumanising social practices.

Learners in South Africa are still confused about certain concepts. They talk of rights, without being aware of how rights are implied in education. When learners talk about rights they see it as an opportunity to do as they please. Educators must explain that freedom implies responsibilities. Responsibility in turn means that one has to be responsible for one's actions, decisions and ideas to oneself and to others.

Learners in multicultural education should be made aware of and be taught that freedom demands responsibility of choices and decisions. Learners at school should be able to clarify their personal values and to adapt to a society where every person is an equally important member by virtue of his/her common human values represented by the macro-society. Each individual in a multicultural world is expected to take part in defining the common human values in our society, and to stand up and fight for them, if necessary.

As far as education and values are concerned it becomes very important that educators should inculcate upon their learners the importance of specific or personal values, as well as common or shared human values.

The following can be recommended regarding education in South Africa:

- When teaching values in schools, educators should avoid prejudice. Educators must respect and acknowledge the values of all learners. Educators must be aware of and respect common values. Values, such as respect for human dignity, are found in all cultures. They are sometimes applied differently.

- When teaching values in the school environment, educators should concentrate on preparing learners morally and spiritually whilst avoiding dogma.

- Teachers should enable learners to discuss their cultural and value differences. This will encourage and inculcate the spirit of acceptance and tolerance without being judgmental.

- In the South African context, multicultural education should focus on the character- and moral building of learners. Prichard (1988:472) suggests that character-building involves *"courage, tolerance, conviction, generosity, kindness, honesty, honour, justice, the sound use of time and talent, freedom of choice, freedom of speech, good citizenship, the right to be an individual and the right to equal opportunity"*.

- Teachers in the South African teaching system should restore the culture of learning. Learners should be made aware of their rights, but learners should also use their rights correctly. For instance, learners know that they have the right to be free, but they do not know that with freedom comes responsibility. Learners do not know that the real development of South Africa rests on them. Learners must develop a sense of discipline and pride in their work and respect for the achievement of others.

- Educators need to help learners come to terms with their situation, or teach them to act in certain ways to enable them to cope with intolerable situations. In a classroom situation, for example, learners can disagree in discussions. Disagreeing does not mean dislike and hatred. Learners must tolerate one another in different situations.

- Educators should use education as a conscious attempt to help others acquire the knowledge, skills, attitudes and values that contribute towards more personally satisfying and socially constructive lives (Kirschenbaum, 1995:14).

- Educators are also faced with the struggle against the rising youth violence, increasing dishonesty and growing disrespect for authority. To succeed, they must teach values such as responsibility and co-operative interaction with family and community.

6.4 THE VALUES ISSUE IN MULTICULTURAL EDUCATION IN SOUTH AFRICA

In the past, the education system in South Africa only focussed on the values of certain groups, whilst neglecting the values of other groups. At present, the teaching of values in multicultural education is still a controversial issue.

In the previous chapters, the issue of specific and shared values was discussed. Educators, learners and parents should identify the values that are shared in a multicultural situation. Educators must take note of these values and make learners aware of these so that they understand the similarities between people. Therefore, it should not be difficult to work and learn together in one environment comprising different cultures.

In South Africa schools can play an important role in developing understanding between different groups. Learners should be taught to acknowledge their specific cultures whilst accepting cultural value diversity in a society.

Learners should be made aware of both specific and shared values. Their specific values will help them develop a sense of cultural identity and shared values will make them aware of other cultures and to respect other people. Common/shared values encourage learners to co-operate with and to respect other human beings.

6.5   CRITICISMS OF MULTICULTURAL EDUCATION

Multicultural education is a new issue in South Africa and it has its advantages and disadvantages.

6.5.1   Advantages

- Multicultural education emphasises the importance of each individual in that he/she knows the similarities and differences between people from different cultural backgrounds and himself/herself.

- Multicultural education aims at cultural balance (Lynch, 1989:43). The focal point of cultural balance in South Africa is that South Africans should learn to understand one another. Learners should, through multicultural education, get to know different cultures and values and develop skills such as tolerating others, collaborating and communicating effectively with others.

- Multicultural education emphasises cultural breadth as noted by Lynch (1989:44). Cultural breadth in South Africa means that the learners' knowledge of cultural

values should be expanded. Learners would then be able to survive in a multicultural world.

- Multicultural education encourages social equity. This means that every member of society, regardless of cultural values, should be valued in the same way. All cultures are equal and there should be neither dominance nor subordination amongst cultures. Equal opportunities for all learners from different cultural value systems should be fostered at school.

- Multicultural education as expressed through OBE caters for both the introverts and the extroverts at school. For example those learners who are shy and do not feel comfortable when working in groups, are given enough work to do as individuals and are given the opportunity to express their ideas and feelings. The ideas and feelings of learners enable the teacher to measure the performance of learners. The extroverts should be given the opportunity to lead and facilitate in their groups. All children are catered for in the school because the teaching and learning methods as well as the activities in multicultural education are designed for introverts, extroverts and groups.

- Multicultural education encourages cultural and social cohesiveness. This cohesiveness is obvious when a learner meets another learner who shares similar cultures. Even though they meet for the first time, they develop a sense of identity and belonging. Cultural difference is also encouraged. Learners will know their differences and they will accept each other and become aware of their differences.

- Multicultural education could lead learners to commitment towards a macro-culture. This commitment and understanding will turn learners into responsible citizens of South Africa.

- Learners in a multicultural school will get to know other cultures and this will lead to the development of a rich diversity of cultures.

6.5.2 Disadvantages

1   According to Maurice (1984:181), a general criticism of multicultural education
     is that it fails to confront racial prejudice in the education system and the
     wider society, as it is preoccupied with cosmetic changes, curriculum tinkering
     and diversionary issues such as culture, identity and self-concept.

2   The curriculum in South Africa should be designed in such a way as to
     include all cultures in the education system. It is no easy task to include all
     cultures in the actual classroom situation.

Multicultural education acts as an adhesive, binder, or a bridge that brings different
cultures together. It also tries to discourage the tendency of people not to want to co-
operate and work together. Multicultural education in South Africa should bring South
Africans together and introduce harmony into our schools.

6.6   SUGGESTIONS FOR THE EDUCATIONAL PRACTICE

Before making suggestions for the educational practice, Lynch (1986:90) has
extracted some guidelines for multicultural education on policy and practice from
Banks et al (1989). Some relevant points applicable to the South African educational
practice are emphasised:

- *permeation of the total school environment by ethnic pluralism;*
- *school policies and procedures which foster positive multi-ethnic interactions and
  understanding amongst students, teachers and other staff;*
- *reflection in the school staff of the ethnic pluralism of society;*
- *provision of opportunities for students to develop a better sense of self;*
- *assistance with understanding the totality of the experiences of ethnic groups;*
- *promotion of values, attitudes and behaviours that support ethnic pluralism;*
- *fostering of skills for effective interpersonal and interethnic interactions;*
- *inclusion of the continuous study of the cultures, historical experience, social
  realities and existential conditions of ethnic groups, including a variety of racial
  compositions;*

- *interdisciplinary and multidisciplinary approaches to designing and implementing the multi-ethnic curriculum*

- *assistance to students to view and interpret events, situations and conflicts from diverse ethnic perspectives and points of view.*

Though the education act is being implemented in schools, it is important to make suggestions for the educational practice. Before doing so, it is very important to briefly focus in this section on the C2005. The OBE approach has the following important aspects as focus points:

- *integration*
- *holistic development*
- *relevance*
- *participation and ownership*
- *accountability and transparency*
- *learner-orientated approach*
- *flexibility*
- *critical and creative thinking*
- *progression*
- *anti-biased approach*
- *inclusion of learners with special education needs*
- *quality, standards and international comparability*

(Senior phase policy document, October, 1997:3)

These principles such as integration, relevance, flexibility and an anti-biased approach are very important for the multicultural classroom. Educators in multicultural schools should try to accommodate the different cultures in their schools and not try to treat these cultures in isolation. Each individual culture should be respected and considered but at the same time educators should look at how to relate and integrate cultures in order to emphasise their inter-relatedness.

Nieto (1996:315) emphasises that

> *multicultural education is not just another subject in the school, but the*
> *responsibility of every subject teacher in the school. A true multicultural*
> *approach should be found in all aspects of school life. It should be part of the*
> *school climate, physical environment, curriculum and relationship among*
> *teachers and students and community. It can be seen in every lesson,*
> *curriculum guide, unit bulletin board and letter that is sent home. It can be*
> *seen in the process, by which books and audio-visual aids are acquired for*
> *the library...Thus, multicultural education is a philosophy, a way of looking at*
> *the world, not simply a program or a class or a teacher. In this comprehensive*
> *way multicultural education helps us rethink school reform.*

The curriculum should be relevant in a multicultural situation, in the sense that it should include current matters and what learners can observe. The curriculum must be based on the learners' environment. It must focus on what they witness in daily life and on what is useful in future. Issues that cause problems must be avoided.

The principle of flexibility should apply both in the activities in class as well as methods used by educators in the classroom. If an educator feels that a certain approach does not work for that specific lesson, he/she should immediately shift to an appropriate one.

In a multicultural education situation the learner should be considered first. Flexibility should also apply in the sense that learners should be allowed to share their ideas and opinions freely. Educators as well as parents should respect these ideas. Learners should be part of school decisions.

In the classroom practice, educators should take into account the principle of an anti-biased approach. In multicultural education educators should treat every learner equally.

Educators should take note of Cassara's (1990:35) ideas when teaching at a multicultural school. The following ideas are important:

- *knowledge of cultures and subcultures, with emphasis on significant minority groups;*

- *awareness of how specific cultures shape student responses to schooling;*

- *minimisation of prejudice and maximisation of tolerance for different cultures;*

- *adjustment in curricula aimed at promoting non-assimilationist strategies and values.*

The previous chapters emphasised the knowledge and acknowledgement of other cultures. Educators are advised not to neglect the cultures of minority groups because these cultures give each learner an identity and sense of belonging. In a multicultural context, educators should cultivate cultural tolerance in their schools.

The success of any education practice depends on staff development programmes. These programmes are there to keep educators up to date with changes in the education system. Even in multicultural societies pre-service and inservice courses on multicultural education should be offered to educators. Lynch in Modgil (1986:153) has these suggestions on staff development for multicultural teacher education:

- *basic information about ethnic and cultural pluralism*

- *knowledge acquisition and value clarification about ethnic groups and their cultures*

- *how to combat racism*

- *linguistic knowledge in its historical, economic, cultural and political context*

- *competencies for perceiving, believing, evaluating and behaving in different cultural contexts*

- *skills development in translating 'multicultural' knowledge into programmes, practices, habits and behaviours of classroom instruction*

- *competencies in making educational objectives, curriculum content and learning activities relevant to the experiential backgrounds and frames of reference of all students,*

- *skills in achieving learning and teaching style congruency,*

- *physiology and sociology of ethnicity, including issues of human behaviour and learning.*

Grant (1992:220) has further suggestions to an educator in a multicultural school. When multicultural education educators are to teach, they must monitor their own interactions with students and communities to overcome biases and low expectations. Educators need to use strategies to promote positive interactions in students. Educators must be able to recognise biases in textbooks and other instructional materials and use the opportunity to discuss those biases. The curriculum is an area in which most teachers have some control even when it is mandated by some higher authority.

In his suggestions, Grant (1992:220) has the following guidelines in preparing educators for multicultural education:

- *multicultural education must help students increase their academic achievement levels in all areas, including basic skills, through the use of teaching approaches and materials that are sensitive and relevant to the students;*
- *attention to voice must be part of multicultural instruction*
- *oral and non-verbal communication patterns between students and teachers must be analysed to increase the involvement of students in the learning process*
- *the learning styles of students and teaching style of the teacher must be understood and used to develop effective instructional strategies*
- *multicultural education must permeate the formal curriculum*
- *multicultural education must impact the hidden curriculum at all levels including the organisational structures of the classroom and school as well as the interactions of students and teachers*
- *multicultural education must teach students to think critically by allowing them the freedom to ask questions and the tools to reason, liberating their minds from unthinking prejudice, and promoting an appreciation for pluralistic democracy*
- *multicultural education requires an understanding of the cultures and families in the community*
- *multicultural education must use the community as a resource*

6.7   CONCLUSION

South Africa as a pluralistic society is faced with a diversity of cultures and values. Each individual in South Africa should be made aware of these cultures and values in

order to create a situation whereby all cultures are accepted. The school is the only place where the value of cultural tolerance can be cultivated - especially in a multicultural education school. Cultural tolerance will further encourage learners in every multicultural school to unite, thus making South Africa a unified nation-state. South Africans will be able to work together as a unified nation. This would put an end to cultural conflict.

Multicultural education in South Africa should fight discrimination of people living in the same society. Multicultural education creates a space where different communities are able to grow and develop at their own pace.

Schools in South Africa should have policy statements on multicultural education that clearly communicates the commitment to creating and maintaining schools in which students from both gender groups and from diverse racial, social-class and cultural groups will have an equal opportunity to learn. The school policy should include a rationale or justification for multicultural education and guidelines that can be used by the professional and supportive staff to develop and implement a comprehensive multicultural education plan.

6.8   BIBLIOGRAPHY

Aronowitz, S. and Giroux, H.A. 1993. Education still under siege. In: Critical Studies in Education and Culture Series. Westport, Connecticut: Bergin and Garvey.

Banks, J.A. Banks, C. A. 1989. Multicultural education in Western societies. London: Halt, Richard and Winston.

Bergh, A.M. 1993. Curriculum reform and reconstruction in Africa and Latin America. In: Critical issues in modern education. Edited by E.L. Bekker and E.M. Lemmer, Durban: Butterworths.

Bergh, A.M. & Claassen, A. 1998. Comparable and International Education. Tutorial letter 108: Module OV0431-G. Pretoria: UNISA.

Cassara, B. B. 1990. Adult education in a multicultural society. London and New York: Routledge.

Cheathman, H.E. 1991. Cultural Pluralism on campus. Alexandria: An ACPA Media Board Publication.

Giroux, H.A. 1995. The politics of insurgent multiculturalism in the era of the Los Angeles uprising: In Critical multiculturalism: uncommon voices in a common struggle. Edited by H.A. Giroux and P. Freire. Westport: Bergin and Garvey.

Grant, C.A. 1992. Research and Multicultural Education. From the Margins to the Mainstream. Washington: The Falmer Press.

Kirshenbaum, H. 1995. 100 ways to enhance values and morality in schools and youth settings. Boston: Allyn and Bacon.

Lemmer, E. M. and Squelch, J. 1993. Multicultural education. A teacher's manual. Halfway House: Southern Book Publishers.

Lynch, J. 1989. Multicultural education in a Global Society. London: The Falmer Press.

Maurice, C. 1984. Education and Cultural Pluralism. London, Philadelphia: The Falmer Press.

Modgil, S. Gajendra, K. Verma, K, Mallick, K. Modgil, C. 1986. Multicultural education. The Interminable debate. The Falmer Press: London and Philadelphia

Nieto, S. 1996. Affirming diversity. Socio political context of Multicultural Education. New York: Longman

O'Connor, D.J. 1969. An introduction to the philosophy of education. London: Routledge & Kegan Paul Ltd.

Policy Document for Senior Phase. October 1997. Department of Education: Pretoria.

Pritchard, I. 1988. Character Education: Research Prospects and Problems. American Journal of Education, p. 472.

Schoeman, P.G. 1995. The Open Society and Educational Policy for Past Apartheid South Africa. In: Metatheories in Philosophy of Education edited by P. Higgs. Johannesburg: Heinemann.

Venter, E; Woodbridge, N.B.; Lebeloane, L.D.M. 1997. Multicultural Education. Study Guide for EDA 302-4. Pretoria: UNISA.

A SUMMARY OF KEY WORDS IN THE DISSERTATION

Assimilation	what encourages conformity
Common/Shared values	the values with which all groups agree spontaneously
Cultural diversity	the presence within one geographical are of a number of different cultural, linguistic, credal, ethnic or racial groups
Culture	knowledge, beliefs, art, laws, morals, customs and any other capabilities and habits acquired by man as a member of society
Education	a conscious purposeful intervention by an adult in the life of a non-adult in order to make him/her independent
Macro-culture	the core culture, which consists of shared set of values and symbols
Micro-culture	smaller cultures, which are part of the core, culture
Multicultural education	is the education of learners from different cultural societies in one school
Multiculturalism	the existence of diverse cultures in one country
Social enrichment	the existence of diverse groups in a society which then enrich the society with a diversity of cultures
Specific values	those values that make one person feel different from the next
Structural pluralism	the way in which societies are stratified
Values	what members of a community take as important. They drive the members of a community to live according to certain principles
Value education	a conscious attempt to help others acquire the knowledge, skills, attitudes and values that contribute towards more personally satisfying and socially constructed lives
Society	A broad grouping of human beings with characteristic social relationship, distinct institutions and collective activities and interests
Community	A group of people staying or concentrated in one geographical area sharing same interests and have common understanding, and have a group identity

SUMMARY OF THE BIBLIOGRAPHY

Aronowitz ,S & Giroux, H.A. 1993. Education still under siege. In: critical studies in education and culture series, edited by H.A. Giroux & P. Freire. Westport, Connecticut: Bergin & Garvey.

Arthur, S.R.1988. Dictionary of Psychology. England: Penguin Books.

Aschroft, B., Griffiths, G., Tiffin, H. 1995 The post-colonial studies: London & New York: Routledge.

Badenhorst, D.C. 1993. Exploring the role of values in formal education: In Critical Issues in Modern Education. Edited by Dekker, E.I and Lemmer, E.M. Durban: Butterworths.

Bailey, K.D. 1987. Methods of Social Research. Third Edition. New York, London. A Division of MacMillan Publishers, Collier MacMillan Publishers.

Baker, C. 1979. A parent's and teacher's guide to bilingualism. Clevedon: Multilingual Matters.

Banks, J.A. & Lynch. 1986. Multicultural education: Issues and Perspectives. Boston: Allyn and Bacon: Massachusettes.

Banks, J.A. 1988. Multi-ethnic education – Theory and practice – Second Edition: Boston: Allyn and Bacon Inc.

Banks, J.A., Lynch, J. 1989. Multicultural education – Issues and Perspectives. Boston: Allyn and Bacon.

Banks, J.A. & Banks, C.A. 1989. Multicultural education in Western societies. London: Halt, Richard and Winston.

Baptise, H. 1979. Multicutural Education: A Synopsis. Washington D.C.: University Press.

Barnard, F. & Woodbridge, N.B. 1990. Values education: highly suspect or highly significant. Educare, vol 19(1) + 19(2) p.180-181. Pretoria: UNISA.

Barnard, F.,& Van Niekerk, S.L.H. & Van Heerden, E.L. & Van Niekerk, E.J. 1997. Values in education. A Study Guide for EDA 302-4. Pretoria: UNISA.

Barry, L. & Bull, R.T. 1992. The ethnic of multicultural and bilingual education. New York: Teachers College Press

Basil, R. S. 1995. Shared values, particular values and education for a multicultural society. Educational review, Vol 47(1), p. 11.

Bennett, W. 1986. Moral literacy and the formation of character. Address delivered at the Harvard Club of New York, sponsored by the Manhattan Institute of New York.

Bergh, A.M. 1993. Curriculum reform and reconstruction in Africa and Latin America. In: Critical issues in modern education. Lemmer, Durban: Butterworths.

Bergh, A.M. & Claassen, A. 1998. Comparable and International Education. Tutorial letter 108: Module OV0431-G. Pretoria: UNISA.

Bhikhu, P., 1986. Multicultural Education. The Interminable debate. Edited by: Modgil, S.; Gajendra, K.; Verma, S.; Mallick, K & Modgil, C. London and Philadelphia: The Falmer Press.

Booyse, J.J. 1993. Literature review: The only study guide for ONA411-T. (BEO). Pretoria:University of South Africa.

Cassara, B. B. 1990. Adult education in a multicultural society. London and New York: Routledge.

Cheathman, H.E. 1991. Cultural Pluralism on campus. Alexandria: An ACPA Media Board Publication.

Christie, P. 1990. Open Schools. Racially mixed Catholic Schools in South Africa, 1976-1986. Johannesburg: Rovan.

Christie, P. 1991. The right to learn – the struggle for education in South Africa. Johannesburg: Rovan Press.

Codrington, R.G. 1985. A pedagogical evaluation of multicultural christian education at Bible colleges in South Africa. Thesis (D.Ed) UNISA: Pretoria.

Coombs, P.H. 1984. The world crisis in education: The view from the eighties. New York: Oxford University Press.

Coutts, A. 1990. The multicultural school. A possible alternative for South Africa. Mentor, Vol 72(4) p. 5-10.

Cross, M. 1992. Resistance and transformation. Education, culture and reconstruction in South Africa. Johannesburg: Skotaville Publishers.

Daniëls. L. 1993. Diversity as an Educational Principle. Journal of Curriculum Studies. 25 (1) p.65-76.

Davis, K. 1965. Human Society. New York: The Macmillan Company.

Dekker, E.I. & Lemmer, E.M. 1993. Critical Issues in Modern Education. Butterworths: Durban.

De Frankrijker, H. 1996. Expert Beliefs About Teacher Training in Multicultural Perspective: The Multicultural Component Teacher in the Netherlands. Teacher training and values education. Lisbon: Velente.

Du Toit, L. & Dednam, D. 1994. A research Guide for Students.: Pretoria: UNISA.

Foster, M.M. 1981. The theory and practice of moral education in standard five. Unpublished M.Ed Dissertation. Pretoria: UNISA.

Fowler, S., Van Brummelen, H.W., Van Dyk, J. 1990. Christian schooling education for freedom. Potchefstroom: Potchefstroom University for Christian Higher Education.

Franzsen, K., Higgs, P., Reeler, G., Steyn, W., Van Heerden, E.L. 1988. The reality of educational and pedagogics as a science. EDU 301 S. Pretoria: University of South Africa.

Gatherer, W.A. 1996: Values Education Programmes. Unpublished article.

Garforth, F.W. 1985. Aims, values and Education. Hull: Christygate.

Giroux, H. A. 1992. Boarder Crossing – cultural workers and the politics of Education. New York: Routledge.

Giroux, H.A. 1995. The politics of insurgent multiculturalism in the era of the Los Angeles uprising: In Critical multiculturalism: uncommon voices in a common struggle. Edited by H.A. Giroux and P. Freire. Westport: Bergin and Garvey.

Goule. T. 1996. Tutorial letter for OVO 421-E 106. Pretoria: Unisa.

Gotz, L. 1992. Education and the self. Cross-cultural perspective. London: New College Hofsta University.

Grant, C.A. 1992. Research and Multicultural Education. From the Margins to the Mainstream. Washington: The Falmer Press.

Grant, C.A., Sachs, J.M. 1995. Multicultural education and Postmodernism Movement towards a Dialogue. In: Critical multiculturalism – uncommon voices in a common struggle. Edited by B. Kanpol and P. McLaren. Westport, Connecticut: Bergin and Garvey.

Griessel, G.A.J., Louw, G.J.J, Swart C.A. 1989. Principles of educative teaching. Pretoria: Acacia Books.

Gunter, C.F.G. 1981. Aspects of educational theory. Stellenbosch/ Grahamstown: University Publishers & Booksellers. (PTY) Limited.

Haydon, G. 1997. Teaching about values: A new approach. Cassel Studies in pastoral care and personal and social education. New York: Cassell.

Hernandez, H. 1989. Multicultural education. A teachers' guide to content and process. Columbus: Merril Publishing Company.

Jansen, J.D. 1990. Curriculum as a political phenomenon: Historical reflections on black South African education. Journal of Negro Education.

Kammen, M.G. 1995. Contested values: democracy & diversity in American culture. New York: St Martin's Press.

Kirschenbaum, H. 1995. 100 ways to enchance values and morality in schools and youth settings. Boston: Allyn and Bacon.

La Belle, T.J., Ward, C.R. 1994. Multiculturalism and Education. Diversity and its impact on School and Society. New York: State University of New York Press.

Leicester, M., & Taylor, M.J. 1992. Ethnics, ethnicity and education. London: Kogan Page.

Leicester, M., Modgil, C. and Modgil, S. 2000. Systems of Education: Theories, policies and implicit values. Volume 1. London: Falmer Press.

Lemmer, E.M. and Squelch, J. 1993. Multicultural education. A teacher's manual. Halfway House: The Southern Book Publishers.

Lynch, J. 1986. Multicultural Education. Principles and Practice. Paul: London, Boston & Henley: Routledge & Kegan.

Lynch, J. 1989. Multicultural education in a Global Society. London, New York: The Falmer Press.

MacMillan, J. H. & Schumacher, S. 1992. Research in Education: A conceptual Introduction. New York: Harper Collins College Publishers.

Mandew. M. 2000. Diversity and Education. A view form the South African. Journal on Liberal Education, 86(4) , Fall 2000:21.

Maurice, C. 1984. Education and Cultural Pluralism. London, Philadelphia: The Falmer Press.

Mncwabe, M.P. 1990. Separate and equal education – South Africa's Education at the crossroads. Durban: Butterworths.

Mncwabe, M.P. 1993. Post-apartheid Education Towards non-racial unity and democratic socialization in the new South Africa. Durban: Butterworths.

Modgil, S. Gajendra, K. Verma, K, Mallick, K. Modgil, C. 1986. Multicultural education. The Interminable debate. The Falmer Press: London and Philadelphia

Muller, C.F.J. 1986. 500 Years. A History of South Africa. Pretoria: Academica.

Nieto, S. 1996. Affirming diversity. Socio political context of Multicultural Education. New York: Longman

O'Connor, D.J. 1969. An introduction to the philosophy of education. London: Routledge & Kegan Paul Ltd.

Only Study guide for EDU 301-S. Pretoria: UNISA, 1997.

Only Study Guide for EDA 302-4. Pretoria: UNISA, 1997.

Policy Document for Senior Phase. October 1997. Department of Education: Pretoria.

Only Study Guide EDA 302-4. 1997. Multicultural Education. Pretoria Muckleneuk: UNISA.

Pritchard, I. 1988. Characther education. Research Prospects and problems. Department of Education. American Journal of Education, Vol 96(4) p. 741.

Ryan, K. 1993. Mining Values in the curriculum. Educational Leadership, 51 p. 17.

Republic of South Africa. Department of Education. 1983. The White Paper on education and training. Pretoria: Government Printers.

Republic of South Africa. Department of Education. 1995. The White Paper on education and training. Pretoria: Government Printers.

Rusnak, T. 1998. An Integrated Approach to character Education. California: Corwin Press, Inc: Thousand Oaks.

Saunders, M. 1982. Multicultural Teaching. A guide for the classroom. London: McGraw-Hill Book.

Schoeman, P.G. 1995. The 'Open Society' and Educational Policy for Post-Apartheid South Africa. In: Metatheories in Philosophy of education. Edited by Higgs P. Johannesburg: Heinemann.

Sellers, M.N.S. 1994. An Ethical Education: Community and morality in the multicultural university. Oxford: Berg.

Sleeter, C.E. & Grant, C.A. 1988. Making choices for Multicultural Education. Five approaches to race, class and Gender. Columbus: Merril Publishing Company.

Smolicz, J.J. 1979. Culture and Education in a Plural Society. Curriculum Development Centre: Canberra.

Study Guide. 1988. Department of Comparative Education. 000431-G. Pretoria: UNISA.

South African Constitution, 1996.

Squelch, J. 1993. Towards a multicultural approach to education in South Africa. The black child in crisis – A socio-educational perspective. Volume 1. Edited by J le Roux, Pretoria: Van Schaik.

Suzuki, B.H. 1991. Journal on Liberal Education, 77(1), p. 30-34.

Tatto, M.J. 1996. Examining Values and Beliefs about Teaching Diverse Students: Understanding the challenges for Teacher Education. New York: Michigan State University.

Taylor, E.B. 1971. Primitive culture-researchers into the development of mythology, philosophy, religion, language art and custom. London: John Murray.

Tidbury, J. 1992. Teaching values in a changing society. Mentor, Vol 74(1) p. 12-15.

Tlhagale, B. 1983. Transracial communication. Missionalia. South African Missiological Society. Volume XI, no 3, p. 113.

University of South Africa. 1988. Tutorial letter. 000431-G. Pretoria.

University of South Africa. 1988. Department of Comparative Education. EDA 302-3. Pretoria: UNISA.

University of South Africa. 2000.　Theoretical framework in Education. Library Science: tutorial letter 102/2000 for TFEHOD-5. Pretoria: UNISA.

Van der Merwe C.V. 1984. Defining Social Work dictionary. Pretoria: Government Printer.

Van Rensburg, C.J.J. and Landman, W.A. 1998. Notes on Fundamental Pedagogic Concepts. An introductory orientation. N.G. Kerkboekhandel Edms Bpk.

Van Wyk, N. 2000. Education Policy Unit: Communique No 6. Institute for educational research. Pretoria: UNISA.

Venter, E., Woodbridge, N.B., Lebeloane, L.D.M. 1997. Multicultural education. Study Guide for EDA 302-4. Department of secondary education. Pretoria:UNISA.

Venter, E., Franzsen. K. & van Heerden, E. 2000. An analysis of the effect of recent national Policy. Changes on values and Education in SA. Pretoria: UNISA.

Venter, E. 2000. Education, culture and values. Study Guide for EDA 302-4 Department of Secondary education. Pretoria: UNISA.

White Paper on Education and Training, 1995.

Wilmont, J.; Zubeida, D.; Hermann, G.; Jordan, P.; Krog, A; Kulati, T.; Khetsi, L.; Leibowitz, B.; Tlakula, P. 2000. Values, education and democracy. Report of the Working Group on Values in Education. Pretoria: UNISA.

Woodbridge, N.B.; Barnard, F. 1990. Values education: highly suspect of highly significant. Educare, Vol 19(1) & 19(2) p.181.