THE EFFECT OF SELECTED CULTURAL AND INITIATIVE ACTIVITIES ON THE ATTITUDE OF FIRST YEAR STUDENTS TOWARDS ETHNICITY IN A MULTICULTURAL INSTITUTION

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DECLARATION

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I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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To Piet and Lima Roux

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ABSTRACT

In 1994 the Durban College of Education, that used to be an all white Afrikaans-medium institution, changed to a multicultural institution with Afrikaans and English as medium of instruction. The author, other lecturers and teachers of all races have not been educated to teach from a multicultural perspective and due to stereotyping and prejudices which were still dormant, a great need arose to address the cultural diversity of the college. This diversity lead to differences in culture, which lead to conflicts and may even have been responsible for poor academic achievements.

As a lecturer at the Durban College of Education, the author became interested in whether selected initiative and cultural activities could foster a positive self-concept and a positive attitude towards other students of the same ethnic group, as well as towards students of other ethnic groups. The author agreed with De Klerk and Labuschagne (1995) that cultural differences have a great impact on the life, personal development and academic achievements of the students at a multicultural institution of higher education. The author also believes that students should be guided (Wasserman, 1997) in how to perceive themselves and other students of all ethnic groups. This will assist them to achieve a successful academic career (Greyling, 1997) without wrong perceptions, stereotyping and prejudices (Van der Walt, 1991).

The subjects for this study (N=127) were all first year students at the Durban College of Education. The group was comprised of black students (n=24); white English speaking students (n=58); white Afrikaans-speaking students (n=34) and Indian students (n=11) (see table 3 page 43).

A pre-test was administered to determine the initial status of the subjects. An intervention programme followed and a post-test was administered directly after the intervention programme (see chapter 4). A follow-up test was administered three months later to determine the influence of the daily college routine on the self-concept and attitude towards ethnicity of the subjects. A control group (N=30) also completed the three questionnaires. The control group did not follow the intervention programme.

A questionnaire, based on the self-concept scale of Coopersmith (1967) and the

Adolescent Sport Self-concept Scale of Smith (in Paterson 1991) and an ethnic attitude scale, was administered. The ethnic attitude scale was based on the ethnic attitude scales used by Paterson (1991) and Pretorius (1978). This ethnic attitude scale was adapted to adhere to the needs of this study. The data were computerised; a t-test statistic and a Duncan's multiple range test were applied to determine if there were significant differences.

By comparing the results of the experimental group with that of the control group, it was evident that after the intervention programme, there was a significant positive change ($p < 0.01$) not only in the self-concept of the first year students, but also in the attitude of these students towards students of the same ethnic group, as well as towards students of other ethnic groups. The same results were evident after the three-month period in which no special treatment had been administered. To ensure similar positive effects in the future, a follow-up programme, similar to the intervention programme, would be necessary.

The intervention programme accordingly served its purpose as part of the orientation programme well. There are, however, many changes to be made to suit the needs and requirements of other institutions that would wish to use similar programmes. The dynamic interaction of energetic facilitators is essential. If possible, the facilitators should come from the student body to create more interaction within the student community.

OPSOMMING

Die Durbanse Onderwyskollege wat voorheen 'n inrigting vir Afrikaanssprekende blankes was, het in 1994 na 'n multikulturele inrigting verander met beide Afrikaans en Engels as voertale. Die skrywer, baie ander dosente en onderwysers van alle rasse is tans nog nie geskool om vanuit multikulturele perspektiewe te onderrig nie. 'n Groot behoefte het ontstaan om die kulturele diversiteit van die kollege aan te spreek aangesien stereotipering en vooroordele nog steeds onder die studente voorgekom het.

As 'n dosent aan die Durbanse Onderwyskollege, het die skrywer gewonder of uitgesoekte inisiatiewe en kulturele aktiwiteite 'n positiewe verandering in die houding van die eerstejaarstudente teenoor die self, teenoor studente van dieselfde etniese groep, sowel as studente van ander etniese groepe sal hê. Die skrywer stem saam met De Klerk en Labuschagne (1995) dat kulturele verskille 'n groot uitwerking op die lewe, persoonlike ontwikkeling en akademiese prestasie van studente het. Hy glo ook dat studente gelei moet word (Wasserman, 1997) in hul beskouing van hulself en studente van alle rasse, sodat hul akademiese loopbaan nie skade moet lei onder verkeerde persepsies, stereotipering en vooroordele nie. Hierdie verskille kan ly tot swak akamiese prestasies (Greyling, 1997) en kulturele konflik (Van der Walt, 1991).

'n Voortoets is afgeneem om die aanvanklike houding van die proefpersone te bepaal. Die proefpersone van die eksperimentele groep het onmiddellik na die voortoets 'n intervensieprogram gevolg. Direk na die intervensieprogram is 'n natoets afgeneem om die invloed van die intervensieprogram te bepaal. 'n Verdere opvolgtoets is drie maande na die intervensieprogram afgeneem om te bepaal hoe blywend die veranderde houding van die proefpersone was. Die proefpersone (N=127) was almal eerstejaarstudente aan die Durbanse Onderwyskollege en het bestaan uit; swart studente (n=24), blanke (Engelssprekende) studente (n=58), blanke (Afrikaanssprekende) studente (n=34) en Indiër studente (n=11). 'n Kontrole groep (N=30) het ook die drie toetse afgelê. Hulle het nie die intervensieprogram gevolg nie.

Die toetse was in die vorm van 'n vraelys wat gebaseer is op die Selfkonsepskaal van Coopersmith (1967) asook die Adolesente Sport-selfkonsepskaal van Smit (in Paterson,

1991). Die vraelys het ook 'n aangepaste etniese houdingskaal ingesluit wat op die vraelyste van Paterson (1991) en Pretorius (1978) gebaseer is. Hierdie houdingskaal is spesiaal aangepas om aan die spesifieke behoeftes van hierdie studie te voldoen. Die data is deur 'n rekenaar verwerk. 'n T-toets en Duncan se veelvuldige omvangtoets is aangewend om enige beduidende verskille te bepaal.

Deur die resultate van die eksperimentele met die resultate van die kontrole groep te vergelyk, het aan die lig gekom dat daar 'n beduidende (p<0.01) positiewe verandering in die selfkonsep, en in die houding teenoor etnisiteit van die proefpersone in die eksperimentele groep was. Die positiewe verandering was na die drie-maandetydperk na die intervensieprogram nog steeds sigbaar.

Na aanleiding van die resultate van hierdie studie, het die program sy doel as deel van die oriëntasieprogram van die eerstejaarstudente aan die Durbanse Onderwysers-kollege gedien. Daar behoort egter baie veranderinge aangebring te word ten einde die program te verbeter, sou enige ander inrigtings soortgelyke programme wil gebruik. Eie inisiatiewe en kulturele aktiwiteite moet gebruik word om aan hulle spesifieke behoeftes te voldoen. Die sukses van so 'n program sal van die dinamiese en energieke aanbieding van die fasiliteerders afhang. Die fasiliteerders moet verkieslik vanuit die studente leierskorps kom om sodoende die verhouding in die studentegemeenskap te versterk.

CHAPTER ONE

INTRODUCTION

Introduction

The diverse cultures in the world form a complex system of interaction and understanding - even more so as nobody, in today's world of advanced technology, can exist in total isolation. It is impossible not to communicate, even though one may prefer not to, as non-verbal communication will still prevail. Consequently every person, especially with regards to his/her way of communicating, is unique and everybody believes his or her own value system and perspectives to be correct.

In South Africa this diversity of cultures includes various categories of race, (e.g. Whites, Blacks, Asians and Coloureds); ethnic groups (e.g. Afrikaans, English, Portuguese, Greek, Jewish, Xhosa, Malay, etc.) and associations (e.g. as religions and politics). All these varieties, differences and complexities in South Africa highlight the power and energy of inter-dynamic forces to be applied appropriately for a resolution of a new constitutional future. These cultural differences, however, are related to various factors such as perceptions, background and education, language and norms. All these influence inter-cultural communication.

Every person perceives his own value system to be correct, or at least acceptable, which can ultimately lead to conflict in a process of inter-cultural communication (Hadebe, 1991). However, as needs form an important aspect of this inter-cultural process, changed needs can lead to changed values and thus changing perceptions and attitudes. In a culturally heterogeneous society such as South Africa, many conflicting value systems ultimately exist. Hadebe (1991) concluded that the desire for survival in this culturally heterogeneous society does, however, emphasise the most essential values which should be shared by all. These can be described as peaceful co-existence, tolerance towards the practise of various religions and pursuing a viable and prosperous future for all in South Africa.

At higher education institutions, cross-cultural conflicts are currently a common occurrence. Patel (1997) maintains that students, staff and management within these institutions often overlook the fact that these conflicts arise from ignorance about other cultures, and are a result of attitudes and behaviours which perpetuate stereotypes (Patel, 1997). According to Patel (1997) these conflicts are also influenced by the racial prejudices which are dormant in every individual who has been conditioned to respond positively or negatively to people of colour over the long, traumatic apartheid period.

At the Durban College of Education great need to address the cultural diversity challenge due to the newly developed multi-ethnic/ multi-cultural composition of the student body, has arisen. Another concern is that lecturers and teachers of all races in South Africa have not been educated to teach multicultural concepts.

As a lecturer at the Durban College of Education (originally an all-white Afrikaans college, which within three years has changed into a multi-cultural college with Afrikaans-speakers in the minority), the author had become increasingly interested whether selected initiative and cultural activities could foster positive changes in the attitudes of the students, so that they may fulfil their role as well-educated educators in the multicultural classroom and become mediators for social tolerance and better relationships in a multicultural society.

In his study Paterson (1991) stated two important facts:
1. Sport, on a formal and informal level, can serve as an excellent equaliser to promote good relations, regardless of politics, language and religion.

2. He also pointed out some negative aspects of competition in sport when quoting Heinilia (1970:175):

> Competition as a social process is by its inherent nature susceptible to an arousal of conflicts. Competition tends to reward exclusively but tends to frustrate inclusively, or putting it in another way: in competition there is only one winner but many losers.

Pretorius (1978) in his study concluded that until there are more racially mixed teams,

little change or improvement by means of sport contact occur in the attitude between race groups. Therefore, if race group versus race group aggravates relations, then racially integrated teams could be a co-operative experience for the teams and could eliminate the negative elements in the process.

It is also true that many people do not play sport, some do not even like watching sport. Yet many of these people have to study or to work with people from other races and cultures. For this reason it was decided to use selected activities instead of organised sport to examine the change in attitudes and to foster and promote good relationships amongst the diverse student population of the Durban College of Education.

Study Objective

Previous research on ethnic attitude conducted in South Africa (Hurbans, 1979; Katzenellenbogen, 1989; Luiz, 1978 & 1980; Mann, 1971; Orpen, 1971; Paterson, 1991; Pretorius, 1978) all emphasised the need for continued research in this area. The complexities of such a study are many. However, trying to find a solution to the important issue with which the Durban College of Education - and perhaps the whole of South Africa - is faced today, would be a worthwhile exercise.

Shon, Hopkins and Vojir (1982) point out that culture and ethnic attitudes are developed through experiences and one's environment over a period of years. It may be unrealistic to assume that these attitudes will be easily changed by short-term programmes as change is a long-term process.

Statement of the problem

The purpose of this study was to discover what influence (if any) **selected cultural and initiative activities** would have on the attitude of first year students at the Durban College of Education towards other ethnic groups. These activities were decided on to accommodate individuals who do not play sport (Paterson, 1991) or those due to their background, are not familiar with certain sport codes. Some of the activities that were presented originate from the different cultures at the Durban College of Education.

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The main problem was to determine if the selected activities would have a significant influence on the first years' self-concept and their attitude towards other people from the same ethnic group as well as other ethnic groups. The main objective of the programme was to introduce all the subjects to themselves, to others in the group, and finally to work together within the group by means of problem solving.

It was assumed that this would result in a positive influence, that this change in attitude would have contributed to multicultural education and be carried over to a multicultural society. This will be the key to the universal aspiration of mutual tolerance of, respect for and the promotion, protection and preservation of cultural diversity. Mutual tolerance, respect and understanding are essential for the attainment of social integration in multicultural societies (Goolam, 1997).

If this was true, a similar approach could be used as part of an orientation programme for first year students in other tertiary institutions with the same cultural diversity as The Durban College of Education. A similar approach could even be utlised in staff development programmes of large companies.

Method of Research

Literature review

To gain enough background knowledge, an intensive literature study was done in cultural diversity (Chapter two) and multi-cultural education (Chapter three) to assure a thorough understanding of the problem and realisation of the objectives as mentioned in this chapter.

Empirical research

To determine what the influence of these specific initiative and cultural activities would have on the attitude of the subjects, a pre-test was administered followed by a post-test as well as a follow-up test after three months. All the tests were in the form of questionnaires. A control group from a similar environment also completed the questionnaires to determine if the intervention programme that was followed by the experimental group lead to any significant change of attitude. A questionnaire was designed to collect data from the first year students (see Appendix 1). The self-designed

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questionnaire's aims were to test the subjects' feelings and attitudes toward:

1. him/herself.
2. other subjects from the same ethnic group.
3. other ethnic groups.

The pre-test was administered before the programme and the post-test was administered afterwards to determine whether any significant change in cultural feelings and attitudes had resulted from the programme. A follow-up test was administered about three months after the post-test. The follow-up test was carried out to determine if any further changes had taken place as a result of merely being a student at the college.

The intervention programme (see Chapter five) consisted of selected cultural and initiative activities. It involved three main areas, namely **meet yourself, meet the members in your group,** and **perform as a whole**.

1. **Meet yourself** (attitudes/feelings towards the SELF)
   find something to represent you as an individual, and then tell the group why that object was chosen

2. **Meet the members in your group.** (Problem solving: interaction, leadership, etc.)
   - spider web
   - blind square
   - folk dance

3. **Performance**
   creation of own group-play based on talents in the group

Hypothesis

It is hypothesised that the selected initiative and cultural activities will have a significant influence on the attitude of the first year students towards the self, other students from the same culture and students from other culture groups.

Limitations

A limitation was that the ethnicity was not as diverse as in previous years (see Table 1 in Chapter three). Although there had been many coloured students enrolled as first year students at the Durban College of Education during the previous two years, no Coloured students were enrolled in 1997 and only one first year coloured student was enrolled in 1998. This subject's data were therefore ignored for the statistical analysis. There were also Xhosa-speaking students at second year level at the Durban College of Education, but no Xhosa-speaking students enrolled in 1998 and therefore no Xhosa-speaking students formed part of this study. The researcher was therefore left with the data and results of only black students (Zulu), white students (English- and Afrikaans-speaking) and the Indian students (catogerising according to the Durban College of Education).

Another limitation was that the subjects came only from the teachers' college section and not from the tertiary institution section as a whole. The subjects' interest in the same interest in career was also a limitation, because more similarities than differences can be expected. As a result of respondents terminating their studies after the pre-test, the numbers in the post-test were fewer.

Delimitations

The results were delimited to the data obtained from the students of the Durban College of Education. The tests and intervention programmes were done in 1997 and 1998. Although data collection was done over a period of two years, it still has a direct bearing on the current study, the findings were therefore statistically analysed as a whole.

In order to inhibit the phenomenon of social desirability, the subjects were asked to record their most honest feelings toward the different statements. It is possible that some of the respondents were overwhelmed by the environmental setting in which the questionnaires were completed, thus feeling compelled to answer in a positive vein.

Definitions of terms

For the purpose of attaining clarity the following definitions are offered for terms used in the investigation:

Selected cultural and initiative activities

In order to help empower people, group activities are needed so that the subjects will not be intimidated. According to Hope and Timmel (1991) these group activities are meant to help structure the subjects' work time together so that they can learn better ways of uniting their efforts towards the transformation of the society. These group activities can be used to help subjects become sensitive to how others see them and become more realistic about how they see themselves. Bunting (1985) feels that an initiative is a problem presented to a group that must be solved by using the physical and intellectual resources of the group. It requires communication, co-operation, decision making, and commitment among the group members.

According to Hope and Timmel (1991), participation means dialogue. Dialogue is based on people sharing their own perceptions of a problem, offering their opinions and ideas, and having the opportunity to make decisions or recommendations. Hope and Timmel (1991) believe that to break the culture of silence, people need to gain a sense of self-confidence and know that what they think is important. That does not happen quickly. It is a matter of practise for the participants and requires genuine belief in the animator or facilitator that people can contribute to the transformation of society.

Hope and Timmel (1991) agree with Robb and Leslie (n.d.) that building trust should be the main emphasis in these initiative group activities. Trust, openness and honesty between people are critical elements for community action. Trust is never finally achieved. Even if a group has known each other well, the process of trust-building is continuous. For this study the author used selected activities that fell within the range of abilities and interests of all the selected participants. See Chapter Five for more detail.

Ethnic

The term "ethnic" is derived from the Greek word "ethnos", meaning "tribe" or "race", but has now come to be more closely associated with cultural entities which can be more clearly understood in terms of laws of social learning and social inheritance, than the

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former beliefs in biological and genetic determination of cultural patterns (Gould & Kolb, 1964).

Race

Race is a concept with a precise meaning exclusive of culture, religion, language and ethnicity. As a purely biological concept, it fails to illustrate that a racial group may include many ethnic groups and that an ethnic group may include many racial groups (Arthur, 1992). Arthur also states that the term "ethnic" is one frequently encountered in the literature on multicultural education and is frequently confused with that of race.

The essential difference between the two is that racial groups, despite anthropologically based classificatory systems, are distinguished by socially selected physical traits, while ethnic groups are distinguished by socially selected culture traits (Cohen & Manion, 1983) and may include race. Many definitions of 'ethnic group' exist, but in none of these definitions are there general agreement (Banks, 1988).

Attitude

Attitude is an enduring learned readiness or predisposition in act toward or against something, person, or situation (Luis, 1978 & 1980). Allport, (in Mouly, 1973) concluded that an attitude is a state of readiness which is organised through experience and exerts a directive or dynamic influence upon a person's response to all objects and situations with which it is related. Mouly (1973) added that attitudes comprise affective components, cognitive aspects and behavioural consequences or actions.

Culture

The term culture has been defined in numerous ways. According to Patel (1997) social scientists have been unsuccessful at reaching consensus on the issue. Gudykunst (1991) uses the term "culture" to refer to the "system of knowledge" that is shared by a large group of people. Maasen (1994) advocates the anthropological use of the term to mean "way of life".

Samovar and Porter (1991) view "culture" as a medium which involves every aspect of human life, such as personality, how people express themselves, the way they think, how they move and how problems are solved. Rensburg (1992) sees culture as the

spiritual programming of thought.

Multiculturalism

Khotseng (1996) contends that multiculturalism is a philosophy of acceptance and acknowledgement of diversity, while Bitzer and Venter (1996) believe that it arises out of multiculturality and can become an ideology if it is the only cultural strategy.

Multicultural Education

According to Pratte (1980) multicultural education is viewed as a means of celebrating diversity, striving towards human rights and social justice and acknowledging the legitimacy of the various life styles and alternative life choices of all people.

CHAPTER TWO

CULTURAL DIVERSITY

Introduction

Before the arrival of modern technology, transport and communication, people lived in homogeneous cultural segments. This is no longer the case. The world has become what has been termed "a global village" (Wakatama, 1991). Various cultural, ethnic and racial groups with different languages are now living side-by-side and working shoulder to shoulder, but because their worldviews and customs differ so much, conflict often occurs.

Most people are ignorant of the cultural dimensions in communication, they are therefore known as ethnocentric (Wakatama, 1991). They view other people's way of life through their own cultural spectacles. They prefer their own cultural norms and apply them to all and sundry as though they are the universal standards by which behaviour should be judged. Anything that does not conform to their own culture, is regarded as an aberration. Since most people perceive their own value system as being preferable, it can ultimately lead to conflict in the process of inter-cultural communication.

However, needs form an important aspect of the inter-cultural process, changed needs can therefore lead to changed values and thus changing perceptions. In a culturally heterogeneous society such as South Africa, many conflicting value systems ultimately exist (Mannikam, 1991). The need and desire for survival do, however, emphasise the most essential values, which should be shared by all. These values are peaceful co-existence, tolerance towards the practise of various culture groups and pursuing a viable and prosperous future for all in South Africa. An understanding of these values is especially important at tertiary institutions.

This chapter offers a literature study on self-concept and self-identity, self-efficacy and self-actualisation; attitude, ethnic attitude and ethnicity; culture, culture diversity and

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cultural conflict; prejudice and stereotype and aversive racism.

Self-concept and self-identity

Self-concept is closely related to self-identity. According to Hamachek (1985) they are overlapping concepts with self-identity representing that part of each person where he or she is aware of a sense of being a unique individual and distinct from others.

The way in which people perceive themselves develops from their interactions with others and the way others treat and perceive them. The self-concept influences each person's behaviour, which in turn, affects the way others see and treat him or her. The cycle, be it benevolent or vicious, is complete (Bennett, 1986). According to Farrel and Lundegren (1991), self-concept refers to the ideas we hold about ourselves, the way we see ourselves, who we are. Self-concept has a physical and a psychological entity (Levine & Havighurst, 1989). Self-concept also refers to the verbal labels one uses to describe oneself, and to the negative and positive feelings accompanying these labels (Craft & Hogan, 1985).

Although these ideas can change, they tend to be fairly stable. People strive to achieve their ideal self, while at the same time being reconciled to their real self (Wells & Marwell, 1976). When this reconciliation occurs, people are most apt to be content. When they constantly strive to be their ideal and fall short, they are likely to doubt themselves and experience a low self-concept. Craft and Hogan (1985) concluded that self-concept is a dynamic construct subject to change. The same authors also added that self-concept is an important variable in academic achievement and in acquisition of coping behaviours that might enable an individual to thrive in an institution for learning. Coopersmith (1967) viewed self-concept as a unidimensional construct. Piers and Harris (1969) agreed with Coopersmith, but included both unidimensional and multidimensional components to the self-concept scale.

Self-efficacy

Self-efficacy refers to how one views one's capabilities, and those "views" will affect the way in which one meets a challenge (Farrell & Lundegren, 1991). According to the

same authors it follows that if one does not like to meet challenges, this reflects a low self-efficacy and vice-versa. Low self-efficacy eventually reflects low self-concept (Bandura, 1977). According to the Swann Report of 1985 (in Levine & Havighurst, 1989), membership of a particular group constitutes one of the most important aspects of an individual's identity. Black children internalise negative stereotypes imposed upon them by dominant communities, so that self-hate and self-rejection arise from a lack of status, disrespect, economic insecurity and social isolation. This culminates in feelings of powerlessness, rejection, isolation and low self-efficacy (Coopersmith in Cohen & Manion, 1993).

Katz (1976) and Pettigrew and Pajonas (in Brembeck & Hill, 1973) reveal that black students display marked social inhibition and subordination to their white partners in co-operative problem-solving tasks, make fewer proposals than whites and tend to accept the latter's contributions uncritically.

Self-actualisation

Self-actualisation, globally defined, refers to "desire for self-fulfilment ... to become everything that one is capable of becoming" (Maslow, 1973). Heschel and Frankl (in Marks, 1972) agree with Maslow (1973) when they say that self-actualisation means man experiences his life as meaningful when he lives in God's presence and dedicates himself to ends outside himself.

Attitude and cultural diversity

The concept of attitude represents one of the few concepts in social psychology about which there is a fair degree of consensus. The definition of attitude proposed by Allport (1935) is generally accepted and agreed on by most as describing the fundamental importance of the concept:

> An attitude is a mental and neural state of readiness, organised through experience, exerting a directive of dynamic influence upon the individual's response to all objects and situations with which it is related.
> (Allport, 1935:810)

The definition includes the diverse psychological characteristics of the individual, namely cognitive elements (knowledge), affective elements (feelings/emotions) and conative elements (response to all objects).

Murphy *et al.* (1937) expressed the view that an attitude is primarily a way of being 'set' towards or against certain things. This view of attitude differs slightly from that of Allport who speaks of a general state of readiness, whereas Murphy *et al.* (1937) restrict the 'state of readiness' or 'set to reactions' to or against certain objects. Sherif *et al.* (1965:4) view attitude differently, saying: "Attitudes refer to personal views the individual upholds and cherishes about objects, issues, persons, groups or institutions". The frame of reference of a person's attitude may be a way of life, economic, political, or religious institutions, family, school or government.

Ethnic attitude

In South Africa McCrone was the pioneer of research in South Africa on ethnic attitudes. As early as 1937 he identified the problems arising from the racial situation in South Africa by stating that these problems were not only of immediate, personal significance in the lives of all the inhabitants, irrespective of their skin colour, but they also involved certain fundamental principles of Western civilization. Aboud and Skerry (1984) underline the positive and negative side of ethnic attitude by defining it in their study as a predisposition to respond in a favourable or unfavourable manner towards people from different ethnic groups. Aboud and Skerry (1984) used the term "ethnic group" in their study to refer socially and/or psychologically to a set of people who share a common culture or cultural background, through similarity of race, nationality, or religion.

The ethnic attitudes of people are very difficult to change in a short space of time, according to Shon, Hopkins and Vojir (1982), who point out that cultural and ethnic attitudes develop over a period of years through experiences and one's environment. It may be unrealistic to assume that these attitudes will be easily changed through short-term programmes, as it is a long-term process.

A term often associated with ethnic attitude is *ethnicity*, which Foltz (1973) explains as follows:

> *In both common usage and in more formal social science codification, an ethnic group is assumed to be distinctive by virtue of its sharing of certain properties not shared, ideally at all but more realistically to the same degree, by members of other groups.*

Paterson (1991) suggested that these properties may be grouped under four headings:

1. ***Biological.*** Members of the group will draw from a particular genetic pool which they will perpetuate over time. Thereby they will share certain physical characteristics.

2. ***Cultural.*** Members of the group will share certain common ways of doing things and of choosing what things to do. They will 'think differently' from other people and evaluate people and things differently.

3. ***Linguistic.*** Members of a group will communicate more easily among themselves than with members of other groups. The different 'thoughts' will be expressed 'differently'.

4. ***Structural.*** Members of the group will organise their joint relations differently from the way other people do. They may involve different social roles, and even where common roles exist, pattern their relationships differently from the way others do.

Culture

Camilleri (1986) points out that at least 160 definitions of cultures were attempted between 1871 and 1950 alone. The concept of culture cannot, therefore, be readily defined and delimited in a few words. Esterhuyse and Nel (1997) agree with Gudykunst (1991) and other authors (as mentioned in Chapter One) by pointing out that anthropologically speaking, culture is defined as being shared ideas and externalisation thereof (given a specific environmental context) which have a continuous interaction with each other. Culture is established and maintained by social interaction.

The presence, or absence, of this interaction exerts an influence on the flow, establishment and maintenance of cultural ties. Patel (1997) adds to the definition by

stating that culture is the way of life of people, their norms, values, beliefs, attitudes and behaviour that find expression through their mother tongue or native language.

According to Van der Walt (1991), culture not only includes the outward or visible things such as clothes and customs, which change easily. It also has deeper dimensions - which are less visible and which change less easily - namely values. Culture binds people together and makes them feel at home. The natural result of this is that there is a difference between "us" and "them". Van der Walt (1991) adds that it is human to accept one's own culture fairly uncritically - as if there cannot be anything wrong in it - while one tends to be very over-critical of an alien culture, as if nothing good can come from it. The fact of the matter is that there is no model culture.

Although cultures differ, some people might assume that others think, reason and perceive in the same way as themselves (Klope, 1995). Inevitably this viewpoint is an indication that such a person does not have any knowledge of cultural differences. This presumption may cause considerable misunderstanding. On the other hand, Park (in Klope, 1995) states that differences may "cause people to regard each other as strange or barbaric". Klope (1995) indicates a manifestation of ethnocentrism. Mach (1993) suggests that people's unique culture identity should be preserved, while taking other cultures into consideration. Hadebe (1997) feels that cultures are never static, they are constantly changing and only the people inside the culture are up to date with the new developments in their culture.

Cultural diversity

Cultural diversity matters to everybody, both professionally and personally. When a group of the population is excluded or oppressed, the whole population is denied. For a community to survive and to thrive, everybody needs to be aware of and sensitive to all the members of the community. A great many of the people live on the "margin" of society. To be on the margin means that such a person or group is not part of the mainstream, or the popular culture. For some people to be part of this popular culture means to be white, young, heterosexual, Christian, and male. As noted in chapter one, this cultural diversity in South Africa includes various categories of race, such as Whites, Blacks, Asians and Coloureds; various ethnic groups (Afrikaans, English,

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Portuguese, Greek, Jewish, Xhosa, Malay, etc.) and various associations such as religions and political parties. For the purpose of this study, the author will only deal with the different ethnic groups and cultures studying at the Durban College of Education.

Van der Walt (1997) sees the origin of cultural diversity as follows:

1. The culture of *India* (as is evident from Hinduism and Buddhism) puts all emphasis on the supernatural or divine. The self, fellow humans and nature are only appearance and not reality. This viewpoint is described as *pantheism* (everything is god/divine).

2. The culture of *the African*. The relationship to one's fellow human beings is of paramount importance. It is not an individual standing in relationship to the community - but the "individual" has no existence apart from or outside of the community. The community has priority above the "individual" written between inverted commas because, according to this culture, an individual does not exist - man by nature is a communal being. The term to describe this viewpoint is *communalism.*

3. The *Western* culture. The Western culture does exactly the opposite. It stresses the individual. Being human does not mean to be in community, but implies being independent, on one's own. Individuals may for their own benefit agree with others to do something together, but such a relationship is not essential. This viewpoint is described as *individualism.*

According to Van der Walt (1997) each of these cultures entails an element of truth because they emphasise a real relationship. But at the same time they contain an error, a misconception, because they overemphasise one of the relationships at the cost of the others. Cultural diversity should not be an embarrassment, but an opportunity to be enriched. Contact with other cultures, therefore, is no longer an option but a task.

Cloete, *et al.* (1998) suggested a shift from the conception of diversity as cultural, to diversity as rooted in identity. This is more suited to the dynamics of identity formation within the context of cosmopolitan cultural convergence and globalisation. Bech, Giddens and Lasch (1994) felt that the conceptual shift from culture to identity diversity

resonates in interesting and fruitful ways with an influential set of diagnoses of late modern society. They also feel that a similarity between the cultures begins with the way that the traditional cultures that used to provide unambiguous and stable resources for identity construction, have weakened, and identities have become disembedded. The new stress on diversity becomes the watchword for a far more conscious attempt to re-embed identity in a stable field by assembling and appropriating resources. Appiah (1997) concluded that people would be far better off talking about diversity of identities rather than of cultures.

The centrepieces of the legislation in South Africa are the New Constitution, the Labour Relation Act, and the Bill of Employment Equity. The broad aim of the Constitution is to create and nurture a non-racial, non-sexist, non-discriminatory country where all in the land can recognise each other's differences, while at the same time living in peace and harmony. The Constitution provides no room for any form of discrimination, which by implication promotes a full recognition of diversity: "The State may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, orientation, age, disability, religion, conscience, belief, culture, language, and birth" (section 9.3).

Cloete *et al*. (1998) state that how these institutions interpret diversity will become critical to the way in which South Africa addresses the question of diversity, equity and social justice.

Appiah (1997) points out that these days it is not only the Italians who eat Italian, the Jews who go to shul, the Indians who eat curry and the men who play football. The encompassing culture environment of an earlier time, that constructed, constituted and reproduced persons as coherent cultural entities, has all but gone. Pockets of old-time ethnic culture are still to be found, but for an increasing number of people cultural tastes, beliefs, and practices have become uncoupled from their enclosure in whole cultures and are now increasingly available to all as cultural resources to be chosen and consciously adopted, not as attributes prescribed by cultural edict.

Cultural conflict

Currently, at higher education institutions, cross-cultural conflicts are a common occurrence. A fact that is often ignored or overlooked, by students, staff and management within the institutions, according to Patel (1997), is that these conflicts arise out of ignorance about other cultures, and are a result of attitudes and behaviours which perpetuate stereotypes. These conflicts are also influenced by the racial prejudices which are dominant in every individual who has been conditioned to respond positively or negatively to people of colour over the long traumatic apartheid period and its aftermath.

At the same time cultural diversity indicates the fact of reciprocal exclusion and the need for reciprocal communication. The meeting between cultures can therefore lead to conflict. According to Van der Walt (1991), the meeting can have destructive effects, it can even alienate people from their own culture and make them live in a state of "cultural schizophrenia".

Hadebe (1991) gives two conflicts that arise from time to time. The first conflict is with one's own people. A friend from another culture can open one's eyes to different things one has never seen before.

> *As a result I got rid of my previous prejudices and learnt to see things differently from my fellow men, who have not had the same experience. In social gatherings I found I could not laugh at the jokes about my friend's culture, neither could I agree with the prejudices expressed in conversation.* (Hadebe, 1991:52)

The second conflict is within the cross-cultural relationship and this arises from differences in values and beliefs. For example:

> *For the African culture, time is not important, the keeping of time does not mean much. Their culture is more people-orientated than time-orientated. The Western culture, time is pre-eminent and the keeping of time is considered a reflection of your character.* (Hadebe, 1991:53)

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With African, Indian and Western cultures thrown together, there will be conflict. The meeting between cultures and even the conflict between them, can lead to enrichment (Hadebe, 1991 and Van der Walt, 1997). Conflict cannot be eliminated entirely, but it is essential to know how to minimise the tension and how to redirect conflict when it occurs. With knowledge of cultural differences and satisfactory observation skills, one can recognise some of the values, attitudes, and behavioural patterns that may give rise to conflict.

Experiencing cultural differences

According to De Klerk and Labuschagne (1995), black students easily define foreign attitudes as "Afrikanerkultuur". For black students, cultural differences are a very intense experience. Ballard (1973:57) states as follows: "To have been plunged into a white educational environment and still remain black, creates a subtle but forceful dialectical process."

Cultural differences have great impact on the life, personal development and academic achievements or performances of students. It takes a great amount of energy and time to adapt to a foreign culture (Loo & Rolinson, 1986). Such attempts are difficult and stressful, and often lead to emotional and personal problems. Grier and Cobbs (in Thompson *et al.* 1990) identify a specific reaction among African American students consistently exposed to a foreign culture that they do not trust. This lack in trust manifests as a lack of trust in people, being suspicious about motives of other people, experiencing a feeling of powerlessness and a feeling of being alert to any forthcoming problems. Grier and Cobb (in Tompson *et al.* 1990) call this reaction a healthy cultural paranoia. This paranoia can be seen as a survival mechanism based on real experienced threats.

Prejudice

In French "prejuge" literally means a prejudgement. According to Flexner (1983), prejudice is defined as a negative opinion based on inadequate knowledge. Flexner feels that one type of prejudice is hatred, or dislike, directed against a racial, religious, or national group. Sears, Peplau and Taylor (1991) feel that prejudice is exhibited when

members of one group (called the **ingroup**) display negative attitudes and behaviour toward members of another group (called the **outgroup**).

Von Wissel (1991) says that prejudice is when someone believes his/her own culture is right and all the other cultures are deviant. Prejudice is partly the result of arrogance and one of the great obstacles to communication. Prejudice is also defined as an emotionally rigid attitude, or a predisposition to respond toward a stimulus, or a group of people, in a certain way (Simpson & Yinger, 1985).

A prejudice comprises two elements, namely, an evaluative prejudgement of some referent, and an affective attitude of hostility toward an object, person, group, idea, situation or any other referent (Zadrosny, 1959). Tajfel (in Cohen & Manion, 1983) asserts that man, if prejudiced, has an emotional investment in preserving the differentiation between his own group and other groups and that the existence of prejudice provides both additional support and rewards for hostile judgements.

According to Allport (1935) an adequate definition of prejudice contains two essential ingredients namely, there must be an attitude of favour, or disfavour, and it must be related to an over-generalised and therefore erroneous belief. To break down prejudice, one has to abandon all mental caricatures and deal with people as equal cultures. Baron and Byrne (1984) provide the most suitable definition by saying that prejudice is an attitude towards the members of some **specific group**, leading the persons who hold it to evaluate others in a characteristic of show (usually negative), solely on the basis of their membership in that group.

Orpen (1971); Pretorius (1978); Luiz (1978 & 1980) and Mynhardt (1980) conducted investigations into racial prejudice in South Africa. Mynhardt's (1980) investigation is regarded as particularly important with regard to this study, as Mynhardt also investigated attitudes of students at tertiary level, while the others investigated children at school level. Mynhardt conducted an investigation into prejudice among a selected sample of 246 white South African university students, of whom 134 were Afrikaans-speaking and 112 were English-speaking. The results clearly indicated that the Afrikaans-speaking students were more negative in their attitudes towards the other race groups than the English-speaking students. Mynhardt (1980) states that it is

obvious that the Afrikaans-speaking group can be regarded as being exceptionally prejudiced with regards to blacks. Pretorius (1978) also found comparable results indicating that the white Afrikaans-speaking subjects were significantly more prejudiced towards blacks than their white English-speaking counterparts.

Stereotypes

According to Hadebe (1991) South African society is loaded with preconceptions and prejudice, such as whites thinking that blacks have a typical accent, are lazy and good athletes, while coloured folk speak funnily, Indians like curry, Portuguese run vegetable shops, etc.

Mannikam (1991) feels that every group perceives others as stereotypes. This forms part of a defence mechanism, or rather the need of the individual to organise the unknown for him/herself. Lippman introduced the term "stereotype" into social science in 1922 (Paterson, 1991) to refer to preconceived ideas or beliefs about attributes of the external world. Stereotyping stems from simple, factually incorrect descriptions of persons or groups based on illogical, rigid reasoning. Taifel (in Cohen & Manion, 1983) agrees with Lippman, but adds that it also means the categorisation of persons, consensus concerning their attributed traits and a discrepancy between their attributed and actual traits.

Arthur (1992) feels that much of the research into stereotyping remains controversial, this type of investigation being difficult to conduct and assess. The subject does not lend itself to empirical research, preconceptions of researchers may influence findings and, in addition, the truth or falsehood of some research claims has been ignored in favour of political arguments.

Stereotypes, according to Smith and Otero (1982), can be defined as predisposition and general attitudes toward particular groups. They influence perceptions of and behaviours toward different groups and often reflect the information to which individuals have been exposed. They also feel that stereotypes, which can be positive and negative, not only affect how members regard their own group or groups, but also other groups. Allport (1958) states that whether a stereotype is favourable or unfavourable, it

is an exaggerated belief associated with a certain class of idea. "The stereotype acts both as a justificatory device, to maintain simplicity in perception and in thinking."

Aversive or "modern" racism

Recent research in the USA has found that although racial attitudes have become far more tolerant in the last few decades, prejudice continues to exist in a more subtle, indirect form (Dovidio & Gaertner, 1986; McConahay & Hough, 1976; Rudenstein, 1996; Sears & Allen, 1984). This type of subtle racism has been termed *aversive racism* (Rensburg, 1992).

Dovidio and Gaertner (1986) describe aversive racists as being people who do not support past and present racial injustices, who support public initiatives which in principle promote racial equality and generally identify themselves with a more liberal political framework. In addition they sincerely regard themselves to be non-prejudiced and non-discriminatory. However, they nevertheless possess unconscious negative feelings and associated beliefs about other ethnic groups. These feelings and associated beliefs are necessarily excluded from their awareness, since their self-concept rests heavily on their egalitarian value system.

Cross-cultural awareness

According to Saunders (1982), Piaget and Weil were among the first to study children's development of concepts related to foreign people and countries, while working with children of 5 - 10 years of age. They concluded that such concepts are developed early in life and become increasingly sophisticated as children pass through various stages of development.

In stage 1 (egocentric stage), the focus is on oneself as the centre of the world. In stage 2 (socio-centric), the focus is on one's own group as the centre of attention. Stage 3 is marked by reciprocity and the realisation that "one's people are foreigners in other countries, foreigners are not foreign at home and they too have feelings about belonging to their homeland" (Saunders, 1982: 15).

Social relationships

It is obvious that cultural differences between blacks, whites and Indians, as well as prejudices and discrimination will play a determining role in the social relationships between groups of students. Students from minority groups often experience a feeling of alienation and isolation as a result of the circumstances they have to deal with. "They feel like foreigners in a foreign country " (De Klerk & Labuschagne, 1995:12).

There is a definite tendency for students to associate only with members of the same race. Studies in the USA (Patterson, Sedlecek & Perry, 1984) show that white and black students find it easier to socialise with members of the same race.

Contact theory

Gordon Allport's theory, developed in 1954 (in Sears *et al.*, 1991), held that intergroup contact decreases hostility between the groups only when it meets sustained close contact, co-operative interdependence, social norms favouring equality and equal status.

According to Sears *et al.* (1991) sustained close contact is very important. It is not enough for people to coexist occasionally in the same geographical space; they must be brought together in close interaction often.

Some forms of school or work desegregation do not promote very close contact, such as when white and black students are in different "tracks" in a high school and attend different classes, or when the executives of a firm are all white and the clerical workers are black, and they have little interaction (Sears *et al.*, 1991:422). The different groups need to be working together towards common goals and to depend upon oneanother's efforts, rather than competing with each other for scarce resources.

Research was conducted by Clore and a co-worker in 1978 (in Sears *et al.*, 1991). When they ran an interracial camp in which campers, administrative staff, and counsellors were all evenly divided between blacks and whites. The researchers tried to maximise close contact by mixing the living arrangements by co-operative interdependence, by creating primitive conditions that demanded co-operation, such as

fire building, cooking and planning activities, and by equal status by selecting campers from the same background. The one-week experience was successful in increasing the percentage of interracial choices campers made for partners in playing games. According to Sears *et al.* (1991), similar findings have emerged from Stuart Cook's findings in 1984 (in Sears *et al.*, 1991).

The norms of the surrounding community are very important. Even if the interracial experience is successful within the one limited site, people will go back to their normal lives. Sears *et al.* (1991) feel that if prejudiced people then surround them, they may quickly revert. "This is one of the difficulties in trying to prevent prejudice in children of prejudiced parents" (Sears *et al.*, 1991:426). The children will develop more tolerant attitudes toward other ethnic groups, but will not necessarily be supported by their parents.

Social tolerance

Tolerance, a concept affiliated to ethnic attitude, is distinct from unbrindled silence (Paterson, 1991). With this in mind Mendus (1988) defines tolerance as being conceptually linked to disapproval, or at least to dislike. Mendus agrees that one cannot, properly speaking, be said to tolerate things that one welcomes, or endorses, or finds attractive.

Mendus (1988) also insists that moral disapproval does not imply the propriety of prevention, or that there is some other external justification of tolerance, limiting its application, or that tolerance is not good after all.

The results of related research conducted in 1974 by Bahr and Chadwick (in Paterson, 1991) indicated that there was a racial difference in the relationship between conservatism and racial intolerance among white Americans, but among Indian Americans there was no relationship between conservatism and sentiments about whites.

According to Sears *et al.* (1991), Interracial contact is probably the most effective technique for reducing prejudice. Society, however, is not organised well enough to

provide the kinds of interracial contact that best break down racial prejudices. For this reason, special effort needs to be made if prejudice is to be reduced substantially. Sears *et al.* (1991) concluded that children might begin to develop more tolerant attitudes towards other ethnic groups through social learning.

Summary

The key to personal effectiveness and high self-concept is attitude. A positive attitude is something someone can develop (Luiz, 1980). Self-concept and self-confidence are essential aspects for the health and well-being and of every person. People with low self-concept seek ways to escape from reality.

Low self-concept precludes anxiety and fear (Greyling, 1997). Such a person will not be able to achieve his or her ideal self. One should remember that each culture has a dignity and value which must be respected and preserved. Every person has the right and the duty to develop his or her culture. In their richness and diversity, and in the reciprocal influences they exert on one another, all cultures form part of the common heritage, belonging to all human kind. Mutual tolerance, respect and understanding are essential ingredients to the attainment of social integration in multicultural societies.

CHAPTER THREE

MULTICULTURAL EDUCATION

Introduction

The heterogeneous nature of the South African society is presently increasing, it can no longer be ignored that classrooms are more racially and culturally diverse than ever. The bringing together of different nationalities, religions, races and ethnic groups in one classroom, underlines the importance of reflecting on the situation that the learners face.

Although many people in this country suffer from "apartheid"-inflicted injuries, resulting in mistrust, poor co-operation and poor, mostly non-existing social relations, maximum learning on South African campuses calls for happy, contented, motivated and enthusiastic educators, resulting from a healthy organisational climate, created and managed by confident, cheerful and innovative managers (Greyling, 1997).

Definitions of multicultural education

People are socialised within families and in communities where they learn the values, perspectives, attitudes and behaviours of their primordial culture (Banks, 1988). Community culture enables people to survive. It also, however, restricts their freedom and their ability to make critical choices and to form their society. If one accepts that culture is a way of life of a group of people, or a set of beliefs and attitudes, then multiculturalism refers to the coming together of many different cultures, or ways of life. A statement on multicultural education, adopted by the *Board of Directors of the American Association of Colleges for Teacher Education* (in Haipt, 1980:53) reads, in part, as follows:

> *Multicultural education affirms that schools should be orientated toward the cultural enrichment of all children and*

youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognises cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.

Pratte (1980) concludes, on the basis of the above statement, that multicultural education is founded on an ideology of cultural pluralism and on the fact of cultural diversity. Hicks (1979) perceives that multicultural education is a form of education concerned with education of and education about diverse cultural and ethnic groups within a particular society. The core of the concept incorporates ideas such as a recognition and appreciation of the value of diversity, the realisation of a greater understanding of other cultural patterns, respect for individuals of all cultures and positive and productive interaction among peoples and between diverse cultural groups.

Multicultural education is viewed by its protagonists as a means of celebrating diversity, striving towards human rights and social justice and acknowledging the legitimacy of various lifestyles and alternative life choices of all people (Pratte, 1980).

Khotseng (1996) contends that multiculturalism is a philosophy of an acceptance and acknowledgement of diversity, while Bitzer and Venter (1996) believe that it arises out of multiculturality and becomes an ideology - if it is only cultural strategy. Multicultural education is an education for freedom that is essential in today's ethnically polarised, troubled worlds (Banks, 1991 & 1994).

According to Legum (1996), the purpose of education, according to the traditionally job description in the previous apartheid era, was literally described as providing an environment in which individuals, selected from the same culture, class and age background would learn information based on the experience of the culture of Europe. It would also encourage students to build on at learning experience to create new knowledge, so that the learning base would be enlarged. In contrast De Vries (1990) concludes that multicultural education is an attempt to give credit to ethnical and cultural

diversity of the society through which learners of the different cultures and ethnic groups can be taught with the same learning material at the same institution.

The main purpose of multicultural education, according to Masola (1997), is to allow all students, the minority included, to participate fully and to appreciate the cultural and other diverse groups. Multicultural education is to recognise the existence of diverse groups and to appreciate and value them. The main aim is to provide conditions in which the majority of people, who have previously been excluded from higher education may feel welcome and encouraged to join in the process of learning and research.

The formulation of multicultural education is based on the conviction that from increased knowledge of different cultures, mutual acceptance and tolerance will grow. Its protagonists, view multicultural education as a means of celebrating diversity, striving towards human rights and social justice and acknowledging the legitimacy of the various life styles and alternative life choices of all people.

Banks and Lynch (1986) take cognisance of student needs, quality of education and related semantic synonyms in their definition of multicultural education, which they regard as:

- *a broad concept encompassing ethnic studies, multi-ethnic and racist education, and*

- *a reform movement designed to reform the school environment, so that many different kinds of groups including ethnic groups, women and students with special needs, for example the disabled and gifted, will experience educational equality and academic parity.*

This interpretation implies that multicultural education comprises three key features: an idea or concept, a reform movement and a system, the goals of which may never be fully realised (Lynch & Banks, 1986). Multicultural education, therefore, encompasses not only cultural, but also subcultural differences. Subcultures refer to clusters of patterns of human behaviour, related to and yet distinguishable from the general culture. They include social class, religious, regional, age and gender subcultures (Horton & Hunt, 1984). Multicultural education has also been defined as a form of

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education concerned with education of, and education about, diverse cultural and ethnic groups within a particular society (Hicks, 1979) and one which, when translated into teachers' attitudes and curriculum content, recognises, accepts and encourages individuals from different ethnic backgrounds to maintain and retain pride in their cultural heritage (Barrington, 1981).

Definitions such as these, which focus purely on curriculum and attitudes, are restrictive and self-limiting, but important in so far as they illustrate the wide range of meanings attributed to the concept of multicultural education. Ideally, definitions are required which describe the total educational experience (James, 1978 and James & Jeffcoate, 1981). Multicultural education helps students understand and affirm their community cultures and helps to free them from cultural boundaries. A unified and cohesive democratic society can be created only when the rights of its diverse people and cultures are reflected in its institutions (Banks, 1991).

Multi-ethnic education

The term "ethnic" is one frequently encountered in literature on multicultural education and is frequently confused with that of race (Arthur, 1992). The essential difference between the two is that racial groups, despite anthropologically-based classificatory systems, are distinguished by socially selected physical traits, while ethnic groups are distinguished by socially selected culture traits (Cohen & Manion, 1983) and may include race.

Many definitions of 'ethnic group' exist, but in none is there general agreement (Banks, 1988). According to Bennett (1986), an ethnic group constitutes a group of people within a larger society, which is set apart or socially distinguished by others and/or by itself, primarily on the basis of racial and/or cultural characteristics such as language, religion and tradition.

Historical perspective: assimilation, integration and cultural pluralism

Multicultural and anti-racist education have evolved over a period of time. In Britain ethnocentric education first had to adapt to the problems met by 'immigrant' children and later to an increasing awareness of the multicultural nature of society and the racism operating through all levels of the society (Hessari & Hill, 1989).

Assimilation

According to Hessari and Hill (1989) the seeds of the concept of multicultural and anti-racist education for all children of Britain, have their unlikely origins in the crudely insensitive, assimilationist theories which developed gradually from the long held, unthinking expectation that all 'foreigners' would forget their own background and cultures, learn to speak English and thus become British.

Integration

The integrationist theory presumed that a culturally homogeneous society could be created as a result of immigrants adapting and changing their ways sufficiently to fit in with the white culture of Britain. However, they were no longer expected to shed their own cultures completely, and the white majority, according to Hessari and Hill (1989), was expected to tolerate some differences between the cultures. As early as 1960 schools and teachers from Britain were beginning to amass a certain expertise in meeting the needs of ethnic minority children.

Pluralism

Cultural pluralism is an approach based on work by Horace Kallen in the early years of the twentieth century. Kallen (in Banks, 1990) argued that political democracy must also be a cultural democracy. He defended each ethnic group's right to maintain its own culture and institutions and maintained that each group has a unique role to play and should contribute to that society as a whole. According to Appleton (1983), cultural pluralism is an evaluative term, which generally includes cultural diversity, membership of common politics, relative parity and equality between groups and a perceived value of importance in the continuance of diversity.

According to Hessari and Hill (1989), the broadly similar terms 'multi-racial', 'multi-ethnic', and multicultural' gained currency during the 1970s, and the theory of cultural pluralism began to spread. This lead to envisaging a society, which was socially cohesive, but culturally diverse. In Britain the theory's aim was that everybody should hold a unified view of his/her social obligations and rights, while upholding individuals' rights to their own culture within the confines of a common law. It also acknowledged that culture is essentially a changing phenomenon, and that most people's cultures would adopt certain strands from the cultures of other communities.

The role of the educator

McNeal and Rogers (1971) refer to educators' attitudes as those unspoken assumptions about groups of pupils (learners) which can have an all-important effect on the atmosphere of a classroom and consequently, the progress of the learners. Lynch (1986 & 1989) maintains that some teachers (educators) may have preconceptions about particular culture groups, their cultures and traditions and their suitability for studying particular subjects. To make matters worse, the latter author states that few, if any educators, will have had any training in cross-cultural communication, including the all-important non-verbal cues. It is also unlikely that any members of staff will have had even an initial teacher education which included a strong commitment to a global multicultural world-view and to human rights.

Tiedt and Tiedt (1990) support the notion that teachers' (educators') attitudes and expectations, based on cultural background, remain factors affecting student (learner) performance. Apparently teachers' attitudes and expectations, although never explicitly verbalised, are communicated to the learners. The educators' expectations often serve a self-fulfilling prophecy; **teachers expect certain children to succeed/fail, and they do so.** The author adds that many other influences on teachers' attitudes and expectations are not always limited by these pupils from minority groups.

Furthermore, skin colour, socio-economic level, sex or even a child's surname are often seen as determinants of limited expectations. Regardless this matter, Hulmes (1989) stresses the responsibility of professional educators. This responsibility involves a deliberate attempt to bring their own prejudices, beliefs and attitudes to self-conscious

awareness. Due to society's increasing complexity, Hulmes feels that it is not unreasonable to suggest that teachers find some guidance and practise coping with the levels of complexity. He stresses that the problems that arise in schools through pluralism and cultural diversity, cannot be solved by a handful of enlightened teachers. It will be a joint effort on the part of all teachers who recognise a common responsibility, which will make the difference.

Equally important to the teachers' attitude to minority pupils, is the teachers' ability to deliver quality of teaching most suited to the complex composition of a pluralistic class. According to Gaganakis (1986) almost none of the teachers of all races in South Africa have been educated to teach multicultural concepts, neither have been taught to teach multiculturally. Furthermore, teacher education has not emphasised teaching cultural diversity.

Approaches to teaching multicultural classes

In view of the differences of race, culture, gender and socio-economic backgrounds that will tend to characterise classes in multicultural schools, it is important that suitable approaches to teaching be pursued (De Genova, 1995).

According to Coutts (1992) there are three different approaches to teaching multi-cultural classes. These approaches will be discussed in a broad outline and are:
the teacher-centred approach, the pupil/student/learner-centred approach and the socialised approach.

1. The teacher-centered approach

South African education has a long history of propagating an approach to teaching that places the teacher at the centre of the experience. In this approach the teacher is seen as the main source of knowledge in the learning situation. He or she has the role of transmitting approved knowledge from their cultural heritages. In other words, the teacher is employed to transmit culture from the older to the younger generation. This heritage of sanctified knowledge is sometimes seen as elitist its content sometimes woven into a 'cultural cocoon' that encapsulates the learner.

The teacher-centred approach to teaching in the multicultural class, where learners possess a wide range of cultural traditions, may be a suitable method under certain circumstances. This approach can provide quite a rich interaction between the teacher and the learners, if the techniques and methods are well utilised (Banks, 1991). The use of intelligent questioning is especially important in a multicultural class, if the richness of diversity is to be used by the teacher. The resources of learners who may be storehouses of opinions, attitudes, insights and experiences, are thereby tapped to the potential benefit of all. Previously large classes and strict proscriptions in South Africa prevented many teachers from proceeding further than a teacher-centred approach. When teaching pupils/students/learners from a variety of cultural backgrounds, however, the approach by itself is not flexible enough to be effective and does have its limitations.

2. The pupil/student/learner-centred approach

In this approach the teacher tends to take on the role of guide, catalyst and facilitator who poses problems and creates an environment within which learning can take place. In order to create an environment of free enquiry and exploration, the physical surroundings are often arranged informally, a rich variety of learning resources are typically provided and the use of time tends to be flexible. The learners develop new skills, achieve new insights, make personal discoveries, create and enhance personal growth. In the context of South African schooling, progressive educationists favour this approach.

Methods used in this approach might include 'guided discovery' in which learners are gradually guided through a series of steps to the solution to a problem. In the process of discovering the solution for themselves, they are systematically loosened from the teacher's guidance, being fed fewer cues and hints as they explore the possibilities.

The problem-solving approach is more open-ended, involving the learners in divergent thinking. With this method the process of learning is central. These pupil/ student/ learner-centred approaches are very valuable in a multicultural context due to their ability to develop the learner's capacity for judgement and critical analysis. When learners are exposed to an especially wide variety of ideas, beliefs and values, it is essential that they possess critical analysis and can judge the range of meanings. If co-

operation is not forthcoming, teachers are usually forced to teacher-centred instructional methods in order to maintain discipline.

3. Socialised approaches

The use of socialised approaches or learning methods implies a shift away from the teacher-centred approach described earlier. Instead of the direct transmission of information from the teacher to the learner, the learners', interaction with one another becomes more significant, contributing to the advantage of socialisation. The teacher is no longer the main source of information, each learner in the group becoming a source, in a non-threatening environment. Interaction is more spontaneous and rapid than is the case with the other two approaches discussed above.

Transformation at the Durban College of Education

The Durban College of Education was founded in 1956 when temporary classrooms were erected at the Durban Girls' High School in Glenwood, Durban. Fifteen females and one male were enrolled. The only other teachers' training college was an English medium college in Pietermaritzburg. In 1957 the Durban Teachers' Training College became independent. Mr J. V. Smit, who was Afrikaans-speaking, was the first principal. This was also an English-medium college. Both colleges were for whites only. During 1958 the Durban Teachers' Training College became parallel-medium with the admission of 35 Afrikaans-medium students. For the following 13 years, the college was a parallel-medium institution.

The rapid increase in student numbers soon obliged the Department of Education to build a third campus for teachers' training in Natal. In 1972 Edgewood College of Education was established as an English-medium college. Durban Teachers' Training College became the Afrikaans-medium college and was known as "Die Durbanse Onderwyskollege".

Due to rationalisation in 1990 in the Department of Education, student numbers decreased drastically. In July 1991 a decision was taken by the Durbanse Onderwyskollege to take in students of all races. The idea was not easily accept by everybody. For some it was not acceptable at all. As a result, some council members

resigned, arguing that: "The College is untruthful to the Afrikaner" (Kock, 1991). At the time only 68% of the staff was in favour of the decision. The college under the leadership of the Rector nevertheless decided that 30 Afrikaans-medium and 30 English-medium students would be enrolled at the beginning of 1992.

History was made during December 1991 when the first "mixed" cricket tournament was hosted at die Durbanse Onderwyskollege. Kock (1991) referred to it as "history in the making". On 21 January 1992, forty English-medium students enrolled for a Diploma of Education at the Durban College of Education, two being Indian females. That day the first bilingual welcoming ceremony was held.

The college was now a dual medium institution and the "Durbanse Onderwyskollege" received an English name, not reverting to the Durban Teachers' Training College, as it had been called in previous years, but the Durban College of Education. To this day the college has undergone rapid changes. These changes have not been problem-free.

On 18 January 1993, Mrs Khuzwayo was appointed a member of the academic staff, lecturing in Zulu. She was the first person of colour appointed to the academic staff. In October 1994, Dr J. Govendor was the first Indian appointed head of the Media Science Department. Two further appointments were Messrs Khuboni and Ngobese.

On 6 February 1995, a task group tried to convince the Rector of the Durban College of Education to accept another 350 black students. The huge number of students already enrolled and the relative small staff, made it impossible to accommodate that many students. Approximately 250 people turned up the following day and tried to enter by force. A security company was called to help. After many meetings, the council of the Durban College of Education decided to grant interviews to the students (Bosman, 1995). On 23 February 1995, only 100 students turned up to be enrolled.

In 1996, Mrs. J Van Wyk was the first coloured appointed to lecture in Biology at the College. At the same time Mr S. Hansraj (now Dr Hansraj), an Indian, was appointed lecturer in Mathematics. At this stage the Durban College of Education was recognised as the only fully-fledged multiracial/multicultural College of Education in KwaZulu-Natal.

In 1997, a multicultural forum was established at the Durban College of Education. The forum was representative of the whole diversity at the College. According to Kock (1996), the main objectives of this forum were to find strategies on how to promote multiculturality, to look for a vision for dealing with multiculturality, and for promoting learning community on the Durban College of Education campus.

With reference to Table 3.1, it can be observed that the Durban College of Education is a microcosm of South African society.

Table 3.1:   Enrolment profile at the Durban College of Education

Type of programme	Race	1st year M	1st year F	2nd year M	2nd year F	3rd year M	3rd year F	4th year M	4th year F	Totals M	Totals F	TOTAL M&F
Junior	Black	0	1	0	4	0	7	0	0	0	12	12
Primary	Coloured	0	0	0	0	0	0	0	0	0	0	0
	Indian	0	2	0	3	0	7	1	0	1	12	13
	White	0	36	0	3	0	36	0	28	0	103	103
Senior	Black	7	8	16	17	8	13	0	3	31	41	72
primary	Coloured	0	1	0	0	1	1	0	0	1	2	3
	Indian	0	4	6	19	7	17	1	2	14	42	56
	White	6	24	13	22	14	38	10	34	43	118	161
Secondary	Black	5	3	4	2	0	0	0	0	9	5	14
	Coloured	0	0	0	0	0	0	0	0	0	0	0
	Indian	4	1	0	4	0	0	0	0	4	5	9
	White	18	8	3	9	0	0	0	0	21	17	38
Total										124	357	481

In 1998 a total of 513 students were being trained as Junior Primary, Senior Primary and Secondary School Teachers. The medium of instruction was Afrikaans to 109 students and English to 404 students. As far as race is concerned, 331 students were white, 98 black, 79 Indian and 3 coloured. Gender-wise there were 357 female and 124 male students. The majority of staff was white, 14 were male and 29 female. Three staff members were black females, one a coloured female and two Indian males.

On 28 April 1998 Dr S. Mbokazi (The Minister of Education; KZN at that time), (Kock, 1998) announced that the Durban College of Education, along with eight other colleges, would no longer enrol new students.

The multicultural college curriculum: a theoretical overview

According to Wassermann (1997) and Banks (1991) the college curriculum, including the formal, hidden and informal aspects, should reflect the needs of both students and society. The curriculum must therefore actively prepare students for full participation in multicultural education, in both the unicultural and multicultural classroom. This implies encouraging and assisting prospective teachers to recognise and accept the legitimacy of, amongst others, different beliefs, cultures and living patterns (Wassermann, 1997). The college curriculum should furthermore develop the knowledge and skills of the students to allow them to participate in all aspects of our multicultural society (Vosloo, 1994). According to Banks and Lynch (1986), this will only be achieved if substantial time is spent on teaching the cultural and socio-political experiences of the different ethnic groups.

According to Wasserman (1997) the above-mentioned will allow prospective teachers the opportunity to grasp the political disenfranchisement and economic inequality which shaped and changed the lives and communities of their learners. This should be underpinned by teaching the theoretical concepts and ideologies of ethnic pluralism and multicultural education (Grugeon & Woods, 1990).

The theoretical knowledge should be enhanced by a practical component on how to plan and implement multicultural curricula as part of a teaching staff. Flowing from this should be the development of competencies that would empower students to teach in a multicultural setting. These competencies should include the ability to diagnose and evaluate different teaching and learning styles, accommodate all learners regardless of their background, classroom management, the ability to evaluate material and interpersonal relationships and communication skills with ethnically diverse students (Banks & Lynch, 1986). To achieve this students, who arrive with their own attitudes, values, prejudices, stereotyping and misconceptions, should have the opportunity to investigate and address these (Klein, 1993). They must realise what needs to change in

themselves to allow true social tolerance, multiculturalism and equality (Wasserman, 1997).

The Training colleges for teachers should assist students in becoming self-monitoring professionals who have mastered their prejudices and grasp the continuous process that multicultural education in South Africa entails.

According to Todd (1991), the college as institution should assist students in realising that prejudices are serious barriers to effective multicultural education that may be fostered and encouraged at home. Wassermann (1997) feels that student teachers should therefore master strategies on how to deal with such situations. They should furthermore know how to involve parents and communities, representing a range of ethnic and cultural groups, in the development of school policies. Student teachers practise fostering multiculturalism.

Summary

From the research viewpoint, good teaching and learning in this country depends on a transformed curriculum that is not educator-dominated. The role of the educator's end product is to facilitate cultural interaction and to explore the resources of the communities and prepare and guide the communities, prepare the students for and guide them to the multicultural nature of the community.

Multicultural teaching requires a multi-dimensional teaching approach which accords equal recognition to all cultural groups and which provides all students (learners) on campus with a more meaningful and relevant educational experience. Lemmer and Squelch (1993) said that in order for the multicultural education to be successful, the total learning environment should be modified so that it is more representative of the culturally diverse nature of society. The concept of multi-cultural education emphasises the interrelationship of process and content. The one represents the substance of curriculum and instruction, the other represents contexts and processes involved in its transmission. According to Hernandez (1989), any specific approach that teachers select without addressing both dimensions, is incomplete and inadequate. To deal with content alone ignores the curriculum, to overlook the curriculum denies the subject

matter that is the focal point of classroom life.

Finally, multi-cultural education is relevant for all teachers and all students. To implement its concepts and perspectives with just a few teachers and students, overlooks the essential relationship between multicultural education and effective educational practice in all classrooms, regardless of how homogeneous or heterogeneous they may be seen.

CHAPTER FOUR

METHODOLOGY AND PROCEDURES

Introduction

The purpose of this study was to establish the effect of an intervention programme with selected cultural and initiative activities on the self-concept of the subjects, as well as the attitude of the subjects towards the same and other ethnic groups.

Sample

The subjects (N=157) were all first year students at a teachers' training college.

Table 4.1.   Sample size (N) according to ethnic group and gender

Ethnic groups	EXPERIMENTAL GROUP			CONTROL GROUP		
	Total	Male	Female	Total	Male	Female
Black (Zulu)	24	12	12	10	4	6
White	(92)	(32)	(60)	12	7	5
Afrikaans-speaking	34	14	20	-	-	-
English-speaking	58	18	40	-	-	-
Indian	11	4	7	8	4	4
Total groups	**127**	**48**	**79**	**30**	**15**	**15**

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The experimental group

The experimental group (N=127) were all first year students at the Durban College of Education. This group was comprised of black students (n=24), white Afrikaans-speaking students (n=34), white English-speaking students (n=58) and Indian students (n=11).

The control group

Thirty first year students (N=30) from a neighbouring college were used as a control group. This group was comprised of black students (n=10), white English-speaking students (n=12) and Indian students (n=8). These subjects were chosen, for their similarity in diversity to those of the Durban College of Education. The control group, however, did not include any Afrikaans-speaking students.

Questionnaire

A questionnaire (see Appendix 1) was compiled to fulfil the objectives of this study. The medium of instruction at the Durban College of Education is English and Afrikaans, therefore the questionnaire was presented only in these two languages.

Questionnaire design

The questionnaire consisted of the three following sections:

A.   Demographic information

This section contained demographic data, such as gender, mother tongue, race, age, socio-economic status and schools attended. The purpose of this section was to determine background knowledge of the subjects' heritage. This information clarified some indications of the role the presence and/or the absence of other cultural/ethnic groups has played in the subjects' lives thus far.

B.   Concepts of the "self" (What do I think about myself?)

This variable was measured to establish attitude towards the "self" before, directly after and three months after an intervention programme. Paterson (1997) said that it could be contended that a positive self-concept is a prerequisite for a positive attitude towards

others.

This section was based on the Adolescent Sport Self-concept Scale of Smit (in Paterson, 1991) adapted from the Tennessee Self-concept Scale (TSCS) that was standardised by Fitts (1965). Vrey (1974) adapted the (TSCS) for conditions in South Africa.

Smit verified the six constructs identified by Vrey, namely physical self (the self in relation to the body), personal self (the self in its own psychological relations), social self (the self in social relationships), moral self (the self in relation to normal norms) and self-criticism. In the Self-concept Scale Smit added the word *sport* to the statements of Vrey's Adolescent Self-concept to address the specific objectives for his study. Paterson (1991) also used this adapted scale to establish the self-concept of the participants in the project rugby week of 1990. The self-concept scale (see section B of the questionnaire in Appendix 1) was adapted for of this study.

Since the purpose of this study was to determine the effect of cultural activities on the self-concept of the first year students within a social multi-ethnic environment, the researcher, therefore, based this self-concept scale on the statements of both Smit and Vrey. Although the activities of the intervention programme were not sport orientated, they were still creative movement activities in nature. The emphasis of the questionnaire for this study was therefore more on the physical self and the social self. A panel of experts (two psychologists and two educationists) was used to evaluate the representation of the various aspects within the statements of the questionnaire.

These statements were short and the subjects had to indicate their preferences by ticking off the block corresponding to the statement and the preferred feeling/attitude towards that statement. The statements can be categorised under the different constructs as follows:

1. Physical self:
   Statement 2:   I enjoy being as fit as I possibly can
   Statement 7:   It is very important for me to win
   Statement 11: I would rather win than lose
   Statement 12: I perform well in sport

2. Personal self:

Statement 1:   I am a happy person

Statement 3:   I am totally satisfied with the person I am

Statement 4:   I am friendly

Statement 10: I am quite happy about my body weight

3. Family self:

Statement 6:   I am proud of the involvement and interest of my family in what I do

4. Social self:

Statement 5:   I am popular and people like my company

Statement 9:   I have difficulty in talking to other people

Statement 13: I take an interest in others' achievements

Statement 16: I make friends easily

Statement 18: I like being part of a group

5. Moral self:

Statement 8:   I easily lose self-control

Statement 14: I am a good leader

6. Self-criticism

Statement 15: If possible I would have changed certain things about myself

Statement 17: I am a good leader

Statement 18: I like being part of a group

The Likert-type response to a statement with five options was given.

<u>Example</u>: *I am fit.*

Agree fully	Agree	No comment	Disagree	Disagree fully
5	4	3	2	1

Statement 8; "*I easily lose self-control*", and statement 9; "*I have difficulty in talking to other people*", are negative statements, their scores will therefore be:

Agree fully	Agree	No comment	Disagree	Disagree fully
1	2	3	4	5

The highest possible score for the self-concept scale was 90 and the lowest possible score was eighteen. The mean score for the 18 statements served as the score for the statistical analysis.

The researcher decided to add the *no comment* option to add another dimension to the scale of *feelings/attitudes*. Wasserman (1997) suggested *no comment* as an option to determine the feelings of those who do not want to commit themselves to a specific opinion as well. That, Wasserman (1997) added, is as such an indication of an attitude.

C.   Attitude towards other race groups

According to Engelbrecht (1978), the Social Distance Scale determines the degree of social distance between the subject and other ethnic groups. The smaller the distance, the more positive the attitude and *vice versa*. Bogardus (1933) actually developed a technique for measuring attitude, and his questions and statistical analysis have served as the model for different kinds of studies and have been used by a number of researchers in South Africa amongst whom were Pettigrew (1960), Lever (1966,1972) and Pretorius (1978). Paterson (1991) used a self-designed Ethnic Attitude Scale. This questionnaire was designed to have relevance to rugby on the one hand, and to the participating in a project week on the other hand. A pilot study was conducted to standardise the wording, the order of questions and the administrative procedures.

The 30 statements represented three aspects namely: cognitive, affective and behavioural statements. Of the 30 statements, 15 statements were worded favourably and 15 statements were worded unfavourably. A panel of experts was requested to suggest the order of the statements so as to mix the negatively and the positively favourable and unfavourable statements accordingly, as well as the three aspects to ensure an even distribution of these statements. These procedures served to improve the Ethnic Attitude Scale as an objective scientific measuring instrument and also consolidated its face validity (Paterson, 1991:41). The Likert-type response to a statement of four options was given, namely: ALWAYS/OFTEN/SELDOM/NEVER of which one had to be selected by marking the appropriate block.

Osgood, Suci and Tannebaum (1975:76) stated that questionnaires and procedures should be adapted to a specific research situation. An adapted questionnaire for the

ethnic attitude scale was therefore based on the ethnic attitude scales used by Paterson (1990) and Pretorius (1978) to fulfil the objectives for this study.

This section had four sub-sections, namely attitude towards blacks, coloureds, Indians and whites, with which the researcher tried to determine the feelings/attitudes of the subjects towards students from the same as well as other culture groups. Every sub-section has 16 short statements where the subjects had to indicate their preferences by ticking the block corresponding to each specific statement.

The Likert-type response to a statement with five options was given. The fifth option was given for the same reason as that at the self-concept scale.

Example: *I am fit.*

Agree fully	*Agree*	*No comment*	*Disagree*	*Disagree fully*
1	2	3	4	5

The highest possible score for each statement was five and the lowest was one. The highest possible score for each sub-section was 80 and the lowest was 16. The mean score for the 16 statements served as the score for the statistical analysis.

Every sub-section ended with two open-ended questions about the subjects' feelings/attitudes toward that relevant race.

Example: *I like White students, because...*

       I do not like White students, because...

Organisation of testing

The researcher handled the testing occasions himself. The assistance of members of the SRC was required with the distributing of the questionnaires and other administrative matters. The researcher carefully read through the questionnaire and explained in both Afrikaans and English what was expected from the subjects. Total honesty was emphasised as a prerequisite for the study to be a success. Each subject was given a number code that he/she had to write on the front page. This was to obtain a suitable identification to ensure that the subjects did not differ during the various tests.

The pre-test was administered the first day after the arrival of the subjects at the Durban College of Education. The post-test was administered directly after the last session of the intervention programme. The follow-up test was administered three months after the intervention programme.

The three testing occasions were run under strict conditions. To minimise subjectivity and contamination of results, no talking or communication was allowed. The subjects were continually reminded to ensure that they had completed all the items. Upon completion of the questionnaire, the subjects could leave the lecture room quietly, once they had left their questionnaires in specially marked boxes representing their respective ethnic group. It took the subjects approximately 45-50 minutes to complete the questionnaire. The post-test and follow-up test procedures were much quicker due to the fact that the subjects were familiar with the procedures and requirements.

Each testing occasion of the control group was administered soon after the various testing occasions of the experimental group. The period of time from between the various tests was exactly the same. The Head of the Department (Movement Education) at the institution handled the testing occasions. The same conditions prevailed as did for the experimental group.

Research design

A pre-, post-, follow-up test research design was applied regarding the measurements of the self-concept, and the attitude towards ethnicity (within own ethnic group as well as towards other ethnic groups). The pre-test was to ascertain the initial status of the experimental variable, the post-test to ascertain the effect of the intervention programme and the follow-up test to determine the retention of any changes that had occurred during the intervention programme. The control group, however, did not do any specific intervention programme.

The sections of the questionnaire were all calculated separately. The mean scores obtained in the self-concept scale were calculated for each ethnic group. This was followed by a comparison of the mean scores of the self-concept during the various testing occasions. The sub-sections of the attitude scale were also calculated

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separately to measure changes. These changes refer not only to attitude change within the same ethnic group, but also to attitude change towards other ethnic groups. Attitude change towards the various ethnic groups was conducted in the following groupings: black vs black, vs white and vs Indian; white vs white, vs black and vs Indian and Indian vs Indian, vs black vs white. The t-test and Duncan's multiple range test were applied to determine changes in self-concept and attitude, and the Pearson Product Moment Coefficient of Correlation and Spearman Correlation (r) were applied to determine relationships between self-concept and attitude.

Data processing and tests

Status of self-concept and attitude

The mean score and standard deviation

The mean scores of the different sections of the questionnaire (see Appendix 1) were calculated to determine the status of the self-concept (see Section B) and the status of the ethnic attitude (see Section C) towards the same and other ethnic groups.

Changes within self-concept and attitude towards ethnicity

The t-Test

A t-test, according to Thomas and Nelson (1996), is a statistical technique to assess differences between dependent samples (the experimental group at pre-, post- and follow-up testing occasions as well as for the control group at a pre- and post-test occasions). In this study the t-test was applied to measure the changes from the pre-test to post-test, the post-test to follow-up-test and the pre-test to follow-up-test.

Differences between cultural groups

Duncan's Multiple Range Test

The Duncan's multiple range test sorts the means into ascending order and also tests the significance of ranges (Zar, 1984). A matrix of p-values indicates significance levels for the respective pairs of means. Duncan's multiple range test was administered to determine the significance of differences between the different ethnic groups in the experimental and control group at the pre-test, post-test and follow-up-test.

Relationship between self-concept and attitude

The Pearson Product Moment Coefficient

The Pearson product moment coefficient of correlation was used to determine the relationship between the subjects' self-concept and their attitude towards ethnicity within the total group (experimental and control group) and the experimental group as such. The Pearson product moment coefficient of correlation is the most commonly used method of computing correlation between two variables (Thomas & Nelson, 1996:119). In this study the Pearson product moment coefficient of correlation was used to determine the relationships in the total (N=157) and experimental group as a whole (N=127).

The Spearman Correlation (r)

The Spearman Correlation (r) was used to determine relationship between the subjects' self-concept and attitude towards ethnicity within the various ethnic groups (Indian: n=11; black: n=24; white: n=92; white Afrikaans-speaking: n=58; white English-speaking: n=34; male: n=48 and female: n=79) of the experimental group during the various testing occasions. According to Thomas and Nelson (1996) the Spearman Rank-differences correlation is used when an investigator wants to determine the relationship between variables when precise measurements are not available or are too small as in the case of this study.

CHAPTER FIVE

THE INTERVENTION PROGRAMME

Introduction

The intervention programme was part of an orientation programme for first year students at the Durban College of Education. The programme lasted five days and replaced the previous initiation programme (De Klerk & Labuschagne, 1995).

Social psychologists (Van Aarde & Watson, 1994) believe that the picture (schema) people have of themselves is a product of the social process. It results from and is changed by their interaction with other people. A person's self-concept develops from observing his or her own behaviour, observing how others react to him or her and by comparing themselves socially. Differences between the actual self (extant self), the desired self and how that person chooses to present him-/herself to others (presenting self) largely influence the way a person feels about his or her self-concept. The researcher therefore decided on an intervention programme with activities where the subjects could interact with one another.

Organisation of the intervention programme

The researcher with the assistance of 10 members of the student council (SRC) of the Durban College of Education managed the intervention programme. The first session of the intervention programme (initiative activities) was presented on the second day of the orientation programme. The second session (dances) was presented on the third day and the third session (the role-play) followed the day thereafter. All three sessions were administered as from 14:00 onwards. The researcher controlled the intervention programme through observation throughout the course of the programme and feedback sessions with the facilitators and presenters immediately after each activity.

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Training of facilitators

The SRC members followed a specially designed leadership course prior to the orientation week. At this course the facilitators (members from the SRC) were taught and equipped with the necessary skills expected from them for the intervention programme. The programme consisted of a theoretical component which was presented by lecturers from the Durban College of Education. This was followed by a practical component where they gained experience in executing the activities by presenting them to their fellow students. A secondary aim of the intervention was to foster a better relationship between the members of the SRC and the first year students.

Aims and objectives of the intervention programme

According to Hope and Timmel (1991) people need assurance that they are really and truly accepted as they are. They also have to know that it is safe to say what they really think and feel in a group. The uniqueness of a person with his or her own experiences and insights needs to be recognised. Unless there is a spirit of respect and acceptance, people will not be free to learn, to rethink their options, to change and grow, or to share their thoughts and feelings fully. Individuals need information about the issues that they consider as important in their lives. Group dynamics and interaction offer an opportunity for individuals to discuss these issues considered as important.

Another prerequisite for good group interaction and functioning (Hope & Timmel, 1991 and Halliday, 1999) is to set goals clearly. Unless the goals are clear to all, people become frustrated and will not be interested in or committed to carrying them out. Once the goals have been set, the group needs to make definite plans to reach these goals and carry out decisions. Specific people need to take responsibility to do specific tasks, and they should be accountable to the group.

Hope and Timmel (1991) pointed out that the majority of people find it difficult to express themselves to a large group of strangers, but it is also a rare individual who can go through life without needing to be an effective communicator, decision maker, or support person (Bunting, 1985). Robb and Leslie (n.d.) and Bunting (1985) asserted that participation in well-planned initiative programmes could lead to improvement in these areas.

There are many objectives that can be realised through participation in initiative activities. Some objectives are best suited for particular activities, while others are dependent upon the emphasis of the processing experience (Bunting, 1985). According to Bunting (1985) general objectives are the development of communication skills, decision-making skills, co-operation and group cohesion, an awareness of group process, conflict resolution techniques and leadership skills. The emphasis of this study was on group cohesion and co-operation as well as on an awareness of group dynamics.

Halliday (1999) stated that challenging activities are learning experiences in which student participation is coupled with group and individual critical reflection on the activity. The goal of this reflection is to gain insights that will change one's understanding and/or behaviour. Luckner and Nadler (1997) suggested several categories of challenge education activities.

- Games, which include "ice breaker" and "deinhibitiser" games designed to help students get to know themselves and to get to know one another, to have fun, take some risk, and develop a willingness to appear inept in front of others.

- Trust exercises designed to build a sense of community, team support, and co-operation by providing opportunities for students to trust their physical and emotional safety to others.

- Communication activities. In order to successfully complete these activities, students need to use communication, co-operation and trial-and-error learning as part of the group problem-solving and decision-making process.

Halliday (1999), Schoel, Prouty and Radcliff (1989) and Bunting (1985) are all in agreement that an effective programme should foster a sense of belonging. The student should feel valued and accepted as part of the group. Co-operation, trust, and communication are the first prerequisites for the development of group cohesion that leads to a sense of belonging.

Secondly, such a programme should enhance feelings of worthiness. Participants should feel that their thoughts, ideas and contributions are worthwhile and valued by others. Co-operative games, problem-solving activities and initiative activities cannot be completed successfully without the contribution of everyone in the group.

Thirdly, the programme should foster recognition of uniqueness. In order to have a good self-concept and a high self-esteem, students need to recognise, respect and celebrate personal uniqueness. They should learn to view individual differences as strengths and not threats. They must be able to appreciate differences in others and value their own uniqueness.

Fourthly, the programme should foster practising virtue. This means one is operating in accordance with an established moral code that is consistent with expectations of the culture (Gallahue, 1996).

Fifthly, the programme should increase perceived competence, which is based on the students' self-evaluation and perception of how well they accomplish a given task in comparison with others.

Such a programme should also encourage an acceptance of the self. Students show self-acceptance when they recognise and accept that they have weaknesses and limitations as well as strengths and abilities. Students should feel competent and should experience freedom to fail within an emotionally safe environment.

In her investigation Katzenellenbogen (1989) found that exposure to a camp with recreational activities has potential to promote positive interpersonal relationships. She further found that tolerance towards racial groups showed high levels of submissiveness and low levels of aggressiveness. Her findings were similar to those of Luiz (1979, 1980).

Bunting (1985) and Robb and Leslie (n.d.) suggested that in order to achieve maximum progress toward selected objectives, the initiative activities must be properly sequenced. Sequencing means ordering the activities so they are progressively complex, consequential, and educational. By beginning with easy non-threatening

problems, a group can get acquainted with one another as they get acquainted with the group process, communication styles, and potential problems.

The course of the intervention programme

Sequencing of intervention activities

The intervention programme started off with an "ice breaker" activity (know yourselves) where the subjects had the opportunity to take a closer look at themselves and how to present themselves verbally to others. This was followed by trust building initiatives, problem-solving and co-operative activities, such as blind-fold and spider web. Dance activities and role-play then followed (see intervention programme). During the dance activities (cultural dances), the subjects were socially challenged to interact with the participants from all the other ethnic groups within the experimental group. The intervention programme was concluded with role-playing where the subjects had to recruit and to present their talents in conjunction with the rest of the group to an audience.

role-play

cultural dances

trust building (blind-fold, spider web)

ice-breaker (know yourself)

Fig. 5.1   Sequencing of intervention activities

First session (Initiative activities)

The subjects were divided into 10 groups. There were seven groups of 13 subjects and three groups of 12 subjects. Each group was randomly selected, but was a representation of the diversity of the total group as far as possible.

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1. Know yourself activity

Description

The participants have to find an object to represent his or her personality. Normally it is easier for the participants to find some objects from nature to identify with and to help with expressing and verbalising their feelings and ideas about themselves.

Motivation

The aim of this exercise was to facilitate communication skills and trust by introducing themselves and by sharing some personal feelings and ideas with the members of the group. Each group functioned separately (Robb & Leslie, n.d.).

Presentation

The subjects went with their group leader (SRC members) to the College's hockey field where this session was presented. They were given five minutes to find the object they could identify with the best. Each subject was then given an opportunity to explain why that specific object was a representation of her or his personality. This activity lasted 30 minutes.

2. The trust walk

Description

During the trust walk the participants worked in pairs. Participants have a free choice of a partner. One of them is blindfolded while the partner has the task of leading the blindfolded person along a pathway with minor obstacles by means of oral communication only. They then change partners and blindfolds for the road back.

Motivation

The main goal of the trust walk was to build trust in someone else, getting to know that person and learning to communicate with that person. Robb & Leslie (n.d.) argued that it is important for individuals to trust one-another before they will understand and except one-another.

Presentation

The trust walk activity was presented immediately after the know yourself activity. This activity was presented exactly as it was described. The subjects also had a free choice

of a partner. One person was blindfolded while the partner had the task of leading the blindfolded person through an obstacle coarse by oral communication only. They then changed roles for the returned journey.

3.   The spider web

Description

The openings in the web must be of different sizes and shapes and at different heights. The participants have to go through a web-like structure one by one. The goal of this activity must be for the whole group to go through the web without touching the string at all. Each opening can only be used once. Participants are allowed to help one another, but are not allowed to touch the web at all.

Motivation

The goal of this activity was to foster appropriate interaction and awareness of personal skills. Another goal of the activity was to point out the role each member of the group has to fulfil to succeed in the group's goal. This activity is based on problem solving, leadership, co-operation and interaction, communication and on facilitating the acceptance of others' ideas (Robb & Leslie, n.d. and Hope & Tmmel, 1991).

Presentation

A web-like structure was created with string between two adjacent trees. The openings in the web were of different sizes and shapes and at different heights. The subjects had to plan their way through the structure. They then had to go through the web as the description has indicated.

The spider-web and trust walk activities were presented simultaneously. This section lasted one hour.

Debriefing

After the activities the facilitators organised a debriefing session where the subjects had the opportunity to verbalise their feelings and experiences during the activities. Another debriefing session was then organised for all the first years with the researcher. The goal was to give the subjects an opportunity to speak with confidence in front of a larger group (Bunting, 1985), telling the members of the group about their experiences during

the activities. This activity lasted 45 minutes.

Conclusion

Some of the subjects started off being very shy about talking about themselves and taking part in the group planning and discussions. This problem could be due to a language barrier for most of the black subjects. During the execution of the activities the subjects participated enthusiastically and a jovial spirit prevailed.

Second Session (Dances)

Description

The researcher decided to use three different dances (an Indian dance, gumboot dance and the cha-cha) from the different cultures. The aim of this exercise was to foster a social interaction amongst the subjects and to give the subjects some insight into the different cultures.

Motivation

To support the researcher's choice of the dance activity, a brief literature review was done. Rogers (1941) said that the educational values of dance are physical development, social development (good manners, politeness, courtesy) and sympathy. They are all vital prerequisites to joy in social interaction (Katzenellenbogen, 1986 & 1993). They imply active concern for the self-respect and continuing happiness of others. Dance can also be a tremendously potent tool in developing co-operation and generosity, mental development and cultural development (Damon, 1995).

Biehler and Snowman (1983) pointed out that a student's performance and self-concept can be significantly improved by allowing students to demonstrate specific movement skills from their own cultures. Hankin (1997) and Musil (1999) recommended culturally based student-centered programmes. Moss (2000), however, suggested that multicultural dance involves more than teaching dances from other cultures. It also involves incorporating the interests and skills that students from other ethnic groups (even other countries) bring to class.

Presentation

In this study, the total experimental group was divided into three smaller groups. Again each group was a representation of the cultural diversity of the total population at the College. The three different groups went to three different venues where they learnt about the background history and a few movement skills of three different dances. The three different dances were gumboot dancing, an Indian dance and a ballroom dance (the cha-cha). The three senior students at the College who taught the dances were experienced dancers from the different culture groups. As instructors they were properly dressed and well prepared for their instruction. They gave a short theoretical background about their culture, music and dances and then taught the subjects a few movements from these dances.

The three dances took place simultaneously. Each dance lasted 20 minutes with a six-minute interval. All three groups had a chance to participate in all three dances.

Debriefing

After the dance session, the subjects got together for another debriefing session with their facilitators, the SRC members. During this session the subjects had to talk about their feelings and experiences of the different aspects of the dances, such as the music, rhythm, outfits and the interaction with the other students while sharing the same area and space. This debriefing session was reported verbally. This whole session was facilitated and observed by the researcher himself.

Conclusion

The subjects enjoyed the gumboot dance and cha-cha very much. They did not enjoy the Indian dance that much, but were very interested in learning about the differences in culture, dance styles, music and dress codes. Interaction between male and female and between the different ethnic groups was mostly spontaneous. The male Indian subjects, however, exhibited some dislike of the dances in which they were involved. They did, however, enjoy the gumboot dance.

Third Session (Role-play)

Motivation

According to Taylor (1991) the aims of role-play and drama are

- to foster communication
- to develop a sense of aesthetic understanding
- to explore human emotions
- to gain confidence in their own abilities
- to learn to respect and depend on others, where necessary
- to appreciate the values and attitudes of their own and other communities

The aim behind the role-play for this study was to foster the development of various group dynamic skills. Skills such as planning, brainstorming to determine specific talents, the ordering of ideas and imagining of alternatives; interaction with one another communication skills; leadership skills, performing with others (people from other ethnic groups) and in front of an audience, were of utmost importance to present a good stage production.

Presentation

For this session, the experimental group was again divided into 10 different, smaller groups. The same rules as in the first session applied to ensure that each group was a representation of the total population at the Durban College of Education. The different groups were instructed to create a play with a theme of " A day in the life of a....". The subjects had to determine specific talents within the group and to create this play around their talents. They had 40 minutes to plan, recruit talents amongst themselves and to prepare. Then each group was given 15 minutes to perform. The whole session lasted two hours.

An audience consisting of the Rector of the Durban College of Education, other staff members and students attended the performances.

Debriefing

During this debriefing session the subjects had the opportunity to discuss their feelings and emotions about their counterparts' input during the performances. Secondly, they had the opportunity to tell any member of their choice within the group about the effect

of something positive and also something negative that had arisen from the session. The subjects also had to tell the person of his/her choice what influence his/her attitude had been on the dynamics of the group. Thirdly, they had to verbalise their concept about themselves as an individual and their purpose in this multicultural life at the Durban College of Education. The facilitator of each group and the researcher, who roamed around from group to group, supervised the debriefing session.

Immediately following each activity, processing or debriefing occurred. Halliday (1999) agreed with Roux (1995) and Robb and Leslie (n.d.) that it is essential to create an opportunity for a debriefing session after every activity, because it is through the group verbalisation activity that the subjects have the opportunity to discuss, deal with, and to understand the different emotions experienced by themselves and by the other group members.

Conclusion

In general all the subjects participated enthusiastically and good talent was discovered. There was enough opportunity and time for maximum self-expression. At first some of the subjects seemed to be shy or intimidated. For some of them language was a problem. The good spirit exhibited by the first years impressed the audience. The rector congratulated them on their performance and co-operation after which all the subjects spontaneously started singing Shosholoza.

The male Indian subjects, however, still could not accept the fact that they had been placed in separated groups and were very arrogant at times.

Summary

The activities for this intervention programme were specifically chosen for the main reason of changing the attitudes of those subjects with a low self-concept and a wrong attitude towards ethnicity. The activities were successful due to the specific sequence in which they were presented. This programme was based on the sequential outdoor challenge model of Robb and Leslie (n.d.). Robb and Leslie (n.d.) conducted to present the activities of such a programme as follows:

1. Goal setting

2. Awareness of yourself and the people around you

3. Trust

4. Co-operation

5. Problem-solving

6. Group challenge

7. High adventure (which was not included in this programme)

The dynamic facilitators enhanced the results of the intervention programme. The SRC members expressed positive feedback regarding the effect of the progamme and suggested that it should be presented annually. They also stressed the importance of the programme, not only as an orientation programme for the first year students, but also for them to perform well together as the SRC of the College.

CHAPTER SIX

RESULTS AND DISCUSSION

Introduction

This study was an attempt to evaluate the effect of an intervention programme on the first year students at the Durban College of Education regarding their self-concept, attitude towards subjects within the same ethnic group as well as towards subjects of other ethnic groups. A total of 157 subjects from different ethnic grounds took part in this study. Both the experimental group (N=127) and the control group (N=30) completed the same questionnaire which was administered at the pre-test, post-test and follow-up-test (see Appendix 1).

The pre-test was administered on the day of arrival at the Durban College of Education. The experimental group then followed an intervention programme (see Chapter five). The post-test was administered to both, the experimental group as well as the control group immediately after the intervention programme. A follow-up test (post-post-test) was administered three months after the post-test.

A questionnaire was administered during the three testing occasions. The status (mean score and standard deviation) of both the self-concept and attitude towards ethnicity at the three testing occasions will be discussed in this chapter. Self-concept will be discussed with reference to the initial status (pre-test) as well as to the post-test and the follow-up test (post-post-test) status. This will be followed by an analysis of the changes from the pre-test to the post-test, the post-test to the follow-up-test and the pre-test results versus the follow-up-test results.

Attitude towards ethnicity will also be discussed with reference to all three testing occasions regarding the differences within the own ethnic group as well as between-group differences. An analysis of the changes between the attitude of the pre-test versus the post-test, the post-test versus the follow-up-test and the pre-test versus the

follow-up-test will follow. This will be followed by a discussion on the relationship between self-concept and attitude during the various testing occasions.

Status data (mean score and standard deviation) on the various testing occasions

Appendix 2a provides a summary of the responses to the categories within the questionnaire and Appendices 2b and 2c provide the percentage (%) positive responses towards the self-concept questionnaire.

The self-concept

The initial mean scores of all the ethnic groups within the experimental group ranged from 55.3 to 62.9 (pre-test total mean score: 56.2). At the post-test the mean scores ranged from 64.8 to 71.9 (post-test total mean score: 65.8) and at the follow-up-test the mean scores ranged from 61.5 to 73.4 (follow-up-test total mean score: 63.1). All the initial scores fell within the *no comment* category and at the post-test all the scores moved into the *positive* category (see Appendix 2a).

The initial mean scores of the control group ranged from 47.8 to 60.0 (pre-test total mean score: 55.8). The mean scores measured throughout the other testing occasions were almost unchanged.

The variation as measured by the standard deviation at the pre-test was very small for the male Indian group, very wide for the black male group at the post-test and again very small for the white female group within the control group. There is no scientific explanation for this phenomenon, but one can speculate that it may be due to the way people form their perceptions about other people.

Table 6.1   Self-concept: Status data (mean & sd) at testing occasions for experimental (n=127) and control group (n=30)

		PRE-TEST				POST-TEST				POST-POST-TEST			
		Experimental		Control		Experimental		Control		Experimental		Control	
GROUPINGS	(n)	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Black													
TG	(24/10)	55.3	5.69	49.8	6.37	67.7	4.21	54.8	7.02	62.9	4.17	54.4	5.62
Female	(12/ 6)	54.0	5.98	47.8	4.22	67.1	5.18	53.2	4.54	63.1	4.19	52.8	5.15
Male	(12/ 4)	56.6	5.32	52.8	8.54	68.3	3.08	57.3	10.01	62.8	4.33	56.8	6.18
Indian													
TG	(11/ 8)	60.7	8.51	59.5	3.46	70.0	4.80	59.1	6.15	70.0	5.66	59.4	5.68
Female	(7/ 4)	62.9	9.68	58.8	4.86	71.9	4.02	59.3	6.90	73.4	3.36	60.0	5.03
Male	(4/ 4)	57.0	5.35	60.3	1.71	66.8	4.72	59.0	6.38	64.0	2.94	58.8	6.99
White													
TG	(92/12)	55.9	8.06	58.3	6.31	65.1	6.49	60.5	5.49	62.3	4.93	55.9	3.75
Female	(60/ 5)	55.7	7.96	55.8	6.14	64.8	7.00	56.2	4.97	61.5	4.72	54.2	1.79
Male	(32/ 7)	56.4	8.34	60.0	6.27	65.7	5.44	63.6	3.51	63.6	5.10	57.1	4.41
White-Afr.-speaking			NA	NA				NA	NA			NA	NA
TG	(34/ -)	56.7	7.80	-	-	65.8	4.95	-	-	62.4	3.83	-	-
Female	(20/ -)	58.5	7.90	-	-	66.6	5.40	-	-	62.9	3.62	-	-
Male	(14/ -)	54.1	7.17	-	-	64.6	4.13	-	-	61.6	4.14	-	-
White-Eng.-speaking			NA	NA				NA	NA			NA	NA
TG	(58/ -)	55.5	8.24	-	-	64.7	7.24	-	-	62.2	5.50	-	-
Female	(40/ -)	54.3	7.72	-	-	63.8	7.57	-	-	60.9	5.09	-	-
Male	(18/ -)	58.1	8.96	-	-	66.5	6.26	-	-	65.1	5.37	-	-
TOTAL GROUP (127/30)		**56.2**	**7.78**	**55.8**	**7.02**	**65.8**	**6.16**	**58.2**	**6.50**	**63.1**	**5.29**	**56.3**	**5.18**
TG Female	(79/15)	56.1	8.06	58.1	6.67	65.7	6.82	60.7	6.62	62.8	5.62	57.5	5.26
TG Male	(48/15)	56.5	7.37	53.4	6.76	66.4	4.94	55.8	5.57	63.4	4.72	55.2	5.02

		Mean		SD		Mean		SD		Mean		SD	
TOTAL GROUP	(157)	56.1		7.62		64.5		6.92		61.8		5.88	

Note: subjects (n) for experimental and control groups appear in parentheses in the first column.   NA = Not Applicable

Attitude towards ethnicity

Appendix 2a provides a summary of the responses within the categories of the questionnaire and Appendices 2b and 2c provide the percentage (%) positive responses regarding the attitude towards the ethnicity questionnaire.

Attitude regarding the black group

The initial mean scores of all the ethnic groups within the experimental group ranged from 40.1 to 54.5 (pre-test total mean score: 45.4). At the post-test the mean scores ranged from 45.0 to 58.5 (post-test total mean score: 52.0) and at the follow-up-test the mean scores ranged from 44.5 to 57.6 (follow-up-test total mean score: 49.9). All the mean scores fell within the *no comment* category throughout all the testing occasions (see Appendix 2a).

The initial mean scores for the control group ranged from 39.3 to 55.5 (pre-test total mean score: 47.6). The mean scores measured throughout the other testing occasions were almost unchanged.

The variation as measured by the standard variation ranged from normal to very wide, but remained quite stable.

Discussion

According the status data (mean score and standard deviation) it was evident that there was only a small decline in attitude during the three months after the intervention programme. The Indian group displayed a negative attitude towards the black group. It can, however, be concluded that although all groups had had a very negative attitude towards the black group prior to the intervention programme, all attitudes improved.

Table 6.2.1   Attitude regarding the black group: Status data (mean & sd) at testing occasions for experimental group (n=127) and control group (n=30)

| | | PRE-TEST | | | | POST-TEST | | | | POST-POST-TEST | | | |
| | | Experimental | | Control | | Experimental | | Control | | Experimental | | Control | |
GROUPINGS	(n)	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Black													
TG	(24/10)	54.4	6.63	54.2	4.96	57.5	4.21	55.9	3.67	57.3	4.01	55.3	5.79
Female	(12/ 6)	54.3	6.18	55.5	5.05	56.9	4.42	55.5	3.62	57.6	4.10	57.2	7.05
Male	(12/ 4)	54.5	7.33	52.3	4.79	58.0	4.10	56.5	4.20	57.0	4.07	52.5	0.58
Indian													
TG	(11/ 8)	41.3	8.97	49.6	6.07	46.6	9.76	49.0	6.61	46.5	10.48	47.8	5.95
Female	(7/ 4)	41.9	9.35	53.0	6.06	47.6	10.03	52.3	7.41	47.7	10.44	48.0	6.98
Male	(4/ 4)	40.1	9.54	46.3	4.35	45.0	10.52	45.8	4.35	44.5	11.82	47.5	5.80
White													
TG	(92/12)	43.5	7.64	40.8	9.10	51.2	6.75	39.8	8.49	48.4	7.51	42.3	7.86
Female	(60/ 5)	43.5	7.84	42.8	6.83	50.7	7.08	42.6	7.30	47.8	7.62	39.8	9.04
Male	(32/ 7)	43.5	7.39	39.3	10.70	51.9	6.12	37.9	9.26	49.4	7.30	44.0	7.09
White-Afr.-speaking				NA	NA			NA	NA			NA	NA
TG	(34/ -)	41.1	6.66	-	-	48.0	6.63	-	-	44.8	7.20	-	-
Female	(20/ -)	41.4	7.38	-	-	47.0	6.78	-	-	43.6	6.72	-	-
Male	(14/ -)	40.7	5.73	-	-	49.5	6.35	-	-	46.6	7.73	-	-
White-Eng.-speaking				NA	NA			NA	NA			NA	NA
TG	(58/ -)	44.9	7.87	-	-	53.0	6.17	-	-	50.4	6.94	-	-
Female	(40/ -)	44.6	7.93	-	-	52.6	6.53	-	-	50.0	7.21	-	-
Male	(18/ -)	45.7	7.93	-	-	53.8	5.37	-	-	51.6	6.35	-	-
TOTAL GROUP (127/30)		**45.4**	**8.72**	**47.6**	**9.14**	**52.0**	**7.25**	**47.6**	**9.56**	**49.9**	**8.09**	**48.1**	**8.63**
TG Female	(79/15)	45.0	8.62	50.6	8.00	51.4	7.40	50.3	8.09	49.3	8.20	48.9	10.52
TG Male	(48/15)	46.0	8.93	44.6	9.47	52.9	6.97	44.9	10.40	50.9	7.90	47.2	6.48

		Mean		SD		Mean		SD		Mean		SD	
TOTAL GROUP	(157)	45.8		8.81		51.1		7.89		49.5		8.20	

Note: subjects (n) for experimental and control groups appear in parentheses in the first column. NA = Not Applicable.

Attitude regarding the Indian group

The initial mean scores of all the ethnic groups within the experimental group ranged from 45.5 to 51.4 (pre-test total mean score: 47.5). At the post-test the mean scores ranged from 51.3 to 58.1 (post-test total mean score: 54.8) and at the follow-up-test the mean scores ranged from 50.3 to 58.7 (follow-up-test total mean score: 52.3). All the mean scores fell within the *no comment* category and at the post-test all the scores moved into the *positive* category (see Appendix 2a).

The mean scores measured throughout the testing occasions were almost unchanged.

The standard variation group over the three testing occasions was quite normal for the experimental. The variation as measured by the standard variation for the control group at the pre-test, was very wide for the Indian female (pre-test), white male (post-test) and the white female groups (follow-up-test). The male and female subjects scored a very small variation at the follow-up-testing occasion.

Discussion

The Indian group was very positive towards their own group before and after the intervention programme. Although it is not noticeable from the status data, a reluctant attitude towards the completion of the questionnaires and some of the activities within the intervention programme was displayed by the Indian subjects, specifically the male subjects.

The status data (mean score and standard deviation) on the attitude of the other ethnic groups towards the Indian group initially started off at a high level and even improved after the intervention programme. Their disapproval of the negative attitude displayed by the Indian male subjects was evident during the debriefing sessions.

Table 6.2.2. Attitude regarding the <u>Indian group</u>: Status data (mean & sd) at testing occasions for experimental group (n=127) and control group (n=30)

GROUPINGS (n)	PRE-TEST Experimental Mean	SD	Control Mean	SD	POST-TEST Experimental Mean	SD	Control Mean	SD	POST-POST-TEST Experimental Mean	SD	Control Mean	SD
Black												
TG (24/10)	49.9	6.55	43.5	3.06	53.1	4.20	40.3	4.57	50.7	5.61	41.5	5.44
Female (12/ 6)	50.8	5.83	44.2	3.49	53.5	4.12	43.2	2.56	51.0	5.44	40.7	5.72
Male (12/ 4)	48.9	7.33	42.5	2.38	52.7	4.42	36.0	3.27	50.3	6.00	42.8	5.56
Indian												
TG (11/ 8)	49.3	8.98	55.6	6.16	55.6	5.32	60.0	5.18	56.2	5.46	59.0	3.46
Female (7/ 4)	51.4	10.33	57.3	5.85	58.1	4.81	62.5	5.57	58.7	5.12	61.5	3.11
Male (4/ 4)	45.5	5.07	54.0	6.88	51.3	2.75	57.5	3.87	51.8	2.36	56.5	1.29
White												
TG (92/12)	46.7	6.34	43.7	8.72	55.2	5.02	43.9	8.51	52.3	5.91	42.7	8.57
Female (60/ 5)	46.2	6.46	48.4	5.18	54.7	5.21	47.0	4.00	51.6	5.59	38.6	10.62
Male (32/ 7)	47.7	6.08	40.3	9.46	55.9	4.63	41.7	10.42	53.6	6.36	45.6	6.00
White-Afr.-speaking			NA	NA			NA	NA			NA	NA
TG (34/ -)	46.0	5.36	-	-	54.7	5.15	-	-	50.8	5.44	-	-
Female (20/ -)	46.2	5.91	-	-	54.5	5.74	-	-	50.3	5.14	-	-
Male (14/ -)	45.9	4.67	-	-	55.0	4.35	-	-	51.4	5.98	-	-
White-Eng.-speaking			NA	NA			NA	NA			NA	NA
TG (58/ -)	47.1	6.86	-	-	55.4	4.97	-	-	53.2	6.03	-	-
Female (40/ -)	46.2	6.80	-	-	54.9	5.00	-	-	52.3	5.75	-	-
Male (18/ -)	49.1	6.76	-	-	56.7	4.84	-	-	55.2	6.31	-	-
TOTAL GROUP (127/30)	**47.5**	**6.71**	**46.8**	**8.38**	**54.8**	**4.94**	**47.0**	**10.32**	**52.3**	**5.93**	**46.6**	**9.89**
TG Female (79/15)	47.4	7.00	49.1	6.99	54.8	5.09	49.6	9.01	52.2	5.84	45.5	12.09
TG Male (48/15)	47.8	6.27	44.5	9.25	54.7	4.73	44.4	11.17	52.6	6.12	47.7	7.33

	Mean	SD	Mean	SD	Mean	SD
TOTAL GROUP (157)	47.4	7.04	53.3	7.00	51.2	7.18

Note: subjects (n) for experimental and control groups appear in parentheses in the first column. NA = Not Applicable

Attitude regarding the white group

The initial mean scores of all the ethnic groups within the experimental group ranged from 42.0 to 52.1 (pre-test total mean score: 51.1). At the post-test the mean scores ranged from 46.0 to 59.6 (post-test total mean score: 57.7) and at the follow-up-test the mean scores ranged from 46.8 to 58.2 (follow-up-test total mean score: 56.0). The initial mean scores of the experimental group fell within the *no comment* category, while the mean scores of the post-test and the post-post-test fell within the *positive* category (see Appendix 2a).

The mean sores of the control group ranged from 44.0 to 55.0 (pre-test total mean score: 46.8) were almost unchanged throughout the three testing occasions.

The standard variation over the three testing occasions was quite normal for the white and black group within the experimental group. There was a variation in the standard deviation of the Indian group within the control group (pre-test).

Discussion

Before the intervention programme the white group (English and Afrikaans-speaking) was very positive towards their own group. The initial status of ethnic attitude started off at a high level and even improved after the intervention programme. The black group was just as positive towards the white group throughout the three testing occasions, but the Indian group was not positive at all. These results regarding attitude could also be due to the arrogant attitude towards the institution (a former whites-only institution) and the orientation programme where they were separated into different groups for the various activities.

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Table 6.2.3. Attitude regarding the <u>white group</u>: Status data (mean & sd) at testing occasions for experimental group (n=127) and control group (n=30)

GROUPINGS (n)	PRE-TEST				POST-TEST				POST-POST-TEST			
	Experimental		Control		Experimental		Control		Experimental		Control	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Black												
TG (24/10)	50.5	6.80	44.7	7.18	54.8	5.17	42.3	5.03	53.3	4.74	42.5	2.95
Female (12/ 6)	51.0	6.40	44.0	9.21	54.5	4.50	41.0	5.66	52.6	4.72	42.2	3.54
Male (12/ 4)	49.9	7.43	45.8	3.30	55.2	5.95	44.3	3.77	54.0	4.86	43.0	2.16
Indian												
TG (11/ 8)	45.9	9.55	54.0	4.99	49.6	6.58	57.3	3.45	48.3	6.13	56.6	3.25
Female (7/ 4)	48.1	11.14	53.0	7.39	51.7	7.50	57.8	4.57	49.1	7.60	58.3	3.77
Male (4/ 4)	42.0	4.90	55.0	0.81	46.0	2.00	56.8	2.50	46.8	2.22	55.0	1.83
White												
TG (92/12)	51.9	6.60	51.0	4.63	59.5	4.52	53.2	5.61	58.0	4.30	52.0	6.13
Female (60/ 5)	51.8	6.30	51.8	1.48	59.6	4.39	54.6	5.37	57.9	4.11	48.6	5.59
Male (32/ 7)	52.1	7.22	50.4	6.08	59.3	4.83	52.1	5.96	58.2	4.70	54.4	5.62
White-Afr.-speaking			NA	NA			NA	NA			NA	NA
TG (34/ -)	51.1	6.43	-	-	59.6	5.52	-	-	57.2	4.73	-	-
Female (20/ -)	49.3	8.79	-	-	52.8	6.60	-	-	51.8	6.55	-	-
Male (14/ -)	49.9	6.94	-	-	59.6	5.30	-	-	57.14	5.07	-	-
White-Eng.-speaking			NA	NA			NA	NA			NA	NA
TG (58/ -)	52.3	6.71	-	-	59.4	3.87	-	-	58.5	4.00	-	-
Female (40/ -)	51.6	6.48	-	-	59.6	3.57	-	-	58.3	3.86	-	-
Male (18/ -)	53.9	7.13	-	-	59.1	4.57	-	-	58.9	4.37	-	-
TOTAL GROUP (127/30)	**51.1**	**7.07**	**49.7**	**6.68**	**57.7**	**5.71**	**50.6**	**7.83**	**56.3**	**5.47**	**50.1**	**7.26**
TG Female (79/15)	51.3	6.81	49.0	7.79	58.1	5.39	50.0	9.14	56.3	5.40	48.6	7.80
TG Male (48/15)	50.7	7.54	50.4	5.53	57.1	6.21	51.3	6.53	56.2	5.64	51.5	6.61

	<u>Mean</u>	<u>SD</u>		<u>Mean</u>	<u>SD</u>		<u>Mean</u>	<u>SD</u>
TOTAL GROUP (157)	50.8	7.00		56.4	6.75		55.1	6.32

Note: subjects (n) for experimental and control groups appear in parentheses in the first column. NA = Not Applicable

Changes within self-concept and ethnicity

Self-concept

There was a significant improvement (p<0.01) in the self-concept of all the ethnic groups within the experimental group. With the exception of the Indian group there was also a significant decline (p<0.01) from the post-test to the follow-up-test. The mean scores recorded at the follow-up-test were still significantly higher (p<0.01) than the scores recorded at the pre-test. The mean score of the total control group improved significantly (p<0.05) from the pre-test to the post-test and declined significantly (p<0.05) from the post-test to the follow-up-test, but there was no significant difference between the pre-test and the post-post-test (see Table 6.3). These results prove that retention weakened in both cases. The self-concept of the subjects within the experimental group, however, was still significantly improved after the three-month period than that of the subjects within the control group.

It can therefore be concluded that the intervention programme not only had a positive influence on the self-concept of the subjects within the experimental group during the initiative period, but that the positive change was sustained over the three-month period.

Attitude towards ethnicity

Attitude regarding the black group

There was a significant improvement (p<0.01) recorded in the attitude of all the ethnic groups within the experimental group from the pre-test to the post-test. With the exception of the no-difference recorded for the Indian subjects within the experimental group, at the post-test (in contrast with the follow-up-test) there was a decrease in the results of all the other ethnic groups. The mean scores of the follow-up-test were still significantly higher (p<0.01) than the mean scores of the pre-test. There was, however, no differences recorded for the control group over the three testing occasions (see Table 6.3).

Table 6.3. Differences between means at testing occasions within experimental and control groups for total group and ethnic groupings

GROUPINGS (n)	SELF-CONCEPT			ATTITUDE re BLACK GROUP		
	PRE vs POST	PRE vs P-POST	POST vs P-POST	PRE vs POST	PRE vs P-POST	POST vs P-POST
TOTAL GROUP (157)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
EXPERIMENTAL GROUP						
Total Group (127)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
Black Group (24)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	ND
Indian Group (11)	Improved **	P-P higher **	ND	Improved **	P-P higher **	ND
White Group (92)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
White-Afr. Gr. (34)	Improved **	P-P higher **	Declined **	Improved **	P-P higher *	Declined **
White-Eng. Gr. (54)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
CONTROL GROUP						
Total Group (30)	Improved *	ND	Declined *	ND	ND	ND
Black Group (10)	Improved *	P-P higher *	ND	ND	ND	ND
Indian Group (8)	ND	ND	ND	ND	ND	ND
White Group (12)	ND	ND	ND	Improved *	ND	ND

GROUPINGS	ATTITUDE re INDIAN GROUP			ATTITUDE re WHITE GROUP		
	PRE vs POST	PRE vs P-POST	POST vs P-POST	PRE vs POST	PRE vs P-POST	POST vs P-POST
TOTAL GROUP (157)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
EXPERIMENTAL GROUP						
Total Group (127)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
Black Group (24)	Improved **	ND	Declined **	Improved **	P-P higher **	Declined **
Indian Group (11)	Improved **	P-P higher **	ND	Improved *	ND	ND
White Group (92)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
White-Afr. Gr. (34)	Improved **	P-P higher **	Declined **	Improved **	P-P higher **	Declined **
White-Eng. Gr. (54)	Improved **	P-P higher **	ND	Improved **	P-P higher **	Declined **
CONTROL GROUP						
Total Group (30)	ND	ND	ND	ND	ND	ND
Black Group (10)	Declined *	ND	ND	ND	ND	ND
Indian Group (8)	Improved *	ND	ND	Improved *	ND	ND
White Group (12)	ND	ND	Declined **	ND	ND	ND

ND: No difference   Significance: ** = $p < 0.01$;   * = $p < 0.05$

Attitude regarding the Indian group

There was a significant improvement (p<0.01) from the pre-test to the post-test in the mean score of the attitude of all the ethnic groups within the experimental group. With the exception of the no-difference result scored from the post-test to the follow-up-test by the Indian and white English-speaking group, a lower score was recorded for ail the other ethnic groups. Although there was no difference recorded in the mean score from the pre-test to the post-test for the black group there was a significantly higher score (p<0.01) recorded for the total experimental group (see Table 6.3).

There was no difference recorded in the mean score for the attitude of the control group from the pre-test to the post-test The mean score of the black group even decreased at this testing occasion. It is also interesting to note the significant decline (p<0.01) from the post-test to the follow-up-test in the attitude of the white group towards the Indian group (see Table 6.3).

Although the white group was very positive towards the Indian group after the intervention programme, the black group was more negative in their attitude towards the Indian group. This negativity could have been due to the tension at the time between the black and the Indian groups in KwaZulu-Natal.

Attitude regarding the white group

There was a significant improvement (p<0.01) from the pre-test to the post-test in the mean score of the attitude of all the ethnic groups within the experimental group towards the white group. With the exception of the no-difference result scored from the post-test to the follow-up-test by the Indian group, a lower score was recorded for all the other ethnic groups. A no-difference score was recorded from the pre-test to the follow-up-test in the mean score for the Indian group (see Table 6.3).

The Indian subjects were quite negative towards the white group. This negativity could be due to the remarks and comments that was made by the white subjects on the arrogant attitude that was displayed by the Indian subjects during the various activities.

Summary

The attitude of the subjects within the experimental group as a whole improved significantly (p<0.01) after the intervention programme. There was, however, no recorded differences for the control group during the same testing occasions. There was also significant retention over the three-month period for the experimental group as a whole. After the intervention programme the Indian subjects were, however, still not significantly more positive towards the white group nor were the black subjects too positive towards the Indian group.

Differences between the cultural groups

Self-concept

Results recorded by the pre-test showed that initially there was no significant difference between the mean scores of the black, white English-speaking and the white Afrikaans-speaking groups within the experimental group (see Table 6.4.1). The Indian group, however, recorded a significantly higher mean (p<0.05) than the white English-speaking and the white Afrikaans-speaking group. The results of the post-test after the intervention programme showed no significant difference between the black group and the other ethnic groups. Although there was no significant difference recorded at the post-test between the means of the Indian and the black group, the mean of the Indian group was significantly higher (p<0.05) than that of the white Afrikaans-speaking and the white English groups. Similar results were also evident at the follow-up-test administered three months after the intervention programme.

It can therefore be concluded that there were no differences between the different cultural groups regarding their self-concept after the intervention programme. The very positive self-concept of the Indian group before the intervention programme was very evident.

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Attitude regarding the black group

Attitude within group

Throughout the three testing occasions the black subjects showed a significantly higher mean ($p<0.05$) than all the other ethnic groups within the experimental group in their attitude towards others from the same ethnic group (see Tables 6.4.1 and 6.4.2).

Table 6.4.1 Total group (n=157): Difference between means of three <u>race groups</u> at each testing occasion

VARIABLES RE TESTING OCCASIONS	BLACK GROUP (n=34)	INDIAN GROUP (n=19)	WHITE GROUP (n=104)
SELF-CONCEPT			
PRE-test	ND between means of BG & WG	*Higher mean than WG & BG	ND between means of WG & BG
POST-test	ND	ND	ND
P-POST-test	ND between means of BG & WG	*Higher mean than WG & BG	ND between means of WG & BG
ATTITUDE re BLACK Gr			
PRE-test	*Higher mean than IG & WG	ND between means of IG & WG	ND between means of WG & IG
POST-test	*Higher mean than IG & WG	ND between means of IG & WG	ND between means of WG & IG
P-POST-test	*Higher mean than IG & WG	ND between means of IG & WG	ND between means of WG & IG
ATTITUDE re INDIAN Gr			
PRE-test	ND between means of BG & WG	*Higher mean than WG & BG	ND between means of WG & BG
POST-test	—	*Higher mean than BG	*Higher mean than BG
		ND between means of IG & WG	ND between means of WG & IG
P-POST-test	*Higher mean than WG & BG	*Higher mean than WG & BG	ND between means of WG & BG
ATTITUDE re WHITE Gr			
PRE-test	ND	ND	ND
POST-test	ND between means of BG & IG	ND between means of IG & BG	*Higher mean than IG & BG
P-POST-test	ND between means of BG & IG	ND between means of IG & BG	*Higher mean than IG & BG

* = Significant ($p<0.05$) ND = No significant differences

BG = Black Group   IG = Indian Group   WG = White Group

Attitude of the other ethnic groups re the black group

There was initially (at the pre-test) no significant difference measured between the means of the Indian, white English-speaking and white Afrikaans-speaking groups regarding the black group (see Table 6.4.2). At the post-test no significant difference was recorded between the means of the Indian and the white Afrikaans groups. The white English-speaking group recorded a significantly higher mean (p<0.05) than the Indian and the white Afrikaans-speaking groups.

Table 6.4.2. Experimental group (n=127): Difference between means of three <u>race groups</u> on each testing occasion

VARIABLES RE TESTING OCCASIONS	BLACK GROUP (n=24)	INDIAN GROUP (n=11)	WHITE GROUP (n=92)
SELF-CONCEPT			
PRE-test	ND between means of BG & WG	*Higher mean than WG & BG	ND between means of WG & BG
POST-test	ND	*Higher mean than WG	ND between means of WG & BG
P-POST-test	ND between means of BG & WG	*Higher mean than WG & BG	ND between means of WG & BG
ATTITUDE re BLACK Gr			
PRE-test	*Higher mean than IG & WG	ND between means of IG & WG	ND between means of WG & IG
POST-test	*Higher mean than IG & WG	—	*Higher mean than IG
P-POST-test	*Higher mean than IG & WG	ND between means of IG & WG	ND between means of WG & IG
ATTITUDE re INDIAN Gr			
PRE-test	ND	ND	ND
POST-test	ND	ND	ND
P-POST-test	ND between means of BG & WG	*Higher mean than WG & BG	ND between means of WG & BG
ATTITUDE re WHITE Gr			
PRE-test	—	*Higher mean than B ND between means of IG & WG	*Higher mean than BG ND between means of WG & IG
POST-test	*Higher mean than IG	—	*Higher mean than IG & BG
P-POST-test	*Higher mean than IG	—	*Higher mean than IG & BG

* = Significant (p<0.05)   ND = No significant differences :BG = Black Group , IG = Indian Group, WG = WhiteGroup

At the follow-up-test three months after the intervention programme, no significant difference was recorded between the means of the Indian, the white English-speaking and the white Afrikaans-speaking groups regarding their attitude towards the black group (see Table 6.4.2).

Table 6.4.3 Experimental group. (n=127): Difference between means of <u>cultural groups</u> at each testing occasion

VARIABLES RE TESTING OCCASIONS	BLACK GROUP (n=24)	INDIAN GROUP (n=11)	WHITE-ENGLISH GROUP (n=58)	WHITE-AFRIKAANS GROUP (n=34)
SELF-CONCEPT				
PRE-test	ND between means of BG & WA & WE	*Higher mean than WE & BG ND between means of IG & WA-G	ND between means of WE & BG & WA	ND between means of IG & BG
POST-test	ND	*Higher mean than WA & WE ND between means of IG & BG	ND between means of WE & BG & WA	ND between means of WA & WE & BG
P-POST-test	ND between means of BG & WA & WE	*Higher mean than BG & WE & WA	ND between means of WE & BG & WA	ND between means of WA & WE & BG
ATTITUDE re BLACK Gr				
PRE-test	*Higher mean than IG & WE & WA	ND between means of IG & WE & WA	ND between means of WE & IG & WA	ND between means of WA & WE & IG
POST-test	*Higher mean than IG & WE & WA	ND between means of IG & WA	*Higher mean than IG & WA	ND between means of WA & IG
P-POST-test	*Higher mean than IG & WE & WA	ND between means of IG & WE & WA	*Higher mean than WA	ND between means of WA & WE & IG
ATTITUDE re INDIAN Gr				
PRE-test	ND	ND	ND	ND
POST-test	ND	ND	ND	ND
P-POST-test	ND between means of BG & WE & WA	*Higher mean than BG & WA ND between means of IG & WE	ND between means of WE & BG & IG & WA	ND between means of WA & WE & BG
ATTITUDE re WHITE Gr				
PRE-test	*Higher mean than IG ND between means of BG & WE & WA	—	*Higher mean than IG ND between means of WE & BG & WA	*Higher mean than IG ND between means of WA & WE & BG
POST-test	*Higher mean than IG	—	*Higher mean than IG & BG ND between means of WE & WA	*Higher mean than IG & BG ND between means of WA & WE
P-POST-test	*Higher mean than IG	—	*Higher mean than IG & BG ND between means of WE & WA	*Higher mean than IG & BG ND between means of WA & WE

* = Significant (p<0.05)   ND = No significant differences   BG = Black Group   IG = Indian Group

WE = White English-speaking Group.   WA = White Afr.-speaking Group.

Attitude regarding the Indian group

Attitude within group

Before (pre-test) and after (post-test) the intervention programme no significant difference was recorded between the means regarding the attitude of the Indian subjects towards their own ethnic group in relation to the other ethnic groups within the experimental group. A significantly higher mean ($p<0.05$) was recorded during the follow-up-test for the Indian than for the white Afrikaans-speaking group. There was, however, no significant difference between the Indian and white English-speaking groups.

Attitude of the other ethnic groups regarding the Indian group

No significant differences were recorded at either the pre-test or the post-test between any of the various ethnic groups regarding the Indian group. At the Follow-up-test too no significant difference was recorded between the means of the black, the white English-speaking and white Afrikaans-speaking groups.

According to the results in Table 6.4.2, a negative response was evident in the attitude of the Indian subjects towards the black group. During the pre-test there was no significant difference between the means of the Indian and white groups towards the black group. After the intervention programme both the white and black groups recorded significantly higher means ($p<0.05$) than the other two race groups. The Indian group, however, recorded no significant differences between the means during the same occasion. The negative attitude was also evident in the results of the attitude of the Indian subjects towards the white group as measured by the post-test and the follow-up-test (see Table 6.4.2). On both occasions the mean of the Indian group was much lower than the mean of the black group.

Attitude regarding the white group

Attitude within group

The white English-speaking as well as the white Afrikaans-speaking group recorded a higher mean ($p<0.05$) than the Indian group throughout the three testing occasions. There was, however, no significant difference between the means of the white English-speaking, black and white Afrikaans-speaking groups.

Attitude of the other ethnic groups re the White group

Within the experimental group the black group initially showed a significantly higher mean than the Indian group regarding the white group. During the same testing occasion, there was no significant difference between means of the black, white English-speaking and white Afrikaans-speaking groups. During the post-test and the follow-up-test the black group recorded a significantly higher mean ($p<0.05$) than the Indian group regarding the white group within the experimental group. The mean of the Indian group re the white group was much lower than the means of all the other ethnic groups throughout the various testing occasions (also see Table 6.4.2).

From these results it can be concluded that the white Afrikaans-speaking and Indian subjects experienced a less favourable effect from the intervention programme regarding their attitude towards the black group. However, when comparing the differences within the experimental group (between the mean scores of the white English-speaking and Afrikaans-speaking groups) with the mean scores of the white control groups, the mean of the white Afrikaans-speaking group is still significantly higher ($p<0.05$) than that mean of the white control group (see Table 6.4.2).

According to these the results (see Table 6.4.2), both the white groups scored higher means ($p<0.05$) than the white control group during the post-test after the intervention programme. No significant difference was recorded between means of the white Afrikaans-speaking group and the white control group regarding the black group. The only difference between the Afrikaans-speaking and the English-speaking subjects regarding their attitude towards other ethnic groups, was recorded in their attitude regarding the black group.

Tradition, pride and cohesion could still have been determining factors within the Afrikaans-speaking subjects.

The difference between White English-speaking and Afrikaans-speaking groups

Self-concept

No significant differences were recorded in the self-concept of the various white groups as measured by the pre-test (see Table 6.4.4). During the post-test, the white Afrikaans-speaking group recorded a higher mean in self-concept (p<0.05) than the white control group. There was, however, no significant difference between the means of the white English-speaking group and the white control group. During the follow-up-test both the white groups within the experimental group recorded significantly higher (p<0.05) means in self-concept than the white control group.

Attitude towards ethnicity

Within the White group (see Table 6.4.4)

No significant differences were recorded in attitude at the pre-test between the two white groups within the experimental group and the white control group towards the white group as such. During the post-test and the follow-up-test, both, the white Afrikaans- and the white English-speaking groups recorded significantly higher means (p<0.05) in attitude than the white control group. There was, however, no differences recorded between the means of the white Afrikaans- and the white English-speaking groups regarding their attitude towards the white group as such. A similar pattern was evident in the attitude of the various white groups during the follow-up-test.

It can be concluded that due to the changes at the Colleges over the years prior to 1997, there was no difference between the Afrikaans and English-speaking whites regarding their self-concept and their attitude towards their own group.

Attitude of the various white groups towards the other races (see Table 6.4.4)

The attitude of the various white groups towards the Indian group showed similar results as that of the various white groups regarding the white group as such. A difference was, however, evident in the attitude of the various white groups towards the black group as measured by the post-test and the follow-up-test. The white English-speaking group recorded a significantly higher mean (p<0.05) in their attitude towards the black group

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Table 6.4.4 White groupings (n=104): Difference between means of white-English. (experimental group), white-Afrikaans. (experimental group) and white (control group) groups at each testing occasion

VARIABLES RE TESTING OCCASIONS	WHITE-ENG. GR. (n=58)	WHITE-AFR. GR. (n=34)	WHITE CONTROL GR. (n=12)
SELF-CONCEPT			
PRE-test	ND	ND	ND
POST-test	ND between means of WE & WA ND between means of WE & WCG	*Higher mean than WCG ND between means of WA & WE	ND between means of WCG & WE
P-POST-test	*Higher mean than WCG ND between means of WE & WA	*Higher mean than WCG ND between means of WA & WE	—
ATTITUDE re BLACK Gr			
PRE-test	ND	ND	ND
POST-test	*Higher mean than WA & WCG	*Higher mean than WCG	—
P-POST-test	*Higher mean than WA & WCG	ND between means of WA & WCG	ND between means of WCG & WA
ATTITUDE re INDIAN Gr			
PRE-test	ND	ND	ND
POST-test	*Higher mean than WCG ND between means of WE & WA	*Higher mean than WCG ND between means of WA & WE	—
P-POST-test	*Higher mean than WCG ND between means of WE & WA	*Higher mean than WCG ND between means of WA & WE	—
ATTITUDE re WHITE Gr			
PRE-test	ND	ND	ND
POST-test	*Higher mean than WCG ND between means of WE & WA	*Higher mean than WCG ND between means of WA & WE	—
P-POST-test	*Higher mean than WCG ND between means of WE & WA	*Higher mean than WCG ND between means of WA & WE	—

* = Significant (p<0.05)   ND = No significant differences

WE = White English-speaking Gr.   WA = White Afr.-speaking Gr.   WCG = White Control Gr.

EG = Experimental Group   CG = Control Group

than the white Afrikaans- speaking group and the control group during both the testing occasions.

Although the white Afrikaans-speaking group recorded a significantly higher mean (p<0.05) during the post-test in their attitude towards the black group than the control group, a significant difference in mean was recorded during the follow-up-test.

Relationship between self-concept and attitude

Total group (N=175)

There were significant positive relationships (p<0.01) between the responses during the three testing occasions regarding self-concept (r=0.59-0.73) and attitudes towards black (r=0.63-0.79), white (r=0.62-0.82) and Indian (r=0.62 - 0.75) groups. Significant positive relationships were also found during the three testing occasions between the attitude towards black and Indian groups (pre-test: r=0.39, p<0.01; post-test: r=0.24, p<0.01; post-post-test: r=0.18, p<0.05) and the white and the Indian groups (pre-test: r=0.39, p<0.01; post-test: r=0.48, p<0.01; follow-up-test: r=0.53,p<0.01).

The only significant positive relationship between the attitude towards the blacks and the white groups occurred during the pre-test (r=0.17, p<0.05).

There were no significant relationships between self-concept and attitude towards the black and white groups, however, between self-concept and attitude towards the Indian group the relationships are significant as measured during the post-test (r=0.17, p<0.05) and the follow-up-test (r=0.23, p<0.01) (see Table 6.5.1).

Experimental group (N=127)

There were significant positive relationships (p<0.01) between the responses during the three testing occasions regarding self-concept (r=0.63-0.70) and attitudes towards black (r=0.68-0.87), white (r=0.70-0.82) and Indian (r=0.66-0.77) groups. Significant positive relationships were found for the three testing occasions between the attitude towards black and Indian groups (pre-test: r=0.36, p<0.01and the post-test: r=0.18, p<0.05) and the white and the Indian groups (pre-test: r=0.43, p<0.01; post-test: r=0.32, p<0.01; follow-up-test: r=0.36p<0.01).

Table 6.5.1 Correlation (r) of total group (Pearson) and experimental group (Pearson): between self-concept and attitude towards black, Indian, white groups during testing occasions

	SCPRE	SCPOST	SCPPOST	ABPRE	ABPOST	ABPPOST	AIPRE	AIPOST	AIPPOST	AWPRE	AWPOST	AWPPOST
												TOTAL GROUP (N = 157)
SCPRE		+0.59**	+0.61**	– NS			+ NS			+ NS		
SCPOST	+0.63**		+0.73**		+ NS			+0.17*			+ NS	
SCPPOST	+0.70**	+0.67**				+ NS			+0.23**			+ NS
ABPRE	– NS				+0.67**	+0.63**	+0.39**			+0.18*		
ABPOST		+ NS		+0.70**		+0.79**		+0.24**			+ NS	
ABPPOST			+ NS	+0.68**	+0.87**				+0.18*			+ NS
AIPRE	+ NS			+0.36**				+0.65**	+0.62**	+0.39**		
AIPOST		– NS			+0.18*		+0.66**		+0.75**		+0.48**	
AIPPOST			+,NS			+ NS	+0.68**	+0.77**				+0.53**
AWPRE	– NS			+0.28*			+0.43**				+0.70**	+0.62**
AWPOST		– 0.28**			+ NS			+0.32**		+0.72**		+0.82**
AWPPOST			– 0.24**			+ NS			+0.36**	+0.70**	+0.82**	
EXPERIMENTAL GROUP (n = 127)												

SC = Self-concept; AB = Attitude towards black group; AI = Attitude towards Indian group; AW = Attitude towards white group   PRE = Pre-test; POST = Post-test; PPOST = Post-post-test

NS = No significant relationship   Significant relationship: ** = $p < 0.01$; * = $p < 0.05$ + = Positive relationship; – = Negative relationship

There were no significant relationships between self-concept and attitude towards the black and Indian groups, however, between self-concept and attitude towards the Indian group the relationships are significant but weak at the post-test (r=0.28, p<0.01) and the follow-up-test (r=0.24, p<0.01). A negative tendency was evident.

Males within the experimental group (n=48) (see Table 6.5.2)

The only positive significant relationship was between the self-concept and the attitude towards the back group (r=0.29, p<0.05) at the at the follow-up-test. There was, however, a positive significant relationship recorded between the attitude towards the black group and the attitude towards the Indian group (r=0.51, p<0.01) at the pre-test. Positive significant relationships were also recorded between the attitude towards the white group and the black group at the pre-test (r=0.40, p<0.05), a the post-test (r=0.32, p<0.01) and at the follow-up-test (r=0.29, p<0.05).

Females within the experimental group (n= 79) (see Table 6.5.2)

Strong significant positive relationships (p<0.01) were found during the various testing occasions regarding self-concept (r=0.61-0.71) and attitudes towards black (r=0.75-0.86), white (r=0.59-0.78) and Indian (r=0.60-0.76) groups. Significant positive relationships were found for these testing occasions between the attitude towards the Indian and the white groups (pre-test: r=0.38, p<0.01; post-test: r=0.26, p<0.05; follow-up-test: r=0.26, p<0.05).

There was, however, a significant negative relationships between self-concept and attitude towards the white group, measured at the post-test (r=0.31, p<0.01) and at the follow-up-test (r=0.31, p<0.01).

Pettigrew (1960) found females to more prejudiced than men. This study showed that all women had a tendency to be more negative than the men. The male Indian subjects, however, tended to be much more positive, almost arrogant, than the Indian ladies.

Table 6.5.2. Correlation (r) regarding <u>gender</u> in experimental group (Spearman): between self-concept and attitude towards black, Indian, white groups during testing occasions

	SCPRE	SCPOST	SCPPOST	ABPRE	ABPOST	ABPPOST	AIPRE	AIPOST	AIPPOST	AWPRE	AWPOST	AWPPOST
												MALES (n = 48)
SCPRE		+0.63**	+0.69**	+ NS			+ NS			+ NS		
SCPOST	+0.61**		+0.64**		+ NS			− NS			− NS	
SCPPOST	+0.71**	+0.64**				+0.29*			− NS			− NS
ABPRE	− NS				+0.67**	+0.63**	+0.51**			+0.40**		
ABPOST		+ NS		+0.75**		+0.79**		+ NS			+0.32*	
ABPPOST			+ NS	+0.78**	+0.86**				+ NS			+0.29*
AIPRE	+ NS			+0.22*				+0.65**	+0.62**	+0.56**		
AIPOST		+ NS			+ NS		+0.60**		+0.75**		+0.56**	
AIPPOST			+ˌNS			+ NS	+0.60**	+0.76**				+0.66**
AWPRE	− NS			+ NS			+0.38**				+0.70**	+0.62**
AWPOST		− 0.31**			+ NS			+0.26*		+0.66**		+0.82**
AWPPOST			− 0.31**			+ NS			+0.26*	+0.59**	+0.78**	
FEMALES (n = 79)												

SC = Self-concept; AB = Attitude towards black group; AI = Attitude towards Indian group; AW = Attitude towards white group   PRE = Pre-test; POST = Post-test; PPOST = Post-post-test

NS = No significant relationship   Significant relationship: ** = $p < 0.01$; * = $p < 0.05$ + = Positive relationship; − = Negative relationship

Black group (n=24)

During the three testing occasions there were significant positive relationships (p<0.01) between responses regarding self-concept (r=0.48, p<0.05; r=0.53, p<0.01; r=0.58, p<0.01) and attitudes towards black (r=0.63-0.79, p<0.01), white (r=0.62-0.82, p<0.01) and Indian (r=0.62 - 0.75, p<0.01) groups. At the three testing occasions significant positive relationships were found between the attitude towards white and Indian groups (pre-test: r=0.72, p<0.01; post-test: r=0.70, p<0.01; follow-up-test: r=0.81, p<0.01) and the black and the Indian groups (pre-test: r=0.64, p<0.01; follow-up-test: r=0.51, p<0.05) (see Table 6.5.3a).

There were no significant relationships between self-concept and attitude.

Indian group (n=11)

There was no relationship recorded between the self-concept post-test and the self-concept follow-up-test. The only positive significant relationship was recorded between the self-concept and the attitude towards the Black group (r=0.79, p<0.01) at the post-test. Significant positive relationships (r=0.63 - 0.83, p<0.01) were recorded between the responses of the pre-test vs the post-test and the pre-test vs the follow-up-test (see Table 6.5.3a).

Although there was no significant difference between the self-concept and attitude towards the white group, there was a tendency for the relationships to be negative at all the testing occasions.

White group (n=92)

During the three testing occasions there were significant positive relationships (p<0.01) between responses regarding self-concept (r=0.62-0.74) and attitudes towards black (r=0.57-0.87), white (r=0.67-0.71) and Indian (r=0.66-0.75) groups. Significant positive relationships were found during the three testing occasions between the attitude towards black and Indian groups (pre-test: r=0.23, p<0.05; post-test: r=0.28, p<0.01; follow-up-test: r=0.22, p<0.05) and the white and the Indian groups (pre-test: r=0.26, p<0.05 and the follow-up-test: r=0.34, p<0.01) (see Table 6.5.3b).

There were no significant relationships between self-concept and attitude.

Table 6.5.3a Correlation (r) regarding <u>race</u> in experimental group (Spearman): between self-concept and attitude towards black, Indian, white groups during testing occasions

	SCPRE	SCPOST	SCPPOST	ABPRE	ABPOST	ABPPOST	AIPRE	AIPOST	AIPPOST	AWPRE	AWPOST	AWPPOST
										BLACK (n = 24)		
SCPRE		+0.53**	+0.58**	+ NS			− NS			− NS		
SCPOST	+0.83**		+0.48*		− NS			+ NS			− NS	
SCPPOST	+0.63*	+ NS				+ NS			− NS			− NS
ABPRE	+ NS				+0.84**	+0.79**	+0.64**			+0.78**		
ABPOST		+0.79**		+0.91**		+0.75**		+ NS			+0.49*	
ABPPOST			+ NS	+0.96**	+0.90**				+0.51*			+0.41*
AIPRE	+ NS			+ NS				+0.87**	+0.91**	+0.72**		
AIPOST		+ NS			− NS		+0.88**		+0.88**		+0.70**	
AIPPOST			+'NS			− NS	+0.84**	+0.89 **				+0.81**
AWPRE	+ NS			+ NS			+ NS				+0.78**	+0.67**
AWPOST		+ NS			− NS			+ NS		+0.91**		+0.81**
AWPPOST			+ NS			+ NS			+ NS	+0.92**	+0.88**	
INDIAN (n = 11)												

SC = Self-concept; AB = Attitude towards black group; AI = Attitude towards Indian group; AW = Attitude towards white group   PRE = Pre-test; POST = Post-test; PPOST = Post-post-test

NS = No significant relationship   Significant relationship: ** = p<0.01; * = p<0.05   + = Positive relationship; − = Negative relationship

Table 6.5.3b Correlation (r) regarding <u>race</u> in experimental group (Spearman): between self-concept and attitude towards black, Indian, white groups during testing occasions

	SCPRE	SCPOST	SCPPOST	ABPRE	ABPOST	ABPPOST	AIPRE	AIPOST	AIPPOST	AWPRE	AWPOST	AWPPOST
SCPRE												
SCPOST	+0.62**											
SCPPOST	+0.74**	+0.66**										
ABPRE	− NS											
ABPOST		+ NS		+0.59**								
ABPPOST			+ NS	+0.57**	+0.87**							
AIPRE	+ NS			+0.23*								
AIPOST		− NS			+0.28**		+0.66**					
AIPPOST			−·NS			+0.22*	+0.67**	+0.75**				
AWPRE	− NS			+0.26*			+0.48**					
AWPOST		− NS			+ NS			+0.32**		+0.67**		
AWPPOST			− NS			+0.34**			+0.49**	+0.68**	+0.71**	

WHITE (n = 92)

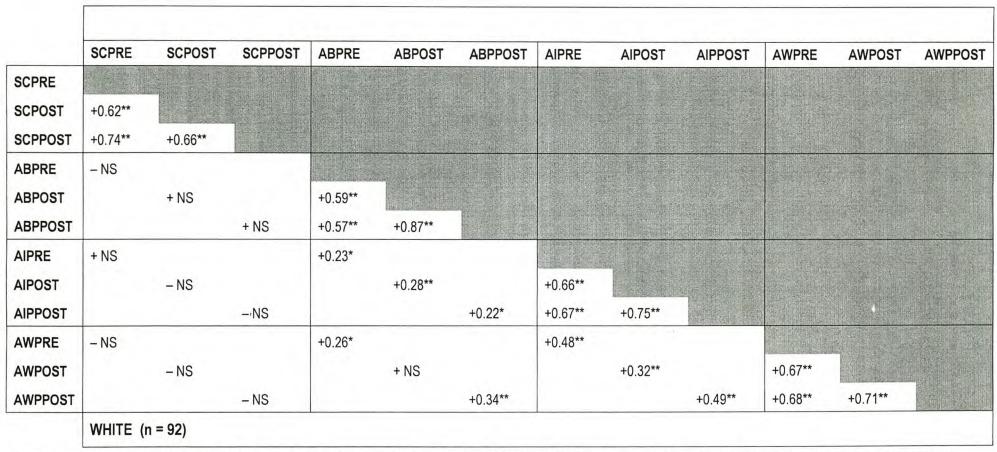SC = Self-concept; AB = Attitude towards black group; AI = Attitude towards Indian group; AW = Attitude towards white group   PRE = Pre-test; POST = Post-test; PPOST = Post-post-test

NS = No significant relationship   Significant relationship: ** = p<0.01; * = p<0.05   + = Positive relationship; − = Negative relationship

White English-speaking group (n=58)

During the three testing occasions fairly strong significant positive relationships (p<0.01) were found between responses regarding self-concept (r=0.60-0.71) and attitudes towards black (r=0.56-0.87), white (r=0.57-0.60) and Indian (r=0.61-0.77) groups. Significant positive relationships were found between the attitude towards white and Indian groups (pre-test: r=0.53, p<0.01; post-test: r=0.27, p<0.05; follow-up-test: r=0.52, p<0.01) at the three testing occasions. A significant positive relationship was also found between the self-concept and attitude of the black and the white groups at the follow-up-test: r=0.29, p<0.05) (see Table 6.5.3c).

Except for the significant negative relationship (r=-0.37, p<0.01) towards the white group recorded during the post-test occasion, no other relationships were found between self-concept and attitude.

White Afrikaans-speaking group (n=34)

Except for no significant relationships measured during the pre-test and the post-test towards the blacks, there were significant positive relationships (p<0.01) between responses regarding self-concept (r=0.62-0.74) and attitudes towards black (follow-up-test: r=0.79), white (r=0.80-0.86) and Indian (r=0.70-0.78) groups during the three testing occasions. Significant positive relationships were found at the three testing occasions between the attitude towards black and white groups (pre-test: r=0.40, p<0.05; post-test: r=0.39, p<0.05; follow-up-test: r=0.39, p<0.05) and the white and Indian groups (pre-test: r=0.39, p<0.05, post-test: r=38, p<0.05 and the follow-up-test: r=0.49, p<0.01) (see Table 6.5.3c).

There were no significant relationships between self-concept and attitude.

Nieuwoudt and Nel (1975) found that white Afrikaans-speaking women tend to be more prejudiced than Afrikaans-speaking men, but that white English-speaking men and women were associated with the same degree of prejudice. Other studies (Lever, 1966; McCrone, 1937) have found no substantial differences between the sexes.

This study, however, has shown that the white Afrikaans-speaking men tended to be more negative than the white Afrikaans-speaking women. This negative tendency was

very clear during the debriefing sessions after the dance and role-play activities. The white Afrikaans-speaking men were not about to appreciate the arrogant attitude displayed by the Indian males.

Table 6.5.3c Correlation (r) regarding <u>race</u> in experimental group (Spearman): between self-concept and attitude towards black, Indian, white groups during testing occasions

	SCPRE	SCPOST	SCPPOST	ABPRE	ABPOST	ABPPOST	AIPRE	AIPOST	AIPPOST	AWPRE	AWPOST	AWPPOST
										WHITE ENGLISH-SPEAKING (n = 58)		
SCPRE		+0.60**	+0.71**	− NS			+ NS			− NS		
SCPOST	+0.68**		+0.68*		+ NS			− NS				− 0.37**
SCPPOST	+0.81**	+ 0.59**				+ NS			− NS			− NS
ABPRE	+ NS				+0.79**	+0.76**	+ NS			+ NS		
ABPOST		+ NS		+ NS		+0.87**		+ NS			+ NS	
ABPPOST			+ NS	+ NS	+0.79**				+ NS			+0.29*
AIPRE	+ NS			+ NS				+0.61**	+0.62**	+0.53**		
AIPOST		+ NS			+ NS		+0.76**		+0.77**		+0.27*	
AIPPOST			−'NS			+ NS	+0.78**	+0.70**				+0.52**
AWPRE	− NS			+ NS			+0.39*				+0.57**	+0.57**
AWPOST		+ NS			+0.40*			+0.38*		+0.80**		+0.60**
AWPPOST			+ NS			+0.39*			+0.49**	+0.82**	+0.86**	

WHITE AFRIKAANS-SPEAKING (n = 34)

SC = Self-concept; AB = Attitude towards black group; AI = Attitude towards Indian group; AW = Attitude towards white group   PRE = Pre-test; POST = Post-test; PPOST = Post-post-test

NS = No significant relationship   Significant relationship: ** = p<0.01;   * = p<0.05   + = Positive relationship;   − = Negative relationship

Summary

Table 6.6   Differences between means of experimental vs control group at each testing occasion

Behavioural variables According to groupings	EXPERIMENTAL GROUP vs CONTROL GROUP		
	Pre-test	Post-test	Post-post-test
TOTAL GROUP (127/30)			
Self-concept	ND	**Exp. Group higher mean	**Exp. Group higher mean
Attitude re BLACK Gr	ND	**Exp. Group higher mean	ND
Attitude re INDIAN Gr	ND	**Exp. Group higher mean	**Exp. Group higher mean
Attitude re WHITE Gr	ND	**Exp. Group higher mean	**Exp. Group higher mean
BLACK GROUP (24/10)			
Self-concept	*Exp. Group higher mean	*Exp. Group higher mean	*Exp. Group higher mean
Attitude re BLACK Gr	ND	ND	ND
Attitude re INDIAN Gr	*Exp. Group higher mean	*Exp. Group higher mean	*Exp. Group higher mean
Attitude re WHITE Gr	*Exp. Group higher mean	*Exp. Group higher mean	*Exp. Group higher mean
INDIAN GROUP (11/8)			
Self-concept	ND	*Exp. Group higher mean	*Exp. Group higher mean
Attitude re BLACK Gr	*Control Group higher mean	ND	ND
Attitude re INDIAN Gr	ND	ND	ND
Attitude re WHITE Gr	*Control Group higher mean	*Control Group higher mean	*Control Group higher mean
WHITE GROUP (92/12)			
Self-concept	ND	*Exp. Group higher mean	*Exp. Group higher mean
Attitude re BLACK Gr	ND	*Exp. Group higher mean	*Exp. Group higher mean
Attitude re INDIAN Gr	ND	*Exp. Group higher mean	*Exp. Group higher mean
Attitude re WHITE Gr	ND	*Exp. Group higher mean	*Exp. Group higher mean

Note: subjects (n) for experimental and control groups appear in parentheses in the first column.

ND: No difference   Significance: ** = p<0.01;   * = p<0.05

The results (see Table 6.6) showed that the intervention programme has had a significant effect on the self-concept of the subjects within the total experimental group (p<0.01). According to the results in Table 6.9, it was evident that there was no difference between the self-concept of the total experimental group and the self-concept of the total control group during the pre-test. A significant difference (p<0.01) was, however, found after the intervention programme. The same results were evident for the attitude of the subjects towards others within their own ethnic groups. Except for the no significant difference between the experimental group and the control group towards the black group recorded by the follow-up-test, the results showed that there was a significant difference (p<0.01) between the attitude of the total experimental group and the total control group towards the Indian group and the White group.

It can be concluded, however, that the intervention programme had no effect on the attitude of the Black group and the Indian group towards others within their own ethnic groups. The same results were evident in the attitude of the subjects within the Indian group towards other ethnic groups (see Table 6.6).

Discussion

Self-concept

A positive change in the self-concept of the subjects within the experimental group as well as in the control group was evident after the first week at the new institution. The change in self-concept was, however, more significant for the subjects within the experimental group due to the intervention programme. No retention was evident for the self-concept of the subjects within the control group, but there was evidence of retention in the self-concept of the subjects within the experimental group.

Attitude towards ethnicity

When completing the questionnaire at the pre-test occasion, the subjects based their responses on their perceptions of the various groups as they experience them in their everyday lives. At the post-test occasion, however, they related their responses about their co-participants in the intervention programme in a combination of old perceptions and newly-formed responses. A positive and significant influence on the self-concept

and attitude of the subjects towards ethnicity in most cases was supported by the data. At the follow-up-test occasion three months after the intervention programme, the subjects based their responses on newly-formed perceptions. In many cases these newly-formed perceptions showed a positive shift, not as good as that immediately after the intervention programme, but significant enough to foster good relationships.

After participating in the intervention programme (pre-test vs post-test) there was a significant change within all the ethnic groups in the self-concept as well as in the attitude towards subjects from the same and other ethnic groups. There was, however, no evidence of correlation between self-concept and attitude towards ethnicity.

Throughout this study there was also a definite distinction between the results of the experimental group and the control group.

An analysis of the white group, who was further sub-divided into a white English- and an Afrikaans-speaking group, produced very interesting results. The Afrikaans-speaking group, especially the male subjects, were less positive towards the black group than the English-speaking group. The tradition, pride, family cohesion and the attitude of the parents and communities could still be contributing factors. The somewhat lower results of the Afrikaans-speaking subjects in this study when compared to those of the English-speaking counterparts, are still in line with the findings of Orpen (1971), Luiz (1978) and Paterson (1991). It was also very interesting to find that all non-white female subjects had a tendency to be negative towards the whites during all three the testing occasions.

An analysis of the Indian group also produced very interesting results. Mere observation already had shown that the Indian male subjects did not want to co-operate. Except for the very high scores in self-concept, low scores were in many cases obtained in their attitude towards other ethnic groups. A possible explanation for these low scores could be that the subjects were not honest in reflecting their true feelings towards the statements of the questionnaire, due to the fact that the Indian male subjects had known one-another prior to the pre-test. They were in fact relatives. The solidarity, or communal sense/feeling, was evident and is in agreement with the way Van der Walt (1997) sees the origin of cultural diversity.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

Introduction

The researcher hypothesised that initiative and cultural activities would have a positive influence on the self-concept of the subjects as well as on the attitude towards ethnicity within their own group and towards other ethnic groups. The intervention programme with selected initiative and cultural activities predominantly produced significantly positive effects on the self-concept of the subjects as well as on the ethnic attitude within the same ethnic group and towards other ethnic groups.

Conclusion

A need for research on ethnical attitude was identified in 1937 arising from the racial situation in South Africa (Esterhuyse & Nel, 1997). These authors also agreed with Gudykunst (1991) by pointing out that culture is established and maintained by social interaction. Cultural diversity matters to everybody.

According to Greyling (1997) a group of the population is excluded or oppressed when the whole population is denied. Many of these people live on the "margin" of society. Being on the margin means that such a person or group is not part of the mainstream or the popular culture.

Hadebe (1991) feels that cultures are never static, that they are constantly changing and people inside the culture keep abreast of the new developments in their culture. Cloete et al., (1998) suggest a shift from a conception of the diversity as rooted in culture to diversity as rooted in identity, which is more suited to the dynamics of identity formation within the context of cosmopolitan cultural convergence and globalisation. Mutual tolerance, respect and understanding are essential ingredients for the attainment of social integration in multicultural societies.

Wasserman (1997) suggests that there should be a development of competencies that would empower all learners to study in a multicultural setting. These competencies include the ability to evaluate material and interpersonal relationships and communication skills with ethnically diverse students/learners (Banks & Lynch, 1986). According to Klein (1983), to achieve this, students/learners who arrive at the tertiary institution of his/her choice, with their own attitudes, values, prejudices, stereotypes and misconceptions, should have the opportunity to investigate and address these aspects as mentioned. Wasserman (1997) agrees with Klein, but adds that the students/learners must realise what attitudes to change within themselves to allow true social tolerance, equality and multiculturalism.

An important implication of the demographic imperative is that students from all social groups, for example class, race, ethnic, culture, and gender must attain the knowledge, skills and competencies necessary to participate in public discourse and civic action with people who differ from them significantly. Van der Walt (1997) reasons that people are socialised within their families and in communities where they learn the values, perspectives, attitudes and behaviours of their primordial culture. Community culture enables people to survive. It also, however, restricts their freedom and their ability to make critical choices and to reform their society. Multicultural education helps students understand and affirm their community cultures and helps to free them from cultural boundaries. With this in mind the researcher conducted a research on the influence of a program with initiative and cultural activities, such as those discussed in Chapter Four, that would contribute positively to fostering a positive change in the self-concept and the attitudes of these young adults toward students from other ethnic groups in order to fulfil their role as well-educated educators in the multicultural classroom.

Self-concept

Self-concept and self-confidence is essential for students who would like to perform well at higher education institutions. A positive self-concept is something everyone can develop (Luiz, 1980). Low self-concept precludes anxiety and fear, while stereotyping, discrimination and racism can lead to a low self-concept. A student with a low self-concept will not be able to achieve his or her ideal self and this can have a direct

influence on his or her academic performance (Greyling, 1997).

The results summarised and discussed in Chapter Six, have shown that there was a significant positive change after the intervention programme in the self-concept of the subjects in the experimental group. It can therefore be concluded that the intervention programme has had a positive influence on the self-concept of the subjects. The black group, however, started off with a very low self-concept, but also experienced a significant improvement after the intervention programme. This low self-concept could be due to the lack of confidence and language skills. The Indian subjects (especially the male subjects) had a very positive self-concept before the intervention programme. This high positive self-concept led to a negative, almost arrogant attitude, which made them very unpopular amongst the other subjects (especially the Afrikaans-speaking male subjects).

There were, however, no differences between the ethnic groups regarding their self-concept after the intervention programme.

Attitude towards ethnicity

Within own ethnic groups

All the ethnic groups were very positive in their attitude towards the other students from their own ethnic group after the intervention programme. When comparing the differences from the pre-test to the post-test, a significant change was evident in all the ethnic groups in the experimental group. One can therefore conclude that the intervention programme had a positive influence on the ethnic attitude of the first year students at the Durban College of Education towards the students within their own ethnic groups.

Towards other ethnic groups

The changes recorded before and after the intervention programme showed that there was a significant change in the attitude of the subjects in the experimental group towards ethnicity. Negativity was, however, shown by the Indian subjects towards the black group and the Afrikaans-speaking male subjects towards the Indians. The female

subjects were somewhat more negative than their male counterparts.

Due to the positive change that occurred during the intervention programme and the decline that occurred during the three-month period after the intervention programme, according to these results one can conclude the presentation of similar follow-up programmes to enhance self-concept and attitude towards ethnicity is important.

Recommendations

Wasserman (1997) concluded that a real paradigm shift is needed for multicultural education to really succeed at a teacher's training college. Such a shift should help both staff and students gain a balanced and informed view of the real multicultural world and country in which we live and prepare them to rise to the challenge of one of the most important issues in teacher training. Cloete *et al.* (1998) suggested that it is necessary to promote a campus environment that is sensitive to racial and cultural diversity, not only through scholarly activities, but also through programmes with extra-curricular activities that expose students to cultures and traditions other than their own. These programmes should support the ethos of human rights and therefore should be conducive to a critically constructive civil society, cultural tolerance, and non-sexist social order.

The programme used in this study was merely for the use of the Durban College of Education as part of their orientation programme for first year students. The purpose of the programme was to promote and enhance a better self-concept, social tolerance and better relationships amongst the students. According to the results from this study, the programme served its purpose well. There are, however, many changes to be made to suit the requirements and needs of other institutions that would wish to use similar programmes. The dynamic interaction of energetic facilitators is essential for the success of such a programme. Where possible facilitators should come from the student body as well, in order to create more interaction within the student community. The author agrees with Banks and Lynch (1986) that management and staff of the institution should provide first year students with the opportunity to investigate and address their own attitudes, values, prejudices, stereotypes and misconceptions.

Students should also realise what attitudes could bring about change within themselves and allow true social tolerance, relationships, multiculturalism (Wasserman, 1997), equality and a successful academic career (De Klerk & Labuschagne, 1992).

The author identified a few components from the literature review that should be included in a positive multicultural and ethnic relations programme:

- Recognise, acknowledge and celebrate racial diversity within our society.
- Identify similarities within and amongst cultural groups.
- Create sensitivity to and understanding for the differences within and amongst groups.
- Affirm and enhance self-esteem through pride and heritage.
- Fully utilise intellectual and creative abilities.
- Develop knowledge, skills and attitudes, which promote positive inter- and intra-group relations.
- Address issues of ethnocentrism, bias, stereotyping, prejudice, discrimination and racism.
- Think and behave in a fair manner. Work on social tolerance.
- Support and practise equity and equal opportunity.

Similar programmes should be administered regularly. Robb and Leslie (n.d.) suggest that it is only possible to change attitudes if similar programmes where students can learn more about themselves, the people around them and how to tolerate are offered at a regular basis.

Further research

Katzenellenbogen (1989); Luiz (1978,1980) and Paterson (1991) have already done research regarding ethnic attitude chances in racially integrated sport, Physical Education programs and other activities. Paterson (1991) is not sure whether these changes would still occur in a strong competition environment. Luiz (1978:73) suggested, "For further research another dimension which should be highlighted is the attitude of the school teachers."

The researcher agrees with the above-mentioned authors that further research on ethnicity and social tolerance is essential. Further research, however, will probably shed light on the question whether those teachers who are ethnically conservative would experience teaching in a multicultural setting as more traumatic than those who have had a multicultural experience at a tertiary institution. Other concerns for research could be to determine how permanent the new attitude would be and also to study the way subjects with a changed ethnic attitude will be perceived by their communities. Will the changed attitude have a positive influence on the community, or will it result in alienation?

Shon, Hopkins and Vojir (1982) concluded that cultural and ethnic attitudes are developed over a period of years and therefore it may be unrealistic to assume that these attitudes will be easily changed through short-term interventions and educational programmes as what is a long-term process. Goolam (1997) said that a change in attitude would be the key to the universal aspiration of mutual tolerance and respect for and of the promotion, protection and preservation of cultural diversity. Mutual tolerance, respect and understanding are essential for the attainment of social integration in multicultural societies. The author concludes by saying that every person in management, whether in a learning institution or at the work place, should administer constructive educational scholastic and extra-curriculum programmes (Cloete et al., 1998) at least three times a year (Robb & Leslie, n.d.) to foster better relationships and understanding of every individual (Cloete et al., 1998) in the rich cultural diversity of South Africa.

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Appendix 1

With the following statements we would like to find out how you feel about yourself and towards other culture groups. Read every statement and then show your feeling/attitude by ticking the appropriate response. There is no right or wrong answer; just be very honest and do not spend too much time on a single statement.

Thank you for your co-operation.

Section A: Biographical Information

The following statements provide background information about yourself. Complete by ticking the block corresponding with the appropriate response.

1.   **Home language**
    English   ☐
    Zulu   ☐
    Xhosa   ☐
    Afrikaans   ☐
    Other(state)..........................

2.   **Gender**
    female   ☐
    male   ☐

3.   **Race(Ethnic group)**
    black   ☐
    coloured   ☐
    Indian   ☐
    white   ☐
    Other(state) ....

4.   **School**
    English medium   ☐
    Dual medium/parallel medium   ☐

    School for Boys only   ☐
    School for Girls only   ☐
    School for Boys and Girls   ☐

    School for Indians only   ☐
    School for Blacks only   ☐
    Other(state) ....
    Government School ☐   **Private School** ☐

5.   **Age**
    please indicate how old you are
    18 or younger   ☐
    19 or 20   ☐
    21 or 22   ☐

23; 24 or 25   □
26 or older   □

6.   **Socio-economic status**
     please indicate whether you are from a
     affluent community   □
     middle-income community   □
     lower-income community   □
     mixed-income community   □

7.   **Are or were you living on or in a**   **How many years did you live there?**
     farm   □   ____
     town   □   ____
     city   □   ____
     combination of the above-mentioned   □   ____

Section B: What do I think about myself?

1.   **I am a happy human being.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

2.   **I enjoy being as fit as I possibly can be.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

3.   **I am totally satisfied with the person I am.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

4.   **I am friendly.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

5.   **I am popular and people like my company.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

6.   **I am proud of the involvement and interest of my family in what I do.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

7.   **It is very important for me to win.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

8.   **I easily lose self control.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

9.   **I have difficulty in talking to other people.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

10. **I am quite happy about my body weight.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

11. **I would rather win than lose.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

12. **I perform well in sport.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

13. **I take an interest in others' achievements.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

14. **I have the courage to reprimand my friends who use vulgar language.**
     □ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

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15.   **If possible I would have changed certain things about myself.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

16.   **I make friends easily.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

17.   **I am a good leader.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

18.   **I like being part of a group.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

Section C: What do you think about other students?

In this section you must give us your honest feelings concerning coloureds, blacks, whites and Indians. There is no right or wrong answer; just be very honest and do not spend too much time on a single statement.

Indian students

1.   **I will accept it if an Indian student tells me what to do.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

2.   **I will ask an Indian student for help if I was in an emergency.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

3.   **I find that Indian students discriminate against me.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

4.   **I will play sport with Indian students even if I have a free choice.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

5.   **I have a desire to communicate with Indian students.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

6.   **I make remarks about Indian students without knowing the real facts.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

7.   **I will share my personal feelings with Indian students.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

8.   **I will ask advice from Indian students.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

9.   **I avoid physical contact with Indian students.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

10.   **I will share a room with an Indian student.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

11.   **I receive the same recognition for good work as an Indian student.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

12.   **I will defend an Indian student if she/he was unfairly criticized.**
□ fully agree   □ agree   □ no comment   □disagree   □ fully disagree

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13. **I will make the first effort to communicate with an Indian student.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

14. **I will share a joke with an Indian student.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

15. **I think Indian students are lazy people.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

16. **I think that Indian students make a contribution to a better Durban College of Education.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

I like Indian students, because_____

_____

_____

_____

I do not like Indian students, because_____

_____

_____

_____

Coloured students.

1. **I will accept it if a coloured student tells me what to do.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

2. **I will ask a coloured student for help if I was in an emergency.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

3. **I find that coloured students discriminate against me.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

4. **I will play sport with coloured students even if I have a free choice.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

5. **I have a desire to communicate with coloured students.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

6. **I make remarks about coloured students without knowing the real facts.**
☐ fully agree ☐ agree ☐ no comment - ☐disagree ☐ fully disagree

7. **I will share my personal feelings with coloured students.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

8. **I will ask advice from coloured students.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

9. **I avoid physical contact with coloured students.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

10. **I will share a room with a coloured student.**
☐ fully agree ☐ agree ☐ no comment ☐disagree ☐ fully disagree

11. **I receive the same recognition for good work as a coloured student.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

12. **I will defend a coloured student if she/he was unfairly criticized.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

13. **I will make the first effort to communicate with a coloured student.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

14. **I will share a joke with a coloured student.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

15. **I think coloured students are lazy people.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

16. **I think that coloured students make a contribution to a better Durban College of Education.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

I like coloured students, because_____

_____

_____

_____

I do not like coloured students, because_____

_____

_____

_____

Black students:

1. **I will accept it if a black student tells me what to do.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

2. **I will ask a black student for help if I was in an emergency.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

3. **I find that black students discriminate against me.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

4. **I will play sport with black students even if I have a free choice.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

5. **I have a desire to communicate with black students.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

6. **I make remarks about black students without knowing the real facts.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

7. **I will share my personal feelings with black students.**
□ fully agree □ agree □ no comment □disagree □ fully disagree

8. **I will ask advice from black students.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

9. **I avoid physical contact with black students.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

10. **I will share a room with a black student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

11. **I receive the same recognition for good work as a black student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

12. **I will defend a black student if she/he was unfairly criticized.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

13. **I will make the first effort to communicate with a black student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

14. **I will share a joke with a black student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

15. **I think black students are lazy people.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

16. **I think that black students make a contribution to a better Durban College of Education.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

I like black students, because_____
_____
_____
_____

I do not like black students, because_____
_____
_____
_____

White students:

1. **I will accept it if a white student tells me what to do.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

2. **I will ask a white student for help if I was in an emergency.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

3. **I find that white students discriminate against me.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

4. **I will play sport with white students even if I have a free choice.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

5. **I have a desire to communicate with white students.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

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6. **I make remarks about white students without knowing the real facts.**
   ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

7. **I will share my personal feelings with white students.**
   ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

8. **I will ask advice from white students.**
   ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

9. **I avoid physical contact with white students.**
   ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

10. **I will share a room with a white student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

11. **I receive the same recognition for good work as a white student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

12. **I will defend a white student if she/he was unfairly criticized.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

13. **I will make the first effort to communicate with a white student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

14. **I will share a joke with a white student.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

15. **I think white students are lazy people.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

16. **I think that white students make a contribution to a better Durban College of Education.**
    ☐ fully agree   ☐ agree   ☐ no comment   ☐disagree   ☐ fully disagree

I like white students, because_____
_____
_____
_____

I do not like white students, because_____
_____
_____
_____

I like the_____(ethnic group) the most, because_____
_____
_____

I like the _____(ethnic group) the least, because_____
_____
_____

Thank you very much for your co-operation.

Appendix 2a

TOTAL SCORES, SCALE SCORES AND RANGE LIMITS REGARDING RESPONSES ON THE SELF-CONCEPT AND ATTITUDE QUESTIONNAIRES

SELF-CONCEPT (18 questions):	
Very Negative (1)	18 - 26
Negative (2)	27 - 44
No comment (3)	45 - 62
Positive (4)	63 - 80
Very Positive (5)	81 - 90
Minimum	18
Maximum	90

ATTITUDE (16 questions):	
Very Negative (1)	16 - 23
Negative (2)	24 - 39
No comment (3)	40 - 55
Positive (4)	56 - 71
Very Positive (5)	72 - 80
Minimum	16
Maximum	80

Appendix 2b

EXPERIMENTAL GROUP: PERCENTAGE [%] POSITIVE RESPONSES

Ethnic groups	SELF-CONCEPT			ATTITUDE TOWARDS								
				Black			Indian			White		
	Pr	Po	PP	Pr	Po	PP	Pr	Po	PP	Pr	Po	PP
Black (Zulu) (n=24)	4	96	67	42	75	67	21	21	17	29	38	33
White Eng.-speaking (n=58)	28	66	52	14	45	29	16	59	31	31	86	76
White Afr.-speaking (n=34)	26	79	47	0	12	9	6	0	18	26	76	68
Indian (n=11)	27	91	91	9	9	18	27	36	36	18	18	9
Total group (N=127)	23	77	57	15	39	30	15	47	25	28	69	60

NOTE: Cut-off score for positive **Self-concept** starting at   = **63**   (maximum = 90)
Cut-off score for positive **Attitude** starting at   = **56**   (maximum = 80)
Pr = Pre-test   Po = Post-test   PP = Post-post-test

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Appendix 2c

CONTROL GROUP: PERCENTAGE [%] POSITIVE RESPONSES

	SELF-CONCEPT			ATTITUDE TOWARDS								
				Black			Indian			White		
Ethnic groups	Pr	Po	PP	Pr	Po	PP	Pr	Po	PP	Pr	Po	PP
Black (Zulu) (n=10)	0	20	0	40	50	30	0	0	0	10	0	0
White (n=12)	33	42	8	0	0	0	0	8	0	8	42	33
Indian (n=8)	13	50	25	13	25	13	50	75	88	38	63	50
Total group (N=30)	17	37	10	17	23	13	13	23	23	17	33	27

NOTE: Cut-off score for positive **Self-concept** starting at   = **63**   (maximum = 90)

Cut-off score for positive **Attitude** starting at   = **56**   (maximum = 80)

Pr = Pre-test   Po = Post-test   PP = Post-post-test

Numbe	Ethni	Gender	Self Concept			Ethnic Att within			Ethnic Att (Black)			Ethnic Att (White)			Ethnic Att (Indian)		
			Pre	Post	P-Post	Pre	Post	P-Post	Pre	Post	P-Post	Pre	Post	P-Post	Pre	Post	P-Post
E1	WE	Female	55	77	60	47	56	55	46	56	50				43	48	49
2			50	70	56	48	58	55	34	48	40				44	48	50
3			54	71	63	43	59	56	28	47	42				40	59	54
4			62	70	64	62	63	64	57	61	62				58	62	60
5			50	70	59	50	62	60	42	58	56				44	58	54
6			63	71	65	50	61	61	44	55	50				46	57	54
7			62	66	62	60	60	63	50	59	60				54	58	58
8			55	69	63	46	58	63	40	49	40				45	56	54
9			43	65	64	55	57	64	50	58	51				55	58	56
10			50	73	65	53	54	52	48	57	58				50	58	54
11			51	69	63	51	54	53	40	56	52				50	57	54
12			59	75	65	44	58	56	40	52	48				40	52	50
13			67	63	63	50	57	56	36	45	40				48	56	52
14			69	66	68	52	60	58	46	56	52				52	60	53
15			65	67	73	42	56	55	36	45	42				43	53	52
16			51	68	61	44	59	56	40	44	46				42	56	55
17			43	62	59	56	62	60	46	58	51				52	56	58
18			48	57	53	47	58	67	54	58	60				40	53	50
19			53	58	60	65	62	63	40	46	42				62	65	60
20			49	59	52	62	60	60	57	61	52				58	58	57
21			42	46	56	50	61	58	56	58	56				41	58	56
22			63	70	66	47	58	52	44	56	52				38	56	48
23			51	67	66	43	56	60	57	60	62				45	56	54
24			66	69	65	45	50	52	42	53	50				50	57	54
25			68	72	68	51	54	53	40	56	52				40	52	50
26			65	69	66	52	60	58	34	48	42				43	53	52
27			54	66	64	50	62	60	54	59	58				40	50	48
28			51	63	64	60	60	63	56	59	58				61	48	49
29			64	68	64	43	59	56	43	45	43				34	43	36
30			59	63	59	64	66	61	58	62	60				38	56	48
31			47	53	54	62	63	64	43	48	45				46	65	60
32			48	59	56	50	59	56	44	43	48				43	48	42
33			46	48	52	51	64	58	41	50	48				43	50	64
34			54	62	60	49	62	55	39	42	40				56	52	50
35			55	62	58	50	58	54	51	57	54				46	54	51
36			52	56	58	57	63	58	42	49	50				45	56	48
37			44	53	57	52	59	58	34	43	36				38	43	40
38			45	49	50	50	68	61	38	43	44				50	58	62
39			49	58	60	48	60	56	58	62	61				40	52	43
40			50	54	54	64	66	61	36	42	45				45	59	52
1	WE	Male	67	70	69	62	66	62	5̄4	58	60				61	64	63
2			56	66	56	64	66	61	40	55	52				50	55	52
3			59	78	67	47	55	54	47	54	52				46	50	47
4			67	74	70	62	63	60	34	47	40				40	52	50
5			48	60	62	43	56	60	40	48	52				42	52	55
6			51	72	70	54	50	52	40	53	48				46	55	50
7			66	63	72	60	58	65	50	62	60				58	65	64
8			54	70	66	46	53	52	40	46	51				40	50	48
9			67	68	62	62	60	68	50	57	52				58	62	60
10			67	70	71	59	64	63	53	55	58				58	62	63
11			45	56	55	46	54	56	40	55	54				45	56	50
12			61	69	66	46	60	55	63	49	40				43	50	45

#			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
13			69	68	67	44	58	56	36	49	45				48	56	52
14			68	70	72	52	60	58	50	61	58				50	57	56
15			52	62	61	54	58	58	38	47	44				46	58	63
16			46	56	64	58	62	60	50	63	58				45	55	54
17			60	68	65	52	56	58	42	52	48				50	61	61
18			43	57	57	59	64	63	56	58	56				58	60	61
1	WA	Female	65	68	66	43	52	50	33	38	39				61	60	54
2			57	67	63	57	63	58	27	30	34				43	50	48
3			58	67	62	64	66	61	45	48	40				50	56	54
4			59	68	67	57	66	60	37	50	49				44	58	59
5			47	56	58	48	58	56	40	40	34				40	47	48
6			66	72	67	60	67	61	39	42	46				46	52	50
7			70	76	66	55	64	63	39	50	41				51	58	55
8			50	66	59	52	61	60	37	53	50				45	59	50
9			46	57	56	57	59	62	49	48	43				40	44	49
10			63	70	64	43	48	53	42	54	51				39	50	43
11			65	69	63	58	60	56	44	40	43				48	55	52
12			57	71	63	46	52	54	36	50	48				42	52	50
13			58	70	61	47	57	56	54	47	28				44	49	45
14			70	65	66	49	52	55	41	45	41				45	56	48
15			51	65	63	52	59	58	48	46	51				45	52	50
16			66	67	67	48	55	54	46	50	42				40	52	43
17			69	73	68	50	68	61	50	54	50				48	57	46
18			50	68	59	60	67	65	42	61	52				52	67	54
19			52	58	62	48	60	56	51	49	50				58	65	63
20			51	59	57	47	57	46	27	45	39				42	51	45
1		Male	61	69	62	47	53	58	47	42	40				46	56	57
2			59	69	60	41	56	52	38	48	47				46	56	50
3			58	70	70	51	64	58	40	58	56				46	54	51
4			58	65	68	53	67	64	43	57	56				53	56	51
5			59	63	63	41	53	51	34	49	43				40	58	43
6			47	67	61	55	63	60	50	42	39				50	58	54
7			66	68	65	64	66	64	41	59	61				42	54	50
8			55	64	61	57	63	58	43	48	45				50	58	62
9			46	60	59	53	63	60	41	53	50				50	61	57
10			40	62	55	43	57	51	28	53	50				41	48	46
11			55	66	62	40	51	49	36	38	40				40	47	40
12			46	58	55	52	56	55	40	47	33				49	53	54
13			57	66	61	48	58	56	48	46	43				39	50	48
14			51	57	61	53	64	64	41	53	50				50	61	57
1	Black	Female	57	65	62	45	56	58				42	48	46	47	50	46
2			52	68	66	52	56	58				49	54	50	50	53	50
3			48	65	65	61	62	62	-			61	62	58	58	56	55
4			57	72	63	56	60	58				48	50	48	44	51	45
5			46	69	57	48	50	59				51	54	50	50	51	48
6			60	73	63	61	58	62				58	60	58	60	58	61
7			64	76	70	50	52	55				48	52	50	48	54	50
8			55	64	59	50	56	55				43	50	48	42	48	45
9			53	64	63	50	52	48				45	53	56	49	50	50
10			61	67	68	64	64	62				60	58	60	60	63	61
11			47	66	65	53	55	54				52	53	51	52	55	50
12			48	56	56	61	62	60				55	60	56	50	53	51
1		Male	61	66	63	64	60	63				60	63	63	64	60	60
2			57	67	68	44	52	53				46	52	50	44	52	45

	Group	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
3		61	72	66	53	58	60				45	48	52	39	45	45
4		55	67	65	62	62	60				62	62	54	46	50	48
5		62	72	68	44	56	54				40	48	48	38	48	40
6		55	63	60	50	56	52				46	50	52	46	49	48
7		61	72	64	60	59	60				49	49	50	50	53	52
8		51	66	62	58	60	56				58	62	61	58	60	61
9		62	72	65	62	64	60				46	54	50	51	53	50
10		58	67	61	48	50	50				44	54	53	49	54	50
11		46	69	58	49	58	56				45	58	55	49	54	52
12		50	66	53	60	62	60				58	62	60	53	54	53
1	Indian Female	77	77	76	61	61	66	60	65	64	60	59	56			
2		62	69	72	60	60	58	32	35	31	60	60	54			
3		67	70	77	48	58	56	42	53	50	33	38	35			
4		71	76	77	36	51	52	36	51	50	54	52	53			
5		51	67	72	42	52	54	46	45	54	48	55	55			
6		60	75	68	63	62	63	42	46	44	34	48	45			
7		52	69	72	50	63	62	35	38	41	48	50	46			
1	Male	56	60	61	49	54	55	32	34	30	42	45	46			
2		51	67	63	38	48	50	32	38	40	36	45	45			
3		57	70	64	47	50	52	49	54	56	42	45	46			
4		64	70	68	48	53	50	48	54	52	48	49	50			
5																
6																
C1	White Female	65	63	56	52	60	56	50	53	48				51	54	20
2		49	50	52	54	59	46	35	40	38				45	44	40
3		52	54	53	51	50	45	40	45	45				41	46	44
4		55	55	54	50	48	43	50	42	43				52	46	46
5		58	59	56	52	56	53	39	33	25				53	45	43
1	Male	70	65	56	44	48	45	32	29	38				46	46	50
2		58	60	52	52	56	52	21	30	36				23	26	38
3		65	66	60	62	60	62	34	37	40				35	32	40
4		57	59	51	51	54	51	46	50	53				50	58	52
5		63	66	63	45	42	44	45	43	42				36	46	46
6		52	68	60	47	50	47	45	48	45				46	40	40
7		55	61	58	52	55	52	52	28	54				46	44	48
1	Black Female	46	50	54	54	50	48				48	43	44	44	44	36
2		51	61	58	60	57	60				39	40	43	43	45	45
3		47	48	44	58	60	68				58	48	45	47	44	45
4		41	52	54	61	53	52				41	38	40	49	46	46
5		49	55	50	48	55	55				47	45	45	39	40	32
6		53	53	57	52	58	60				31	32	36	43	40	40
1	Male	50	55	51	59	62	52				48	45	48	44	36	48
2		42	44	48	52	57	53				41	39	39	43	40	43
3		61	65	62	50	52	52				46	48	46	44	32	45
4		58	65	60	48	55	53				48	45	49	39	36	35
1	Indian Female	56	50	53	64	65	65	62	59	56	60	63	62			
2		54	58	59	60	68	68	51	56	49	58	60	61			
3		60	64	59	51	62	62	49	42	48	50	55	55			
4		65	65	67	54	55	55	50	52	39	44	53	55			
1	Male	58	59	58	44	53	55	42	50	42	55	60	57			
2		60	63	60	59	62	56	50	48	52	54	56	54			
3		62	64	67	55	56	57	50	45	53	55	57	56			
4		61	50	50	58	59	58	43	40	43	56	54	33			