

INTRODUCING
A MULTI-CULTURAL DIMENSION
INTO THE STUDY OF LITERATURE
AT SECONDARY SCHOOL LEVEL

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ABSTRACT

The first aim of teaching English literature has always been for the student to gain enjoyment from, and acquire skill in, reading. Further goals point to the affective development of pupils involving such qualities as critical thinking and expressing views, empathetic understanding of other people, moral awareness and increased self-knowledge and self-understanding. These are indeed laudable aims, but examiners have always had difficulties in examining them adequately to satisfy the critics. Teachers often doubt that they achieve such lofty aims. These very aims have the sceptics sneering at the discipline because such qualities cannot be measured and the pupil's worth for the workplace cannot be satisfactorily assessed. This has resulted in the merit of the study of literature being questioned and usually found wanting.

Therefore, on the one hand, this research looks for a method of studying literature which will ensure that the study will be necessary and desirable today and into the foreseeable future. On the other hand, the socio-political changes in South Africa, particularly since 1992, have offered a possible area of research to complement the first.

During the past few years, South Africans have been forced to recognise the fact that a multitude of different races and people live and work together more closely in this country and yet they know nothing, or very little, of one another. Thus this research also investigates the addition of a cultural component to literature study to help young people gain empathetic understanding of different cultures and of their own cultures as well, to be able to live together in harmony. With this approach, pupils may conceivably be educated through literature, to become well-adjusted, critical, effective adults so that they may play their role as citizens and shapers of their increasingly complex, multi-cultural society. Because of the context of literature study, in which this personal growth takes place, the aims identified above may be measured and assessed to suit both the sceptics and the devotees of literature study.

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CHAPTER ONE

PROBLEMS IN THE STUDY OF ENGLISH LITERATURE

Since the opening of public schools, known as Model C schools, to pupils of all races in 1992, many teachers have come to realize that their attitudes, approaches and methodologies will have to change to meet the demands of the changed classroom as well as the changed society for which pupils have to be prepared. In this chapter the problems teachers have to face will be outlined. It will then become clear that the differences in cultures, termed the cultural gap in this dissertation, have become an issue that needs consideration. Therefore the concept of culture will be analyzed to clarify what is understood by the term as used in this argument. This discussion will be followed by an over-view of the concept of multiculturalism. The chapter closes with an investigation to ascertain if English will retain its position as a major language in South Africa.

1.1. Cultural gaps

There are now pupils from a greater variety of races and cultures learning in the same classes. Understanding, which teachers could in the past have assumed would come from pupils' cultural background knowledge, is lacking. The background with which the teacher is familiar and has always expected his or her pupils to know, is foreign to large numbers of pupils who belong to a variety of different cultures. Teachers can therefore no longer assume that all their pupils share the same cultural knowledge and understanding.

Two illustrations of this dilemma are offered. Firstly, a mathematics teacher, wanting to explain a geometry problem, referred to the crow's-nest on a ship. Several of his pupils could not grasp the concept at all because, to them, a crow's nest was built in a tree by black birds who reared their young in it. The notion of a sailor perched higher than his shipmates on deck, and therefore having a wider

vision, was completely lost to the pupils and the geometry problem made no sense at all.

The second illustration took place in an English literature lesson. In 1990 matriculation pupils reading Wordsworth's sonnet, 'The World is too much with us ...' were told about Wordsworth's love of nature and the accusation levelled against him by his contemporaries, that he was a pantheist. The teacher hastened to add that he, in fact, believed in God and did not worship nature. At the end of the lesson two puzzled Taiwanese pupils approached the teacher. They could not understand the negative attitude towards the worship of nature and why such a practice had obviously been denounced as heretical. They did not see anything wrong with Wordsworth's situation, as people in their culture did worship nature and to them it was the most natural way to interpret the poem. An interesting discussion ensued during which they explained some of their religious beliefs. How illuminating it would have been for the whole class if all the pupils had heard the Taiwanese view and compared their beliefs with those of the pupils from the eastern country. At that time learning about other people's cultures was hardly a consideration when studying an English poem or other English literature, in South African education. These two girls, because of their culture, did not even think of interrupting the lesson to ask their question. It was their custom to wait politely for the end of the lesson and approach the teacher privately afterwards. At that time, the attitude of the teaching staff was that the Town Council had inveigled the Taiwanese to come to South Africa to open factories and live here, and it was not the school's task to teach the Taiwanese children differently from the way pupils had always been taught. The fact that they belonged to a different culture and would have different view and interpretations of any given text, from the South African pupils was not taken into consideration. They had to be taught from the perspective of the British heritage. It had been the foreigners' choice to bring their children to South Africa and they had to accept the education offered here. Extra English lessons with outside tutors were arranged for these pupils while the teachers continued with their Euro-centric attitudes and methodologies in which they had been trained.

Today the situation has changed. The pupils of different cultures are not foreigners. They are natives of South Africa but do not have the same scholastic or home backgrounds with which White teachers are familiar. There are many schools where there will be a far greater mixture of cultures in the classrooms than in the past.

In classrooms where the medium of instruction is English, there are language problems with pupils who have an inadequate command of English. In a few years, teachers have had to come a long way beyond the high-handed attitude adopted formerly towards foreign pupils. Now some teachers are willing to be more constructive to help pupils overcome a backlog. However, there are still teachers who do not want to acknowledge any culture other than their own, as in Britain where teachers had the same attitude towards immigrants who had to be assimilated into the English school system (Nixon, 1985).

1.2. Teachers' problems

The problem teachers are facing is that they do not know how they should teach pupils who often have a scanty knowledge of the medium of instruction, and who do not have the cultural background knowledge which pupils used to bring from home and which teachers have hitherto always taken for granted. Teachers do not even know where the gaps in the pupils' knowledge fall, let alone how they should be filled in.

This was underlined at the South African Teachers' Association's Annual Conference (S.A.T.A., 1995) when a teacher asked what teachers should do, how must teachers teach, who have been trained in a certain methodology and from a particular cultural perspective, when they are faced with classes of mixed pupils. She felt completely unprepared for the new situation and was calling, plaintively, for in-service training so that she would know how to teach to-day.

Teachers probably inadvertently rely on inherent knowledge more than they realize. Teachers still seem to assume - as most people thought in the previous century - that

because pupils speak English, they know English (Quiller-Couch, 1939). Today White English-speakers know little of the British English background from which their great-grandparents or grandparents came.

Another problem for teachers is the teaching manuals, textbooks, grammar books and setwork books, which have, by and large, been Euro-centric. If the material is South African, it is usually slanted from the white, imperialistic or colonial perspective.

Early in 1992, the year when some former whites-only schools opened their doors to all pupils, an Academic Support Programme in the Geography Department at the University of the Witwatersrand for historically disadvantaged students was operational. In the following year, 1993, I realized such a programme was needed at the school where I was teaching. Problems in the classroom and calls of despair from other members of staff, forced one to look at a new situation with a view to finding solutions for the problems. It was decided that improving the pupils' command of the English language and allowing them the opportunity to grow in self confidence was the first step. The Action Research Programme thus started at this early stage.

During that year, doubts about the appropriateness of the setwork novels read with the classes emerged. Flambards by K.M. Peyton for the standard seven classes, had been a popular choice for many years. However, none of the pupils in a mixed class of thirteen- and fourteen-year-olds had any knowledge of fox hunting or hunting to hounds. They could, however, understand the servant-master relationship which was discussed and compared with similar relationships found in South Africa. It was a situation understood by all the pupils from the different races in the classroom, although the situation in the novel was a revelation to them, because in Flambards only one race was involved. It was a variation on an old theme, but now it could be discussed from several different points of view. Different opinions on the matter could be compared, including the views of those who could speak with feeling, although with reservations at first, from the servants' point of view. When they realized their views were accepted without reservation or condemnation, they opened

up and discussion and questions could flow freely. This was where the germ of an idea was born.

Pupils and teacher were in the midst of a cultural interchange or exchange that needed to be understood and accepted, and they had broken the first ground in cross-cultural understanding using a novel which had initially been seen as completely unsuitable. However, it became apparent that even an 'unlikely' piece of literature such as this, presented opportunities for this kind of personal growth which could lead to understanding in the changed society in the new South Africa.

A standard nine class were reading To Kill a Mockingbird by Harper Lee. This is also a novel which has enjoyed popularity for many years. It is also set in another country, the Southern States of the United States of America and written by an American author, but it provided a worthwhile study for the mixed classes and from this work, understanding could be fostered, provided the teachers used the material with such a purpose in mind. (Addendum D3 - D3-2)

Personal growth has been one of the aims of literature teaching, but not the particular kind of personal growth which could foster understanding between different cultures or races. The cultural focus in English literature study to date has been making pupils aware of their English cultural heritage (Cape Education Department Syllabus, 1986). Although the rest of the world has been intensely aware of Alvin Toffler's (1980) 'global village' for several decades, South Africa has only recognised the mixed-cultural or multi-cultural aspect of this country as a way of living, since the beginning of the nineties. There are still large sections of the population who prefer to live an insular, exclusive existence. Commerce, trade and travel have afforded South Africans some contact with other nations and peoples, but there was no mixing in the home country and there was certainly no social mixing, whereas many nations have been investigating multi-cultural education and multi-cultural social interaction for several decades (Banks, *et al.*, 1989). My thoughts had thus been awakened to the possibility of using literature as a vehicle for understanding and sharing with other races. Some insight had been gained into seeing the possibility of teaching literature

with an aim that could be assessed and rated, and still fulfil the requirements that devotees of literature expect students to gain from it - personal growth, refinement of literary taste and discernment.

In Chapter Two the aims and goals of literature study are discussed in greater detail. Suffice to say here that reasons for literature study have ranged from: bringing 'sweetness and light' (Arnold, 1869:44) to lift man above the mundane and pedestrian, to Arnold Newman's suggestion that literature should be selected for study purely on the grounds of its literary quality (Wright, 1988), and Whitehead's (1966) contention that there were certain works of English literature with which every educated (English) adult should have become acquainted before leaving school. Nowhere have I found a suggestion that reading English literature (other than folk tales and legends) could be used to lead a student to understanding other people and their customs and traditions, to ensure a greater personal enrichment, leading to understanding of those who are different from the student.

When universities were no longer the exclusive domain of rarefied learning for the elite and the classicists, they were given a new purpose more closely linked with life as pointed out by Newman in his Idea of a University (Wright, 1988). At the beginning of a new historical and social era in South Africa, as suggested a few years ago by Wright (1988), we could again perhaps ask ourselves quite seriously whether our profession does not need to establish itself on firmer ground than that which is implicit in the cultural speculations of Arnold and his followers, of educating fine gentlemen with fine social graces and an appreciation for that which is fine. It is not suggested that these aims should be discarded. However, when the Minister of Education suggests that the sciences and technology subjects are of primary importance in education today as reported in the Sunday Times (31 December 1995), there is cause for concern. When champions of the sciences maintain that the humanities should only be given secondary consideration (Sampson, 1934), and that literature as a study for examination purposes is unnecessary, it seems imperative that the reason for teaching English literature should be more concretely defined to ensure its rightful place in the school syllabus.

There are those who believe that it is an impossible task to study literature meaningfully without some kind of intercultural study. This is not the culture study leading to understanding and acceptance of others, as suggested above, but a study of the English culture with its geographical and historical background, traditions and customs in which the literature is based and from which the literature flows. They believe, and rightly so, that it is necessary for an understanding of the literature, but are doubtful about the efficacy of such a study. They argue that one could teach vast areas of culture without even touching on an aspect that may arise in a particular piece of literature. This kind of study (Grewar, 1988) is only one aspect of the kind of multi-cultural study this thesis is investigating. Grewar proposed giving background knowledge of the culture in which the literature being studied was written, to enable the pupil to understand exactly what the writer intended, as illustrated earlier with Wordsworth's sonnet.

Brumfit (cited by Grewar, 1988:13) also called for the kind of cultural knowledge discussed above, to assist in the study of literature, ... 'just as there are rules and expectancies in spoken discourse exchanges, so literature, as a communicative act, relies on expectations and norms forming an important element in the channel of communication between writer and reader, and the teacher of literature needs to help students to acquire the requisite literary competence'. Such cultural knowledge would help pupils to understand the norms and codes in the text.

Reid (1982) gives a telling example of cultural mis-understanding which resulted in a dismal failure of a lesson on Housman's poem, Bredon Hill, by a Sowetan teacher who 'was oblivious of the deeper meaning of nearly all the imagery because of her ignorance of England and the cultural and symbolic implications of English words' (Reid, 1982:96). How many English-speaking South African teachers would know anything about 'the high hill-top of Bredon with its panoramic view of the counties, the larks singing and "springing thyme" underfoot' (Reid, 1982:95)? This and other poems of England would be excellent examples for fostering a pupil's English heritage, but if a pupil has an African heritage or, by now, a South African heritage, then the material needs to be supplemented so that their closer-to-home cultural

heritage may be fostered. They would need poems by South African poets like Roy Campbell whom they do, fortunately encounter, or African poets like Wole Soyinka. In Zulu Girl they will find new insight with their 'Other' classmates into the 'curbed ferocity of beaten tribes' and the 'sullen dignity of their defeat' to understand the heritage behind what is happening on the news casts today. The opening lines of Wole Soyinka's Dedication might stir their memories: 'Earth will not share the rafter's envy: dung floors / Break, not the gecko's slight skin, but its fall.' Few pupils have come across Wole Soyinka, yet he is a Nigerian who is considered to be 'a leading figure amongst the poets of emerging black Africa' (Hendry, 1990:334).

In order to solve the problems outlined above, the following aspects seem to require investigation: the emphasis of the cultural study so that it would have impact and meaning; the focus of the information to avoid covering large areas of culture without touching on the aspect that may arise in the piece of literature (Grewar, 1988); and the aim of the study to ensure a successful outcome of the study of the work. The enquiry of this thesis will look into a cultural study which will address the above aspects, as well as giving pupils understanding and acceptance of people with whom they come into contact in a multi-cultural society - or a global village. The focus of the cultural-education will therefore have to be investigated with care and a particular approach found that will answer the particular needs of the subject and the topic and provide solutions for teachers' problems.

All these approaches to and questions regarding culture have been given much attention in the Action Research Programme.

1.3. What is Culture?

From the above it has become clear that the word 'culture' in literature study has different meanings to different people. The term has been used several times with different connotations and it will appear constantly in the pages following. The term, 'culture', needs clarification.

When Arnold (1869:48) referred to culture in the Culture and Anarchy Lectures he meant 'the harmonious expansion of all the powers which make the beauty and worth of human nature' and 'that inward condition of the mind and spirit' from which perfection alone can proceed'.

Arnold (1869:10) deplored the fact that the word 'culture' was associated with 'bookish men' and 'bookmen' who had given pedantic, stuffy and futile connotations to the word. He saw culture as something that lifted man above the mundane and pedestrian and gave free reign to thinking that could soar and uplift above the everyday rut. Culture does not champion one notion to the detriment of another. 'It strives towards an harmonious perfection by turning a free and fresh stream of thought upon the matter in question' (Arnold, 1869:10). Thus he did not believe that reading the Bible or newspaper or getting practical knowledge of business served the higher spiritual life of a nation as much as culture, truly conceived, did. Arnold spoke of culture as a refinement of mind and spirit and behaviour which was acquired by reading and studying the finest qualities of Literature.

This study began with the notion that culture referred to a particular way of life, of doing, acting and reacting peculiar to a particular group or race of people. A better choice of word may be 'cultural heritage', but that also implies literary heritage. What is needed is a word that will refer to a way of life even before recorded history, followed by recorded texts and ultimately studying a culture or way of life, through literature. Perhaps tribal culture or clan culture will be clearer for this study.

Thus 'culture' as used here and Arnold's 'culture' are two different concepts. The possibility of using Arnold's notion of culture, which is a way of thinking instilled by a cultured literary education, for pupils to find out more about the cultures of the world, is investigated.

Arnold (1869) saw culture as disinterested, flexible, enabling man to save himself from the whims of the passing moment or giving in to his bodily senses. This culture

would enable him to walk steadfastly by the best light he had and be strict and sincere with himself. That was what he believed education should do for all pupils. According to the Cape Education Department Syllabus (1986) the study of literature has these aims as some of its goals.

Arnold's interpretation of culture does not give its devotee something, but allows him to become a different being with an inward condition of the mind and spirit. Arnold saw this as an important function for mankind as opposed to the mechanical knowledge given to man by the study of science and commerce, which, however necessary, did not lead to the inner perfection to which culture leads man. What Arnold feared more than a century ago is an even greater threat today, in a world that has become technologically and materialistically oriented. Where-as Arnold's cry was: Faith in machinery is our besetting danger (Arnold, 1869:48), the cry today is: Faith in technology is man's besetting danger.

Even then as now, the cry was for individual freedom for each one to do and to say as he pleased. Once again, Arnold pointed to culture which did not allow a law for each person to do as he liked, but to draw that raw person ever nearer to the sense of what was beautiful, graceful and becoming, and to get the raw person to like that new perception. This is another aim of education today: to teach pupils to appreciate and desire that which is becoming, beautiful and graceful and Arnold believed that Literature was the means to this end.

Fanatics, be they religious or socialist, see what men are doing and try to change their ways by force, violently, causing even greater harm and dissension. The man of culture, the man of reason, however, has the flexibility to understand that the surge towards excesses in any field: wealth, industrialisation, games and sport or religious protest, may be necessary for a sounder and healthier future, but that the present exponents are sacrificed to the cause they champion (Arnold, 1869). At a time, as in our country at present, and indeed almost everywhere else in the world, when every activity, from sport to striking, is pursued with extraordinary zeal and fervour,

there seems to be a great need for the 'sweetness and light' which men of culture could shed upon society and which education needs to instil in humanity.

This notion of culture has been and still is the interpretation used to explain what literature imparts to those who study it earnestly. It is this kind of culture that will allow a pupil's personality to grow and develop positively and this kind of culture that serious literature teachers have endeavoured to cultivate in their pupils. But it is also this aim that the materialists have seen as a nebulous, unmeasurable, pipe-dream goal. It is this very aim that has caused the critics to say a study of literature is not necessary, because anyone can pick up a book and read and find for himself what he needs. It is also this kind of goal that has been the despair of teachers who have felt that they did not have the ability to achieve such lofty ideals because they seemed unattainable, while others soldier on determinedly in spite of odds which will emerge later in this dissertation.

Another interpretation of culture is the one with which this investigation is largely concerned. It is the meaning closely associated with race, customs, tribe, nation and so on, as explained below.

The following explanations of what culture is are given by Banks and McGee Banks (1989):

- * Culture is the values, symbols, interpretations and perspectives that distinguish one people from another in modernized societies (p.7).
- * Culture is the shared historical accumulation of beliefs, values, symbols, ideologies and inter-actions that are shared by a group of people. It goes back many centuries in the history of those people, retaining basic concepts that hardly change until they come in contact with other cultures.
- * Culture is the ideations, symbols, behaviours, values and beliefs that are shared by a human group (p.327).

Hojer wrote that:

no culture is wholly isolated, self-contained or unique. There are important resemblances between all known cultures - resemblances that stem in part from diffusion ... and in part from the fact that all cultures are built around biological, psychological and social characteristics common to all mankind.
(cited in Freer, 1992:185)

Cross proposed a form of multicultural education which has the capacity and flexibility to cope with the many layers of identity which exist; cultural and linguistic, local, sub-national, national and international. It must allow an individual to be himself, a citizen of his country and a member of the international community. All three levels were vital. Cross was also of the opinion that cultural and ethnic diversity would be an enrichment and an asset for a national culture (Freer, 1992).

Moulder's five characteristics of culture (cited by Cross in Freer, 1992:185ff) are:

1. Everyone's culture has been created for him and largely by people older than he is ... from the moment he was born.
2. Cultures are always changing, adapting to new groups of people and to new social, political and economic situations.
3. None of the members of a cultural group are totally homogeneous. Groups are always changing.
4. No cultural group is totally unique. That is why people from different backgrounds and groups are able to form alliances and co-operate with one another.
5. No one finds it easy to change the culture he inherited because it has taught him how to behave and in what to believe, to feel and value. Once learned, people want to retain those ways.

Cross maintained that culture was an historically constituted concept (Freer, 1992) and was artificially produced through a process of socialisation. The apparent similarities that exist between the ideas of 'cultures', 'organisms', 'nations' and 'societies' in South Africa are the result of historical developments of these ideas. In the same way cultural differences are created by cultural processes which are

historically founded. Thus he concluded that if they were artificially created, they may be artificially acquired or changed through human experience, because cultures change as the environment in which people live changes.

Thus culture in this research refers to the customs, beliefs, traditions, manners and values that dictate and guide a person's actions, reactions and speech. This is the notion of culture which informs this research. However, it will soon become apparent that culture, in all its meanings is difficult to compartmentalize and there will be overlapping and dove-tailing.

The trappings and trimmings that we are able to see, hear or touch, and the show of ceremonies are merely the physical manifestations of what is inside the hearts and minds of people. It is the inner life that directs the outer behaviour that is important. For instance: the pain, the joy, heartache and ultimate triumph or defeat that is the story behind a hero (not only the outer man who is a hero) will give a true picture of the man in his cultural situation (Banks and McGee Banks, 1989). Long walk to Freedom (1994) will thus reveal the flesh and blood Nelson Mandela and what he endured, which will be a different picture from the smiling face of the President who is an international hero today, and a giant, not only to the Xhosa people, the people of his own race, but many others too.

The reason underlying certain rituals performed at a ceremony need to be known and understood to give understanding of those people's motives and actions. The movements and the costumes are merely the outward manifestations. To understand why some people cling to, what seem to be, outmoded traditions, and their reasons for perpetuating them, will have to be clear to the observer to give understanding of their ways (Banks and McGee Banks, *ibid.*).

There are others such as Steffensen and Chitra Joag-Dev (cited in Grewar, 1988) who are doubtful of the value of increasing the cultural information when pupils are engaged in non-mother-tongue reading. They are of the opinion that cultural knowledge is 'all pervasive and thus impossible to delimit and teach' (cited in

Grewar, 1988:13). They believe that a learner would be handicapped by a lack of knowledge if he assumed that there was only one correct interpretation of a text. They continue, however, by suggesting that the reader should be encouraged to be tolerant of a number of interpretations and to compare them with his own. Here they are using the multi-cultural approach, after refuting it at the beginning of their argument when they argued against teaching cultural background because it may not be applicable to the text being studied. Finally they say: 'The aim should always be to have the learner make sense of the text, and to use his provisional sense to move forward to a more valid recognition of the writer's underlying assumptions' (Grewar, *ibid*).

Steffensen and Joag-Dev (1984:63) also used the word 'culture' in the sense explained directly above and they seemed to be calling for knowledge of cultures to understand the true intention of any given piece of literature. Their assertion that cultural background knowledge was 'all pervasive and therefore impossible to delimit and teach', could be interpreted to mean that cultural knowledge is part of a person's experience, learned and acquired from babyhood (all pervasive) from parents, relatives and the community. It would be impossible to 'teach' such behaviour patterns to a class. For the understanding of literature and other people, it would be understanding of the cultural phenomena that would be needed, not a taking unto self, as becomes evident in the approaches to multicultural education (Banks & McGee, 1989) which will be discussed later in this dissertation.

There are also cultural sub-groups in society (Banks & McGee Banks, 1989). It is suggested that if teachers are aware of these groups and the meaning of culture in this area, it should allow them better understanding of their pupils. Banks identified these sub-groups as: social-class cultures, ethnic group cultures, racial group cultures and male and female cultures.

Theodorson and Theodorson (cited in Banks & McGee Banks, *ibid*) point out that an ethnic group would have a common cultural tradition and a sense of identity which existed as a subgroup of a larger group. It is this division that has been obscure for

Westerners in South Africa, many of whom see all Blacks as people belonging to one racial group and all speaking a common language (Young and Schlebusch, 1994). It is now common knowledge that there are at least nine different ethnic languages in South Africa used by nine different ethnic groups.

The racial group has phenotypical characteristics which cannot be changed - they are immutable. An ethnic group is able to shed some of their cultural customs, abandon its language and even change its religion. At present (July 1995) there are groups of people such as the Bushmen and the Griquas who are adamant that they are not Coloured, and they want their ethnicity, their languages and their leaders recognised (SABCTV 'Agenda', 2 Aug. 1995). Here again, others have looked at a common physiological characteristic and erroneously grouped together different ethnic groups as belonging to one race. In the classroom this could lead to much unhappiness, if teachers were not aware of these cultural groupings and differences.

When cultures meet and share their living space, there are bound to be changes and adaptations, especially among young people. In America and Canada 'maladaptive' and 'fossilized' cultures (Banks & McGee Banks, 1989:32) have become a problem for immigrants. The culture brought from the 'old' country is a source of stability for the first generation, but the second generation are assimilating the new culture more readily and find themselves caught between the two. The parents uphold the old traditions which have already changed in their country of origin, but which have become fossilized with them in the new country.

In South Africa the situation is reversed. The ethnic tribes of Southern Africa have, in varying degrees, come into contact with the Westerners who came from Europe. Some have been here for several generations. There are, for instance, Black pupils who are so Westernized that they do not speak any ethnic language, others who live comfortably (or so it seems) in two cultures at the same time, the Western school culture and the Western-cum-ethnic home culture, and others who feel more at ease with their Western friends than they do with their parents who are still 'tribalised' in

their ways. A short questionnaire used in the Action Research Programme will illustrate these phenomena more clearly.

This research will investigate if all the above interpretations of culture could make a worthwhile study when encountered in literature and if such a study could impart meaning and understanding, both of the text and of the variety of people in society, to both pupils and teachers. The concept that cultures are dynamic and changing and changeable, could also give more understanding of their own lives to pupils living in a rapidly changing world, if the study is planned with such an aim in view. It could perhaps ease their confusion (if they are confused) and make them more comfortable with the way they feel as opposed to the way their parents feel, while also understanding the difficulties others may be experiencing.

This study, moreover, will not be concerned with the male and female cultures, that is, the battle of the sexes, except where they become an integral part of a particular culture and shed light on important aspects peculiar to that culture. If such a situation were a theme in a novel, then the culture of feminism or anti-sexism could become a part of the study of that work.

Finally, a third interpretation of the word 'culture' needs to be explained because it may emerge as an offshoot of the study under investigation. It is the notion of culture as investigated and studied by the Contemporary Cultural Studies Unit at the University of Natal and by the series of studies conducted by the Birmingham Centre for Contemporary Cultural Studies in the 1970's (Tomaselli, 1989).

Titles of publications by the Birmingham Centre (Tomaselli, 1989) will give a clear indication of the kind of cultures they were investigating: Policing the Crisis: Mugging, the State and Law and Order (a culture of violence and lawlessness); Culture, Media, Language (a new culture of communication and the language registers used); Subculture: The Meaning of Styles (punks, skinheads and others); Folk Devils and Moral Panics: The Creation of the Mods and the Rockers (the sub-culture of pop music, pop stars and heroes); The Sociology of Youth Cultures and

Youth Sub-Cultures. In this category, the meaning of culture goes across race and nations, and identifies sub-groups with, for instance, a culture of violence, an entertainment culture, a dress culture and a culture of class. A study of one of these cultures could identify the manifestation in several countries and compare and contrast towards the aim of the study; or the study might only investigate the phenomenon, the selected culture, in a confined area.

In the Preamble, Tomaselli writes (1989:20):

The decade between the late 1960's and 1980 saw the ascendance of the term "culture" becoming a central theme in many critical accounts. In these accounts the term took on a meaning quite different to that conventionally deployed by ethnologists with their "tribes", "cultures" and "nations". The new conception arose on the one hand out of the debate amongst literary theorists concerning the status of literature - should it be seen as a sign of elite culture or not? ... "Culture" was for them the set of symbolic forms which ordinary people used to codify their everyday experience.

Terminology such as 'culturalist', 'expressive totality', 'cultural domination', 'cultural logic' or 'culturalism' are used in the study of the above interpretation of culture. In South Africa, studies of this kind have been made of 'worker culture and resistance', which have revealed the dangers of 'romanticizing all contradictory forms, especially those from the under class' (Tomaselli, 1989:22).

The Contemporary Cultural Studies Unit of the University of Natal has defined 'culture' as follows (Tomaselli, 1989:39):

Culture is the ensemble of meaningful practices and "uniformities of behaviour" through which self-defined groups within or across social classes express themselves in a unique way or locate themselves within an identifiable "field of significations". It is the process which informs the way meaning and definitions are socially constructed and historically transformed by social actors themselves. Cultures are distinguished in terms of differing responses to the same social, material and environmental conditions. Culture is not a static or even a necessarily completely coherent phenomenon: it is subject to change, fragmentation, reformulation. It is both adaptive, offering ways of coping and making sense, and strategic, capable of being mobilised for political, economic and social ends. Culture may also be limiting, reducing awareness of potential options.

The above is in agreement with postmodernism which has insisted on the multiplicity of men's social positions and rejected the Eurocentric assumptions that Eurocentricism may claim to be the voice for all mankind. Postmodernism has challenged the political closure of modernity to allow space for those usually referred to as the 'excluded others' (Aronowitz & Giroux, 1991:122). The postmodernist perspective rejects modernism's claims to the authority which privileges the Western patriarchal culture on the one hand and represses and marginalizes the voices of those who are classified as subordinate by virtue of colour, race, class, ethnicity or cultural or social capital (ibid).

In the report on the Action Research undertaken for this dissertation, in which the four approaches to cultural studies were also investigated, it will be shown how the above cultural aspect could become part of the literature study if the setwork demanded it or if the teacher should wish to include such a dimension for a class who could benefit from it.

The section above has attempted to give the different perspectives on the concept of culture to identify which aspect will be the subject of this investigation. Although there is a definite view of the term 'culture' that is necessary for literature study, other aspects may need consideration in lessons where multi-cultural education is a desirable goal.

1.3.1. Multiculturalism.

Multiculturalism is a term which originated in Britain, the USA and Canada. In Britain the term was used to address the social and educational problems experienced by immigrants from the third world who were mainly non-English speaking people. Education programmes were designed to assimilate them into the English mainstream culture (Young & Schlebusch, 1994). This resulted in an uneasy integration with the people living exclusively in their own communities and the children oscillating between different cultures at school and home and community.

In the Bullock Report (1975) this was cited as a highly undesirable and damaging state of affairs. Nixon (1985) pointed out that the problem did not lie with the minority immigrants, but with the native English who would not recognise other people's right to their own cultural ways, but took it for granted that 'others' had to be like them. In order to succeed at school, Black children had to disown their own identity and background and assimilate that of the Whites and they had to ignore their own experiences of discrimination and prejudice (Nixon, *ibid*). Assimilation reflects a notion of white society being culturally superior and is thus racist and damaging to Black and White children. This is also the modernist view that the Western countries were 'a legitimate centre - a unique and superior position from which to establish control and to determine hierarchies' (Richards cited in Aronowitz and Giroux, 1991:114). According to Nixon (1985:21) assimilation did not concede that White people can learn much from the experiences of Black people such as 'their struggle against oppression, their movements in daily life between two or more cultures, their achievements as individuals and communities in coping with rapid social and cultural change'. In Britain assimilation was not an acceptable solution. Nixon is in sympathy with the postmodernist view that 'all culture is worthy of investigation, and no aspect of cultural production can escape its own history within socially constructed hierarchies of meaning' (Aronowitz and Giroux, 1991:115).

Similar modernist views still influence the thinking and actions of educators in South Africa, the content of the curriculum and the organisation of the school as a whole.

At an S.A.T.A. 'Pro-Gro Seminar' (1991) the new experience of Open Schools was the topic. Three alternative approaches for schools to consider were offered: Assimilation, when the school retains its original culture and other cultures are ignored and fade away; Amalgamation, where all cultures are absorbed and eventually a new culture emerges; and Multi-Culturalism, where each culture retains its own identity and they live and learn side by side. The most popular of the alternatives was assimilation.

The effects of Assimilation have been discussed above. Another name for Amalgamation is the 'Melting Pot' policy which was tried in the USA in the sixties and seventies. All cultures are flung together as in a 'melting pot' with a new culture emerging which is a synthesis of all the others and which will be better than those that went before (Goodey, 1989). The main educational aim is elimination of cultural diversity. One way this policy could work is through '... co-operation, the search for common interest, and good temper in defeat, (which) are all happy conditions basic to this position' (Pratte cited in Goodey, 1979). This policy led to great dissatisfaction in the United States, erupting into violence and was also discarded.

In the eighties the Pluralist or Multi-cultural policy became the accepted approach. It was seen as 'equal opportunity accompanied by cultural diversity in an atmosphere of mutual tolerance' (Nixon, 1985:22). This approach advocated building on diversity and allowing for differences.

Adopting the multi-cultural policy, Birley High School in Manchester drew up the following recommendations:

1. A positive policy was drawn up to promote cultural awareness across the whole life of the school.
2. Teachers were encouraged to learn about the background and values of the various cultural groups in the community and all the resources available.
3. The development of social awareness by the pupils had to be supported and the links between the school and the community had to be developed for the benefit of all.
4. School assemblies should give everyone the opportunity to learn about the concepts and values of all faiths and to celebrate and enjoy differences' (Nixon, 1985:23).

A few conflicting views of the merits and defects of the multi-cultural policy are given below.

Dhondy, Mullard and Carby maintain that the pluralist view is a form of social control which gives a distorted version of racism in schools (Nixon, *ibid*). Yet, other critics maintain that mutual tolerance cannot be achieved without firmly rejecting inequality and increasing understanding (Nixon, 1985).

Michael Marland (1994) is a firm believer in multi-cultural education. At his school in London, for example, he regularly has assemblies of the kind described above which celebrate different aspects of various cultures with great success. However, schools in South Africa have had complaints from parents when their children have had to listen to people of other faiths talking to their children about a different faith. They feel strongly about their children being 'indoctrinated' by others.

Critics of pluralism see racism as coming from working-class White extremists. A second criticism reveals racism in the view that the Black child has a low self-image, because he comes from his culturally 'deprived' family living in a 'deprived' or 'depressed' area. The school had to make up for these 'inadequacies', otherwise children would fail. Children were labelled 'deprived' because they could not speak English 'properly' or because they knew nothing of the English cultural heritage and ways. Poverty did not seem to be the 'deprivation' because White English pupils who were from poor families were not 'deprived' (Nixon, 1985:28).

In the 1970's there were educators who claimed that the problem did not lie with the pupils, but with the schools who decided that norms and standards were established according to mainstream culture, which was based in the culture of the White middle class, seen as 'society at large' (Keddie cited in Nixon, 1985:28). Keddie challenged teachers to see the value and recognise the strengths of the cultures these 'deprived' children brought with them. This matter will be examined further in the report on the Action Research.

Multiculturalism automatically brings to mind multi-lingualism because language identifies people just as clearly as, or perhaps even more firmly than, their culture.

1.4. Language policy and English in South Africa.

The former apartheid indoctrination has made South Africans see language, culture and race as synonymous. This is the conclusion to which Young and Schlebusch (1994) have come. Though a particular language may be spoken exclusively by people bonded by linked racial identities, language, like culture, is not linked exclusively to race. Thus Hindi and Urdu are linked with Asia, and particularly with India, but Afrikaans, as has become clearer in the past few months, is not the sole linguistic domain of the Afrikaner, but is the language spoken by several other groups in South Africa.

Language has always been the life-line by which people have survived as a group. When the use of their own language has been denied them, people have been assimilated and disappeared as a distinct group. Although the Scots, Irish, Welsh and Cornish people living in Britain will vehemently deny that they have 'disappeared', they are seen to be British and speak English, albeit with a distinctive accent in each case. Their original languages have disappeared from everyday life. Assimilation was also the fate of the French Huguenots who came to South Africa during the French Revolution. They were welcomed and told they could certainly retain their identity and their language, and their children could join the Dutch children in dual medium schools. However, the ruling Dutch government of the time ensured that only Dutch-speaking teachers were appointed, no bi-lingual teachers, and so eventually only a few of the surviving old timers could speak French. Before long there was not even a French group or colony or small community at the Cape (Vogel, 1993). Some years later, under British rule at the Cape (1806 -1910), only English or Scottish teachers were appointed and the use of the Dutch language in schools was strictly prohibited. However, by this time there were militant writers and academics who were agitating for recognition of the Afrikaans language. By stoically fostering and building their language and finally having it officially recognised in 1925, Afrikaners have not been assimilated into another culture.

In 1979, the Commission of Enquiry under Dr. Nthatho Motlana, appointed by the Committee of Ten in Soweto, came to the conclusion that Blacks should reject integrated education because it would rob the Black child of his culture (Vogel, 1993). One of the major causes of the dissatisfaction in Black education, which erupted into burnings and boycotts in the eighties, was the forced imposition of Afrikaans as the medium of instruction in Black schools (Vogel, *ibid*). The Blacks wanted English as their medium of instruction as they saw English as the international language that would open doors for them (Vogel, *ibid*). Language is a sensitive matter and one which has to be treated with great circumspection.

In this particular study, it is necessary to ascertain whether English as a major language will survive in South Africa, where at present it has been decided that consideration will be given to English, Afrikaans and nine ethnic languages. It would hardly be worthwhile investigating the literature study of a language which may, after a while, no longer be used in this country.

In order to determine the future of English in South Africa it could be useful to see what has happened in Zimbabwe, as far as the English language is concerned. The situation in Zimbabwe is akin to the situation here in South Africa, although Muller (in Tomaselli, 1989) has pointed out that rural education in Zimbabwe faces different challenges from those confronting urban education in South Africa. Frederikse (1992) has some interesting observations in her study of pupils and teachers in Zimbabwean schools. There it has been found that Black children want to be forced to speak English; Township parents want their children to learn to speak English and be forced to speak English as they were. They are confident that their children will learn within two months. There are Shona children who speak English amongst themselves at school and some who do not speak Shona at all, not even to their parents. They are of the opinion that they need English to secure jobs because if you speak only Shona you cannot get a job.

The above views are similar to those held by large sections of the ethnic people of South Africa. Muller (in Tomaselli, 1989:50-73), for example, gives an interesting

history of the influence of Western culture and ideology on the indigenous tribes of South Africa. His analysis shows why the notion of the White culture and way of life was considered to be superior and desirable and everything 'white' had to be emulated. Thus White education and the English language became the goals for which to strive. Muller shows how civilization has decreed that manual labour is inferior to mental labour thus tracing the development of man's way of life from his earliest days when the hand and the head worked together, to today when manual labour and mental labour are seen as two distinct activities. Muller also shows why Black people insisted and still do, on 'equal education' even when their own leaders suggested otherwise (e.g. Sowetan Commission of Enquiry, Motlana, 1979; Vogel,1993). Traditionally in South Africa, Blacks were the ones who worked with their hands, while Whites had superior, white-collar careers. Lending credence to this way of thinking was the finding of a state commission in 1936: 'The education for the White child prepares him for life in a dominant society and the education of the Black child for a subordinate society' (Tomaselli, 1989:68).

This cultural 'brainwashing' has been perpetuated in the text books and Euro-centric literature studied in all South African schools. The heroes are often White with Black people in subordinate, servile positions. The White heroes are 'clever' and the mental over manual superiority reinforced by the 'clever' Whites who 'discovered' countries and great natural phenomena, such as the Victoria Falls. History only 'started' after the White man arrived in a country. True to the modernist theory (Aronowitz & Giroux, 1991) the Euro-centric literature 'proves' White superiority beyond all doubt, because Blacks hardly feature in the literature which has hitherto been set for schools (Muller in Tomaselli, 1989:69).

In spite of this division which education has perpetuated, English is still the language desired by the ethnic people (Young & Schlebusch, 1994). Some children say they are proud of being Black, and are comfortable using their own language or English, whichever is applicable. Others wish they could use their own language more often and freely, but say English is necessary, and yet others wish they could speak English more proficiently. At present English is the language that opens doors and allows one

to 'beat the Whites in class' (Behrens, et al., 1992:12). English literature could be even more useful in this respect.

It may be said that a language is the life-line and badge of any particular group of people. If people's language is taken away from them or allowed to die out, they will most likely be assimilated by another group and cease to be seen as a distinct anthropological group.

1.4.1. Official Language Documents.

The following section will look at the views and policies which have been released by official and non-governmental bodies, on a language policy for South Africa. According to the consensus mode of action adopted by the interim government, the documents are concepts open for discussion by any interested parties.

As a general guideline, Government has decided that each province will decide for itself what will be the language policy of that province. In the Eastern Cape, it has been decided that English, Afrikaans, Xhosa, Sotho and Zulu will be recognised and should eventually be offered in the schools and that each person may decide which will be his/her first language. The latter decision is particularly important for scholars, who have to choose their language subjects for school and who have to decide on which level to take each of three languages.

In the English Guideline Document (Core Syllabus, 1993:5ff) English is seen as a subject that can effectively meet the demands inherent in the South African socio-political-economic context. The Document sees English as being not only a communication medium but a discipline of the humanities that can develop humane values such as empathy, tolerance, respect for the dignity of others, understanding, recording or celebrating our humanity. English is seen as the preferred medium of instruction. The aspect of personal growth as defined by the Cox Report (1991) is also cited. This Report will be dealt with in more detail at a later stage.

The ANC Policy Framework for Education and Training (1994) gives the following guidelines for languages of learning: a language of wider communication such as English irrespective of whether it is the learners' home language; the home language of the majority of learners in the school as long as it does not discriminate against any other languages; the use of different languages as languages of learning, for example to teach different subjects. Again English is seen as a language with a wide communication base.

In the document compiled for the Centre for Education Policy Development (1994) the Language section of the proposal asks for mother tongue-learning to be allowed and accorded respect, but not to insist on it if parents feel differently.

The following paragraph from the above document (pp.3-4) reflects the reservations that some have about multi-cultural education:

Care must be taken to ensure that the misguided multicultural approach to language is carefully evaluated. This view is paternalistic since parents and communities often believe that access to higher learning and job opportunities necessitates a command of the English language. Insistence of "Home Language" as the medium could be linked to a "Verwoerdian approach" to Education. The view which calls for home language until standard one i.e. eight years, is also an outdated one based on the belief that children can only acquire a second language during the later years.

The Government Gazette of 23 September 1994 states under the heading 'The right to language and culture' on page 24 that:

every person has a right to the language of instruction of his choice within reason; every person has the right to use the language and participate in the culture of his choice; diversity of language is protected; the eleven official languages (including English) are listed and their equal use and enjoyment shall be promoted; provincial legislatures will choose the languages for each province and different provincial language policies will be permissible.

A Language Curriculum Framework was drawn up in September 1994 for the Language in Education Working Group of the Centre for Education Policy Development by Felicia Forrest (pp.3-5).

In the Preamble it is stated that institutions should adopt at least two or preferably three languages and mechanisms should be created to assist learners in language groups other than those chosen by the institution. Further guidelines follow those principles stated by the ANC as given above. The document adds that: 'All South African children will learn not less than two South African languages, and preferably three, from the first grade and throughout the period of compulsory school attendance' (Forrest, 1994:4). There is a further thought-provoking addition which has not appeared so far. It is suggested that there should not be separate target levels of competence for first and second language learners because the aim of a fully bilingual education system is to achieve a single level of language proficiency by the end of the compulsory schooling (Forrest, 1994). I have had the experience of teaching English First Language, Higher Grade to first and second language learners in the same classroom, as though they were all first language pupils. I found the arrangement entirely acceptable and even desirable, with successful results.

More light may be shed on the matter of English as an official language if consideration is given to what has happened in Zambia since it gained its independence. Heugh (1993) has made a study of the situation in Zambia and identified the tensions and difficulties that have arisen as a result of choosing English as the first and official language of that country. This was done in the interests of a politically integrated nation but, according to Heugh, the results have not been successful.

Zambians are able to acquire English through formal education only, which few can afford, and which the government is unable to provide for the majority for a long enough period to ensure linguistic competence. The initial mother tongue instruction was also abandoned in favour of English instruction, thus the majority of Zambians

are not even literate in their own languages. English is the prerogative of a small educated elite.

Because English is the criterion for participation in the political and economic spheres, the majority of Zambians are excluded, resulting in most of the population being marginalized and feeling that their own language is instrumentally valueless. Furthermore, the English spoken by the educated elite is fast becoming a pidginized English used for limited specialised purposes. As these people are able to use one or more of the local languages there is a strong likelihood that a mixed language with an indigenous base may replace English as the official language.

In Nigeria a different policy was adopted (Heugh, 1993). Although English has been retained as the official language of the country through three constitutions since 1960, three of the indigenous languages, Hausa, Igbo and Yoruba, have been recognised as national languages. However, political interests are at variance with educational policy. Initial instruction is also in the mother tongue with English introduced later. The National Policy on Education of 1977, revised in 1981, encouraged each child to learn one of the three major languages, other than his mother-tongue, as well. Thus Nigeria has in essence adopted a multilingual policy. This has been done with the following objectives in mind: to achieve national unity by using national languages; to preserve culture through language; to develop and promote Nigerian language; and to promote effective communication in a multilingual society.

This policy has produced difficulties and tensions. Those who have to learn a major national language as a third language see themselves being assimilated by a majority group. Because an international language replaces their mother tongue as official language, the speakers of vernacular see their own language as having little value. Because English is the language which opens doors to positions in government jobs and other desirable posts, there seems to be a reason for learning it. As yet there is no clear reason why a national language should be acquired as it has no gate-way status leading to opportunities.

From these studies it seems that a policy that could work in a multilingual African country would use linguistic unification at federal level, linguistic pluralism at regional or state level, and a world language for education, administration, mass communication, international politics and world trade (Heugh, 1993).

Whatever language policy is adopted in South Africa, it seems as though English will continue to be taught in schools and thus English literature will be in the curriculum. It is therefore of even greater importance to find study approaches which will benefit pupils in a multi-lingual, multi-cultural society.

* * * *

Summary

In this introductory chapter the problems besetting teachers in the New South Africa schools were identified. These problems were linked with the mixed classes facing teachers who felt ill-equipped to teach the variety of cultures. The fact that there are authorities who do not think highly of English literature as a necessary subject in the school syllabus was pointed out as a disturbing thought which needed to be positively addressed. These two factors, led to the hypothesis that a multi-cultural study linked to the literature study would not only benefit literature and pupils, but would also introduce teachers to the concept of multi-cultural education and an understanding of their diversified classes. The concept of culture was analysed and a brief history of multi-cultural education outlined. Finally the conclusion was reached that English as a subject, and therefore probably literature too, would remain in the curriculum and the investigation would be worthwhile. In the next chapter the history behind the study of literature will be traced up to present time examinations, showing the controversies that have always been engaged in the discussion of literature study.

CHAPTER TWO

HISTORICAL BACKGROUND TO LITERATURE STUDY

2.1. The Classical Tradition.

In this chapter an overview of the history of teaching literature will be traced, including the history of literary criticism as this tradition has been an important part of literature teaching.

The development of education and thus the study of literature, as conceived in the Western world, derives from the educational principles of ancient Greece and Rome. An even broader view is taken by Cardinal Newman (cited in Quiller-Couch, 1939:113) ... for the last 3000 years the Western World has been evolving a human society, having its bond in a common civilization - a civilization which has its roots in Greece and Rome, and thus in Greek and Latin. Three thousand years later the influence of these educational practices still linger in Western schools and schools at the southern tip of Africa.

The importance and weight of the influence of Greek and Latin literature and language study on Western civilizations, throughout the ages to the present century, will illustrate why English literature has had to struggle for recognition as a worthwhile study discipline, and why, perhaps today, it is still seen as unnecessary by some.

The early Greeks based education on a 'close study of Homer and early drama' (Reid, 1982:20). This was the beginning of Literature study. Rhetoric was another important subject for scholars of those ancient times, and so the importance of the written and spoken word in its perfection, was emphasised. Mathematics and philosophy were also part of the ancient syllabus. In the latter, the skilful use of language was again of primary importance. A student of drama will know that the literature, drama and philosophy studies of ancient Greece were esteemed for the grace, purity and perfection of thought, and 'manliness' they imparted to scholars of

grace, purity and perfection of thought, and 'manliness' they imparted to scholars of these disciplines. Mathematics 'trained the mind' in logical deduction, but so too does a study of Latin with all its logical sequences of declensions, conjugations and rigorous grammatical constructions, or so the classicists claim.

Until recently, Latin was still a prerequisite for students of law. In the last twenty years there have been fewer and fewer Latin teachers and gradually schools have dropped Latin as a subject. Universities then found that some of their law students had not studied Latin at school and so a beginners' course called Latin 1L was instituted at some universities such as Rhodes, to take students up to matriculation standard in Latin, after which they went on to Latin I. In the 1980's, when it was found there were even more students with no knowledge of Latin entering the Law faculty, a Latin 1B course took students beyond matriculation standard, which meant they did not have to read for Latin I even though this measure required a court order. Now, since the beginning of 1995, Latin is no longer an obligation and lawyers going into the profession are not required to have a knowledge of Latin. The Universities Classics Departments still encourage students to include Latin in their courses, but not many do so, because only a few schools who pride themselves on being 'academic' schools, still offer Latin as a subject.

Theological students studying for the ministry in the old established churches, still have to learn Greek, to enable them to translate the original biblical texts. To this end, Dutch Reformed theological students also have to learn Hebrew, and Roman Catholic students studying for the priesthood, have to learn Latin, as many of their writings and services are in Latin, or use some Latin. Thus, the Greek and Latin tradition lingers where it first started in the Christian world, in the church.

English teachers who have studied Latin find it helpful to be able to refer to Latin derivations to explain the meanings of words and to add clarity to vocabulary building exercises. Thus the Greek and Latin tradition lingers on in some schools too.

Greece and Rome reserved education for the elite and so, emulating the proven practice, did the rest of Europe where the church was also admitted to the select

circle. An education with the aims detailed above, would hardly have been of use to your man-in-the-street or your man-in-the-field (or in-the-war-chariot?). Selective teaching, or reserving certain subjects for certain groups, is another heritage from the classical tradition that has lingered to the present. This matter will be referred to at a later stage when the curriculum is considered.

This is the tradition that prevailed in England. The study of Greek and Latin literature was the only literature deemed worthy of study, because a study of those great minds would lead scholars to 'unclouded clearness of mind, an unimpeded play of thought' (Arnold, 1867:133) which does not rivet itself anywhere, but which can move and test and weigh up. Hellenism strives to see things as they really are. According to the philosophy of Hellenism, man needs control over mind and body in order to attain perfection, which was the goal of all Hellenistic education and training, whether intellectual or physical, and thus the mind had to be honed to this purpose (ibid) and literature study was one of the ways of achieving this goal.

2.2. English Literature Development and the Universities.

Times changed, and although the aims and goals of education remained the same, and thus prepared young men for high offices in the church and state (Quiller-Couch, 1939), or for a noble, aristocratic life, the university dons clamoured for the recognition of English literature as being worthy of study towards the same aims and goals.

Oxford University was the first of the two ancient English universities to give recognition to the native tongue and enable graduates to read for Honours in English, but still imposed compulsory Anglo-Saxon and the associated notion of 'language and discipline as a part of the course' (Leavis, 1969:11). Prior to this, the study of Classical Greek and Latin literature with English as a component, had been the main literary study. The Scottish universities were ahead of the English in recognising English literature as worthy of study, as is evident from the dates when Chairs of English and Literature were inaugurated at these universities. Glasgow University

was the first to start the new tradition in 1862. A few years later, in 1865, Edinburgh University followed suit. Three decades later, the Universities of Aberdeen and St. Andrews instituted Chairs of English and Literature in 1893 and 1897 respectively (Mathieson, 1975).

In the late 1870's and early 1880's some English preparatory schools and others, that were ranked lower than Public Schools, taught some English literature. "No English literature was taught in the great Public Schools, except those that prepared young men for the Indian Civil Service or for Woolwich or Sandhurst which were considered elite careers. The pupils were examined on certain prescribed English Classics, with marks awarded mainly for being acquainted with the editors' notes (Quiller-Couch, 1939). This seems to pay scant attention to the 'uplifting qualities' that the study of the literary text will impart to young minds, which Arnold (1867) was at great pains to show and prove. The Universities did not give official recognition to the study of English Classics because it was deemed to be 'too easy a study' (Quiller-Couch, 1939:95).

Another indictment against the kind of education schools offer is heard in a cry that Sir Arthur himself uttered (1939:97): a Sixth Former from one of the most reputable Public Schools could not write a sentence and paragraphs 'lay beyond his furthest horizon'. He had acquired Latin and Greek and 'the tradition'. Sir Arthur did not abjure the study of the ancient classics, but expressed the new enlightened opinion that they should be studied 'with the understanding that they be used with a large liberty. They are effete for us unless we add and mingle freely the juice of our own natural genius' (ibid:97). This contempt of English had been disastrous, not only for the ordinary man, but also for scholars who had not read any English authors. Sir Arthur gives several examples of 'marvellous strange writings' in his lectures On the Art of Reading (1939). English literature had won a precarious position in the battle for recognition against the ancient classics.

After World War I, Cambridge forged ahead with their English literature course for which Sir Arthur Quiller-Couch had been a diligent champion and fighter. It was

decided that Anglo-Saxon would not be a compulsory component, because besides the Chair of English Literature, filled by Sir Arthur, there was also a Chair of Anglo-Saxon, the incumbent of which, Prof. Hector Chadwick, believed that the teaching of Anglo-Saxon was wasteful, not only to the student of literature, but also to the serious scholar who had to try and teach it to the uninterested. Sir Arthur, ever a firm adherent of the classics, still prescribed the use of Aristotle's Poetics (in Butcher's or Bywater's translations) as the handbook of critical thought, as it should inculcate good taste, good writing and decent manliness. The classical tradition of 'Form, Latin versifiers taste, conventional externality and belles-lettres', had been ousted, and consideration had been given to the demands of post-war educational needs. The new scheme of studies had made the 'intelligent study of literature possible' (Leavis, 1969:22). The reference to 'intelligent study of literature refers' to the argument which had been used against the study of Greek and Latin literature, which had become mere translations for understanding of the text and the rules of Greek or Latin grammar and paid no attention to the worth or otherwise of the classical author being read (Mathieson, 1975). There was no consideration of cultivating fine and noble minds and the enjoyment which would instil a 'true Hellenic vision' to produce men of culture and to ensure that reason prevailed and 'to effect the harmonious expansion of all the powers which make the beauty and worth of human nature' (Wilson, ed. in Arnold, 1869).

In these developments it becomes evident that educators had to bow to the dictates of the times, and admit that perhaps the elite were not as elite as had been considered, and that those who were less elite also needed to be educated.

The 'foibles that came to infect the whole teaching of English ... and to infect it fatally for many years' (Quiller-Couch, 1939:99) stemmed from a desire to design a worthy study course. Still strong adherents of the classical tradition, the designers of the English course, in their efforts to prove that English was not easy, embellished the texts with lengthy philological notes, on which 'we unhappy students were carefully examined' (ibid:101). The text itself did not seem to be considered. Emphasis was laid on Middle English and Old English writings and authors of this

course did not realize that the English literature of the day was 'ten times more alive than it was in the times of former scholars studied and lauded' (ibid:101). The Classical Tradition was still alive and well. Although a new category of Classics had emerged, the tradition was basically still the one born in Greece and Rome.

2.3. Further developments of English literature as a study discipline.

Arnold has long been considered one of the founders of modern education and the guiding light for literature study. His idea that education should bring 'sweetness and light' (Arnold, 1869:43) into the lives of learners was adopted by Leavis and others who followed such as Thompson, Bantock, Whitehead and Holbrook (Mathieson, 1975), to name but a few.

Arnold started his career as H.M. Inspector of Schools in 1851, 'under the benign rule of Kay-Shuttleworth who regarded elementary education as missionary work on behalf of civilization, and the inspectors he sent out, as apostles of culture' (Wilson, 1960:xiii). Ill-health had forced Kay-Shuttleworth to retire in 1849, and in 1862, on the recommendation of the Newcastle Commission and in the interests of 'sound and cheap elementary instruction the commercially minded Minister of Education, Robert Lowe, steered the Revised Code through the two houses'. This meant that Inspector Arnold had to change his role of 'guide, philosopher and friend of the teacher' to that of 'examiner of children in the three R's at an annual judgement day' (Wilson, ibid). In the course of his duties, Arnold gained an intimate acquaintance with every class of society, and especially the lower-middle-class comprising small shopkeepers and employers who were managers and parents of the schools he visited. Most of them were non-conformists as church schools were reserved for clerical inspectors. According to Arnold (1869) the non-conformists of the 1860's led dismal, unattractive lives so far removed from a true and satisfying ideal of human perfection that he found himself compelled to speak out and work towards sweetening and enlightening those dreary lives (Arnold,ibid). He believed that education and particularly the study of literature should -

effect the harmonious expansion of all the powers which make the beauty and worth of human nature to create that inward condition of the mind and spirit from which perfection alone can proceed and which would counteract the mechanical in the external world. (Arnold, 1869:48)

Arnold was particularly concerned about the effects on the child of the materialistic, competitive Victorian society (Mathieson, 1975). As mentioned in Chapter 2.1., English literature study was relegated to schools ranked lower than Public Schools (Quiller-Couch, 1939) and was a pedantic drudgery which required scholars to know the editors' notes and not to enjoy the literary work itself. These were the schools Arnold was 'inspecting'.

At first glance, Arnold's views of why literature needs to be studied seem idealistic and impracticably unworldly. Arnold wrote that from literature study should flow a 'stream of fresh and free thought' as this study was about 'pursuing perfection', and the reader 'examining himself'. The study of culture revealed in literature was not 'bookish, pedantic or futile' (Arnold, 1869: 6). Such a study would reveal the best that had been thought and said by the great writers and thinkers. Arnold (1869) saw the study of literature as a road along which the student had to take as many with him as possible; the teacher takes his students and the students accompany one another and go out to share with mankind. The seeds of Leavis' discussion methodology lie here. Perhaps the seeds of the cultural component to literature study which this research is investigating lie in these thoughts as well.

In his formulation of what culture is and how perfection may be pursued in the study of literature, Arnold establishes another basic precept in the foundation of modern education by saying that culture is the study of harmonious perfection of 'all the powers which make the beauty and worth of human nature' (Arnold, 1867:48), and does not over develop any one power, neglecting the rest. That is one of the basic tenets of education today; that the whole child must be educated, not only one facet, to the detriment or neglect of the rest of the child.

The course set by the Cambridge Modern Language Tripos, Section A (English) in 1917 was indeed a formidable one. The syllabus was divided into sections comprising Shakespeare, the period 1350 - 1832, another between 1700 - 1785 (a mere 85 years), selected English verse from 1200 - 1500, exclusive of Chaucer, and then Chaucer. All these studies would require knowledge of language, metre, literary history and literary criticism of the works, finishing with 'a paper on writing in the Wessex dialect of Old English with questions of the cornet, flute, harp, sackbut, language, metre and literary history' (Quiller-Couch, 1939:4).

Sir Arthur Quiller-Couch, one of the architects of this course, was sceptical about anyone completing such a course in two years. He did not believe that 'language, metre, literary history and literary criticism' comprise English Literature. He saw English Literature as 'that which sundry men and women have written memorably in English about Life ... and the art of reading that, which is Literature' (ibid:6).

The aim of the scholars at Cambridge who were preparing the English Tripos of 1917 was to promote the critical study of English literature to the highest level of the education system. The main characteristics of the men who shaped the Tripos: Chadwick, Stewart and Quiller-Couch, was their belief in the critical method and their concern with the responsibility of education (Mathieson, 1975). On the one hand the fear of the opposition to the new movement, that English could not be considered 'respectably academic' enough if it were separated from the classics and the classical method of study, was one of the chief arguments against English literature study 'without any other bolster'. On the other hand, the protagonists feared that the study of literature could be submerged by adding history and philosophy, or Anglo-Saxon and Middle English into a modern English course (Mathieson, 1975:127).

Today the shapers of our education should guard against the same kind of fears in thinking that English literature study will only be worthy if it is able to be used to assess a pupil's worth in the workforce. The purists should also be wary of being sceptical of 'other studies' (such as culture) submerging the true study of literature.

The establishment of English literature as a course worthy of study in itself, only came about after a protracted and vehement debate between those opposing it and those in favour of it. 'Supporters of English studies were preoccupied with the subject's central problems of the relative merits of facts about literature, or good taste in literature' (Mathieson, 1975:129). Examinations demanded facts and the history of literature. It was doubtful whether good taste could be trained and tested. This was a thought which put the humanising potential of the subject in jeopardy. There were those, for example, who argued for other 'easily taught subjects' to support the 'fragile study', while others believed in and fought for a 'new, humane, central study as disciplined and ennobling as the classics had once been' (Mathieson, 1975:130).

Eventually 'the fusion of Freudian psychology, Moore's linguistic philosophy and Richards' critical method gave Cambridge's modern English School its unique "astringency and discipline" ' (Mathieson, *ibid*). Richards, as did Arnold before him, believed a student who was trained to discriminate between the 'accurate and sensitive and the banal and gross', was trained to respond 'more delicately to life itself' (*ibid*,134).

English having been established as worthy of study, educators began to look more towards the present and future and not so much to the past. Education was taking on a different garb and being looked at for an additional purpose. It was no longer reserved for the elite. This is also the purpose of this investigation for literature - looking for an additional, meaningful approach.

What Greek literature did for the few of the past, English literature must do for the many of the future. The new ideal in the elementary schools is indeed the old ideal in the universities - an education not so much concerned with livelihood as with living. What is really new is the revelation of the importance of the emotional treatment of all our studies (Greening cited in Mathieson,1975:64).

Arnold's theories of culture providing 'sweetness and light' to life had certainly taken root.

'English has its reality and life (if at all) only in the present' (Leavis, 1969:7). Leavis probably meant that the Classical Greek and Latin literature provided the past. Whether one agrees with Leavis or not, or whether one thinks of Chaucer, Shakespeare, Milton, *et al.* as part of the present (and they probably are) is of no consequence. It could be argued that no matter where in the English-speaking world English literature has been written this century, it is in and of the present and thus may be successfully explored to illuminate the present. Combined with a shared experience, the written word may be used to teach pupils all that Arnold, Leavis and others advocate. With this encouragement this study will investigate the possibility of leading pupils through literature to a greater understanding of their own cultural roots and the cultural roots of others, to show them that although the roots differ, they are all necessary and of equal importance in the garden of humanity.

2.4. The role of change and English Literature study.

Writing about change and the cultural heritage which many teachers of English have held in high esteem, Leavis (1969:2) maintained that:

...our time faces us with a new necessity of conscious provision and we have to keep alive, potent and developing that full human consciousness of ends and values and human nature that comes to us (or should) out of the long creative continuity of our cultures.

In order to gain from a cultural heritage, Leavis' formula for productive and stimulating literature teaching was a discussion-method in conjunction with formal studies. The student should be faced with more reading than he can get 'properly done and must realize that this is the positive way. He needs access to guidance, a stimulating milieu and a sense of collaborative activity' (Leavis, 1969:66). Although Leavis' observation referred to the university undergraduate and his study of English literature, his views are equally pertinent to the secondary school pupil. The latter's experience of English literature will be even more patchy and partial, but properly guided, he could, 'in acquiring his knowledge of his selected areas and themes, be

forming a sense of the whole to which they (the literature) belong and which they implicitly postulate' (Leavis, 1969:8).

Leavis was of course referring to an English literature which reflected the English culture and cultural heritage. Pupils who are reading English literature written by and about people from other cultures in our multi-cultural world, will be able to form a 'sense of the whole of humanity' beyond the English Euro-centric or Queen's court English culture. A literature course is not merely a syllabus and a standard student-product to be turned out. A student should 'feel and experience the sense of the field of his work as opening to him, for developing comprehension, something real, living and of the moment' (Forbes cited in Leavis, 1969:41).

The Newbolt Report of 1921 was a landmark in the survey of English as a subject (Mathieson, 1975:69-77). Major anxieties were expressed about the way English was treated or ignored in universities, schools and teacher-training institutions. The Report agreed with Arnold's analysis of the materialistic and external society of his day; expressed faith in education to improve matters after the despair of World War I and again saw teachers of English as apostles and missionaries, in short, special people. The problems in education in Britain at that time were similar to those being experienced in South Africa at present. Large classes, poorly qualified staff, physically weak children and mechanical rote-learning were deplored. The Report was also concerned about the under-estimation of the importance of English language and literature, and the divided society and education which taught for distinct classes.

Because of changing, hard times education had become more utilitarian, especially for the lower classes. More voices would deplore the differentiated education Arnold seemed to advocate (Mathieson, 1975:43) with different levels of studies for children from different social classes. Because Arnold had called for differentiated education in the form of traditional classics for the public schools, Latin for older secondary pupils and English for lower-middle-class and elementary-school pupils, he had in fact perpetuated class differences. English literature remained a low-class subject despised by the great public schools and universities.

This attitude seems to have prevailed in present Education Departments who have persistently refused to raise the subject of English Literature to the higher grade but insisted that it remain on the standard grade, only to be phased out in the Cape Province at the end of 1994. It could become a valuable subject in our schools, not only inculcating an appreciation of fine writing, and moral integrity and values, but also understanding and appreciation of other people, their beliefs and customs and their way of life. Ironically Arnold stated that 'men of culture are the true apostles of equality' (Mathieson, 1975:42) when he was advocating differentiated education for the different social classes.

One of the strongest voices against differentiated education would be that of George Sampson (1934:ix):

I believe that to banish humanising and civilizing elements from schools for working-class children is vitally evil, and I also believe that those who declare that boys and girls going into "labour" have no need of education, are more dangerous than preachers of social disorder, and more insidious enemies of our country, than any Hyde Park orator spouting under a red flag.

The following observations underline the importance of the role played by literature in the affective development of pupils, and the importance of this development to their quality of life in an ever-increasingly materialistic and technological society. References by early educators to literature being a means of bridging the gap between people, is pertinent to the cultural study being researched.

Sampson (1934:24) was of the opinion that education had failed because too much attention had been paid to 'the children's heads and not enough to their hearts'. He believed that education should create men and women and not 'hands'. He did not believe that vocational studies educated people and was of the opinion that until the age of fourteen, it was the duty of educators to train the child and not the 'hand', as that would happen soon enough which is indeed a demoralising way of seeing the matter. He saw English as entirely different from a subject like arithmetic, because

English was 'a condition of existence rather than a subject of instruction' (Sampson, *ibid.*).

Earlier the Newbolt Report had seen English literature as the subject with 'total educative value for all pupils' (Mathieson, 1975:73). Education was certainly no longer only for the few, but had embraced the many as well.

The Report suggested that English literature should be used 'as a means of contact with great minds, a channel by which to draw upon their experience with profit and delight, to create a bond of sympathy between the members of a human society ...' Literature bridged the gap between those 'educated to learn' and those 'educated to earn' because literature was indifferent to whether the reader was a future wage-earner or not. Literature was not concerned with imparting information, but with giving the student an 'introduction to great minds and new forms of experience' (Mathieson, *ibid.*).

However, the Committee also reported that rich and poor were equally bored by and undervalued art and suggested that more enjoyable and comprehensible material would improve children's experience of literature.

The Spens Report of 1939, influenced by Stanley Hall's studies of adolescents, corroborated Leavis' methodology and found added rewards in such methods, coming to the conclusion that:

The reading, discussion and reflection which the study of English provides and stimulates are capable of exercising a wide influence upon the life and outlook of the adolescent, more generally and lasting in its effect than that normally exercised by any other subject in the curriculum.

(Mathieson, 1975:73)

New 'progressive theories, welcomed by many, deplored by some', were advocated. Reddie, Cook, Slade, Heathcote and Way, advocated physical activity - drama - as a teaching method (*ibid.*:112). Slade's use of drama in education (D.I.E.) was

enthusiastically welcomed by Whitehead (1966:144) who suggested that the pupils should be 'plunged into acting without first reading as the reading dulled enthusiasm and did not advance the acting. He said parts should be allotted judiciously so that competence could be achieved, enthusiasm maintained, hidden talent exposed and nurtured and confidence built up. Having experienced the text, the pupils would read with more enthusiasm and understanding.

Hourd was one of the early educators who translated Arnold and Leavis' theories into modern terminology when she said the aim of the literature lesson was to provide a means towards a fuller development of personality (Mathieson, 1975:115), and along with Buber and Read she added affection, imaginative sympathy, intuition and emotional maturity to the 'missionary qualities' for teachers of English, advocated by the Newbolt Report. Echoing Arnold and the trio just mentioned, Holbrook and Inglis asked for a special kind of person to teach English, to inspire enthusiasm for literature and more importantly, 'to reach the child's inner being and draw out his creativity' (ibid:117). Literature teaching had moved further in its aims, looking for something more concrete than only the emotional. If the above profile seems daunting to many teachers the following advice should be more encouraging.

Another quality that teachers should cultivate when they are sometimes unsure of the hidden meaning themselves, is Raymond O'Malley's injunction that the English teacher 'develops an acute sense of the presence of deeper meanings. He knows what *not* to remark upon ... he is scrupulous not to know too much. This extra sense gives the necessary blend of reticence and warmth that makes for good teaching' (ibid:118) and gives the pupil that pleasurable feeling of being able to add something of his own and also inspire enthusiasm for literature.

While facing changes in South African schools 'we need to strive to demonstrate the relevance of English studies to the problems of contemporary living in a way which most adolescent pupils find refreshing and salutary (Whitehead, 1966:88). Many of the changes that England and America had to face some decades ago are those that South Africa is facing now. The changes bring problems which flow from prejudiced

attitudes towards Black children and their cultures, stemming from lack of understanding and resulting in distrust and conflict all round (Nixon, 1985). It would benefit South African education and pupils if the warnings and lessons of those previous trials were heeded.

England's economic problems led to a swing in educational thinking and to the introduction of comprehensive secondary schools to combat the evils of progressive education (Squires & Britton in Dixon, 1975). In South Africa an attempt is being made to combat the evils of separate education systems. In England the 1944 Education Act established the principle of secondary education for all. Twenty years later, working class families were unhappy about the education system because it was not the 'ladder' they had hoped for. Taxpayers expressed concern with 'efficiency and examined critically all expenditure on education', while the political leaders called for 'more bang for the buck' (Dixon, 1975:xii). Immigrant children had more problems and disadvantages such as language difficulties, cultural difficulties and racial prejudice. Many of these grievances seem familiar to the local South African situation.

More similarities emerge. 'Back to basics' became the national trend with the mastery of reading and language of primary importance. Accountability became the watchword, and teachers and schools were accountable for what pupils learned. Pupils' progress was checked by means of national, state and local assessment and behavioural goals were used to guide curriculum content. This latter statement seems to be the path that South African education plans to follow according to the Sunday Times of 31 December 1995 in which there was a report on new policies in education mooted by the Minister of Education, following the poor matriculation results. The above criteria also seem to be of primary importance with the emphasis on scientific subjects and a curriculum that stressed preparation for the labour market.

America was also going through an economic crisis which resulted in a surplus of qualified teachers, and staggering rates of unemployment among school and college leavers. Education could no longer guarantee a job and the Great American Dream.

The school certificate and the college degree were questioned. Ethnic studies assumed new importance in American schools and colleges. In South Africa school leavers also swell the ranks of the unemployed and a 'good' education no longer guarantees a job.

'Back to basics' meant rules and rote-learning which could be assessed and learning for a living. Once more these developments led those dubbed the 'romantic' critics, such as John and Casual (Dixon, 1975:xii) to speak about the dehumanization of traditional schooling. 'The issue is one of man's capacity for creating a culture, society and technology that not only feed him but keep him caring and belonging' (Brunner in Dixon, 1975:xii). The affective side of education was and still is important to those who understood its formative powers.

An endeavour to humanize traditional schooling led Bantock and Holbrook (Mathieson, 1975:138) to consider English for the average and below-average pupils. Their proposals for the 'rich-ness' of working-class culture to be included in the curriculum were a far cry from the ancient classical and 'worthy' English literature of the past. Both have written fully about the curriculum for the less able. They demanded that much more time should be spent on affective subjects and defined these by referring to high culture, that is, classical or 'worthwhile' literature and music or the folk culture of the English agricultural past. Their wish was to provoke pupils' critical response through their engagement with whatever music, art, drama and poetry could be related to their own lives, and through their own creative work regardless of the social class of the pupil - hence 'high' and 'low' culture. They supported Leavis (1969) in his belief that literature was the central humanising experience in the curriculum and that critical discrimination was a morally educative activity. The introduction of folk culture seems to be an early attempt at considering a cultural component in literature study, albeit a slightly different angle from the one researched for this dissertation.

The next step was different folk cultures or multi-culture. In Britain, the United States and Canada (Modgill, *et al.*, 1986) research and practice have shown that using the

literature of different cultures as well as their folk tales and oral stories helped to lessen difficulties in multi-cultural classrooms. However, Bagley (Modgill, *et al.*, 1986:6) was of the opinion that in Canada, England and the Netherlands, multiculturalism was a 'masking ideology' to protect 'ruthless capitalism.'

Today there are fears that the culture of comics, the media, television and the 'movies' will harm our children, just as in days gone by when reference was made to the 'penny horrors', meaning comics or soft-cover publications and all acceptable books were bound in hard covers. Leavis, however, believed that an intelligently, responsibly and morally educated public, could do much to arrest the evils of the 'vast modern machine of (modern) propaganda' (Mathieson, 1975:135). He believed that if the teacher was going to win he must be, not only thoroughly committed to the value of literature and hostile, too, to the environment, but also 'ready to engage in continuous battle for the well-being of his pupils' (*ibid*:139).

Finally, it is impossible to 'arrest the evils' (Mathieson, 1975:42) or the influence of the mass media today. Tomaselli, *et al.* (1989) have pointed out how what we know, what we think and what we automatically accept and do are all influenced by what we learn from the media which is in fact today's modern literature. Whereas in the past, values were first moulded by our parents and other relatives, then school and teachers and sometimes the church, today values and culture are influenced by newspapers, magazines, radio, television and film, the news, feature stories and advertisements as well as pop songs and videos.

Tomaselli (1989:76) gives a covert warning that teachers dare not be hostile to the environment. In order to 'engage in battle for the continuous well-being of his pupils' a teacher has to show his pupils the different techniques of making television and compiling the different media and how to watch and read so that they are not misled or manipulated. Heese (in Heese and Lawton, 1988) also believed that developing a discerning attitude towards the written and spoken word, would lend protection against the pitfalls waiting for the unsuspecting in the manipulation of language in advertising, politics and journalism. It is indeed Arnold's original theory

of giving pupils the insight and critical judgement to enable them to discriminate between the good and the bad, the sublime and the ridiculous. This field of literature is in itself a varied and rich field to investigate.

Our present in South Africa is a new approach to multi-cultural living. We have always been a multi-cultural country, but, indoctrinated by legislation and an historical colonial perspective, our peculiar attitude towards 'other' people led the Whites, to live as a single cultural enclave outside and above the 'other' people. Most people seem to agree that this attitude needs to be changed as speedily as possible to ensure a happy and peaceful multi-cultural co-existence in South Africa. The literature of any particular time or era, has a peculiarly strong power over its young readers (Quiller-Couch, 1939:40). So far, this chapter has scrutinized the development of the study of literature to ascertain if there is an indication that a multi-cultural approach to literature could be effective in combating the difficulties brought about by the political, social and educational changes. The trend down the centuries seems to be that the dictates of the times influence opinions and attitudes and the decisions that are finally taken.

2.5. The History of Literary Criticism.

The study of literature in schools, colleges and universities developed from the practice which has come to be known as literary criticism. Analyses of past trends in and opinions of criticism techniques will be used to assess the value of the present-day teaching practice of literary criticism. This method of studying literature, particularly poetry, has been much favoured by examiners as a method of testing and assessing pupils' knowledge and understanding of their prescribed works. It will be useful to ascertain how and why this practice of literary criticism developed.

Dryden was the first to use the word 'criticism' in print (Watson, 1962:11) indicating 'any formal discussion of literature'. The early Elizabethan critics practised what has come to be known as legislative criticism, which claimed to teach the poet how to write or how to write better (Watson *ibid*), the literary equivalent of the recipe-book

in which the master-chef assumes that an intelligent pupil will be able to improve his culinary skills, if shown how. This seems to be what many literature teachers are also doing. If the teacher is able to point out the strong points of a 'good' poem, the pupil will be able to write one as good in the next composition lesson. There is certainly some merit in this theory and it is not to be discarded summarily. The pupil with a gift for writing may be taught or guided to greater heights by pointing out techniques that have resulted in the successful work being studied. Even the average pupil could be guided to a more technically acceptable attempt. Critics forsook that style of criticism in the course of the seventeenth century and turned their attentions to the readers of poetry and not the poets themselves.

The next phase of literary criticism was known as theoretical or aesthetic criticism which explored the nature of the creative act (Watson, 1962). The tradition was followed by Addison in the Spectator of 1712, by Burke in The Sublime and Beautiful in 1757, in Sir Joshua Reynolds' Discourses and culminated in 1817 in Coleridge's Biographia Literaria. Since then critics and philosophers have drifted further and further apart (Watson, *ibid*). This is an approach that teachers may use with pupils who display a gift for writing poetry or pupils who would like to write plays, but would probably not be generally used as a classroom technique in literature study.

The surviving form of criticism, descriptive criticism, is the form which started in England some three hundred years ago and flourished around the dinner tables where poets discussed their latest poems and tried to justify what they had written or forestall what others would say about their writing.

Watson (1962:15) sums up in these words:

It (descriptive criticism) shelters nervously, at first, behind a respectable facade of legislative or theoretical criticism. But the break is absolute in logical terms. For whereas the legislative critic had said: "This is how a play should be written", and the theoretical critic, like Aristotle in the Poetics: "This is the nature of tragedy in general", Dryden simply says: "This is how I have tried to write my play, and why." Descriptive criticism, uniquely, is

particular and .. falsifiable. It is about one thing, a given text to which critic and reader may appeal equally, for confirmation.

In the classroom, teachers are appealing to pupils as both readers and critics, albeit embryo critics. To the credit of those teachers must be added Watson's observation (1962) that the average scholar today is probably a much more accurate critic than the original descriptive critics of Dryden's day because of the advance of critical technique and the studying of literature in schools. Yet, the pupils themselves see the literature study usually as 'doing' a poem for the examination (Reid, 1982:36). The advocates of the study of literature know that they are not educating whole generations of critics or writers, but are aiming to educate people who will enjoy reading. The run-of-the-mill teacher is educating pupils who have to pass a literature examination (Clarke, 1993).

Three broad phases of literary criticism known as the Dryden, Coleridge and Arnold phases, have been identified (Watson, 1962). The Dryden or neo-classicism phase was the formal school of criticism which acknowledged that the old formal laws of Renaissance criticism could be applied as usefully to modern English literature - thus, a formal analysis to determine the worth of the poem. The second phase, the romantic or Coleridge phase, went beyond the merely analytical and added insight which revealed poems as documents of their time as well as creative acts, pointing out the beauties of the work. In the third phase, Arnold wrote for a more intellectual audience assuming that they were scholars. The evaluative concern of criticism had increased (Watson, 1962). In the classroom, the evaluation has been done for the pupils. They are presented with works of literary merit and shown what those merits are. They must then learn and accept an interpretation and a formula, the application of which they have been shown, and to write that down as their own judgement of a literary work (Reid, 1982). Latterly, educators have been encouraged to allow pupils to judge for themselves and to express their own opinions. However, pupils do not seem to have opinions of their own and do not know how to express themselves (Van der Mescht, 1993).

Early attempts at descriptive criticism usually read like ‘extracts from a schoolboy’s essay’ (Watson, 1962:32), and indeed they do. Sidney wrote that ‘Chaucer, undoubtedly, did excellently in hys Troylus and Cressida, and that Spenser’s ‘Shepheardes Calendar (1579) hath much poetrie in his eglogues: indeede worthy the reading, if I be not deceived’ (Watson, *ibid*). Hardly illuminating critiques.

As there seems to be agreement from the past and the present on the capabilities (or lack thereof) of pupils giving worthwhile critical assessments, the question arises whether they should be asked to do so. This becomes more pertinent when one may conclude that their answers will only be variations of their teachers’ assessments which they have learned (Wright, 1988).

Poetry of different ages, however, calls for different standards of interpretation (Dryden cited in Watson, 1962). Incorporating this idea into their works, Pope and Addison (Watson, 1962:63) demanded ‘an impossibly high level of literary scholarship’ to aid the critic, as is still manifest in the study of Pope’s poetry two and a half centuries later. Sections of Pope’s Essays on Criticism are often set for matriculants, who have to rely on their teachers’ researched information to gain understanding. The same may be said of the study of W.B. Yeats’s poems. Moving from the fairly straightforward romantic poems of Wordsworth to a poem such as The Second Coming proves to be mind-boggling to teenagers who know nothing of Yeats’s complicated philosophies. In spite of the veracity of this observation, a small class of literature pupils who had grasped the intricacies of the gyre and appreciated the merits of the work, expressed their satisfaction and pleasure at the end of the study. However, the teacher influence in this case was considerable and it is to be hoped that the teacher’s ideologies were not imposed on the pupils because as Wright (1988:77) warns: ‘At its worst, this form of "teacherly influence" amounts to rank authoritarian indoctrination.’ In the teaching of literature, Wright advocates that a teacher should clarify the distinction between his or her personal views and those posited by the literature or literary theories under examination.

Addison heralded the shift of focus from the poet to the reader of poetry as mentioned at the beginning of this section (Watson, 1962). The important issue in theoretical criticism is the reader's response. Addison raised these questions in the Spectator essays: By which of the five senses was the human imagination most gratified? How should true taste be defined? What constituted true taste? However, Watson (1962) criticized Addison's essays on Milton's 'Paradise Lost' which had not given close consideration to the text and his quotations which had 'all the vāguēness of the schoolboy's comments' (Watson, 1962:72).

This is where the value of the 'What do you think of ...?' kind of question which examiners hope will elicit a personal response, may be questioned. Whatever the candidate answers will have to be accepted, perhaps with full marks (?) Whether the thought is considered acceptable or valid, should not be the issue because Addison saw that judgement as being debatable. The personal thought is the crux of the question and then Watson's comment about the vague schoolboy could be applicable.

Samuel Johnson's The Lives of the Poets is a foundation-stone in English literary criticism of the historical kind, and so he may not be ignored. He maintained that the task of criticism was to 'lay down the law, to ascertain and apply general principles of poetic excellence' (Watson, 1962:85). However, he did not attain any level of excellence as a poet himself. Eliot criticised Johnson's ability as a critic, saying that the same kinds of 'blind-spots' that marred his writing were reflected in his criticism (Watson, *ibid*). Watson (1962) saw Johnson as a critic who left loose ends and shifted his theories to suit exceptions and allowed him to praise what he liked and to condemn what he did not like. The latter could be a useful approach to adopt with school pupils as long as they are able to justify their likes and dislikes with logical, well-founded argument, but there lies the rub - those logical and well-founded arguments are seldom found at school level as Watson's references to schoolboy essays suggest.

Coleridge is considered to be 'supreme among the English critics' (Watson, 1962:111). This observation is followed a page later with the statement that although

the commentators have failed to agree on what Coleridge actually said, they are agreed that it was of the first importance! Coleridge spoke in the language of the theoretical critic, analysing the poetic process rather than the poem itself. He scarcely considered the question of value in his criticism, and whether it was good or bad was of little consequence. Coleridge preferred to consider rather than to judge, and to reflect rather than to decide. These would be risky criteria to apply to young minds who do not have any foundation on which to reflect or decide (Watson, 1962). Yet Coleridge's Shakespearean criticism is seen as the forerunner of the modern school of imagery-analysis which is a much-favoured practice in the classroom today.

Hazlitt's critical style was purely descriptive. His motive was to judge and then analyse, being of the opinion that the evaluation of a poem was the starting-point of criticism and not its aim and object (Watson, 1962). Hazlitt believed that one started with an opinion, 'feeling what is good' (Watson, 1962:135ff), and then set about giving reasons why it was good. Watson (1962) pointed out that to be able to feel in a way that was acceptable would require a 'wide and delicate sensitivity' (Watson, *ibid*) and to be able to give acceptable reasons would call for a critic blessed with analytical gifts. It seems as though Watson did not believe that Hazlitt possessed such gifts, because he accused him of using language that had a certain splendour 'flyblown and empty of significance, like a schoolboy in a hurry with his homework anxious to impress a master with a taste for rhetoric' (Watson, *ibid*). Watson accused Hazlitt of 'flaunting his own personality at the expense of his subject', and accused him of being the 'father of our Sunday journalism'. Again the unfortunate schoolboy is held up as a model of a poor critic. Hazlitt's critics also accuse him of relying on his memory and that 'he never had a book or paper of any kind about him when he wrote' (Watson, *ibid*). There was a time when pupils writing their examinations had neither 'book (n) or paper' near them. More recently the poem under discussion has been printed on the examination paper and an extract from the novel or play also given, but by and large, the examination pupil has also had to rely on memory.

Initiating a new trend in his own time, Arnold said (Watson, 1962:144):

...the method of historical criticism, that great and famous power in the present day ... The advice to study the character of an author and the circumstances in which he has lived, in order to account to oneself for his work, is excellent. But it is a perilous doctrine that from such a study the right understanding of his work will "spontaneously issue".

Victorian critics saw literature as a 'variable and changing product of its own society' (Watson, *ibid*), after long considering it as invariable and absolute, to be analysed according to accepted forms. Studying the era in which an author wrote and the literary characteristics of that era has been an integral part of the study of Literature, as a separate subject. The present day has retained this approach from Victorian times.

Writing during the latter part of the previous century, Stephen was a great adherent of the historical method but saw it as 'not only history in the old sense, but philosophy, political and social theory, and every branch of inquiry which has to do with the development of living beings' (Watson, 1962:145). He maintained that literature could be treated in a 'scientific spirit' (Watson, *ibid*). This was what the Cambridge Tripos had feared; to have to rely on other fields of study to bolster the literature study.

Arnold was the first incumbent of the Chair of Poetry at Oxford, to which he acceded in 1857, to lecture in English. Not quite ten years later in his 1865-6 lectures On the Study of Celtic Literature, he endeavoured to apply racial, anthropological standards to literary studies, which marked the advent of snobbery to English criticism, something which Watson (1962) maintained has never quite been eradicated. Instead of applying racial and anthropological *standards* it might be more profitable to use literature as a means to racial and anthropological *understanding*.

Watson (1962) sees Edwardian criticism as a compound of the aesthetic, the moralistic and the biographical. Although mid-Victorian reviews of George Eliot, G.H. Lewes and Walter Bagehot's novels had appeared, they did not show an assured

technique or enjoy an assured audience. It was Henry James who 'discussed' the English novel so thoroughly in eighteen prefaces to the New York edition of his Novels and Tales, at the turn of the century, that subsequent critics had a complete armoury of critical instruments to use. Whereas the evolution of criticism of poetry took three hundred years, the criticism of the novel evolved instantly, more or less over-night. Other critics, such as Pater and Wilde, had looked at other times and other traditions, but James looked at the time in which he was writing.

Novel-criticism as it is known today was born from James's notebooks, written from 1878 onwards and published in 1947. James set about creating an English tradition in the criticism of the novel, because he was of the opinion that there was 'a comfortable, good-humoured feeling abroad that a novel is a novel, as a pudding is a pudding, and that our only business with it could be to swallow it' (Watson 1962:174). That is perhaps how some pupils see the novel or any literary work and no doubt why it gives some of them acute indigestion.

James's approach was 'to appreciate, to appropriate, to take intellectual possession' (Watson, *ibid*). That is the nearest definition of what teachers today attempt to do, but the 'intellectual possession' overrides the appreciation and appropriation because of the dictates of the final examination. Thus the first mentioned aims are often glossed over or excluded.

Eliot, the critic, was deliberately mysterious and indefinable, the attitude of a private man who had been 'led into spiritual self-exposure through his poetry' (Watson, 1962:178). However, Watson (*ibid*) pin-points some formal properties of his critical approach. Eliot's critical essays are statements of an attitude and an evaluation as are his poems which express his attitude to and his evaluation of the times in which he lived. His 'relevance' refers to modern poets and not to modern readers. Thirdly, he made general judgements rather than close analyses, not practising the techniques of the New Criticism of the thirties. His arguments were not clear, inviting further argument. Like Arnold, he was also writing for a minority, culturally elevated audience, laying himself open to intellectual snobbery. This attribute is not only

evident in his critical essays, but also in his poetry. Eliot also refuted the historical, maintaining that a poet writes to escape from himself, and so an historical criticism would be looking at the wrong information.

Watson (ibid) sees Eliot as the most influential descriptive critic of the century. If we are looking to Eliot for guidance about preparing our pupil- critics, we are looking in vain. His guidelines are not for those in training, but for the mind that is already 'culturally elevated' (Watson, ibid).

2.5.1. Anglo-American New Criticism: the 30's and 40's.

Richards pioneered the Anglo-American New Criticism of the 30's and 40's, laying the foundations of the new verbal analysis techniques (Watson, 1962). He explored the use of his brain-child, 'emotive' language in poetry and experimented in analysing texts stripped of author and period, thus ignoring the historical. His literary analyses tried to illustrate a method used by the poets. His method, that of the New Criticism, was to exclude history and biography and to use a form of verbal analysis where word texture and semantics were the primary considerations (Watson, ibid). This technique has become part of classroom teaching because examiners have shown a penchant for analysis of this kind.

Leavis (in Watson, 1962), who has had a profound influence on British classroom teaching and thus on South African classrooms as well, averred that the critic's primary task was the common pursuit of true judgement. Watson (1962) remarked that Leavis completed the analytical revolution started by Dryden and added that literary analysis had become so widely accepted that it was in some danger of being 'mistaken for a way of life'. It has certainly become a way of school life in the literature lesson (Reid, 1982:98). In 'doing' the poem successfully (for passing the examination) the teacher has to do much more than acquaint the pupils with the poem and teaching them the techniques of critical appreciation which could be applied to any poem in the selection. Reid (1982) has come to the conclusion that teachers feel the study requires close attention to each set poem and pupils' memorising

information and interpretation. Teachers say it cannot be a delightful experience 'felt upon the pulses' and frequently pupils go into a poetry lesson 'bored and come out numb' (Reid, 1982:85).

2.5.2. English studies in transition: the situation of criticism

Education in South Africa is at present in transition and it is thus an apt indication of what will be discussed in this chapter as far as the teaching and studying of literature are concerned. Indeed, the situation of criticism reflects a discipline in transition (Visser, 1984).

There was a time when the call of Richards' New Criticism to study poetry as poetry and not anything else, found favour with academics. Indeed it was the very foundation on which the Cambridge English Tripos built its stand for acceptance. Now increasing numbers of academics and students find an appeal to social and historical frameworks more attractive (Visser, 1984). The sources for such frameworks are not found in the poetics of modernism, but in social theory and social history. Glenn suggests that the value of literature does not lie in the essence to which only a fortunate, elite few have access, but in the social arguments surrounding and in literature (cited in Visser, 1984). Nixon suggests that an approach 'more alert to the historical and material forces' is needed, to demonstrate the relevance of post-modern fiction to South Africa, and Vaughan asks: 'In what way can our academic concern with literature in English best support the objective of the cultural liberation of South Africa?' (cited in Visser, 1984:1). This is the question to which this investigation also seeks an answer.

The views above reflect the theories of postmodernism that attack the modernist notion of political universality and insist on the multiplicity of social positions and has thus included the former excluded groups (Aronowitz & Giroux, 1991). An attempt is made to understand the cultural differences in terms of the historical and social grounds on which they are organized. Using literature and a multicultural methodology, the theories of border pedagogy using counter-memory (Arac cited in

Aronowitz & Giroux, 1991:124) may be practised to understand 'how a critical reading of the past informs the present and how the present reads the past'. This theory was put into practice in some of the research lessons with the more senior pupils, resulting in successful lessons and greater insight and understanding for the pupils, not only of the literature, but also of the historical difficulties in society.

Criticism in South Africa has been based on Leavis's New Criticism and 'Scrutiny', to which Professor David Gillham of the University of Cape Town referred as 'traditional' criticism (Visser, 1984:2). This view of a literary critic's function is twofold. He is giving his considered response to a writer so that the reader may enjoy and understand it more completely and he reveals the elements in the writing which combine to give it a certain quality (Coombes, 1974). Coombes also believes that a writer can only be appreciated when a reader responds sensitively to a writer's work and this is only possible if his perception is enhanced by a training in literary criticism. This has been the reigning mode of enquiry or study of English literature in schools and Universities until recently when the 'personal opinion or judgement' mode gained favour with some examiners and so was tentatively accepted as an approach in schools. Because the development is still fairly new, teachers are still clinging nervously to the practical critical mode as well. Imported from Britain and the United States, practical criticism in South Africa adapted to an 'ensemble of material, social and institutional forces' (Visser, 1984:3). Visser believes that the 'product' imported from Britain and used in South Africa differed in its pedagogic aims here. The main local aim has not been to teach pupils to determine the worth or otherwise of a writer or his work (that has already been done for him by virtue of the selection), but to use the worthwhile work to stimulate the pupil's personal growth and elevate moral standards.

In Britain a critical revolution began in the 60's and 70's which questioned the literature selection. South Africa followed some years later. In Britain it was suggested that literature with a 'common ground, imaginative literature' (Dixon, 1975:123) with an interest in characteristic themes and levels of abstraction, including non-fiction, would be more suited to the changed circumstances of the educational

scene which was catering for a much wider spectrum of society. It was also pointed out that a more embracing view of the concept of cultural heritage should include the heritage any child brings from home and his community as well as the folk culture (Dixon, *ibid*). This is one of the theories that inform this research. The Anglo-centricity of the subject English Literature has also been questioned (Crawford, 1992) and the inclusion of English literature, written by non-English speakers, and thus readings alert to the nuances of cultural differences have been called for. The vast majority of contemporary users of English, moreover, come from outside the zone of 'court English' advocated as the universal standard by the eighteenth-century teachers of Rhetoric and Belles Lettres and by their successors (Crawford, 1992:301). Even in South Africa the call has been for South African writers to be included in the literature selections (Reid, 1982).

The traditionalists have grudgingly accepted the few token South African writers who have been included as writers of literature, but have clung to the orthodox practical criticism approach (Visser, 1984). Those who see themselves as followers of the New Critics using the analytical method, have found the South African Tradition to be 'but a shadow of the Great Tradition' (Visser, 1984:4). Rather than showing the writers to be wanting, Visser (1984) blames the new analytical critical approach which he says is 'partial and radically selective' (Visser, 1984:4). The analytical critical approach professes to prepare any one to read any literary work sensitively, but in fact prepares one to read a small selection of texts and to ignore the rest. The accusation of snobbery levelled against Arnold as critic, is now levelled against the practical, analytical critics:

Instead of encouraging our students to attempt to come to terms with the cultural products of classes and cultures other than their own, we have trained them in a rhetoric of contempt. This invitation to snobbery is one of the more pernicious legacies of practical criticism (Visser, 1984:4)

Subsequently, those who were originally calling for the inclusion of South African writers in the accepted literature study have now moved on to point out that critical approaches are not intellectual exercises existing in some abstract realm. Critical approaches are rather positions that people hold which serve particular interests and

satisfy certain needs (Visser, 1984). A critic's stance reflects and is bound to his needs, desires, values and beliefs, correlating with his view of himself and the social world he inhabits (Visser, *ibid*). This personal approach as a critical technique, if used for a wider range of English literature in South Africa today, could lead pupils to a greater understanding, not only of themselves, but of the whole society in which they find themselves. A critical analysis of what the setwork is telling the reader, added to a comparative view of other cultures' stances on the issue, could lead to deeper understanding than the revelation of the literary work alone. Such a critical analysis is not the critical dissection of literary and poetic techniques to point out the excellence of the work and to which Lawrence refers as 'critical twiddle-twaddle' (cited in Coombes, 1974:10). Such a comparative, culture-based and personally informed analysis could enable students to voice opinions and thoughts from their own experience and engender exchanges of ideas where the teacher would be facilitator rather than a dispenser of facts that have to be absorbed and reproduced. This could be a more successful approach to literary criticism for young students.

Successful theories enable students to say things about literary works and at the same time provide the means for saying them. If the theory is found to be worthwhile by enough members of the profession, the theory will bring about 'genuine renovation of literary studies' (Visser, 1984:5) even though the decline of practical criticism is not acceptable to its adherents. The need for a more dynamic approach is the fact that English studies in the 80's were no longer 'at the centre of university intellectual life in this country' (Visser, 1984:6).

I believe it is the case that our discipline which not very long ago was so vibrant, so liberatory, so, if I may invoke the dreaded word, relevant, now appears to increasing numbers of our universities' most creative students to be remote, defensive and incapable of providing them with the means to understand and deal with the almost overwhelming pressures their society thrusts upon them. I believe that the method of practical criticism which once united our profession and commanded almost universal adherence, no longer enlists unquestioning support and to a large extent survives because it is imposed by those in power on a significant minority who are increasingly skeptical of its claims to validity (Visser, 1984:6)

The initial 'democratizing' effect of practical criticism which had liberated literary studies from the classical education of the public schools and Oxbridge has also been considered (Visser, 1984). Literary studies ceased to be the domain of an elite class who were elite by virtue of their studies. The sensitivity which the New Criticism called for was within everyone's reach who cared to strive for it. However, the scope of the criticism led to a new class elite, which in effect meant that literary studies had undergone a 'bourgeoisification' (Visser, 1984:6).

In South Africa, although there was a shift, it was not so much a shift to liberalisation, but a shift of terminology within the same old divided society. A practical criticism does not posit conceptions other than the individual author, the individual text, the individual reader. This is no longer adequate and there is a call for a newer mode with special appropriateness (Visser, 1984).

In the 90's, the voices of teachers such as Stuart-Watson (1990), Janisch (1994) and others share that view with renewed energy. One of the approaches to integrate ethnic content into multicultural teaching as advocated by Banks *et al.* (1989) is the decision-making and social-action approach (Addendum B3). This may sound alarming to teachers in South Africa who are viewing social action in the form of mass action marches and defiance in their cities and villages and on television.

When the Action Research team first looked at this approach, we were not in favour of it at all. However, near the end of our programme, we had changed our minds and some of us were actually using the approach in our classrooms. An explanation of this approach is given by Banks *et al.* (1989:202):

In this approach students identify important social problems and issues, gather pertinent data, clarify their values on the issues, make decisions and take reflective actions to help resolve the issue or problem.

This approach was used in a standard 9 study of To Kill a Mockingbird. (Addenda D3 - D3.3.) The racial problems and those of prejudice, poverty and old age were identified, discussed and compared with similar problems in our society today. The

pupils gained insight, not only into the literature they were studying, but into their own local problems as well, with ideas about what they could do about such matters. They felt they had completed a worthwhile critical appraisal of the novel and I was satisfied with the quality of their personal opinions. The emphasis in the Banks extract is on 'reflective actions', which teachers should find more acceptable than the physical actions they have witnessed. Perhaps this will help to reinstate the democratising effect which practical criticism has lost.

The 'sociology of literature generally and the Marxist literary criticism in particular', which many will find disquieting, is the perspective that is moving most strongly towards the re-orientation of literary studies (Visser, 1984:8). This process will be a protracted, complicated and difficult transformation. This theory is validated by the action research team who were initially all opposed to such radical thinking. There are still some who are nervous of using such an approach in the classroom but those who have ventured to use the social action approach, as outlined in Addendum B3 and demonstrated in Addenda D3 - D3.3., have found it effective and stimulating.

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Summary

The historical background to the study of literature as analyzed in this chapter may be divided into two sections. The first concentrates on the early beginnings and traces the development of the study through its struggles for recognition of English literature as an acceptable study discipline, to the present day when literature study still has to prove its worth to the sceptics. The second section is devoted to literary criticism and the development of this facet of literature study, through all its variations. Today the mode of literary criticism is still changing.

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CHAPTER THREE

PRACTICALITIES OF LITERATURE TEACHING

The strategies some teachers have felt constrained to use to be able to meet the departmental goals of literature teaching will be considered. The departmental goals will be reviewed, followed by teachers' views of those goals. This leads to an analysis of the effects of the final examination on teaching, and an overview of examination papers from 1974 to 1994. A brief look at new aims in the teaching of English closes the chapter.

3.1. The Role of Study Manuals on Literary Criticism and Study Aids.

Besides resorting to study aids to help pupils with their understanding of setworks, teachers and pupils alike have bought books on criticism to lead them through the mechanics of literary criticism. The prefaces to one range of such books attest to the popularity and, it must be deduced, the efficacy of such manuals:

[Preface to The Owl Critic. (1968)]:

The aim is to provide university and high school pupils with a simple and balanced approach to literary criticism, to help them tackle assignments with confidence, and to stimulate in them an interest in more advanced reading on criticism.

There is no successful formula - critical ability grows from awareness and fluency (Heese & Lawton, 1968).

These writers obviously keep the interests of the students and their teachers in mind and also know the goals and aims of the syllabus. In the following edition (1976), more attention is paid to contemporary literature and forms which students may find difficult. Again, the writers are keeping up with new trends in examination questioning and new setworks:

[Preface to the enlarged edition of The Owl Critic (1976)]:

We have concentrated on works published in English in the United Kingdom and the United States, partly for reasons of space but also because it is these works which are likely to be prescribed (Heese & Lawton, 1976).

In the next edition, The New Owl Critic (1987), a specifically South African component was added. Completely new sections have been added on persona, tone and voice in poetry, drama and the novel (Heese in Heese and Lawton, 1988). These are all aspects that appeared in the CED examination papers from the mid-80's. Taking the examinations into consideration ensures that pupils and teachers will buy these manuals because of the importance that the final matriculation examination has in the life of a young person.

The above prefaces prove that the examination is of primary importance and being able to answer the kind of question that will be asked, if not the actual one (!) is vital. In defence of those who are trying to help struggling students - and teachers - one could say that knowing how to analyse a written work and being able to see its technical merits, must lead to appreciation. However, this could only be a small minority. Too often pupils have said that they would rather read a poem and 'say how I feel about it' than 'pulling it to pieces and killing it'. This is adequate proof that a 'lit. crit.' lesson extolling the virtues of writing by means of technical application of terminology is a boring drudge to most students and does not promote enjoyment of the work. However, one could perhaps consider the pupils' complaint above, and allow them to say how they feel. Then in the manner of Quiller-Couch (1939) who showed his students 'how Hamlet felt' and allowed the rest to flow from that understanding, one could perhaps accomplish both aims of literature study in one. The aims referred to are: the understanding from which personal growth and enjoyment will flow and the appreciation of the technical quality which is the source of enjoyment, as pointed out by Coombes (1974).

One may deduce that Heese does not think of literary criticism as a mechanical or pedantic exercise by virtue of her definition of literature itself. She sees literature as that body of work in which man's written record of his experience is given artistic

form. It is concerned with everyman's experience and its quality lies in this universality (Heese and Lawton, 1988).

Because the critic brings his background, presuppositions and beliefs with him, literary criticism is not an exact science (Heese and Lawton, 1988; Visser, 1984). According to Heese a reasoned account of a personal response may be given by examining the elements in the writing. In spite of the individual approach and personal response there is wide agreement on the major authors and the difference between great and thoroughly bad art. The problem arises with young pupils who have to rely on the judgement of others and who do not have the experience to know that all poems or novels set in a particular period will reflect that period and that for instance a sonnet cannot be bad just because its rhyme scheme does not fit the accepted pattern (Heese and Lawton, 1988). Heese realizes the pitfalls awaiting the inexperienced and emphasises the importance of being able to appreciate rather than to classify a literary work (Heese, *ibid*).

A view that will appeal to pupils who would like to express how they 'feel' about a piece of writing and particularly about poetry, is that of D.H. Lawrence who relied on his emotions. Lawrence was of the opinion that emotion, not reason was the touch-stone from which a critic responds. 'A critic must be able to feel the impact of a work of art in all its complexity and its force' and Lawrence (cited in Coombes, 1974:9) believed he must also be a man of good faith. Lawrence had no patience with the critic who concerned himself with describing rhyme-schemes, counting syllables and naming meter and stanza-forms. He looked for 'a delicate discernment and assessment of the experience of the "felt life" '(Lawrence, cited in Coombes, *ibid*.) He did not agree with Wordsworth's 'murdering to dissect' theory, held by most pupils, but contended that an analysis (this must be his 'felt' analysis and not a 'lit. crit.')

revealed the total effect and significance of the writing, thus adding immeasurably to the pleasure and to the profit of reading (Coombes, *ibid*). Teachers and pupils would agree that good writing and sensitive content go together, but Lawrence's formula is not much use to young people facing a poem or novel for the

first time. Reading classics for the first time they could feel confident that others and time had tested the work on their behalf.

Like Heese, Coombes (1974) has written a manual to help young students acquire expertise in literary criticism because he believes the better trained they are in the true appreciation of the worth of literature, the greater the pleasure will be derived from a spontaneous and appreciative evaluation of what the author is offering and the better it will be for the student's intellectual and emotional growth. He also advocates discussion which he contends is essential, wherever it is possible (Coombes, 1974). With the above in mind, Coombes's manual details a critical approach that caters for all the goals of the Departmental Syllabus (1986) (Chapter 3.3.) and the Interim Core Syllabus (1994) (Chapter 1.4.1.)

Whether literary criticism is called legislative, theoretical, aesthetic, traditional, analytical, descriptive, social or historical, does not really matter. Pupils do not like the critical method of looking at literary works. However, the critics themselves and experienced literary scholars know that no work can be appreciated without some insight into its technical qualities. A solution needs to be found as to how this knowledge may be imparted to pupils with the least pain and the most enjoyment.

3.2. The requirements and effects of the final examination.

'Examinations have a very respectable antiquity' (Quiller-Couch, 1939:73). It is this knowledge that has given teachers and all academics who have to show results and marks to waiting parents and critics, a healthy respect for examinations. They provide proof of industrious study and teaching, ability and achievement. They also prove that the discipline is worthy of study. The chapters on the early history of literature study have shown that teachers of literature have always felt constrained to prove the worth of their study. This chapter will show the constraints and problems of examinations which both examiners and teachers have to face, and the effects of their ensuing thoughts on literature study.

There are conflicting opinions concerning the merits and purpose of literature study and the desirability of having such a study in a curriculum. On the one hand, the materialists say that literature study must be seen as a knowledge-gathering, skills-acquiring discipline which should be examined and assessed to show parents and future employers what standard of efficiency and excellence a pupil has achieved (Dixon, 1975:xii). It is this idea that has laid a heavy emphasis on the examinations, and particularly the final matriculation examination. The study must be seen as worthwhile and it must give a measurable record of the pupil's achievements.

On the other hand, those in favour of literature study see this study as a means of encouraging positive growth and refinement which lead to a greater appreciation of the aesthetic, the inculcating of acceptable moral standards and the forming of citizens whose quality of life is enhanced and who are able to enhance life for others. Arnold (1869) was one of the first voices who spoke about the development of salutary affective qualities resulting from the study of literature, a sentiment that has been echoed by many others such as Leavis, Whitehead, Dixon and Sampson. Personal growth has thus been one of the main aims of literature incorporated in the aims and goals of the Senior Secondary Syllabus of the Cape Education Department (1986) and also of the Interim Core Syllabus presented in 1994 and every other syllabus and enquiry report one cares to peruse.

The dilemma facing examiners - who are invariably Literature teachers themselves - is that they have to decide how knowledge, skills and other achievements in Literature study should be examined and assessed.

Those in favour of vocational training in schools and who elevate the sciences above the humanities, are vociferous in their calls for literature to be examined and proved worthwhile or else dropped in favour of subjects useful for earning a living (Sampson, 1934). Yet scientists such as Darwin, Spencer and Huxley have added their voices to those of literary devotees such as Arnold, Ruskin and Thring who are of the opinion that the curriculum should embody morally educative subjects (Mathieson, 1975) such as literature. Thus, examinations are necessary to measure,

not only skills and knowledge to satisfy the critics, but also the affective development of pupils so that the devotees may have concrete evidence to justify their stand. That is perhaps why examiners are asking for personal responses or opinions from candidates; so that their personal growth may be evaluated.

As has been pointed out, when the Cambridge Tripos 'constructed' the English and Literature syllabus, they ensured that it would be a study which could parallel the accepted 'excellence' of the study of classical Greek and Latin, and which could be examined and assessed because of the 'respectable antiquity' of examinations (Quiller-Couch, 1939:73) which would give it credibility.

With such a mandate, teachers and pupils are acutely aware of the final external examination on which their futures are balanced. There exists, therefore, an incompatibility between external examinations and the essential aims of good English teaching (Whitehead, 1966). The problem is built into the system and arises because society calls for more effective examinations so that pupils can prove their worth with attainments that are measurable.

Examinations must act as an instrument that will indicate which boys and girls will be suitable for which jobs or level of employment in an increasingly industrial (and today, technological) society. Whitehead (1966:234) summed up the situation as follows: 'The predictive role of examinations is necessarily in direct conflict with educational values - and nowhere more nakedly so than in the sphere of English (literature) teaching'. Initially, English was taught so that pupils could read, especially the Bible, and write (Mathieson, 1975). Examiners have the unenviable task of ensuring that literature study does not degenerate into such a prosaic exercise again.

Educators have been warned (Loban cited in Dixon, 1975) that in the Secondary School the curriculum inevitably shrinks to the boundaries of evaluation; if the evaluation is narrow and mechanical, the curriculum will be narrow and mechanical. It follows that if the examination of literature becomes a matter of testing skills and

knowledge, then the study will lose its most important function in the curriculum and could become a passive reading of the text, followed by learning facts given by the teacher and passing an examination much in the style of Quiller-Couch's time (1939) and which he deplored. There has to be a more acceptable purpose to the reading and study of literature (Reid, 1982).

In the early 1980's pupils in American schools were reading and studying literature purely from a literary point of view and studying stylistic qualities (Reid, 1982). This is a trap that South African examiners have fallen into in the past, as will be shown in the analysis which follows the next section. Although literary criticism is concrete material for teachers to work with, the results from the pupils are not encouraging.

It has been pointed out in the chapter on criticism that pupils today are probably much more competent critics, even though only 'embryo critics', than Dryden or any of Dryden's contemporaries (Watson, 1962). Others are of the opinion that pupils are indifferent to inept critics (Leavis, 1969) and that pupils do not seem to have opinions and do not know how to express themselves (Van der Mescht, 1993). The methodology used in the teaching of 'lit. crit.' is to teach pupils accepted criticisms which would gain them marks in examinations, a method which meant pupils 'imbibed' the 'right responses and perpetuated them for the next generation' (Reid, 1982:37). These harsh criticisms seem to offer valid proof that technical literary criticism is not a profitable exercise for pupils and that an examination on such skills will only reflect their immaturity and not their ability which may still be latent.

More recently the word 'criticism' has been interpreted differently and has come to refer to thinking critically about moral issues and social questions in the literature. This is an entirely different approach from an appraisal of the technicalities of the writing and leads to a more satisfactory testing of personal opinion or judgement. This has been a more successful kind of study for young people as will emerge below.

Injunctions, from educators like Durham (cited in Reid, 1982:28) who are concerned about literature teaching, that teachers must try to restore the 'pleasure principle' in literature in South African schools and that readers' responses should be 'an intellectual and emotional experience generated by active participation in a work of literature' (Reid, *ibid*), do not make the task of an examiner any easier. How is the degree of pleasure derived from studying a novel evaluated in an examination? How is the emotional experience evaluated? What if the response to the experience is contrary to the traditional expectations of teachers and examiners, as has been found in classes of mixed races? Perhaps these are not measurable factors and evaluation should be confined to skills areas? If this is the conclusion, then the argument has come full circle and again ends with a pedantic, taught and learned study. In looking for a structure as a guiding principle as to what may be examined, it has been pointed out (Whitehead in Dixon, 1975) that there should not be a retrogressive emphasis on knowledge about the language or the literature, as opposed to the ability to use what is gained from the study. This thesis is looking to find alternative approaches that could provide a solution to this problem.

Whatever examiners decide must be examined, passing the final examination will be the aim and goal of teachers and pupils. Methodology is determined by the demands of the external examination and for the pupils it is a study in the true sense of the word. This means that teachers have to spend too much time on the 'networks to cover the detail of trivial passages' and to explain language, in the case of Shakespeare (Reid, 1982:76), required by the examination, leaving no time to go beyond the syllabus and broadening pupils' reading to foster enjoyment (Reid, 1982:74). Thus the affective aims, as prescribed by the departmental syllabus, often have to be ignored.

3.3. Departmental Goals of Literature Study.

The goals of the former Cape Education Department for English First and Second Language (1986) will be considered. The goals for the syllabuses of the former Department of Education and Training and the House of Representatives, for English

Second Language (EL2) are the same as the CED Second Language syllabus. These are the syllabuses relevant to the Action Research participants and which have been under consideration in this research. The goals for English Second Language in the Interim Core Syllabus (1994) are the same as the old syllabus, except for two additional paragraphs which are considered at the end of this analysis. No new syllabus for English First Language (EL1) was included in the Interim Core Syllabus and so one must assume that the English First Language syllabus has not changed.

From Standard 8 through to Standard 10 the literature study covers: A - poetry, B - a play by Shakespeare for Std 8 and Std 10, another drama for Std 9, C - a novel and D - 'a substantial work or body of work' (CED Syllabus 1986). In Section D the syllabus explains that 'in addition to the traditional genres, other works, e.g. selection from the works of a specific poet or poets, film, may be prescribed.' My literature teaching experience has shown film study to be an unsatisfactory substitute for literature study. Film study needs to be seen as an additional field of study or component to literature, as entirely different techniques are employed in the two disciplines and study approaches and teaching methodology also differ.

Basically, the English First Language Senior Secondary goals continue along the same lines as the Junior Secondary goals with a few additions to the former. Enjoyment from reading is the first aim, 3.1.1. It will become clear further on that teachers believe the method of study prescribed by the examinations seems to preclude enjoyment. Appreciate literature and read with discrimination, 3.1.2. is a worthy follow-up to the second goal of the junior secondary syllabus, and one hopes that pupils will appreciate and read with discrimination, but the sigh of relief that sometimes accompanies the end of the study, indicates that this goal has been reached by only a few. However, I have found that where modern novels, carefully selected for their topical themes and teenage characters, were read, the appreciation and enjoyment from the majority of pupils was evident.

The third goal, developing critical thinking and expressing own views on literary works, which is the same in both Senior and Junior sections, is the one which has led

to examiners and teachers becoming ensnared in literary criticism in the technical sense and which could be blamed for the enjoyment allegedly going out of literature study for the pupils. The fourth goal in the Junior section, integrate reading with other aspects of syllabus, is probably achieved, particularly where teachers follow an integrated work scheme for their English lessons. Goal 3.1.4., 'expand their experience of life, gain understanding, develop moral awareness,' is probably achieved to a greater or lesser extent depending on how much discussion is initiated and how focused the discussion is.

Goal 3.1.5., increase self-knowledge and self-understanding, is one which all teachers probably do not actively think about. This is a turbulent time for pupils experiencing their years of puberty and adolescence (Van den Aardweg in Unisa, 1982) and self-knowledge and self-understanding constitute a sensitive terrain in which some people never gain assurance. However, literature could lead to such development if positively guided and perhaps the added emphasis given to 'personal opinion' will assist development towards that goal.

The goal, 'to gain knowledge of basic literary genre and techniques', 3.1.6., is a necessary goal. This goal requires teaching and learning, but should in the end add to enjoyment. Goal 3.1.7., 'develop understanding and appreciation of their literary heritage', was no doubt an admirable goal a few decades ago when English Literature was studied by mother-tongue English-speaking children. Today the prescribed works should perhaps more profitably include the cultures of all the pupils and more. This research is trying to determine if a broader cultural study, which would include a cultural heritage study, would not be more desirable. The last goal, 3.1.8, 'to study literary works from South Africa and the rest of the English-speaking world', is indeed an admirable goal. This goal might be achieved in private reading, but not in the setwork study because the works are more often only British-Anglo-centric with a nod here and there to a few South African approved authors and some of their works. The latter have only been included in the prescribed lists in recent years, and many schools are probably still using the books from past decades which are still cluttering their bookrooms.

In the Second Language goals from the other former departments, teachers and pupils would probably find the injunctions to look to comprehension, vocabulary building and written exercises to test understanding less than enjoyable, but teachers in the Action Research Programme saw these guidelines as absolutely necessary in the second language reading programme. Again, the dictates of the examinations might make anxious teachers too diligent in these areas, to the detriment of the enjoyment and encouragement.

3.4. What teachers say about teaching literature.

Teachers seem to be unanimous in their conclusion that the teaching of literature in schools is an exercise in the true sense of the word which does not encourage pupils to read again. People's lack of enthusiasm for literature stems from sterile experiences at school and a lack of knowing what literature is and what readers can do with it on the part of the syllabus designers, book committees, teacher trainers and teachers themselves (Kilfoil, 1994).

It seems as though the methodology used by teachers, as dictated by the final examination and the choice of books are the main reasons for this sad state of affairs. However Hogge (1991) has proved for himself that the choice of prescribed works does not influence pupils. He found that the length of the work was the important factor. Having decided that the 'classics' like Austen, Dickens and Hardy were to blame, he introduced his pupils to Achebe with no more success. He then tempted them with short books like The Old Man and the Sea by Ernest Hemingway, Tortilla Flat by John Steinbeck, Animal Farm by George Orwell and the like, and gradually had classes of avid readers, reading at their own speed and their own (more or less) choice.

Research done by READ revealed the same findings in their Top Twenty Reading Cards for Stds 6 - 9 (Brindley, 1991). That seems to refute the theory that selection is to blame. If pupils enjoy reading the kind of works set for literature study but do not enjoy the study itself, then the theory of methodology being at fault seems to be

substantiated. Agreeing with this burdensome-methodology-theory are the teachers who have suggested a more imaginative approach to the study of literature where pupils are given projects for which they have to read a range of novels or do wider research on a chosen book (Stuart-Watson, 1990; Chapman, 1991); or they have suggested works which suit the pupils' experiential world (Moloi, 1989) and which the pupils' would find interesting.

Others do not question the relevance of literature, but insist that all literature should be 'taught well' (Wilhelm, 1982:26) so that the interest of the pupils will be engaged. Continuing this view of a more careful, skills-based study are those who are convinced that the initial response must be validated by linguistic modes which will sharpen the pupils' analytical skills and objective interpretations of works (Van der Walt, 1982). Such an approach will refine the sensitivity of the student's response and will encourage a perceptiveness and a careful expression (Van der Walt, 1982). Pupils need to be taught the skill of writing 'simple English, develop sound methods of coping with precis and reading studies using the semantic approach' (Bell, 1982:15). The validity of pupils being examined on the study of a few single network books is questioned and a suggestion made that pupils should be clear in their minds why they study literature. To address these observations Van Dyk (1994) advocates a comparative criticism approach based on genre and he suggests that the syllabus should be rearranged to promote optimal acquisition of critical skills and critical thinking.

Coming closer to the multi-cultural and social empowerment aims of this research are the ideas of teachers as far back as the 1980's (Paasche, 1989; Bakker, 1991; Chapman, 1991; Janisch, 1994; Malzahn, 1994) who advocate an approach that can only be termed multi-cultural because of their insistence that pupils must read more than two, three or four works, and that the study should enable them to benefit from the historic, social, religious, philosophic and universal phenomena that they will find among the different people they will encounter in a wider range of literature. The above are all admirable suggestions which have proved successful where teachers have tried them, but the final examination is still the deciding factor (Hogge, 1991).

Chapman (1982) offers the New Zealand literature examination as a model that will give pupils a genuine taste of a wide range of reading material and will allay both teacher and pupil fears of the examination. There will be no prescribed range for reading and the examination will use open-ended questions. Publishers and study centres, moreover, are 'cashing in on teacher-pupil anxieties' (Chapman, 1982:17).

The fear which many teachers share with their pupils, that the examination is designed to catch them out, must be more thoroughly dispelled, and teachers should feel able to concentrate on methods of approach rather than on painstaking explications of the minutest phrases

(Chapman, *ibid*)

These fears should be put to rest when texts may be chosen to suit the pupils. The following kind of questions could then be asked in an external examination (Chapman, 1982:18):

Choose a play you have studied and answer these questions:

a. Name an important character who is involved in conflict. Describe the conflict under two of the following headings:

i) the character's conflict with other people in the play; ii) the character's conflict with himself; or iii) the character's conflict with his circumstances.

b. Explain how another character is affected by his or her own involvement in these conflicts.

c. How far, if at all, are the conflicts settled at the end of the play?

d. You might have observed conflict situations in other plays or novels. If so, try to describe a few different conflict situations in works you have read during the year.

This kind of examination could make many of the approaches tried by teachers to liven up their literature classes, more acceptable to more teachers who would then probably lose their fears for their pupils in the external examination and be able to teach in a way which would be more in keeping with the spirit of an enjoyable literature adventure. The assessment would then be a test of general literary techniques which had perhaps been learned in a more pleasurable manner.

In order to assess the aforementioned in the local situation, all the teachers participating in the Action Research Programme were asked if the final external examination affected their teaching. They all replied strongly:

A very definite YES. The work is dealt with with a view to preparing several themes which are most likely to appear as essay questions in the final paper.

It is interesting to note, however, that this teacher did not mention literary criticism. Neither did the other teachers, but all were firm about 'covering the contents and themes well so that all possible examination questions would be within their (the pupils') capabilities'.

The teachers participating in the Action Research Programme were also asked early on in the project to submit a written assessment of their teaching which considered how they were teaching and how their pupils were responding, in the light of the departmental goals. They were asked repeatedly to remember to submit their analyses. Their unwillingness to respond revealed that they felt threatened by such an exercise, even after assurances their analyses would be anonymous and would form part of a general summary. Eventually I did receive some responses.

Some teachers indicated the advantages of introducing culture into their work. A First Language teacher said, for example, that she felt that she had always taught towards the stated goals 'in a general way', but that her work had become more 'focused on the relationship between the setwork and the pupils' lives and the world around us' after she had brought the cultural component into the work. The other EL1 teachers had similar replies.

The Second Language teachers have also taught according to the syllabus goals, 'because they (the goals) seemed to move towards a communicative approach' and concentrated on enjoyment. One teacher received a ten-page letter from a former pupil who had been so enthralled with what she had read about Russia in the prescribed novel they had read in standard 8, that going to Russia had become one of her ambitions. She had realized this ambition and 'went into great detail of how

she was experiencing Russia'. Other Second Language teachers have always found their pupils reticent and not eager to communicate in their second language. However, once they had introduced the cultural component and asked for similarities between customs in the novel or short story and their own, the pupils had offered enthusiastic and open responses and suggestions for further discussions along the same lines. More details of this kind of study will follow in the chapters dealing with the research programme.

The above reaction points to the pupils' enthusiasm when they are able to contribute information of which they are sure. Indeed, some of the teachers said that since introducing the cultural study the aims, such as personal growth and becoming aware of self and others, became more obviously attainable. One teacher, however, could not kindle much enthusiasm among her pupils for the added cultural component and blamed herself for not being able to find links with the new culture and the pupils' life experiences. Thus they did not have the same growth experience others had.

Other examples of personal literature teaching, before the Action Research Project are included in Addendum A. It will be seen that this experience and approach is much the same as the experiences of the other teachers above. The goals are accepted, but not much attention is paid to them. There is the strongly motivating thought that in 'doing' the book, pupils will be given the skills and insight needed to pass the examinations and tests successfully. At Girls' High School integrated studies of a network to include all the other aspects of English teaching have been instituted. These have proved successful to a certain extent, but pupils have complained that they were 'sick and tired of the book' by the time the term had come to an end. There was also the concern that the information and skills necessary for passing the examinations might not have been covered adequately. After introducing the additional cultural study aspect, however, the reading became more structured towards aims other than merely passing examinations and the original goals seemed to be achieved more successfully and more emphatically.

Although the goals of the Departmental Syllabus are excellent, there are those (Mathieson, 1975) who would say that these same goals may be reached through the study of most of the subjects offered at school. In spite of these goals, which in the teaching and learning for a final examination are often obscured by 'what the examiner will want', literature study becomes a study of the work for its content, technicalities and own intrinsic value. In this materialistic age, even the avid literature devotee will have to find a more acceptable reason for studying literature to ensure that those excellent goals are not lost in favour of studying the sciences and technology.

Having looked at the goals and again been reminded of the examinations by the teachers' responses always revolving around the examinations, a brief look at the section in the Syllabus, The Examination of Prescribed Work, could shed more light on the subject of literature teaching. These injunctions could be summarised into two sections. The first section calls for an understanding of the underlying meanings in the text, and the second section tests knowledge of content and language skills. All these aspects may be tested and assessed by means of marks. While pupils are acquiring the information needed for these tests, a teacher has to ensure that the affective goals of the study are not neglected and by means of discussion, writing assignments and judicious questioning, the necessary character building and Arnold's sweetness-and-light-giving could be taking place. The question remains: is this a true study of literature when only two to four books are considered?

3.5. Final English Literature Matriculation Examination Papers - 1973 - 1994: an over-view.

An analysis of some final examination papers yields some clues to methodology and approaches used by teachers during the past two decades. These papers are from the former Cape Education Department for English First Language, Higher Grade. There is a definite indication that the examination decides how teachers will teach literature.

3.5.1. 1973, 1974: Before Differentiated Education.

The questions focused on content, events in the play and character. 'Do you think ...' followed by the injunction to 'give reasons' is the method used to encourage personal opinions or responses. Pupils at that time gave well-prepared thoughts given them by their teachers because they did not trust their own opinions. In this regard they were probably wise because classroom experience revealed subjective feelings founded on own experience irrelevant to the text. Such opinions had to be corrected by teachers, and led pupils to say that their opinions would not be accepted. Teaching methodology was mostly teacher-centred and teacher-informing.

In the poetry section, literary criticism required a knowledge of imagery, poetic qualities, understanding of the text, and writing ability was also tested. There were also 'What do you think...?' questions. These latter questions seemed to invite a wide range of answers and it would be interesting to have access to the memoranda used by markers to see what was accepted.

The Novel (C) and other genre (D) required detailed knowledge of the text, more 'Do you think...?' questions and questions on themes in Section D. There was not much difference between the contextual and essay questions. The contextual questions were divided into five questions of about six marks each and the essay questions were also divided into small sections of between six and ten marks each.

3.5.2. 1976: First paper for Differentiated Education.

The first Differentiated Matriculation examinations were written on the Higher, Standard and Lower Grades. In order to differentiate degrees of difficulty between the Higher and Standard grades in literature, the Higher Grade concentrated more on underlying meanings, using such terminology as 'effectiveness of', 'implications', 'dramatic motive' and 'tone'. If affective development is able to be tested, a serious attempt was now being made to do so. The Shakespeare questions asked candidates to say how they thought Shakespeare intended the audience to respond or if they

agreed with a statement, expecting 'personal opinions'. Two years later, in 1978, an accurate understanding of Shakespeare's language was added. Unstructured questions did not give the candidates much assistance in their personal response approaches.

In the poetry section they were asked to 'comment on ...' or 'explain the effectiveness of ...' Although these may seem to require a personal response, here again the teacher's careful analyses and explanations were probably reproduced. An awareness of tone and the understanding of deeper meanings in the poetry were required.

In the section on the novel, character, theme and structure were tested. In all sections longer extracts were printed, thus giving candidates more material to which they could refer. This was a positive change because, particularly in the short story section, the questions requiring literary criticism (analysis of writing techniques) were more university than matriculation standard. By the end of the seventies, teachers were advised by their colleagues who had marked final papers in Cape Town, to tell their pupils to avoid the short story essay questions because they were beyond matriculation standard and the abilities of all but a few of the top pupils.

In the eighties shorter and more contextual questions were asked per question, extracts were longer and questions requiring insight into mood and irony were added to those which required pupils to identify the tone of a passage or poem. Critical appreciation of poetry requiring insight, knowledge of use of imagery, form and semantics was tested.

In the Shakespeare questions there was a slight nod of acknowledgement that a play was being discussed. Hitherto questions seemed to refer to another novel. In the years ahead this attitude does not change significantly as only now and then a short question may require the candidate to think in terms of a play for the stage and an audience, rather than a piece of literature. Insight into characters' actions was tested. Such words as 'atmosphere' and 'feelings' appeared in questions. Examiners

seemed to be endeavouring to test the affective development of pupils, but only succeeded in setting questions which gave the candidates scant guidance with the answers required of them. By the mid-eighties one of the instructions to candidates exhorted them 'not to hesitate to give your personal opinions'. Pupils were still nervous to give their own opinions, believing they would not be accepted.

3.5.3. 1986 - 1994: The New Syllabus.

When the New Syllabus appeared, teachers were made even more aware of 'personal growth' and 'values' among the goals of literature study and teaching. In the final examination papers the literary criticism questions still abounded, although they were more structured. Candidates were required to have insight into characters' emotions and states of mind, themes, plot and literary devices. Stress was again laid on personal opinions, which by now, was the accepted method of testing a candidate's personal growth. However, detailed questions focusing on a particular character or development of situation or theme could still only reflect what the teacher had told the pupils, and necessitated intensive, detailed analytical work from teachers and pupils, so that they were prepared for any passages chosen by the examiner.

In the nineties, examiners were even more determined to extract personal opinions from candidates. The instructions continued to exhort candidates not to hesitate to give their personal opinions. However, teachers still saw the range of questions demanding intensive, close study of the text, language and style, themes, character and ensuring that pupils had 'correct' personal opinions. The contextual questions were even shorter, worth one, two or three marks each, requiring keen understanding and knowledge of plot, events and close analysis of language. Gradually, however, the essay questions become wider, requiring less detailed knowledge.

In 1991, for example, there was one short contextual question on staging the Shakespeare play and in 1994 two such short questions. Because these were Higher Grade papers the level of insight, textual knowledge, character analysis and understanding remained advanced beyond matriculation standard. For instance, in

1991, the contextual question and one of the essays on Jane Austen's Pride and Prejudice concentrated solely on Collins and required a detailed analysis and understanding of that character. Candidates were also reminded not to re-tell the story in their answers. (This latter injunction has appeared regularly since then, as a necessary reminder because eighteen-year-old pupils are inclined to slip into story-telling mode no matter what the question asks and no matter how often the teacher reminds them that 'on Higher Grade you will not be required to tell the story!')

Between 1992 and 1995 there have been some essay questions which have called for a personal response from a wider perspective or where the question was structured in a way that could lead to a genuine personal opinion. However, because of the structure of the syllabus and the historical background of the literature study, teachers still feel obliged to ensure that every detail of plot, theme, characters and their development and motives are covered, if not in detail, then so thoroughly that pupils will be confident that they have 'done' the work and can face the examination. This is hardly the way to promote a love of reading. This is the outline of a study task to master and then put away with a sigh of relief once the examination has been written. Examiners, teachers and pupils are locked in the constraints of the syllabus and its historical past. By bringing a multi-cultural aspect into the study, candidates could give genuine personal responses when comparing something in the literary work with a similar issue in their own cultures or another studied in the class. This kind of study does not focus on an individual book, character or event but rather allows a more lateral and interactive approach.

3.6. Examination guidelines

Having outlined content and style of previous examinations, attention now turns to investigate examination assessment.

After the 1993 Matriculation Examinations, the Examiner said in the guidelines (South Africa, 1.): 'The paper is moving away from the so-called "lit-crit" approach...' Further on the Examiner pointed out how useless teachers' notes and

study aids would be for a paper inviting fresh, personal responses. This was a useful observation because study aids only add to the notion of literature being a study-task-subject. A final remark from the Examiner is revealing:

The impression which examining the First Paper leaves one with is that Standard 10 is an entirely new and different year, in which works of an unreasonably high standard (compared to previous years) have had to be studied. There is, in other words, no clear sense of Standard 10 being a continuation and natural culmination of literature studies in earlier standards. This raises interesting questions concerning the standard of internal examinations in Standards 8 and 9. Do teachers follow a more "relaxed" approach - particularly since papers are no longer moderated by superintendents - and then consciously "step up" their teaching in Standard 10? (South Africa, 1.)

From the analysis of examination papers, it is apparent that it is not the Standard 10 works that are of an unreasonably high standard, but the examination of those works has become such. Since the early 1990's, for example, at Girls' High School, the Standard 7, 8 and 9 setwork studies have been stepped up to prepare pupils for the demands of the Standard 10 examination. More sophisticated essay skills are now required in the lower standards, with greater insight and understanding of deeper meanings and developmental changes from Standard 7.

If the setwork syllabus remains the same as it always has been - two, three or four works for close study and analysis in standards 6 to 10 - this study will become increasingly difficult and pointless in our multi-cultural classes.

In schools where English is offered as a First Language only, pupils who are not mother-tongue learners are taking English as a First Language on the Higher Grade, and it must be said to their credit, are making every effort to achieve creditable results. These pupils do not want to take English on any other level, because they believe they will not be able to realize their aspirations without an English L1 H.G. qualification. Two of the schools involved in the Action Research Programme for this study, which have Afrikaans as the medium of instruction, have initiated English

as a First Language, to accommodate the non-mother-tongue learners who will be more successful with English than Afrikaans as a First Language.

Some of the Examiner's comments (South Africa, 1.) after the 1994 paper were more encouraging, but later comments still point towards an elitist approach to English First Language. Candidates were 'drawn' to the more open-ended personal response questions. There was a 'greater sense of freedom' (South Africa, 1. CED Examination Guidelines, 1994:40) in the candidates' answers to contextual questions that asked for personal opinion.

In contrast to previous years, the poetry questions had been 'generally well handled. The Shakespeare sonnet and Browning comparison worked well, as did the linking up of the Hardy and Livingstone poems'. The inclusion of extracts from a larger number of poems was also a 'successful strategy'. Both the above comments (South Africa, 1. CED Exam. Guidelines, 1994:40) point to a study or learning methodology which will open up the world of literature to pupils and encourage enjoyment. Comparing, deducing and being able to draw conclusions from experiences the pupils have had themselves will lead to genuine personal responses and a more relaxed and profitable mode of enquiry into literature, rather than a *study* of literature.

The good answers to the drama type questions also point to a mode of questioning that would lead to a more acceptable way of approaching a Shakespeare play or any other play in a literature lesson. If pupils could be tested on their responses to what they have seen when looking at a production, or felt when acting rather than writing a close analysis of the Shakespearean language, pupils and examiners would have a happier time of it all. This does not mean that the text should be discarded. Indeed no, but pupils could observe the production or act scenes, text in hand, and thereafter discuss, text in hand again, to confirm and exchange opinions on interpretation of characterisation, dramatic intent and production. This could be a happy and profitable methodology.

The examiner's suggestion that pupils be exposed 'to a greater number and variety of unseen texts (which) would help to prepare the ground for' using quotations effectively (South Africa, 1. CED Exam Guide, *ibid*) could be read with misgivings by many teachers. One rejoices at the thought of widening pupils' contact with a variety of texts, but many teachers will wonder where they will find the time or the resources to introduce anything beyond the text required for the examination as it is now.

In the section, General Comments on Personal Response Questions, there are some points that I view with some disquiet because of the changed classrooms in which we are teaching now.

In the acquisition of a series of frameworks in which to inculcate value systems and logical responses to the examinable texts, candidates will be expected to display finely-tuned vocabulary arising from a sensitive, yet detached appreciation of the genres. This prerequisite necessitates that teachers give serious appraisal of the ability of their higher grade candidates, and their suitability for this type of engagement. Many candidates appeared to have very fixed, limited responses, arising from their inability to respond to subtle cues in the text and from a lack of more sophisticated vocabulary ... This also presupposes philosophical thought and emotional maturity from the pupil. When many candidates from the same centre hold similar responses, it is evident to the examiner that these values are those of the teacher or those of the study guide.

(South Africa, 1. CED Exam. Guidelines, 1994:41)

The under-linings in the above quoted passage are my own. Those are the matters to which I shall refer. In the past I held the same views about what is required of English L1 H.G. pupils as those expressed above. However, in the past three years I have had to re-assess my evaluation of pupils. What is the level of 'emotional maturity' that may be expected from a matriculant? The range of affective development in adolescence is much wider than is generally appreciated, and on average, the level is much less than most would imagine as 'some make the readjustment easily, others are bewildered and upset by their emotional instability' (McCandless cited in Unisa, 1982:132. Ref.: South Africa,11.). On average, the Black pupils are more emotionally, socially and politically mature than the White

pupils because of the greater exposure they have had in their homes and communities to a far wider range of experiences than more protected home environments offer the White pupils. As a result they are able to understand, for instance, Othello's difficulties in adjusting to Venetian society and women, with more insight and more genuine feelings than the White pupils. However, their command of the English language, especially when it involves intricate psychological thinking, does not allow them the freedom and accuracy of expression that their thoughts warrant.

In 1993 a 'middle' matriculation English class of 29 pupils comprised eleven EL2 pupils of several races, and several mother-tongue learners who were not really considered to be Higher Grade material. The whole class sat for the Higher Grade English First Language examination and the whole class passed. Only two pupils, one Greek- and the other English-speaking, passed on the Standard Grade, but all the others passed on the Higher Grade. One needs to consider carefully before categorizing pupils in the way that Arnold (1869) advocated and which was decried by the educators who did not agree with discriminatory teaching.

If Higher Grade English is only meant for the small percentage of elite highly academic and/or gifted pupils then the standard of questioning is warranted. Those pupils will probably have reached the level of affective development required and will have the necessary linguistic skills as well. However, Higher Grade English is a prerequisite for many tertiary study courses in which a greater percentage of pupils will be successful in spite of not having a fine insight into literature. The purpose of Higher Grade English needs to be re-assessed and re-defined, taking into consideration the changed circumstances of the mixed classrooms. The recommendation (South Africa, 6. Forrest, 1994) that English as a Second Language should fall away, and that all English should be on one level, perhaps needs to be considered as well.

3.7. Democracy through Literature.

Having surveyed the history leading to the present situation of literature study in education, this chapter ends with possibilities for the future by contrasting local and international English teaching approaches.

A summary of the English Coalition Report (1990) gives some interesting similarities between the problems experienced in English teaching in the United States and in South Africa. One of the main problems highlighted was that education did not prepare students to participate in their democratic society. Factors such as increasing language diversity, poverty, a decline in family support for learning and the distractions of modern life were some of the social reasons identified. Education had become stultified in curriculum and method policies and organisational practices from the past. Teacher workloads were still based on tradition rather than newer, more effective teaching and learning strategies. Delegates were concerned about the unequal support for the teaching of literature and writing in higher education and the limited involvement of students in their learning.

These are all problems that beset schools in South Africa today. Heavy workloads for teachers and larger classes are the order of the day. There are teaching methods that have been advocated that could alleviate these problems, and some have been identified in the Action Research Programme and will be discussed in more detail in subsequent chapters.

The summary of the Coalition Report finishes with key recommendations some of which have a bearing on this research and are listed below:

* Redirect the study of English to aim at developing lifelong learners capable of using the arts and skills of language to inquire and reflect, solve problems, and take active roles in society. This aim requires students to become active participants in their own learning.

In the Action Research undertaken in this thesis, it was found that pupils were obliged to become active participants in their learning as they gathered information about cultures, shared information and gave their views on what should be studied. The aforementioned social awareness approach (Banks *et al.* 1989) prepares pupils for active involvement in community affairs.

* Throughout education, shift from an information-dispensing mode to an interactive mode of co-operative inquiry into human concerns.

This is one of the main thrusts of the multi-cultural information gathering tasks.

* Help teachers of English at all levels become coaches, directing projects that offer students constant, integrated practice in reading challenging works, discussing them and writing about them.

This is what a study of this year's standard nine setwork developed into. Although wider reading had to be done, I cannot be sure that challenging works featured in this particular project, but it was suggested as something that should be consciously included in any setwork study to broaden knowledge of the cultures under discussion. (Addendum D3 - D3.2.)

* Reduce early reliance on basal readers and introduce a wide range of literature. Enrich school resources for teaching.

This would be an ideal way of teaching literature with a multi-cultural component.

* De-emphasize standardized testing in favour of assessment of students' classroom performance.

This would also be a favourable method of assessment of a cultural component, because pupils are actively involved in the acquisition and presentation of material and information all the time when working the culture component.

* In colleges, revise the English curriculum away from "coverage" toward inquiry centring on ways language and literature shape culture.

- This would be an effective methodology for the multi-cultural approach.

It is interesting to note that the recommendations for alleviating the problems in education today, are all methods that have become apparent while the multi-cultural aspect of literature study was being investigated in the course of the action research programme and which will be discussed in the following chapters.

* * * * *

Summary

This chapter has looked at the significance of study manuals and aids to teachers and pupils in the studying and teaching of literature. The following sections are devoted to the examinations and particularly the Cape Education Department - final matriculation examination for English First Language, Higher Grade Setwork, which exercises a significant influence on all concerned with the study of English literature. Several of the approaches which will be discussed in the next chapter have been mentioned above as they emerged in the analysis or became pertinent to the discussion. Chapter Four details the course of the Action Research.

CHAPTER FOUR

RESEARCH METHODOLOGY

The course of the Action Research method used for this investigation is detailed in this chapter. The difficulties of such a methodology, particularly when the researcher is part of the teaching team, became pertinently clear during the research procedure, but it also became obvious that attempts which may be termed 'failures', in fact offered valuable guidelines and information, not only for the research underway, but also for future researchers who would choose to use this methodology. As the meetings were the participants' primary contact with one another, these are detailed to clarify the methods that emerged from the data and the discussions. No inter-schools observation could be arranged, but within school departments, some teachers did arrange to observe each others' lessons in progress.

4.1. Action Research

When considering which research methodology to use for this investigation, Action Research was selected because the aim of the research was to investigate classroom teaching and the feasibility of a possible new approach to the teaching of English literature. The nature of Action Research is collaborative but results are achieved through critically examining the action of individual group members. It links theory and practice through ideas in action in the classroom (Kemmis & McTaggart, 1992). This method is a form of collective self-reflective enquiry to improve an educational practice so that it could be more productive and meaningful for the pupils and teachers. Conditions were thus created to investigate a new educational practice in the local setting and to learn from the experience (Kemmis in Hopkins, 1985).

4.1.1. Action Research: definition and procedure.

There are four fundamental thematic concerns in action research. The first is defining the substantive area in which improvement or change is desired or indicated.

The area in this research is the study of literature in secondary schools. The other thematic concerns are planning, acting and observing (Kemmis & McTaggart, 1991). The members of the group thus planned the action together and thereafter acted and observed individually or collectively and reflected together on what had happened. This seemed to be a suitable *modus operandi* for this task because scientific or theoretical educational research is seen as irrelevant to the world of the teacher (Hopkins, 1985). Often recommendations based in theory are incompatible with the perspective teachers have to employ to conceptualize the teaching process. This action research programme therefore aimed to contribute both to the practical concerns of educating in a meaningful way, in an immediate situation 'by joint collaboration among co-operating teachers within a mutually acceptable ethical framework' (Rapoport in Hopkins, 1985:32). The approaches to be tried had not been tested previously. The systematic study of such attempts to improve and change the educational practice by means of practical actions and reflections upon the effects of actions taken, proved to be a successful method of testing the research hypothesis postulated by the researcher:

The study of English literature in the network component of English as a subject in secondary schools, does not promote a true enjoyment and appreciation of the wider field of literature, nor does it meet the needs of the changed and still changing education structures in the new South Africa. If a multi-cultural study component were added to the aims of literature study, the existing aims would be more closely defined and interpreted, the original goals would be more fully achieved and pupils of all races would be better equipped to live together in a multi-cultural country.

At times, the research was similar to classroom research because the researcher was also the teacher and did not direct or intervene in the teaching methods of the other participants, but reflected and discussed as one of them. The approach taken was also that data collection should not demand any extra time but that it should be part of the usual assessment and teaching process.

4.2. The Action Research Programme is launched.

Letters were sent to the principals of seven high schools:

- two former Cape Education Department (CED) Girls' Schools, English First Language, English medium;
- a former CED Boys' School, English First Language, English medium;
- a former CED Co-educational School, English First Language, English medium;

- a former CED Co-educational School, English Second Language, Afrikaans medium;
- a former House of Representatives (HOR) Co-educational School, English Second Language, Afrikaans medium and
- a former Department of Education and Training (DET) Co-educational School, English Second Language; English medium;

to request permission for their English staff to be involved in the research programme.

Except for two schools, all the schools were local. They were selected so that the range of schools would cover all the former Education Departments in the area, would include boys and girls and would also be representative of First and Second English Language courses. It soon became obvious that it would not be practical for the out-of-town schools to take part as they would not be able to attend any meetings, and communication between them and the researcher would be sporadic. Thus one of the CED girls' schools and the CED co-educational EL1 school dropped out of the research programme. There was, however, still a balanced spread of former Education Departments across the remaining schools, thus providing a purposive sampling which yielded a representative cultural spread of pupils.

The schools and teachers involved were coded as follows:

G1 - Girls' school, CED, Eng. First Lang.

Teachers: TG1, TG2, TG3, TG4.

B1 - Boys' school, CED, Eng First Lang.

Teachers: TB1, TB2, TB3, TB4, TB5,
HC2 - Co-educational school, CED, EL2; and EL1 from 1995.

Teachers: TH1, TH2.

MC2 - Co-educational school, HOR, EL2; and EL1 from 1995.

Teachers: TM1, TM2, TM3, TM4.

KC2 - Co-educational school, DET, EL2.

Teachers: TK1, TK2, TK3, TK4, TK5.

Because these schools are located in what could neither be termed a large city nor a small rural town, problems peculiar to such areas were sometimes experienced. In sport and cultural activities, these schools have regular contact with city schools and the teachers are thus familiar with the conditions and problems the city teachers and pupils have to face. At the same time, Queenstown is the meeting point for the Northern Region of the Eastern Cape and at regional teachers' meetings, the manifold problems of an entirely different nature, with which the rural teachers and pupils have to contend, have become evident.

The research period spanned July 1994 to June 1995, over a period of four terms with the proviso that the period could be extended, although this was not necessary. These terms were chosen so that, with classes progressing to a higher standard at the end of 1994, more pupils would be involved in the programme, with the move, as only standards 6, 7 and 8 were participating. This proved profitable because the standard eights, who had moved up to standard nine, inadvertently were still involved and a new wave of standard sixes in all the schools, joined the programme.

The English teachers from the five schools who had indicated their willingness to be part of the research team, met on 12 August, 1994 for their first briefing and introduction to the idea of action research. This may seem to be a late start, but schools are extremely busy at the beginning of term, with countless meetings to arrange the activities for the term. Having to convene a meeting for members of staff from five schools proved to be a major puzzle. The frequent movement of teachers in and out of posts and schools was a problem that beset the programme from the

beginning too. There were fifteen teachers present, including the researcher. Seven of the teachers were from one school, but two of them decided not to participate, and one other came to some of the subsequent meetings.

The first handout gave a brief overview of what Action Research entailed (Addendum A1). This was followed with the aims, objectives and suggested initial methodology (Addenda A2, A2.1., A2.2.). The initial aim envisaged 'alternative approaches' to the study of English network, but it was pointed out that the approach to be investigated would be a multicultural approach. The objectives of such a study, as indicated by the hypothesis (page 114), were explained in detail and with care, so that the importance of a multi-cultural study at this stage of the country's socio-political history, could be emphasised. Besides adding a deeper dimension to the study of network, the research would investigate whether multi-cultural education would improve relations among the different groups in South Africa, or if, as has been averred by the critics of multi-cultural education, such a study increased racism and ethnicism (Banks cited in Modgil, *et al.*, 1986) or if it is 'a frill that diverts attention from the main goal of the school - the teaching of basic skills' (*ibid*:224). The methodology initially outlined would have yielded mostly quantitative assessment of data, but it was decided to concentrate on **qualitative assessment**. Exact details of how the study would operate, which approaches were to be followed, what type of questionnaire would be used and who would be interviewed, were not decided at the first meeting. These matters would be clarified as the programme progressed and more knowledge was gained about what was required. With the objective of providing a more meaningful network study in mind, the above courses of action would develop and become clear, as will be seen in Chapter Five, Analysis of Data.

The teachers listed the networks they were and would be studying with their classes during the second half of 1994 and the first half of 1995. EL1 and EL2 were grouped together as it was decided not to differentiate between first and second language teaching (Addendum B1).

4.3. Action Research in action

Although it had been decided to hold monthly meetings, the next meeting was only called for 24 October, 1994. Because the researcher was also a teacher, her programme did not allow time for a September meeting. Difficulty was experienced in contacting all the schools, but teachers from two of the schools, G1 and KC2, met on the appointed day. Communication channels on a macro level, would be an even greater problem in the rural areas. Many schools do not have telephones and postal services are erratic.

The proposed title of the researcher's thesis was given in writing to the meeting. At this stage it read as follows:

An investigation into different approaches to the study of English literature at Secondary School level with particular emphasis on a multi-cultural component, with the aim of helping pupils to understand and accept cultures other than their own, and to gain greater insight into their own cultures. The ultimate goal of such a study is greater harmony among the people living in South Africa.

The teachers committed themselves to the research and agreed to allow their findings to be used for the researcher's thesis and any additional publications. Ways of collecting data were discussed and methods suited to this particular research identified from the list suggested by Manion and Cohen (page 100). Teachers were encouraged to choose the methods that would suit their circumstances the best. The research methods selected were: **anecdotal records, field notes, document analyses diaries, questionnaires and Interviews.** If any other methods presented themselves, they would be tried and discussed with the participants. It was pointed out that the study would be on-going over a period of time and should not be considered as a class project to be completed within a set time of, perhaps, one month or six weeks.

The pupils at one of the schools were already writing their final examinations and so it was decided that they would start this study in the new year and their Head of English would meet with the researcher to discuss a strategy.

The next day, 25 October, a meeting was held with two more teachers, one from each of two of the other schools involved, HC2 and B1, and the researcher. The preliminaries of the previous day's meeting were dealt with. Participants agreed to allow their data and comments to be used for the research and publication. Their enthusiasm was heartening. Subsequently, teacher TB1 has moved out of town. The other teacher, TH2, has been true to her commitment and has provided valuable information from her classes and outlines of her study approaches (Addenda C Bar, D10).

Two days later, on 27 October, the researcher went to the fifth school, MC2, and met there with four members of their English staff. Again the participants were all willing to be committed to the scheme and to co-operate with suggestions and requests. The data collected so far at school HC2 and the **progress made there was discussed**. The pupils had shown increased enthusiasm for their novel and been more willing to talk in their second language during discussions. **The cross-curricular thematic method** used in school MC2 was discussed and a scheme devised to use it for the culture study approach, using the study of The Red Pony as the focal point. The participants seemed eager to get started.

On 10 November 1994 the third phase of meetings took place. One teacher was present from each of four of the schools, G1, B1, HC2 and MC2, plus the researcher. The departmental goals for reading and literature study were considered. It was decided that each teacher would assess his or her teaching according to the goals and let the researcher have the information. The meeting looked at an Open Schools Focus paper (Addenda B2, B2-2) and found that several points there could be used as starting points for lessons. A review of data collected by school G1, where the pupils had listened to a talk from a Muslim, led to further guidelines for lessons with the decision to place the emphasis on attitudes, acceptance, tolerance and self-esteem (Addendum B4). Teachers TM1 and TH2 submitted more assessments of lessons they had given which led to an interesting discussion of the problems experienced in those particular classes which were practically monocultural. The main problem was that there were only a few 'other' pupils in the classes and they

were reticent when discussing cultural matters. It was decided that teachers should **approach those pupils individually and discuss the issues** with them so that they could feel more at ease and willing to talk with their peers. This was an important aspect that emerged in a study which could have created difficult situations if teachers were not aware of such possibilities. More details will be given in the chapter on Data Analysis.

The above methods became the general pattern of the investigation. Teachers would bring **data, such as pupils' responses** to a culture-based lesson or talk, and the teacher would discuss his or her experience and assessment of the value and shortcomings of the lesson and methodology, with the other participants. **Round-table discussions** among the teachers led to **insight** into what would be a **desirable approach** and further **guidelines were drawn up** for the teachers from the minutes of the meeting. The importance of **discussion among the participants as a method of driving the research**, became clear and bore much fruit which will be detailed in the following chapters.

The teacher who was leaving at the end of the year was not at this meeting. He had asked a newly appointed English teacher, TB2, to attend in his place. She said that their school would have a large turnover of staff in the new year and no one knew who would be teaching English. She did not think she would, but would pass her file and information on to the new head of the English department who still had to be appointed. The school not represented at this meeting, KC2, had already embarked on their end of year examinations and their Head of English, who had attended the previous meetings was on study leave.

Near the end of the 1994 school year, questionnaires were given to the standard seven and standard nine pupils in all of the schools involved in the action research programme to ascertain the pupils' attitude to class reading and setwork study. The same basic questionnaires, one for nines (Addendum C2) and another for sevens (Addendum C3), were given to all the schools for first and second language learners. Only the titles of the setworks were adjusted to suit the different schools. Three of

the schools completed the questionnaires at that time and the other two schools completed theirs at the beginning of the 1995 school year. The standard nines were not part of the action research programme, but the standard sevens had about two terms of the cultural component approach in those schools which had become involved in the use of this approach. These questionnaires are reviewed in Chapter 5.6.

4.3.1. The second half of the Action Research Programme.

Early in the new year, a meeting was called for 26 January 1995. The former DET school, KC2, was having grave problems with enrolments and large numbers of pupils flooding the school and so those teachers were unable to attend. There were, however, representatives from each of the other schools. From school B1, who had a completely new English staff, there were three teachers who had not participated before. The previous English teachers had either left or were teaching other subjects. The new Head of English, TB3, had taught history in 1994, the second teacher, TB5, was from Zambia, previously from Britain and the third, TB6, was newly qualified from the University of Cape Town. Another recruit to the research team was teacher, TH1, who had been on study leave in 1994 and has since proved to be a valuable member of the team. Teachers, TH2 and TM2, from two of the schools were faced with the daunting task of instituting English as a First Language for the first time in their schools (one a young teacher then in his second year of teaching) and classes with a wider mix of races because of the new intake policies issued by the Education Department of the Eastern Cape. The new contingent seemed rather vague and unsure of the merits of the research, but their head of English agreed to their involvement and co-operation. In such a case, it is imperative that the researcher give much attention and encouragement to teachers, ensuring that they receive and understand all the guidelines and information gathered thus far. However, in this case, circumstances at the school, B1, precluded the teachers from becoming actively involved. A full-time researcher, not involved in teaching would have been able to guide and stimulate with visits and demonstrations to involve these teachers. This

points to the value of in-service training for teachers embarked on a new methodology or approach.

The meeting opened with a request that each school give a brief over-view of what had been done with their pupils as far as the research study was concerned.

* Three schools, G1, B1 and HC2 had completed and sent in the standard seven and nine questionnaires.

* Questionnaires were given to the teacher from school MC2 for their classes. Difficulties in communication

and examinations had prevented these from reaching schools MC2 and KC2 at the end of 1994.

* The researcher told the meeting what had been done at her school in standards six, seven and eight and also gave information of the lessons assessed at the previous meeting by schools HC2 and MC2. There were thus two schools, B1 and KC2, who had not done any multi-culture teaching with their classes.

The participants were again asked to analyze their teaching of setwork against the departmental goals which could then be discussed at the next meeting, set for 23 February. This was deemed necessary to compare teaching methods before and after the research programme and to weigh up pros and cons. HOR and CED Second Language syllabuses would be given to the researcher by the teachers who used them.

A setwork strategy for the first term was discussed and assistance given to the schools who were implementing English First Language for the first time. Methods of collecting data were reviewed, as well as where our information might be published. Several teachers were using **short, structured questionnaires as a research method** to assess their pupils' reactions to the cultural approach.

A special meeting was convened on 2 February for the teachers of school KC2 who had been unable to attend the earlier meeting. This was held in the Department of

Education and Training conference room to accommodate the transport problems experienced by these teachers. Only one teacher, TK2 attended. She was enthusiastic and undertook to pass on the information from the meeting to her colleagues. Persisting with the teachers from KC2 bore much fruit. When they did become involved, they were filled with enthusiasm for the new cultural study approach and produced valuable data. Being a former DET school, they were almost mono-cultural and their involvement pointed to the worth and necessity of cultural education in such a school, because pupils would have contact with other races out of school, as experienced in Britain and pointed out by Nixon (1985).

The following matters were discussed:

1. Summary of what had been accomplished so far.
2. Teachers to analyze their teaching and decide if the research was achieving its goals.
3. Hand-outs given: Aims of research; Ways of collecting data.
4. Setwork strategies for Term One.
5. Communication channel between this school and researcher would have to be by telephone. This was not satisfactory because of time constraints and teaching schedules which controlled and limited contact with teachers.

There was much repetition at the meetings. This was necessary because contact was tenuous, and teachers were unsure of the teaching methods to use, even when suggestions were given. This was an entirely new field for all participants. In spite of this fact, pleasing results had been achieved and useful data gathered, which will be analysed in Chapter Five, when more **definite teaching methods emerge in the guidelines generated**. Errors proved to be the same made by others in the U.K., the States and Canada. The 'holidays and heroes' or 'baubles and beadwork' approach (Banks et al, 1989) (Addendum B3) was also adopted, until the pupils' feed-back pointed out the path of **reasons, motives and the underlying issues** that formulate customs and traditions for cultures. This preliminary work provided guidelines useful for adjustments and thus unnecessary delays were avoided. It is essential that multi-

cultural education go beyond and deeper than the cultural facade, to the forces that motivate and impel the adherents of any culture.

At the end of the study of I heard the Owl call my Name by Margaret Craven, the standard eights at school G1 were asked to give their opinions of the cultural study they had completed. Most of the pupils were positive in their comments. The negative comments point to fears that stem from ignorance and young minds that are still unaware of what is happening around them (Addendum C5).

The two teachers who had taught the above novel to the standard eights in 1994, met with five pupils from those classes, early in 1995 to discuss the study with them. A carefully selected choice was made: two pupils from each class, a cross-section of cultures and pupils who were known for their outspoken, controversial ideas. The pupils were unanimously positive in the discussion and wanted the multi-cultural study to continue in standard nine. When the social action approach (Addendum B3) was explained to them, they were sure that would be a desirable approach (Addenda C11 - C11.3). After the discussion one of the pupils, of her own volition, undertook an opinion poll of views of the cultural study, among the standard nines. It was predominantly positive with guidelines in keeping with the direction multi-cultural education has taken in countries that are further advanced with such programmes (Banks *et al.*, 1989; Kitching, 1991; Johnson & Walden, 1993; Flensburg, 1994). The negative comments point to fears that stem from ignorance and young minds that are still closed to the social changes around them (Addendum C5).

The meeting on 23 February was also held in the DET conference room. Various extra-mural activities prevented some teachers from attending.

It was found that teachers still had to assess achievements of goals using the Departmental syllabuses and the guidelines given out at the previous meeting. Copies of the goals and aims for the EL2 syllabus and for the DET and CED Junior Secondary Syllabuses were received. These two documents are identical as far as the reading and literature study are concerned.

The teachers present wrote brief reports of the difficulties they had experienced. Some of the difficulties were discussed. Airing difficulties is an important research method which does not only provide solutions, but points to teaching methods as given on Addenda C7 and C7 -1. Early in this discussion the teachers from KC2 joined the meeting. They were asked to write their reports about difficulties and progress as soon as feasible.

At this stage a group of teachers had to leave for sport. Handouts on ideas for multi-cultural learning and integration of ethnic content were given (Addendum B3). The approaches were discussed to decide which we could try out. The teachers were nervous of using the social action approach.

The idea of inter-class, cross-school visits was agreed to. Principals would be contacted and teachers would be provided with preparation guide-lines. This idea, however, did not materialise, because some teachers were nervous of attempting such a venture. When the pupils were sounded out, they were very enthusiastic, but this was something which would have to wait for the future when teachers were more comfortable with the idea of pupils from other schools visiting their pupils. The guide-lines had been drawn up, but with added knowledge and experience, they would need modification. At this stage a second group of teachers had to leave for sport coaching.

The teachers from school KC2 who had become involved in the action research programme, were so enthusiastic about the responses they were getting from their pupils that I was asked if I would present a seminar to the whole staff of their school on multi-cultural education. It was agreed that the principal would be approached. This seminar will be discussed in a later chapter.

The last difficulty discussed was meeting times. We had to bear in mind the fact that some teachers needed an early meeting to be able to meet other commitments thereafter and some teachers only left school later and could not attend earlier meetings. This was a problem that proved to be insurmountable and subsequent

meetings reflected more apologies and absenteeism. Some teachers managed some meetings, and then others came to later meetings. It was disappointing that school MC2 more or less dropped out at this time. Their head of English who had been enthusiastic from the start, was heavily committed in civic affairs and said that his teaching, and therefore the action research, were badly affected. It became obvious that where there was no leadership within the department, the teachers at a specific school could not go ahead with any new ideas.

The final meeting of the second term was scheduled for 23 March. Although this date had been set at the previous meeting, teachers had forgotten, and when reminded, had already made other arrangements. Thus apologies were received from three of the schools, G1, B1 and HC2. The teachers were once again reminded to let the researcher have their analyses of their teaching against the various Departmental aims and goals. The researcher met with the head of department from school KC2.

The standard eight pupils had read Ghamka, Men of Men by Eve Merchant, a novel about the Bushmen, and Winners, a collection of short stories. They were asked to write their responses to the question: Would you like to know more about another culture? Why?

A brief look through the responses revealed exactly what kind of information the pupils were seeking and named nine cultures. Their teacher, TK1 had certainly kindled their interest which could be further nurtured and guided by the programme. As a result of their responses, an eighteen-point document was drawn up giving teachers clear **guide-lines for multi-cultural education**. This document will be discussed in Chapter Five. It illustrates what an **effective method of research the questionnaires for pupils** had become, giving information about **lesson content and teaching methods**, for the teachers.

The course of the second term meetings did not run smoothly. In order to entice the missing school, MC2 back into the fold, the next meeting was scheduled to be held

at their school on 3 May, 1995. The motivation was that they would then surely be there; the teachers from another school were near them and the rest all had transport to take them there. However, the only teachers to arrive were those from school KC2. The host-teachers left their apologies with the caretaker and the other three schools sent their apologies. Notwithstanding their absence, a worthwhile meeting was held and fruitful discussions of a poetry lesson on The Red Balloon by Dannie Abse and a pupil survey after completion of the standard six novel, The Boy from the Other Side, at school G1, gave more insight into the research process. **The short structured questionnaire** for pupils had been firmly established as a research method. More details of this data follows in Chapter Five.

The report back session revealed that no analyses of teachers' assessments of their teaching had been received. The teachers present would speak to their colleagues the next day to ensure that these documents were forwarded. The Standard Seven questionnaires, which had been received to date, reflected a positive attitude towards their setwork from the vast majority of pupils. The teachers present still had to administer their standard seven and nine questionnaires to their pupils. Teacher TK1 had initiated a discussion of heroes in her standard nine class. Two positive aspects of this report were that her pupils, who had been reticent in the past before the cultural aspect of their setwork study had been introduced, had spoken freely and enthusiastically and she had used this approach with her standard nine class although we had decided to confine the research to standards six, seven and eight. There was a favourable report on the work done with standard six and seven classes at school G1, with poetry, the novel and Shakespeare study. The cultural approach had been used in all these studies, details of which will be expanded on in Chapter Five.

New material for the teachers was handed out. Before the meeting adjourned, the teachers asked me to arrange a meeting of all English teachers in the area to inaugurate an English subject assistance group, where, among other matters, the work being done in the action research programme could be promoted. Early in the third term this was done and three groups were established: a Secondary Group, a Senior Primary Group and a Junior Primary Group. As this is not within the scope of my

research, suffice to say that the Secondary Group eagerly accepted the cultural approach to their setwork study plans when the teachers involved explained what we had been doing.

The meeting on 30 May, 1995 was attended by teachers from two of the schools, G1 and KC2. Two schools, B1 and HC2, sent apologies but nothing was heard from the fifth school, MC2. Dealing with matters arising from the previous meeting it was disappointing to find that none of the teachers had yet assessed their teaching, but they were urged to make a comparative assessment of how they used to teach before action research and what had happened after introducing the cultural approach. An extra option was added to the short probe document which had been designed to ascertain class 'climates' and social relations within the class. Teachers said that this exercise would be undertaken soon. At this stage one of the teachers, TG2, excused herself from the meeting.

By this time teacher, TG3 had left town and a new teacher, TG4, who had joined the staff of school G1 at the beginning of May gave a positive and valuable report on the work she had done with her classes, within a few weeks. She had not been briefed adequately about the action research and its aims and goals, other than short, intermittent conversations in the corridors. However, she had endeavoured to bring the cultural component into her setwork lessons and her report on work with her classes in standards seven, eight, nine and ten was most encouraging. Her report showed that the four works, One More River by Lynne Reid Banks, I heard the Owl call my Name by Margaret Craven, To Kill a Mockingbird by Harper Lee and the Shakespeare play, Othello were ideal for a cultural approach, even by a teacher attempting such a study for the first time. This report revealed further that if a teacher had a particular cultural aim in mind and planned the lesson to achieve such an aim (Othello's problems as a Moor in Venetian society), the cultural aspect not only brought added insight into the literary themes, but invariably led to some of the regular departmental aims being realized as well. These are more clearly set out in the work schemes, Addenda D1, D2 and D3. She had used a **discussion method**,

drawing on the pupils' own knowledge and experience with minimum input from her. She had acted as a facilitator.

Another heartening aspect was that the aid of one of the **resource people** had been called in again. She had spoken to the standard seven classes at school G1 about life in Israel, Kibbutzim and the Arab-Jewish conflict as background to One More River by Lynne Reid Banks. She had also addressed the standard sixes on Jewish family life and World War II, giving them background material for The Diary of Anne Frank by F. Goodrich and A. Hackett.

The teacher who had to leave early had left a packet of responses to a short questionnaire from her standard eight classes on I heard the Owl call my Name by M. Craven. This was the 1995 standard eight group. These responses will be discussed in Chapter Five.

The teacher from School KC2 brought the standard nine questionnaires. They had noticed that from responses to the questionnaire answered by the standard sevens who had read Ghamka, Men of Men by Eve Merchant that the pupils had not liked it as much as Joey by Kalus Kuhne, because the Bushman background of the former had been alien to them. She said she would call on the resource person listed, for this year's class, to give the pupils the cultural background information. As mentioned above, **using knowledgeable speakers** to address the pupils had proved to be a successful methodology. She also brought a packet of responses on the heroes lesson which had been discussed at the previous meeting furnishing further useful data which is discussed in Chapter Five.

In spite of the poor attendance, it had been a positive meeting and the feeling was that the work being done with the pupils, was proving to be fruitful for all the different groups in the classes.

An additional meeting was arranged a week later for the teachers from school KC2 who had not been able to attend the previous meeting. Only two teachers arrived, but

again discussion was enthusiastic and worthwhile. They reported on successful **cross-cultural discussions** with pupils talking freely in their second language. The discussions generated much interest in the novels the pupils were reading. Even though teacher TK4 had only started her classes with multi-cultural input at the beginning of May, she was pleased with the interest and positive response from her pupils. The meeting then had a round-table discussion on the benefits of multi-cultural teaching. The focus fell on the understanding and tolerance that comes from such a study. Another aspect discussed was the influence of Westernisation on ethnic indigenous people and the 'contamination' of their customs as a result. This discussion will be more fully analyzed in Chapter Five.

* * * *

Summary

The reasons for using Action Research for this thesis were detailed in this chapter and the launch of the project explained. As participating teachers did not arrange any inter-school visiting, the meetings became essential for **maintaining contact and exchanging ideas**. This process proved to be a fruitful research method. Several other research methods were identified. It soon became clear that the teaching methods teachers were used to, could be used for the cultural approach, but other methods also emerged. The most important 'new' methods were, using speakers from the particular culture being studied, and using the pupils' own knowledge of their own cultures for comparative purposes. Further aspects of the multi-cultural methodologies will emerge in Chapter Five with the analysis of data.

Several difficulties were encountered. Getting all the teachers involved in the research programme to meetings, was the major stumbling block in this project. At times, two or even three meetings had to be called on successive days to ensure that all the teachers were kept up to date and were in fact participating. Two of the schools did not seem to get into the programme at all, although they seemed positive at the few meetings they attended and had completed the questionnaires. If teachers do not participate in on-going discussion, reviewing and sharing problems and successes, then it would be impossible for them to become involved, as they would lose contact

with what could be done. In-service teacher training would be essential for multi-cultural education to be successful. It does not require a lengthy course. A few hours with follow up contact among teachers would be sufficient. Once teachers have tried the multi-cultural approach and experienced the responses from their pupils, they become enthusiastic and recognise the advantages to literature study using such an approach. The difficulties in this micro situation are in keeping with what could be expected if such an approach were introduced on a macro scale and reflect the problems experienced in Britain when multi-cultural education was advocated (Nixon, 1985). Once identified, the difficulties were collectively overcome.

CHAPTER FIVE

ANALYSIS OF DATA

The different categories of data will be evaluated in successive sub-sections. Each sub-section will present data chronologically thus revealing the overall cyclic nature of the research. Recurring elements will become evident in the sub-sections as well as matters peculiar to each division. This will thus show the development of understanding of the different methodologies suitable for the multi-cultural study and the gradual development of approaches as teachers came to realize what the study actually required to ensure effective multi-cultural learning. From pupil data, guidelines emerged that pointed towards the development of the progressive course that could be used for junior secondary standards through to the final matriculation year.

5.1. Classroom data, July - December 1994.

Assessment of It shouldn't happen to a Vet

The first data came from standard 6 classes at school G1 who were reading It shouldn't happen to a Vet by James Herriot. This novel had hitherto been well received by EL1 learners, but proved to be a poor choice for classes of mixed English proficiency and mixed cultures. The language was too advanced, even for the lower ability EL1 pupils, and the setting in England among English farmers was unfamiliar. However, basing the study on a multi-cultural approach using the theme of farming, proved to be successful. Pupils had to find information about various kinds and methods of farming for an oral project. The pupils had found the information interesting and a fruitful lesson had the whole class co-operating and listening while making notes of what their class-mates were telling them. As there were several who spoke about the same kind of farming, there was overlapping of information which served to consolidate note-taking and gave time to fill in blanks. The teacher reported that at this level she worked closely with the pupils to compile their notes to ensure that all pupils had the same information. The more familiar farming

methods reported by the pupils were compared with those found in the novel, and so the novel became more interesting for the pupils. It was an exercise in co-operative work with class and teacher deciding together exactly what would be written. There were some unusual talks such as bee-farming from a pupil whose father kept bees. The pupil had gone to much trouble to draw pictures of the different classes of bees, obviously had first hand knowledge of the subject and the class was fascinated.

It became clear to the participants that pupils should be taught the importance of taking their audience into consideration and ensuring that they presented quality information to hold the attention of their classmates and to ensure a learning experience for them. The class also learned to their surprise that sheep were milked by some people. This incident was used to teach acceptance and acknowledgement of a strange and unknown custom which had at first provoked mirth. Detailed analysis of the learning situation was undertaken in the discussion of this lesson, to show how the cultural study lends itself to a range of learning experiences if the teacher is aware of the objectives of the study and utilizes opportunities as they arise. Besides the knowledge gained by these pupils, the lesson on tolerance and acceptance was important. Thus knowledge which may be tested, personal growth, and insight into an aspect of the setwork (man's involvement with animals) had been covered in the same lesson.

After their study of It shouldn't happen to a Vet and poetry which concentrated on cultural issues, the sixes were asked to write about a page or half a page on: 'What I have learned about my own and other cultures'. They had also been on a multi-cultural, geography-based excursion to the game reserve, where two teachers from school KC2 had spoken to the pupils about Xhosa customs, concentrating on plants and the outdoors. There was only one negative response from a pupil who had criticised an aspect of her own customs with which she did not agree! The pupils mentioned seven cultures plus a variety of African cultures. More than half the class commented on the differences they had found in the cultures. A few compared and contrasted what they had learned about other cultures with similar aspects of their own. Most of the essays comprised a page or more. There was an enthusiasm and

a desire to display knowledge evident in the writing. To receive personal responses of this quality from EL1 and EL2 mixed classes was indeed heartening to all the members of the research team. In Chapter 3.6. reference was made to examiners' disappointment at the lack and poor quality of genuine personal opinions. These pupils responded spontaneously with well supported observations.

Myths and Legends

The next aspect investigated was myths, legends and community or cultural stories. EL2 and EL1 pupils spoke freely and eagerly. This proved to be fruitful, even when it lapsed into ghost stories as it showed there was a universality shared by children across cultures and it also showed differences in what children of different cultures were inclined to believe. These revelations provided valuable insight for the team of teachers. Myths and Legends of Southern Africa by Penny Miller proved to be a useful secondary resource for the above investigation, but the pupils themselves were eager to tell the tales they knew. Folk tales and legends have been proposed by others who have worked on multicultural education (Flensburg, 1994; Marland, 1994) to show that cultures far from one another often tell versions of the same stories. The teachers decided to concentrate on comparative studies in standard 6 and to inculcate recognition of and acceptance of any differences and to rejoice in similarities. There was no need to copy or even agree with other cultures, but pupils could be led to be tolerant and not to criticise. They should recognize that all people's beliefs are sacred to them.

The Importance of Tolerance

Two teachers who had used poetry to impart non-critical, tolerant attitudes had found The Red Balloon by Danny Abse particularly effective. The pupils had read the play, The Diary of Anne Frank by F. Goodrich and A. Hackett, the term before action research had started and thus already knew of the prejudice and hatred against the Jews activated by Hitler and his Nazi regime. They had responded well to the poem and the worksheet (Addendum C1). This culture based study had drawn attention to

diction and thus profitably touched on the 'lit. crit.' approach which has been questioned in the sections of Chapter 2 on criticism and decried by researchers such as Reid (1982) and advocated by others such as Van der Walt (1982).

Lord of the Flies

The standard 7 classes studied Lord of the Flies by William Golding - a novel which did not readily lend itself to cultural study. The following will show how books which initially do not seem suitable for a cultural study, may nevertheless be used for such a study. The class was divided into groups choosing cultures from those in the class and two from the community. Choosing cultures in the community is important for the pupils' understanding of people they will encounter in the community but do not know in the classroom. Thus the following groups were formed, the first four headed by girls from those cultures: Coloured, Greek, Hindu, Sotho and from the community, Chinese and Jewish. Because of the children involved in the novel, the groups were initially asked to find out about bringing up children and rules and customs in the homes in their cultures.

This approach gave the pupils insight into an aspect of the novel which had been a vague, technical approach to pupils in past year. Pupils had had to depend on teacher guidance and psychological knowledge to understand the reasons for the breakdown of accepted patterns of behaviour in the novel. Speaking from their different cultural view-points, this led to animated discussions of the different cultural customs. Other aspects followed. The research team decided that in multi-cultural classes, comparative studies of the same topic across the cultures was a profitable method to follow and if the class were monocultural, findings from other cultures should be compared with the same aspects of the pupils' own culture. This has proved to be a successful approach. Pupils gained understanding of the way people follow their own 'strange or unusual' customs from habit or through training, just as they conformed willingly to their own customs without question.

Action Research and Poetry

Poetry studied with the standard 7 classes proved to be more useful as introductions to cultural issues. Cape Coloured Batman by Guy Butler and The Last three Bushmen by R. Griffiths (Durham, 1974), led to an initially difficult discussion of the lack of understanding and non-recognition of the dignity that should be accorded to all men, which were clearly evident in the poems. In the one class, two Coloured pupils had obviously felt uncomfortable about the attitudes revealed in both poems and the teacher had had to handle the matter carefully and tactfully. Further discussion led to racial bias, prejudice, racial jokes and stereotyping. The class became more relaxed when the discussion did not focus on only one of their cultures and when they realized no one was being singled out.

The team came to the conclusion that material and how to use it had to be carefully considered. It also became clear that contentious issues should not be avoided but had to be discussed and that opening up this issue had led to a valuable lesson for the pupils who had come to the realization that a lack of knowledge of other people's situations and viewpoints led to a lack of understanding and stereotyping.

In a subsequent lesson in which To any young soldier by Guy Butler (Durham, 1974) had been read, war stemming from racial hatred took the topic further and pupils realized that all Germans should not be seen as Nazi Hitler stereotypes. Racial prejudice could thus be seen across a world spectrum so that no one could feel strongly victimized. Zulu Girl by Roy Campbell brought the class back to mother-child, family relationships, rearing children and home life across the cultures. The research team came to the conclusion that selected poetry would be a valuable source of material for multi-cultural education but teachers had to be aware of the concentration of meaning in poetry which is much more forceful than most prose and be prepared to guide discussion so that it did not become focused on anyone in the class, but became an objective issue which could be viewed from several perspectives. This is in agreement with Banks's observations (1989:21):

When students are able to view the world from the perspective of different groups, their views of reality are broadened and they gain important insights

into their own behaviour. We gain a better view of ourselves when we look at ourselves from the perspective of other cultures.

The poems chosen for these lessons are still from the traditional CED canon of carefully selected and approved poets. There is a wealth of material from indigenous African writers which will give perspectives from 'the other side' which are essential for a balanced view of matters that have only been seen from the perspective of the dominant culture. Serote's poem The Actual Dialogue written in South Africa, read and discussed next to A Strange Meeting by British poet, W.H. Davies (Durham, 1974) would present such a multi-faceted perspective. The team agreed that using this approach also led to a more meaningful appraisal of diction, imagery and other poetic devices which lent more significance to their uses and effects.

Pupils from school G1, standard 8 classes studied I heard the Owl call my Name by Margaret Craven. This novel was admirably suited to multi-cultural study. Wherever a tradition was discussed in the novel, the pupils found information about that aspect for the culture their group was investigating. The class had been divided into culture-study-groups. Not all the groups were successful. Those who chose their own culture, such as Xhosa, Zulu and Hindu were successful and could interest the class with their information, resulting in learning experiences. Those who had chosen Egyptians finished with an historical project of ancient Egypt rather than a cultural study. Some changed their cultures, like those who had chosen the Eskimos and the Rastafarians, when they realized they could not find information or that their choice was too remote from their own lives. Another revelation was the view South African Whites have of themselves. They seem to consider themselves as being all of a kind and everyone knows about them, and thus the pupils of European descent did not see the need for them to go into their own cultures. Subsequently it was found that investigations into the former 'dominant' cultures are necessary, not only to give insight to pupils from the other cultures but also for pupils to learn more about their own roots.

Discussion of the above difficulties gave the team guidelines on how to choose cultures for study groups and provided a solution for the problem of what to do with pupils who did not know which cultures they should choose. Cultures in the class and in the community are the answer. This had been a problem for some of the teachers, which our experience and discussion resolved. Towards the end of our research period a few groups of White pupils embarked on investigating their European roots. They set about collecting information about where their grandparents came from, and then talking to them and other family members, uncovered information about the Scots, Irish and French. They realized they were vague about idioms, some old customs regarding festivals and did not know traditional dances and their tunes, besides many other related matters.

In the study of the novel itself, the fate of the Canadian Indians held many similarities to the way contact with the Europeans had affected African people. We realized that a wider study into the colonial system in Africa and elsewhere in the world would give pupils much needed insight into inter-cultural developments which still resound around the globe today. This would be an approach for the history syllabus to follow. It does however, show the versatility of the literature base, and would be a topic for the study of Rumer Godden's The Peacock Spring or Lee Langley's Persistent Rumours. The latter novel does not appear on the approved lists, but would afford senior pupils a worthwhile study in colonial attitudes and the results of colonialism.

There was a small minority of pupils who were negative about the culture study and so the teacher had small-group discussions after classes with them. These talks seemed to change some attitudes and perhaps prepare for changes in those who were not to be persuaded then. Their attitude was that the girls from other cultural groups who had chosen to come to 'their' school should accept what they found and do as the rest do. This is one of the universal negative attitudes towards people who are not of one's own culture (Nixon, 1985). Teachers need to be on the look-out for such attitudes. They should not be ignored but an effort should be made to replace all negative thoughts with positive attitudes, emphasising that understanding does not

mean accepting as one's own, but allowing others to be themselves which would encourage them to allow one the same courtesy.

The Role of Individual and Group Teaching Methods

Across these three standards two methods of collecting and disseminating information and promoting personal relations were used. They were individual and group work. The standard 6 individual research of matters with which they were familiar, was successful. The standard 7 groupwork was not as successful as the individual presentations. Discussion assessment by the team decided that the Lord of the Flies did not encourage worthwhile research, but the individual work done by pupils talking about their own lives and experiences, was interesting for the class and generated feelings of empathy and surprise. Classwork with poetry was valuable. In the standard 8 groups, those that used their own and community resources created a valuable experience for themselves and their classmates. Those who chose remote cultures and had to use library facilities produced historical projects, which although interesting, did not afford the personal growth and more comfortable social interaction which was emerging as one of the primary aims of a multi-cultural study. All these methods also led to greater engagement and appreciation of the works studied, even in the less successful standard 7 novel. Pupils were able to connect abstract matters that had been treated as 'themes' in the past, such as break-down of law and order, or disintegration of a community's social organisation, to a wide spectrum of personal experiences in several different cultural contexts. The comparisons, showing differences and similarities, provided further insight and understanding.

Teacher TG2, who did not teach standard 8's in 1994, gave the following assessment of the project booklets handed in by the standard 8 groups before their teacher had marked them. Her assessment points out more useful learning avenues in this kind of work ...

It seemed as though the pupils had really learnt something interesting and worthwhile about different cultures, not only those found in South Africa, e.g.

Egyptians. It seems that they also had to consider the reasons behind some of the traditions, although not on a very deep level.

The kind of discussion that took place when each culture was presented would be important in its value to the pupils. It does appear that all group members shared the load of research and input, which would also be vital to its value.

The method of evaluation was not clear, as there were inaccuracies in language and some facts. If this were pointed out to the pupils and rectified, or feedback given, then this problem could be part of the learning experience.

With unusual cultures, I would not feel qualified to assess the research, as I do not have a wide knowledge base for this, so the value would lie in the group presentations. I did find these cultural presentations most interesting.' (Teacher TG2)

Comment on Above Assessment.

The pupils were asked to find out reasons behind traditions and customs, but because some relied on reference books from the library, they were not always able to find reasons. Those, like the Xhosa pupils, who had primary sources to consult, did find reasons, but did not go deeply into them, not having done this kind of work before.

Pupils need to be told to go into detail with reasons and motives.

The discussions were thorough. The girls listening were curious to know more than they had been told, questioned in depth and the presenters had to give much information they had at first thought would be unnecessary. In some cases where books had been used, pupils had to go back to their sources. Those who were talking about their own cultures, could give more information with ease. The latter, particularly the Xhosa and Sotho pupils, had to extend their presentation times in order to answer all the questions. A remark which really pleased me was: "We have been in the same class for two years and only now do we know about their backgrounds, and have we got to know them."

The evaluation was purely for content and not language. Pupils were erratic about handing in. Some were unsure of the quality of their work. I merely assessed what they had covered and told them what was worthwhile and where they could improve.

This could become part of language assessment and improvement.

The pupils who chose the unusual cultures, also decided they should rather have chosen a culture 'closer to home'. (Teacher TG1)

Pupils should choose cultures around them, and then later cultures further afield could be taken into consideration. The team agreed that extant cultures, such as the Aztecs, or ancient cultures such as ancient Egypt, should not be considered in a multi-cultural study because the aim is for greater understanding of the people around us and the people of this world.

The pupils were asked to give their personal opinions on the cultural study. Only 12% were negative about the study and their general complaint was that it entailed too much work and became boring, but some of these also agreed that it was a necessary study. The positive remarks were genuine personal responses to which the pupils had given considerable thought. Overall the positive remarks led the research team to conclude that not only did the pupils benefit from learning about one another's cultures, but that they had found the study of The Owl more worthwhile because of the added knowledge. For instance, death and burial is an important theme in the novel. Having considered their own cultural attitude and that of the cultures of their class mates to death and funerals, the novel 'became alive' for them - ironically, perhaps! This was acknowledged even by some of the negative pupils. Some of the complaints also referred to the traditional study aspects of the novel. The following points emerged from the pupils' comments:

1. Boredom must be avoided. Find out why they are bored. Structure lessons to involve everyone.
2. Give equal time to all cultural groups. Take care not to seem to favour one or the other. Perhaps tell pupils that they will probably have the class ask for more time for their culture if they make it interesting. Place onus on them.

3. Every pupil must be positive and happy about the culture (s)he is researching. Change if (s)he is unhappy. Teacher needs to discuss and give assistance, make suggestions about choice of culture.

4. On the matter of assessment, the team decided that cultural personal responses and comparative questions should be asked. These give EL1 and EL2 learners equal chances. Examination results showed that pupils fare better in these questions than in the conventional literary questions requiring their own opinions, because answers are based on actual personal experience and vicarious involvement seen against the background of the literary work.

5. These booklets were not designed for quantitative marking, but if classes felt that the time and energy spent on them warranted recognition, they could be included in the year-mark for writing. This suggestion was adopted by the team.

Compare with Addenda C5 and C5-2.

Resource People

Data from school HC2 brought information about using resource people. The standard 8 pupils were reading Across the Barricades by J. Lingard, and an Irishman had given them an informative talk about such issues as: from where the conflict in Ireland originated, who was involved, how Ireland came to be divided and whether the Irish got on with the Welsh, the Scottish and the English. Some interesting pointers emerged. The C-class were reading the novel, but the A- and B-classes had been invited to the talk. However, the C-class had felt intimidated by the others and had felt uncomfortable about asking questions in their second language. When they were alone in their class with the teacher, they were more vocal. The classes were given a short questionnaire to find out if the talk had been a useful part of the study. The response was predominantly positive. The only negative answers came from a few who said that the speaker had not covered the topic to their satisfaction. They had wanted more information and more time to ask more questions. The teacher had estimated the timing well as not one pupil was bored (Addendum CBar). From this

set of answers it is apparent that someone talking to the pupils in an informed manner about a topic (s)he knows intimately and which is part of his/her life, does interest the pupils. The pupils said it was better than reading from a book or seeing a film or television programme.

Subsequently a Roman Catholic priest talked to the same classes about the situation in Ireland from the church's point of view. This talk was not as successful as the first because the speaker became too technical and he spent too much time on the details of the church and Catholicism. However, it seems as if the cultural component opened up new understanding and appreciation of the novel, as well as facts about other people and their problems which revealed similarities with the local situation. The use of resource people at a school that has limited library facilities afforded the pupils a learning experience which books would not have given them.

A final questionnaire for these classes asked what further information the pupils would like to hear and whether such an approach to the prescribed book was useful. The answers to the first section substantiated what Banks (1989), Flensburg (1994) and others have said about multi-cultural education going beyond the symbols and decorations and finding meaning and reason. The pupils wanted to have the symbolism behind the shamrock explained, the reason behind the division of the counties in Ireland and details of the Irish language. They wanted to know more 'about their children in the war situation' and their hobbies. The pupils were enthusiastically unanimous in appreciating the value and interest of the cultural approach of the study. This was another clear indication of the value of resource people in providing multi-cultural information in an interesting and informed manner. We realized that libraries were not the main source of multi-cultural information, but that primary sources would yield what we needed.

Discussion of funerals in a mono-cultural class

From school MC2 came a report that a standard nine class had discussed their experiences of Xhosa funerals during which many different views were aired before

the class came to a consensus that funerals define the special nature of the human race. The talk led to an interesting side-discussion of the phenomenon of political funerals in recent times. At this stage we did not realize that adding politics to the discussion took the class to the social action approach which we have since then come to realize is an important aspect of multi-cultural education. The teacher reported that this class showed an interest in and an appreciation of cultural phenomena. The group was monocultural which meant that little variation in perspective could be found.

It was decided that it would be beneficial to arrange meetings with pupils from different schools and different cultural backgrounds to enable genuine debate around cultural themes. Teachers also needed to be aware of any pupils who seemed uncomfortable and should take time to find out what the trouble could be in order to clear the air for them.

Talking to members of staff who were not involved in the programme, but who knew what we were doing, it became evident from their views that misunderstanding and ignorance bred distrust, fear and antagonism and an attitude of not wanting to be involved with 'their ways' at all. The more informed attitudes of most of the pupils who were experiencing multi-cultural education, was like a breath of fresh air.

5.2. Data from Diary Entries

Only one teacher kept a diary of classroom procedure and reactions during oral and reading lessons, which gave valuable insight into how cultural studies were able to lead to greater tolerance.

A presentation of slides by a Sotho pupil and a talk on clothes by an Indian pupil with a bag full of garments, showed that matters that are taken for granted by practitioners are unknown to those outside the culture. It was obvious that the pupils who presented their own cultures successfully, were uplifted by the experience and the acknowledgement they were given by their peers. The questions asked by the pupils

indicated that they wanted to know the reasons behind customs. This is in keeping with the four approaches to the integration of ethnic content advocated by Banks (1989). It goes beyond the contribution approach which focuses on heroes, holidays and discrete cultural elements without paying attention to their meanings and importance. It goes deeper than the additive approach which is also ineffectual because it glosses over the process of becoming a hero and the realities of a situation. Causes and results are essential for an honest viewing of issues, as pupils could experience them in life. The kind of information the pupils were insisting on came closer to the third level, the transformation approach, where insight will extend pupils' understanding of the complexity of society (Addendum B3.) The diary entries showed how contentious issues such as mixed friendships, relationships, marriages could be calmly debated by a mixed class of pupils and how interested they were to hear all the different points of view.

Short stories and poems led to insight into cultures in distant parts of the globe not touched on before for standard seven and eight pupils at school G1. The diary revealed that pictures of the New Zealand mountains, farming, milking aroused an immediate response to the poem Milking before Dawn, with sensitive interpretations of the imagery. Further pictures of tattooed Maori faces, their dress and dancing, fascinated the pupils. After reading Out, Out - pupils were shown pictures of the North American forests and logs drifting down-stream which brought the poem 'alive' for the pupils.

The team suggested that an extended investigation of the Maori situation compared with similar aspects in South Africa could have led to worthwhile discussion and valuable understanding brought by a wider perspective.

Teachers felt more inclined to use the social action approach (Addendum B3), but nervous about their knowledge of the Maoris. Lack of knowledge of other cultures is a real handicap voiced by the teachers. They did not think they would have the time to research the extra information needed. Although resource people have been suggested as the best source of information, the above example shows that there will

be times when resource people would not be available and when teachers would have to research if they wanted to present a meaningful lesson.

After reading the short story A Watcher of the Dead pupils argued vociferously against the actions of the Watcher who would not allow the mother to touch the body of the deceased grandmother. The diary entry concluded with:

We had discussion about customs, forms of behaviour, what is automatically done by people of a particular culture in their practices and soon the class understood and accepted. I found this rewarding. They are beginning to learn tolerance and acceptance without feeling threatened that they have to do likewise. (Teacher TG1)

The poetry lessons led pupils to such issues as a comparison of pollution of the environment by primitive and civilized man, again bringing the class to the fourth level, the social action approach. This approach had been viewed with misgiving by the research team who feared political and strike activities being discussed in their classrooms, and so this had proved to be a more acceptable introduction to this approach which is the main thrust in multi-cultural education to teach pupils to express their feelings with confidence, but to listen to other points of view as well.

A standard 7 class had to glean information about their roots from their grandparents from as far back as they could go. This generated much interest in the class and showed roots across Europe, into Turkey and over to Asia. Using pins and coloured wool the data was plotted on a map of the world to show the spread across the world and was then displayed in their English classroom where other classes also showed an interest in the display.

The following conclusions were drawn from the diary entries:

1. Visual material with a personal interest adds to oral presentations and captures the interest of the class.

2. Pupils will be interested if the talk affects them personally. Introduce that aspect if they appear restless. There should be quick follow up of information before interest wanes.
3. Accentuate the fact that they do not have to agree with or accept for their own, aspects of other cultures with which they do not agree, or which they find difficult to understand or accept.
4. Accentuate tolerance and encourage the attitude that others should be allowed the freedom to follow their traditions without criticism even if you do not like them. We must grant one another the same space. Points 3 and 4 become recurring themes in all aspects of multi-cultural education as they address the fears people harbour about unknown cultures.
5. Cultural, traditional and environmental background information before a poetry reading proved stimulating. The information should be chosen to lead to insight into the poem. This will apply to the English tradition as well, as most of our pupils are South African-English rather than British-English.

5.3. Multicultural Education spreads

Having been encouraged by the results detailed above of using the social action approach in a lesson, TG1 tried this multicultural approach in two Bible Education lessons, with a predominantly Black class. Her report back to the research team showed that we did not have to fear using the social action approach and that it was an essential part of multicultural education.

The first lesson was to establish the extent to which pupils had been exposed to racism. The teacher found the lesson on this issue in the departmental syllabus so biased and embarrassing that she devised her own work sheet (Addendum CBib). The pupils were reticent about writing about their experiences of racism, but subsequently spoke about such matters in general terms. This led to a fruitful lesson on negotiation techniques and full co-operation between the different cultural groups in the class.

The teacher told the research team of her surprise at the tolerance and understanding displayed by the minority group of White girls on issues where they felt there had been a display of insensitivity towards the Black girls on the part of the school management.

The second lesson took place at the time of nation-wide industrial strikes. The aim was to continue negotiating strategies and to lead pupils to an understanding of how harmful strikes were to the economy of the nation, and to teach them more effective negotiating techniques. In this standard 8, predominantly Black class, with two Indian, two Coloured, one Greek and four English pupils, the exercise was extraordinarily successful with full co-operation from all the pupils, some of whom had shown resistance to lessons in the past. (Subsequently these pupils were much more amenable to positive participation in the classes.) To simulate existing conditions in the labour field, the class was divided into two with the one side all Black. This side were the workers demanding higher wages. The other, mixed side were the managers resisting the demands. The pupils entered into the exercise with

gusto and displayed amazing tenacity in upholding their points of view on both sides. They were also open to suggestions of give-and-take techniques and meeting-half-way strategies. They were so pleased with the results of this lesson and the negotiating strategies they had learned, that they used a subsequent lesson to discuss hostel and school problems of a cultural nature and how to resolve them successfully. They felt empowered with the knowledge that they had been able to negotiate successfully in a role-play situation.

TG2 invited a Muslim speaker to address her Bible Education classes. The feed-back from the pupils was positive, except for one pupil who revealed herself to be completely closed and biased. She did not even attend the talk because she was not interested and 'did not need to know about them'. Some parents expressed their displeasure about the talk because they did not want to have their children 'indoctrinated' by other religions. This underlines the findings of others (Banks *et al.*, 1989; Freer, 1992) that the dominant culture fears inroads from other cultures.

The research team came to the conclusion that multicultural education should be across the curriculum and not only confined to one subject, but that parents needed to be informed and enlightened about what would be taught and in what kind of activities their children would be involved. As revealed in the Teachers' Federal Council Mission's Report of 1990, parent co-operation and expertise across the spectrum are essential for multi-cultural education to be successfully implemented.

5.4. Guidelines that emerged during the first half of the research programme

Early in the programme a clear definition of culture was needed as the team would be using the term constantly in the research work. It was decided to use the definitions given by Banks *et al.* (1989:7,327):

Culture is the historical accumulation of beliefs, values, symbols, ideologies and inter-actions that are shared by a group of people. It goes back many centuries in the history of those people, retaining basic concepts that hardly change until they come in contact with other cultures.

Culture is the ideations, symbols, behaviours, values and beliefs that are shared by a human group.

The following suggestions which had flowed from discussions of classroom experiences, the data collected and the research reading, were given to the teachers:

Ideas and Suggestions for Multi-cultural Learning

It is important to go beyond the folk festival approach. This does not mean we should avoid exploring the food, music, dancing and dress of different cultures, but this aspect must only be the gateway to a deeper exploration. Push past the focus of artifacts and visible customs to:

- * their collective experiences
- * ideas and knowledge
- * beliefs and values
- * perceptions and attitudes
- * relationships and social organizations.

This means that we should go beyond the dress and beadwork and study what each pattern and garment symbolizes. Cultures should be presented from the insiders' point of view (Banks *et al.*, 1989). Invite people from different cultures and have them talk to pupils, and have pupils interview them. After exploring the heritage of the culture, come to the present day cultural issues, such as how the interaction between ethnic groups and westerners changed cultures and created tensions for today. Have pupils analyze their setwork books from a creative and critical point of view in respect of such issues as cultural bias and stereotyping. Use the study for social and personal growth by teaching skills for sharing convictions in a positive manner; standing up for what one believes, but being able to see the others' viewpoint too.

Role-play exercises are a useful method to use in the above learning situations. The teacher sets up different selected situations, familiar to the pupils, who work in small groups. After working through the situations, the groups present their scenes to the class in turn and there is comparative and critical discussion to follow.

Studying literature from such points of view will lead to genuine personal responses related to pupils' own experience as well as opinions based on deeper insight into the literature being studied, as desired by examiners for the past decade and illustrated in Chapters 2.5.2, 3.1. and 3.2. The kind of criticism referred to in Chapter 2.3. practised by Addison, could then be within the compass of pupils' skills by virtue of their personal involvement through their cultural understanding, without the vagueness deplored by Watson (1962).

Teachers' guidelines for the Standards

Mid-way through the action research programme the following guidelines for a progressive study for the standards emerged.

In Standard Six, pupils should learn about one another's cultures to foster understanding and tolerance. Thus own cultures should be chosen in a mixed cultural class and community cultures in a mono-cultural class. Pupils work individually, gathering cultural information as indicated by the reading, from own experience and friends and family. Differences and similarities should be noted and discussed to foster understanding and acceptance. Pupils keep notes in their regular setwork notebooks. Worksheets are useful to clarify abstract concepts such as racism and to lead pupils to further insight.

Standard Sevens work in groups to investigate their own and community cultures. Areas of investigation are taken from the prescribed works being studied. Pupils should be allowed the freedom to expand as they wish and be allowed enough time for group feed-back to the class and for discussions. Findings across cultures should

be compared to identify differences and similarities. In multi-cultural classes there are often individual pupils who will be able to talk about matters such as dress, food and ceremonies. Pride in own culture and respect for others are thus fostered as pupils listen to their classmates.

All the Standard Eight classes participating in the action research were fortunately studying novels which did lend themselves to multi-cultural study. They also worked in own culture or community cultural groups. It was found that ancient and remote cultures were not suitable, but only those with which the pupils are likely to come into contact. Pupils should be encouraged to use primary sources for information and teachers should invite guest speakers to talk about their own cultures on issues related to the works being studied. The study should be deeper and wider than in standards six and seven and include social issues found in the prescribed works. These should be compared with local conditions to illuminate the literary study and also provide understanding of their own conditions.

Across the schools standard eight pupils revealed a desire to have thorough insight into other cultures and to have contact with pupils from other cultures. These findings reflect and expand on the approaches and attitudes expressed by the experiences of practitioners and researchers in other countries as touched on in Chapter 1.3.1. (Multi-culturalism).

It was gratifying to note the reactions of the pupils and the interest they showed to know more about other people and their ways. More immediate was the feeling of cohesion that developed in some mixed classes where pupils had previously been separate groups. The teachers felt more at ease when they learned about the success others had had with resource people addressing classes and the realisation that books and libraries, which were not within their reach, did not provide the real answers for multi-cultural education.

5.5. Interviews

In order to get a more accurate idea of the social climate among pupils of the different cultures in the school and at the hostel, planned, but loosely structured interviews were arranged with key staff, who would have insight into the social climate in the school and hostel, by virtue of their positions and duties in the school. Seven to eight months later a comment probe given to the sixes, sevens and eights gave further indications of the social climate at a culturally mixed school.

The first interview was with the **Guidance Teacher** at the beginning of December, 1994. She found that generally speaking, the Black and White pupils did not mix. If told to work together, they would, but usually they separated into their own groups if left to their own choice. A few individual pupils, who had had most of their schooling at private schools, mixed with the White pupils.

This leads one to the deduction that the longer there is contact with other cultures, the more willing people will be to mix.

She had detected a definite racist attitude, especially from the White pupils who were more critical of the Blacks than the other way around. White pupils complained about noise. A Black pupil who differentiated people by colour, was acutely aware of colour, but not in a negative manner. A White Std 9 pupil said she had never been anti-Black before, but when they came into the hostel and she had to live with them, then she 'became racist'. White Std 9 pupils complained that the Black pupils did not pull their weight with the matric dance preparations. When they were forced to be there to work, they 'dragged their heels'. This teacher found generally, there was no sense of loyalty or duty among the Black pupils.

It sounds as though the pupils and teachers were still thinking and acting within the 'us and them' frame of mind and that they did not know enough about one another's ways to be able to work together productively.

The above observation about lack of loyalty was substantiated by the **Editor of the school magazine**. Very few Black pupils bought magazines 'because they were not in it', yet they had all been asked to provide photographs. However my own experience with a booklet produced by a Std 8 class, Myths and Legends of a Border Town, was that very few pupils in the school, both Black and White, bought copies of what was promoted as the ideal Christmas present for friends and family. Loyalty is a quality that goes with the old-school-tie values and one that is strongly inculcated in pupils in Anglocentric schools.

Perhaps this is an area where special attention needs to be placed in multi-cultural education where pupils from communities, who live according to a collective consciousness, are now mixing with pupils and teachers with the individualistic consciousness of the capitalist society (Kotze, 1993). It is a deep-rooted cultural aspect and will not be changed easily, thus understanding will be the primary aim. In a society practising collective consciousness, the community provides the social solidarity which compensates for lack of security and so loyalty is divided between the community and work. In the White individualistic consciousness, loyalty is first given to work which provides the individual's security (Kotze, *ibid*).

In the classes, the **Guidance Teacher** found that there was no integration. Pupils usually sat in their cultural groups. This was corroborated by other members of staff. Sometimes there was tension. In guidance classes when groups had to form, they did not like to mix. If forced to mix, they were not happy. This only bears out the old maxim that birds of a feather flock together. However, experience has shown that the approach a teacher uses has much to do with group work responses. Even in classes of one culture, friends will group with friends. If the reasons for particular groups are explained, pupils will co-operate, but it is understandable that if one is going to work in a group, one will want to work with people who can speak one's own language.

This teacher found the Black pupils less responsible about returning forms. She thought this could be because they were not used to filling in forms. Some of them lost the forms and duplicates had to be given. This is understandable in a culture that

does not attach as much importance to papers and documents as the White culture does. She found that the Blacks were slow to respond to instructions. This could be because of the language difficulty, necessitating a longer time for information to be assimilated and processed by minds not receiving in their mother-tongue.

All the issues above seen as 'problems' stem from not understanding the other culture. The problem is actually the teacher's and not the pupils' as pointed out by Nixon (1985) writing about the 'problems' experienced in England with their immigrants who could not be assimilated into the English way of life.

If teachers could be prepared for the problems that emerged above and not be caught unawares by 'difficult and different' children, much could be done to help pupils and teachers to adjust to their new situation. It will be seen from the pupils' data that is analysed at the end of chapter 5.7.1. (Classroom Climates) that they have difficulties because they do not know how they should act and react in their new environment.

The interview with a **Bible Education Teacher** who devised an investigatory lesson to confront racism and decide what could be done about it in a multi-cultural situation is detailed in the section **Multicultural Education Spreads**.

However, a few details will be highlighted here to illustrate inter-cultural co-operation. The class was first told why they had to divide into homogeneous groups: all Whites together, Indian in the same group, Xhosas and Sothos in their different exclusive groups. The class was predominantly Xhosa. The groups had to fill in their worksheets asking for incidents of racism which they had experienced. This took the whole lesson with the groups working together comfortably with friends of their own cultures. At the end of the lesson the worksheets were collected by the teacher.

At the beginning of the next lesson the class had to divide into mixed groups, again after an explanation why this was desired. There were only five White girls in the class. They had to be the nucleus of each group. The Indian girls all had to be in

different groups. There were no problems about these divisions. Not one pupil objected and there was quite a bit of humour while the groups arranged themselves.

In those mixed groups, from their different points of view, the pupils had to solve the difficulties described on the worksheets. Worksheets were handed out at random and so most pupils did not work with their original problems.

As mentioned earlier, the pupils were reticent about problems or racial situations. A few, not serious, matters were openly discussed and solutions suggested. Useful guidelines emerged, given by the pupils themselves. The following were key words, which were listed on the chalkboard: communication, airing of grievances, open discussion, tolerance, not bottling up.

The follow-up lesson was an open discussion of specific problems in the hostel. White pupils showed sympathy for the problems Black pupils had, and were willing to concede them privileges they did not see were necessary for White pupils. Black and White pupils were open to suggestions from one another and from the teacher, and were willing to listen to negotiation strategies.

In spite of this tolerance, the White pupils still sat together and not among the Black pupils. One Indian pupil sat with the White pupils, the other with the Black pupils. This does not seem to indicate friction, but could be seen as a universal human trait.

The **Choir Mistress** was distressed with what she was experiencing in her mixed choir and what happened at the end-of-year-braai party at her home. The Black girls all sat outside talking while the White girls sat inside watching television. The Black girls only came in when asked to come in to listen to the speeches.

Such a division should probably be interpreted as a natural cultural phenomenon where kind likes to socialise with kind. In the case of Black teenagers, Moller (1991:15) has found that 'social interaction in conversation, laughing and joking ... is the most common leisure activity by far and figures almost exclusively as an accompaniment to other activities.' The White pupils were probably doing what they

usually did in their leisure time, which was watching television. Nothing had been planned for this party and so each group was acting according to their wonted ways.

However, the choir mistress was disturbed by this state of affairs because one or two White choir members had indicated they might leave the choir because the Black girls were 'taking over'. This is also a common reaction from Whites who feel that their 'space' is being invaded by 'others' and calls for multi-cultural education which will allay fears of being supplanted or ousted. The matter was discussed with the deputy head and a suggestion made that a form of affirmative action be adopted when selecting girls for the choir next year, to ensure that the numbers were more representative of the racial-mix ratio in the school, so that the White girls would not feel threatened. I doubt if this would be an acceptable solution because selection for a choir should be based on ability and talent and no other criteria.

The following interview was conducted with one of the **Chief Hostel Matron**. She said that at the beginning of the year, before the elections, the Black pupils were very militant, talking about 'when we take over'. During the elections, they watched television avidly and so vociferously that the White pupils stopped watching. The matron found the Black pupils extremely noisy at the beginning of the year and was expecting the same at the beginning of 1995. They had toned down considerably by the end of 1994.

This was the year of the First Black Headgirl at the senior hostel. It was a difficult year for her because the Black pupils expected her to champion their cause all the time, regardless of circumstances and conditions and they pressurized her.

The fact that they saw themselves as 'having a cause' and were seen 'to have a cause' is in itself indicative of attitudes that needed adjustment as well as the fact that she was not accepted by the White pupils who resented having to take orders from her.

The matron was of the opinion that the head was not strong enough for the difficult position. The real problem was that a fine young person had been given a new role for which she was quite unprepared and for which she had no guidelines. She was in the unenviable position of having to create and be the model for a new role. She nor her peers around her were given preparation education for the circumstances in which they found themselves. She wanted to help the Black pupils, but wanted to remain loyal to her prefect body as well. The Black pupils did not respect the prefects because they knew some of them were breaking the rules and so they refused to listen to them.

By the fourth term all the girls, White and Black, were much quieter and happier. 'They are all hooligans to start off with, but all are much quieter now,' was the Matron's remark. It is astounding how educators have not acknowledged this area of education in multi-cultural adjustment and have thought young people should get on with their school and hostel lives as though nothing unusual had happened.

The matron also observed that they did not mix willingly or happily. For meals, table lists mixed the girls with a prefect at the head of the table. They did not like this. Left to their own choice, they sat in their culture groups. Dormitory lists mixed cultures and alternated groups. They did not like this either. They preferred to share dormitories with friends of their own cultural groups. In the fourth term the matron placed them in different dormitories - Black pupils in one, White pupils in another. This was more satisfactory and the pupils were much happier. Common knowledge of the trouble in the Southern States of America where the Klu Klux Klan was active, has proved that forced integration does not work. As was shown above in the interview with the guidance teacher, when people are used to each other, colour or culture will not matter, but forcing people to mix leads to unhappiness for all concerned. At the Christmas dinner at this hostel in October, 1995, pupils were not sitting in mixed groups at the dinner tables, but in their race groups. There was a particularly congenial and happy atmosphere at the dinner and in her speech, the matron remarked on the spirit of camaraderie that had prevailed in the hostel during the year.

The matron had further interesting observations to make. Black parents were much stricter with their children than Western parents. They did not give in to 'their nonsense' and urged matrons to discipline them (hit them) if they were disobedient. Black pupils took more easily to discipline. White girls objected to being disciplined. 'Their parents give in to them too much and they tell the parents what to do,' was the matron's comment.

'The white girls are not used to sharing "their" hostel space with girls of other cultures. It is something they will have to get used to, but it is improving and they are getting used to one another,' the matron observed. In 1993 there were only three Black matriculants and there were no problems. There were more problems in 1994 with more Black matriculants. These two statements hide a significant inference that larger numbers constitute a greater threat and more trouble. Again fear of the unknown is the problem.

The matron has urged pupils to help one another. Rather than criticizing eating habits, for instance, they should help by showing the expected mode of behaviour. The White pupils have responded and this has helped to improve the atmosphere in the hostel and had helped to build up camaraderie. Where the matron has given guidelines and thought of an 'educated' solution, the problem has been resolved, but it is alarming to find that young people and teachers seem to be expected to know how to cope automatically in a new situation.

The Matron found the Black pupils much tidier in their dormitories than the White pupils. This is no doubt because in their own homes 'domestic chores in and around the house ... are the most time-consuming spare-time activities for township-youth' (Moller, 1991: 14). The matron observed that they were fussy about personal hygiene, were scrupulously clean about themselves and their clothes. They ironed their clothes before going somewhere. This is another cultural trait. Moller found that personal hygiene and grooming were some of the activities that took 'substantial chunks' (Moller, *ibid*) out of the weekday. The White girls hardly ever bothered with an iron.

The difficulty with life in the hostel is that the Black pupils are in a foreign environment all the time, 24 hours a day for nearly the whole term. This is a difficult and trying adjustment for all concerned but especially those who are expected to change to the dominant modes of behaviour.

The matron was confident that the situation would improve as the pupils became accustomed to sharing the hostel with others, and became more attuned to one another's ways and came to doing things the same way. This final remark from the matron is the key to the situation. It would be much less painful if children could enjoy the benefits of multi-cultural education to learn about one another's ways together and come to understanding and acceptance without so much unnecessary trial and error 'to get used to it'.

The **Deputy Principal** is also in charge of the prefects and academic matters and is thus aware of many under-currents that are not obvious to the rest of the staff.

She pointed out that academic standards differed from school to school and so some pupils had difficulties meeting the academic standards of a Model C school. Pupils found it difficult to understand the English spoken by English-speaking teachers. Culture problems which stemmed from missing background information led to misunderstandings in some lessons. There were gaps in the knowledge of some of the Black pupils which were obvious in a cumulative subject, such as mathematics. It could not be assumed that they knew what was generally expected.

Socially there were differences that could and have caused conflict. It was obvious on a civvies day (a day when pupils pay a rand for charity and may then wear leisure clothes) that the various groups had different ideas about dress. The one group tended to be derogatory about the other.

Music was another contentious matter and there were conflicts which staff have had to resolve. At sessions, the dance socials organised for scholars, there is a call for 'Black' music and also for 'White' music. Staff have had to ensure that the two kinds

are alternated. This would seem a natural arrangement, but the dominant culture group have taken some time - a few years - to realize this and accept such an arrangement.

Standards of conduct differ. Black pupils are much louder and 'more physical' than the White pupils. This created an unladylike atmosphere. This was obvious at sessions and even at the Carol Service, where the Black pupils were louder and not as controlled as the White pupils at the tea after the service. Some guidelines before the latter occasion could have averted embarrassment, if the adults had been aware of the social behaviour patterns of the minority group.

The **Deputy Head** observed that Black pupils were not used to a benevolent discipline and they had a defensive or rebellious streak that most White pupils did not have. This was a greater problem in the hostels, she said. Yet, the matron had a different view, as expressed above.

Payment of fees had become a greater problem since Black pupils had been admitted.

The deputy principal agreed with the problem voiced by the matron, about the difficulties experienced by the Black school prefects who were expected to champion the Black cause, and to be their mouth-piece. At the same time they understood what the school stood for and wanted to maintain those standards. It was difficult for them to uphold rules which conflicted with the Black pupils' desires. This echoed the trouble experienced at the hostel by the head and prefects there.

Difficulties such as these should not be left to young pupils to resolve, but teacher-training in multi-cultural education should allow teachers to forestall crises and educate pupils to greater understanding.

There was also conflict between the upper-class and lower-class Blacks - those who have come from private schools and those who have come from the township schools. Some of the former were more Westernized in their attitudes. There was also the

Zulu-Xhosa conflict. This is another problem where the conflict resolution social approach advocated by Banks (1989) could make effective intermediaries of teachers familiar with this method.

Administratively the deputy principal foresaw problems fitting in cultural and political holidays. For example there is Human Rights Day (Soweto/Sharpeville) on 21 March and Youth Day on 16 June. She saw these as being politically loaded and possible problem days. (When these holidays occurred in 1995 there were no problems at the school.) She remembered that in the past only the main Jewish holidays had to be accommodated and now Muslim religious holidays would also have to be fitted in.

Marland (1994) and Parekh (in Modgil, *et al.*, 1986) advocate that not only should the major holidays be celebrated, but multi-faith assemblies should be arranged.

There was also the problem of religious practices that conflicted with school policy, such as painting nails. Muslim girls who had been to Mecca must allow the dye to grow out of their nails. The school did not allow painted nails, and so this practice would have to be allowed in such cases. It is significant that the pupils did not regard this as unusual when it was explained to them, but the teachers who have to maintain discipline, see such discrepancies as problems that require staff consultation.

However, school should be a second home for each pupil and other ways of ensuring the schools will become 'home' for its pupils would not only be to allow painted nails for Mecca pilgrims, but also to allow all pupils to wear their conventional dress on special days, and certainly allow them to observe practices which are an integral part of their customs (Marland, 1994; Parekh, *ibid*). With a staff which understands cultural customs, the difficulties voiced above are not problems. In the 1970's schools in south London instituted 'black studies' to help the Black child who suffered from 'inadequacies of understanding and sheer ignorance' (Pollack cited in Nixon, 1985:2). They came to realize that the prejudice stemmed from the White population and that it was the White child that needed compensatory education (Nixon, 1985).

The next two problems voiced by the deputy principal stem from differing moral values and could cause dilemmas.

Grave problems are experienced with the ethical matter of cribbing. The deputy-principal said: 'This is evidently not as serious for them as it is for us.' This sounds like a sweeping stereotyping statement. Moral behaviour, such as pre-marital sex, differs between the cultures. This was a thorny matter to reconcile in religious and ethical classes. These matters could be resolved in bilateral discussions between teachers and parents so that an equitable school policy could be formulated.

From these interviews it becomes apparent that teachers and matrons who have a sympathetic attitude towards all pupils enjoy success in their negotiations with pupils of different cultures. Teachers who are prejudiced anticipate problems and often preempt them. Teachers and pupils alike would benefit and find co-existence much easier with sound multi-cultural education. While people are caught in the attitude that 'they are different' and 'what should be done about them?' there will be conflict. During a project to research the problems and effects of teaching about race relations conducted in London, teachers concentrated on developing understanding of all their pupils, not just those from minority (in South Africa also majority) groups (Nixon, 1985). Seeing to the language needs of the pupils is not sufficient. Nixon (1985) points out that attention should focus on the general curriculum needs of all pupils as well as the special needs of some. Adjustment should also go beyond the curriculum and be reflected in the hidden curriculum - the styles of teaching, patterns of pastoral care, relations between school and parents (Nixon, *ibid*). Bringing in the aid of parents and resource people in the community for discussion meetings and lecture-demonstrations could be rich sources of knowledge leading to understanding, recognition and more comfortable co-existence (Flensburg, 1994).

The social conflicts that have emerged are to be expected when cultures meet as strangers. The guidelines given in the T.F.C. Overseas Mission Working Document (South Africa, 10.1990) cover all the intricacies of these aspects. The problems could also be opened for discussion in the literature classes using a multi-cultural component

which would be a valuable method of dealing with individual matters on a micro scale, using the objective perspective of literature.

5.6. Results of Standard 7 & 9 Setwork Questionnaires

The literary research done with pupils' on their attitudes towards the study of prescribed works has given the impression that the pupils consider the study of literature a drudge. Reid (1982), Durham (cited in Reid, 1982) and Clarke (1993) all conducted investigations into aspects of literature study and all came to this negative conclusion. The Bullock Report (1975), the De Lange Report (South Africa, 3. 1981) and the Cox Report (1992) all offered suggestions for making the study of literature more interesting and worthwhile to ensure that it retained its position in the curriculum. This dissertation has thus far been inclined to believe that pupils are negative about the present kind of setwork study. Yet, Borman (1993) has given a positive view from both teachers and pupils and the following analysis of the questionnaires completed by pupils at five schools, supports these positive findings.

Firstly an analysis of the standard nine responses is given (Addendum C2.) There are some reservations about the validity of the responses from one of the schools because of the contradictory and facetious responses given by some pupils. A pupil who disliked character studies in Question 3, suggested a novel which 'has many characters in it' as suitable for standard nine study and then chose the detailed psychological study of characters to improve setwork study for him. When pupils in standard nine suggest Noddy, The Three Little Pigs and Goldilocks and the Three Bears because they are 'more interesting than the books we had to study', they are either wanting to stress their dislike of the literature chosen for them or they think the questionnaire is not worth taking seriously. However, this was but a small percentage of the whole standard and so these results are included in the overall assessment.

Three schools studied poetry. Across the schools 55% of pupils disliked studying poetry and only 26.5% enjoyed it. This substantiates the findings of previous researchers (Reid, 1982; Durham in Reid, 1982) and the observations of some

educators (Moloi, 1989; Van Dyk, 1994) who have strong views on how poetry should be taught to ensure a positive response. Judging from the fact that the same poems appear in the lists of Most Liked and Least Liked poems, it is difficult to pinpoint any reason why pupils dislike particular poems. These seem to be subjective responses which is probably the way most people respond to poetry. Enjoyment of poetry will only develop if the teacher is enthusiastic about poetry and encourages pupils to read and write poetry on a regular basis. It is something that has to be actively inculcated early in the high school, so that it may take root before pupils leave the school benches. This happened at an English boys' high school in the 60's. While the teacher-poet taught there, practically the whole school was enthusiastically writing and avidly reading poetry.

The first five questions on the questionnaire which were designed to ascertain which prescribed works other than poetry, pupils preferred and why, reveal a fairly positive attitude. As far as the study of the novel is concerned, four of the schools were positive in their responses but one school returned such a negative response that it was concluded that their film study was so popular that only 3% responded positively to the study of the novel. This was the only school that had film study as part of their setwork course. This school's results have not been included in the overall novel and play assessments. The other schools returned a 92% positive response to the novel and only 12% negative response. The suggestions made for worthwhile novels to study in standard nine included the books they had studied as well as two other classics and two Shakespeare plays. Short stories have proved popular with second language pupils. Other titles and reasons revealed some serious consideration to what constituted a literature study and thus suitable suggestions from 53% were given, while the others merely gave light, leisure reading with the non-committal 'interesting' or 'very good' as reasons. 'I understood it' was high on the list of reasons from second language pupils for enjoying a novel. Reasons for giving certain titles also indicated that pupils seldom find their setworks relevant to their own lives and they want adventure, action and excitement, no long descriptions or expositions. These responses substantiate Borman's findings (1993) in the survey she undertook of teachers' and standard ten pupils' evaluation of prescribed works for English and

Afrikaans. She found that 'the vast majority of prescribed works drew a predominantly positive response'.

Only two schools studied plays. Overall the responses were encouragingly positive with 64% enjoying the study and 31% not liking it. In the following responses 45% gave the play as the setwork most enjoyed and 28% as the least enjoyed. Only one pupil mentioned that reading the play was the aspect of study (s)he least enjoyed. Concerning study methods or evaluation of preferences for study methods, no one mentioned that the study of plays had entailed acting or any stage work.

The last two questions were aimed at ascertaining preferences for study methods and assessment. The preferences for study methods revealed a wide range of likes and dislikes and so the percentages for any one of them were low. The most popular study methods were discussion (34%) and reading (29%). The least popular study methods were reading alone from the second language pupils (54%) and answering written questions at an overall 23%. Various kinds of analysing were disliked by 23%. Pupils were given five options of study methods from which they could make a selection to improve setwork study for them. Only 19% chose the detailed study of writing techniques. The most popular method chosen by 63% of the respondents was the detailed psychological study of characters. (Psychology seems to fascinate teenagers.) The other three methods, which all had a cultural component, were equally popular with 33,5%, 35% and 23% scored respectively. Most pupils chose at least two and many, three of the methods.

The responses in the questionnaires correlate with the suggestions made in the Bullock Report (1975) to make literature teaching more attractive to pupils, Goodwyn's (1992) investigations of English teachers' views of the changes inspired by the Cox Report and with Borman's (1993) summary of factors which contribute towards the acceptability of a prescribed work. The factors are:

* the degree to which the reader can identify with the experience of the main character

- * class discussions on the particular work
- * the extent to which the prescribed work may be regarded as informative
- * the comprehensibility of the language.

In the final question, pupils had to choose one of three options for their final setwork examination. Except for one school, the open-book examination was the most popular choice at 57,8%. The examination, as it is at present, was chosen by 22% and the one-essay examination on several works was chosen by 21%. Only one pupil in the entire sampling gave an oral examination as another method of assessment (s)he would prefer.

Overall this survey has yielded an encouraging result for the study of literature in standard nine. Except for the school where the pupils preferred the film study, the majority of pupils enjoyed the setworks studied. The variety of different home languages has not been taken into account, because no variation in the responses between the language groups was found. Another variable which this survey does not consider, and which is pointed out by the Bullock Report (1975), is the difference that individual teachers could have on pupil response in literature study. This would require a separate questionnaire for teachers to reveal and assess their approaches and methodology and then compare those results with the pupil responses. However, the reluctance with which the team assessed their approaches to their achievements of the departmental aims and goals as discussed in Chapter 4.3. showed that teachers could feel threatened or even insulted by such a study.

The survey of the standard seven classes also yielded a positive response from the pupils (Addendum C3.) Overall 74% enjoyed the novels and plays they read. This increased to 78% when asked if they enjoyed the novel they had read in standard six. Only 20% in standard seven and 4% in standard six, did not enjoy their novels and plays. In the schools where plays were read, much acting seems to have been done which is something that could be retained and extended into the senior classes. The

novels read encouraged 66% of the pupils to read more works by those authors. Only 36% were not encouraged, which was not taken as a negative response, but merely that young pupils do not often think in terms of authors, but rather recommended titles. There was a wide variety of reasons why they liked or disliked novels and stories, but the main reasons point to the genre. Action, adventure, animal stories and a good plot are prime prerequisites for an acceptable read. Other reasons at the top of the lists are: 'it must make you think' and 'teach a lesson for life'. Reasons that made pupils dislike their novels were: feeling stressed by a lack of reading ability, dislike for violence and cruelty in books and 'boring' books.

Pupils were asked to say what they enjoyed most about the reading or literature study. Reading together and discussions were priority factors because of the understanding and insight into people and life that those activities brought.

The last question called for suggestions that would make this 'work' more interesting and things that the teachers should know. There were many reasons, but the most significant were: there should be more opportunity for class reading, because it built confidence, improved one's vocabulary; there should be a wider selection of literature read; each section should be tested, but some did not want any writing with reading. The following genres were suggested: short stories, modern books, science fiction, about teenagers and other people, true to life stories, myths, fantasy and African stories.

Overall this is an entirely positive return with the large majority of the participants enjoying their reading. In the cases of the EL2 readers, there is a desire to improve their reading proficiency and use of the English language. Most of the reasons for enjoying a work drew comments based in the text or pointed towards the acquisition of skills and the desire to improve.

The final question, which asked for comments and suggestions which the teachers 'should know about', yielded suggestions for the kinds of books this age-group prefer and suggestions that would help the pupils to improve their English, based on the

likes and dislikes detailed earlier in their answers. This is indeed encouraging and teachers could profitably work towards retaining and building on this enthusiasm as their pupils proceed into the senior secondary classes.

Both the standard nine and seven questionnaire responses repeat the recommendations previous researchers and reports have offered for ensuring that literature study became a more pleasurable study for pupils.

This analysis reveals arguments in favour of using the cultural approach in literature study. It is encouraging to find proof in this analysis and in previous research (Borman, 1993), that the majority of pupils do enjoy the networks they have to read and study. If the cultural study approach were to be introduced, it would thus have a positive base from which to be launched. This research has also concluded that the cultural component adds even more enjoyment to the study. Another factor revealed by the questionnaires is that study methods, such as the lit.crit. approach seem to be acceptable to only a small percentage, 19%, of pupils. This aspect of the study, which seems to be desirable to promote appreciation and enjoyment (Heese and Lawton, 1988; Van der Walt, 1982.), is also easier for pupils with the insight they acquire using the cultural approach. The questionnaires have thus given some pointers to specific aims and goals on which to focus the cultural study. Further information from the questionnaires, such as likes or dislikes for character study, also indicate that a multi-cultural approach will enhance the positive attitude and probably eliminate the negative.

5.7. Classroom Data: January - June 1995

This section presents and analyses the data collected during the second half of the action research programme. At the beginning of a new year, the standard sixes and sevens are now respectively in standards seven and eight and new classes of standard sixes are introduced to the multi-cultural experience. Some of the prescribed works which had proved to be successful for the cultural study were retained, but were read by new classes of pupils; such as The Diary of Anne Frank and I heard the Owl call

my Name. Some classes could benefit from the team's experience from 1994 and were given novels better suited to a cultural study; such as The Boy from the Other Side by Elana Bregin and One More River by Lynne Reid Banks. The same data collecting methods were used in the second half of the programme. An encouraging aspect was the greater confidence experienced by the team following methods and strategies with which they were more familiar.

Standard Six: the novel

The teacher's diary again afforded insight into cultural activities that proved worthwhile and showed an improvement on the 1994 lessons. Although the previous year's standard six classes had not worked well in groups, the standard sixes arranged themselves into cultural groups and based the information they collected on aspects suggested by their setwork book, The Boy from the Other Side by Elana Bregin. With a more suitable novel, more within their sphere of experience, the groups worked well. The teacher found them so enthusiastic that they went beyond the topics decided on, helped one another and extended their information to key words in the languages from their cultures. Most of the groups were gathering information about their own cultures such as Zulu, Setswana, Xhosa, Ghanaian and Indian. Pupils had to be questioned and probed to give the why? how? who? and where? of everything, as they were inclined to be superficial but the enjoyment and enthusiasm was intense. It was decided that the information collected for the orals would be presented in a group file at the end of the second term.

The Teacher was pleased with the files the pupils handed in. Some were of a particularly high standard and the pupils had gone to much trouble to collect printed material from their mother-countries as in the case of the Ghanaians. Those presenting their own cultures took pride in talking about their ways and their people. Pride in one's own culture and background is one of the aims of multi-cultural education (Flensburg, 1994). The teachers involved also felt that the insight they had gained in the aims of multi-cultural education, had enabled them to present lessons and prepare pupils with more positive encouragement.

The Bushmen presentations had resulted in the teachers acquiring a video of the 50/50 Television programme about the re-located Bushmen, and inviting an army chaplain who had worked in Namibia with the Bushmen to speak to the pupils. In the second half of 1995 these pupils will read Ghamka, Men of Men by Eve Merchant which is about the Bushmen.

Working with teachers from the former DET the teachers from the Model C school became aware of this novel and decided it would be a suitable stimulus to the interest shown by their pupils. Teachers felt encouraged by the way the programme was working towards co-operation in the learning process between pupils and teachers and the assistance teachers were giving one another from school to school.

Two of the classes were given a role-play exercise in which they had to explore parent-child situations in their own cultural groups. This generated much interest and discussion of the different ways different parents handled similar situations according to their cultures and personalities. As a result, fruitful discussion of the characters' behaviour ensued in the setwork study. The results of the examination of The Boy from the Other Side were pleasing, with quality personal responses related to the experiences the pupils had had in their cultural studies. More than 50% of the standard sixes are not EL1 learners.

At the end of the study of The Boy from the Other Side the two teachers working with the standard six classes set the following three questions for the pupils to respond to:

1. Did we learn something new? Give examples.
2. How does it add to our understanding of life?
3. Is it valuable/meaningful to find out about other cultures?
Explain your answer.

Their answers showed that the cultural studies had been a useful avenue leading to an understanding of their prescribed novel which had not been expected from standard sixes before. They had learned that 'all people were not the same', which helped

them to understand the frictions between characters in the novel. Previously standard six reading had concentrated on plot. Now they could comment on inter-personal relations.

From two of the classes the responses were entirely positive showing the understanding and acceptance the pupils had gained of the differences among cultures. They thought their lives would be better with this knowledge and the understanding that they did not have to adopt other people's customs, but just leave them to do as they had to. Their assessments of the value of knowing about other cultures ranged from 'all important' to 'interesting' and 'respect for others' to 'respect for yourself' because you would know what to do and how to react.

The third class, which was predominantly White, had answered in groups. The positive groups had given the same kind of answers as the other two classes. Two groups had been negative. They saw no value in the cultural information they had gained as it 'had no use in life'. However, they did list some of the things they had learned and had come to realize that people from different cultures had different lifestyles. There will always be some negative responses, but there is the possibility that the longer they live and work with people from other groups, the more they will realize how valuable the information is that they have been unwillingly absorbing.

The Standard Six Play

The Diary of Anne Frank was the next setwork play for these standard sixes. Investigatory exercises, revealed similarities between the living conditions of some of the pupils in the classes and the cramped quarters the Jewish refugees had to share in their confinement. Discussions by this time were free and open. A Jewish resource person from the community talked to the classes about Jewish home life, religious feast days, and gave personal insight into the Nazi World War II background. The questions asked by the pupils received first hand knowledge answers, and revealed the understanding the pupils were gaining from the talk. In one of the last oral lessons of the term pupils talked about feast days in their own

cultures and the significances and symbolism behind them. Most of them had to be prompted to give the explanations and reasons.

It has become clear that people take for granted the things they do automatically and do not realize that outsiders need detailed explanations because they do not know that which is obvious to the practitioner of a particular culture.

Standard Sevens: the play

The standard sevens at school, G1 started the year with Shakespeare's Romeo and Juliet. Teacher TG3 saw 'many possibilities' in this study and liked the handout on ideas and suggestions because she liked guidelines. She set about this study with enthusiasm. The classes were also divided into cultural groups, using the cultures in the class or the community and started with family life in the different cultures. They also presented role-play exercises to explore difficult situations between parents and their children. Interesting similarities emerged between the feudal family and the Xhosa family and the Elizabethan and Xhosa thinking and values.

The examination results were the best that school, G1 has had for Shakespeare study from standard sevens. (Addendum C4: Std 7 examination essay questions). The pupils were able to give genuine personal responses from the knowledge and insight they had acquired from the cultural studies and exercises. The pupils were asked to give their personal assessments of the Romeo and Juliet study. Only two pupils were negative but admitted there were times when they enjoyed it. The rest were positive, touching on the comparisons of the different cultures helping them to understand Elizabethan times. It seems that the cultural component had given the pupils a more acceptable approach to Shakespeare and opened channels of thought that touched on their personal experiences.

Standard Eights: the novel

I heard the Owl call my Name, had been such a successful novel for cultural study in 1994, that the same novel was given to the G1, 1995 standard eight classes. The study was started at the beginning of the first term of 1995 by the new group of standard 8's. At the end of their study the pupils were asked to respond to two questions:

Q.1. Do you find reading about another culture interesting?

Q.2. What is your response to the Indians' attitude towards death?

There were only four negative responses. The pupils who gave negative response all found the book 'boring' and they did not like all the talk about death, which is the main theme in the novel. The overall response was encouraging as far as multi-cultural study is concerned. Responses to the first question indicated pupils were pleased about their added knowledge and the understanding they had gained about the Indian way of life and their problems. The answers to the second question showed that the cultural study should have probed more deeply and that more discussion would have clarified some troubled ideas. Pupils were intrigued to learn how the Indian customs with regard to death and burial, differed from their own. Three found the whole situation exaggerated and another airily dismissed the Indian beliefs as untrue and unacceptable.

If attitudes of this kind are revealed in discussions, teachers could make use of such an opportunity to lead pupils to understanding which does not mean accepting as one's own but allowing others to follow their beliefs and ways. There will always be a range of opinions within a group, but this set of responses proved again how discussion within the peer group could clarify muddled thinking, reveal misconceptions, add knowledge and often eliminate negative thinking. The examination results point to a successful study (Addendum C6, Std 8 examination paper for I heard the Owl call my Name).

The novel: Ganesh excites interest

At school, HC2 the standard eights studied Ganesh by Malcolm J. Bosse. The pupils were asked to write what they would like to know about the Indian culture and other cultures. The study of this novel excited the interest of the pupils to know more about India, the Indians and their customs and traditions. Their remarks and questions show that a multi-cultural study would enhance the value of the setwork study for them. One pupil wanted to know more 'so that I can understand the book better'. Others said they know a little and now want to know more, showing that the reasons behind customs are important. This is the basis of multi-cultural learning which leads to understanding and tolerance (Banks *et al.*, 1989; Flensburg, 1994; Johnson and Walden, 1993; Kitching, 1991). Having read about the Indians they wanted to know about the Xhosa, Zulus, Red Indians and would be interested in any other ethnic tribes of whom they were not even aware.

Another class at school, HC2 was asked to give the reasons why they thought multi-cultural studies would be worthwhile. Their answers were in agreement with the basic approaches of multi-cultural education which give knowledge, leading to understanding and respect for others. They wanted to know about South Africa's multi-cultures.

Further opinion probes in the other schools led to predominantly eager responses for cultural education. The pupils had had a taste of it and wanted to continue. Their answers provided a work scheme for teachers to follow as far as content and approach were concerned (Addenda C7 - C10). Several pupils said they did not want to study cultures 'from the top', but wanted to 'go deeper'. This is the approach suggested by Banks *et al.* (1989) and others.

Participant teachers confer

A general discussion on the merits of the new dimension to the setwork study revealed that pupils gained a far greater insight into their setworks than when only

a literary approach had been used and teachers were going to continue with this approach, even after the research programme had come to an end. Another result was a firmer cohesion among the pupils in a class after sharing their personal views on their own and one another's cultures.

Classroom data yielded a positive response from pupils in all the schools involved in the action research programme. The few negative pupils reflect the general trend of human behaviour, but even in these cases ways and means presented themselves for changing the attitudes of such pupils. Most of the pupils seemed to enjoy and benefit from finding themselves in the 'role of the teacher' passing on their knowledge to their classmates. However, teachers must monitor the class atmosphere continuously to ensure that there are not some who are bored or find the exercise a waste of time. This is particularly important in top academic classes. They benefit from short spells of cultural information because they are quick and need high level information. From standard eight the social action approach would be useful for such classes.

Teachers of the mixed classes were pleased to notice the more relaxed and confident attitude among some of the pupils. There are very few classes that do not have a mix of EL2 pupils and EL1 pupils. Those who are weak in English are inclined to remain silent and listen from the side-lines. In the cultural oral presentations even these pupils talked willingly about their cultures' customs, confident in the knowledge that they knew what they were talking about.

The difficulties that children experience when they have to attend a school that does not give instruction in their mother-tongue became abundantly clear to the participants in the research team. The insight that has been gained by this research should be able to help pupils and teachers overcome those difficulties. More open communication, initiated by the cultural discussions, should encourage clarification of the expectations of the school's cultural customs, which are taken for granted in a monocultural school. There will probably be more open questioning from those who feel strange. Teachers will also become more aware of language difficulties with EL2 pupils speaking more openly. Thus they should also realize that a particular

kind of teaching is needed for the EL2 pupils and lessons could be structured to cope with the mix of EL1 and EL2 pupils in the same classroom. This in itself is a further field of research.

In the following section an analysis is made of more difficulties that emerged from the final probe which the pupils were given.

5.7.1. Classroom Climates

At the end of Term Two 1995, all the teachers participating in the Action Research Programme were asked to collect information from their standard 6, 7 and 8 pupils using a four-part probe which had been designed to give insight into the social climates prevailing in the classes. The assessment was done in standards because it was anticipated that age and experience would make a difference to the responses. Each pupil had to choose the one option that applied to him or her from a choice of four alternatives.

The options were the following:

1. Write about the difficulties, if any, you experience as an E.S.L. pupil and 'living in two cultures' i.e. if you find a difference between your life at school and your life at home or in your community.

OR

2. If you do not experience the 'living in two cultures' situation, say why you do not find any difference between your home and school, even if you are an E.S.L. pupil.

OR

3. Write about your difficulties sharing classes with E.S.L. pupils while you are a Mother-tongue learner, and having to work with pupils of other cultures in the same class.

OR

4. If you are using English as a mother-tongue how do you react when you find yourself involved with aspects of your root culture?

Assessment of Responses

All these responses come from the same school, G1, and girls' school. This is the school with the greatest diversity of cultures and the heaviest mix of numbers. Some classes are predominantly White, while others have a majority of Black pupils and yet other have a fairly even mix. There are roughly a hundred pupils in each standard. The other schools did not think they would get much useful information from their classes because they did not have many pupils of different races. However, this exercise was an invaluable barometer for the classes involved and it is being considered using the 'probe' in all the classes in the school.

Pupils were told not to identify their answers. This was an anonymous exercise so that they would feel free to write genuine responses. They were also told the reason for the probe was to find out if there were any difficulties in the class so that steps could be taken to remedy matters and help those who had difficulties.

In standard six the language difficulty was of primary importance, although cultural differences were also mentioned. In standard seven the accent was on the difference between life at home and at school, whereas in standard eight the pupils stressed misunderstandings and also wrote about cultural difficulties that arose from misunderstandings at the hostels.

The percentages of pupils who had language problems in standard six and seven were about the same, 21% and 19% respectively. In standard eight the percentage was greater, 30%, but the difficulties had switched from predominantly language problems to cultural differences leading to misunderstanding. Two girls analyzed the difficulty as being the fact that pupils did not know about one another's customs and were not motivated to find out about them. They felt uncomfortable because they did not know the codes of behaviour that the White girls used as a matter of course. One pupil felt 'stupid' with the English girls. They had difficulty living in two different cultures.

In all three standards the percentages were higher in option No.2, no difficulty living in two cultures, than in No.1, where difficulty was experienced living in two different cultures. Surprisingly, the percentages rose from standard six to standard eight. It could be argued that there would be a larger number of pupils who have been 'living in the English culture' since an early age in the lower standards rather than in the higher standards, but the reverse was the case. Standard six - 27%, standard seven - 38% and standard eight - 40%. All these pupils had been attending multi-cultural or private schools since Sub. A and their parents used English at home as much as Xhosa, and in some cases more than Xhosa. A few used English and Afrikaans on an equal basis at home and did not have any language problems at school. It was interesting to note that the tone rose from comfortable in standard six and seven to enthusiastic and excited in standard eight when pupils discussed life in a multi-cultural environment.

In standard six the highest percentage of pupils, 36%, chose option No. 3, mother-tongue learners who have to share classes with EL2 pupils. Their comments indicated dissatisfaction among the White pupils who had to 'waste their time' teaching the girls who did not understand Afrikaans. This is an unfortunate state of affairs which has damaged the ethos of one of the standard six classes. All the pupils who voiced this complaint were from the same class. In standard seven the 43% who chose this option all complained about loud talking, laughing and feeling laughed at. They had difficulties with pupils 'selfishly' talking in a language they did not understand and when they told them to stop, because they were 'trying to help them improve', the strugglers got cross. They felt these pupils ought to realize which language was spoken at the school and speak only that language. The problem will have to be aired as the situation indicates intolerance and arrogance which could become explosive in time to come. It is unwise to ignore problem areas and think they will go away (S.A. 10, Teachers' Federal Council Document, 1990). The 20% in standard eight showed a greater degree of maturity in their acceptance of other cultures even when there were differences. However, there were some who displayed the arrogance of the dominant culture in their impatience with those who spoke 'other' languages.

Option No.4, those who use English as a mother-tongue and are confronted with their own culture, did not draw many responses. The reactions from the standard six pupils were those that could be expected in such a situation, but also revealed tolerance. The standard sevens who chose option No 4 revealed the difficulties experienced by people who were alienated from their root cultures. This points to the wisdom of the attitude that has been adopted overseas and displayed in the Canadian literature (Flensburg, 1994) that children must be taught their root cultures so that they will know where they come from and be able to accept their roots, even though they have adopted another culture. They will then be more comfortable in whatever culture they choose to live. Standard eights again reflected their enthusiasm for learning about other cultures and pride in being comfortable about speaking more than one language with ease.

It is noticeable that where there are difficulties that stem from dissatisfaction and where trouble is latent, the ethos of the class has been disturbed. This is an important matter that multi-cultural learning could rectify if the matter were handled with sensitivity and if conflict defusing strategies were used. Teacher-education in multi-cultural teaching and handling of such classes is essential. Co-operation between teachers, parents and the community is also essential for the benefit of all the pupils in the school and for the smooth running of multi-cultural schools (Modgil, *et al.*, 1986; Banks *et al.*, 1989; T.F.C. Document, 1990; Behrens, *et al.*, 1992).

As pointed out by Cross (in Freer, 1992), cultures are not static, but change, adapt and adopt as people come into contact with other cultures. This was an interesting phenomenon to observe in the classrooms where children of the same culture were at different levels of language proficiency, and displayed varying degrees of discomfort in the dominant culture. Some were entirely comfortable in the school's culture. They did not have the same customs and values any more because of the degrees of cross-cultural contact they had experienced. This is a practical example of the border pedagogy theory outlined by Hicks (cited in Aronowitz & Giroux, 1991) of pupils who have become 'border-crossers' moving in and out of cultural borders

and thus are no longer confined within their particular historically constructed, cultural identities. Multi-cultural education has to show pupils how to 'decentre and remap' as they 'negotiate values' and 're-write codes' of culture (Aronowitz & Giroux, 1991:119) and thus become citizens of the 'global village' (Toffler, 1980).

5.8. Teachers' problems reveal more

It is usually accepted that pupils have problems and that teachers will have the answers. However, this action research revealed that teachers also had problems. When answers were sought to their problems, useful guidelines emerged. Many of the solutions to the teachers' problems are taken from the material received from the Saskatchewan Association for Multicultural Education (SAME) (Flensburg, 1994). Other answers were provided by the participants' experiences in the classrooms, the responses and requests from pupils and shared at discussions.

The problems are numbered and each is followed by the solution that was found.

1. Teachers feel inadequate because they do not have knowledge of different cultures themselves, do not know where to find information and do not have the time to look for it.

SAME (Flensburg, 1994) suggests that use should be made of as many resource people as possible from different cultures. Teachers could send letters home with pupils to invite family members to come and talk to classes. Often the pupils themselves can be a multicultural resource, but teachers should consult with their classes to find out whom they would like to address them. Our classroom research proved that talks from people giving information about their own cultures were successful. There were no unanswered questions and the answers were comprehensive and revealing. Books and libraries are actually a last resort and often not useful. SAME Celebration Week Programme suggests that cultures need to be understood 'from the insiders' points of view' (Flensburg, 1994:4).

2. If the project could get the pupils more interested in literature it would be wonderful. The teacher had not yet been able to find a methodology that was suitable.

From the responses received from pupils, it is clear that they did find their reading more interesting with the added cultural approach. The research programme indicated that works for reading and literature study need to be selected with more care. Those that have been used so far at the former CED schools, have been predominantly Euro-centric and yet most of them have been useful for a cultural approach.

DET schools seem to use more South African literature. All pupils should be exposed to South African and world English literature. In standards 6, 7 and 8 there is more freedom of choice to select books that will suit the multi-cultural purpose and suit the needs of particular classes of pupils. Poetry and short stories are useful because one may select those that do lend themselves to such a study. We found that myths and legends are a rich source of cultural information as also pointed out by Malzahn (1994) and others. Pupil information revealed that many stories from different cultures have similar elements, such as Cinderella. Many use animals and natural phenomenon to explain what used to be the inexplicable. Differences and similarities could be pointed out. It has been found that around the world there seems to be a common folklore heritage (Adams, 1980).

3. Unsure if one is doing the study 'along the right lines'.

This teacher liked to have a tested formula according to which she could work and know that positive results would be ensured. The only 'right line' is that the information must be seen 'from the inside' (Banks *et al.*, 1989:201; Flensburg, 1994:4), from the true perspective of the people who practice that culture. Another 'right line' would be the needs of the class. Teachers were advised to follow the pupils' lead, to see what interested them, or if there were cross-cultural problems in the class, to use the study to allow the pupils to gain understanding and tolerance. There are two main aims in using the multi-cultural study method. The first is to

lead pupils to understanding and accepting all the different cultures with which they are coming into contact without feeling threatened. The second is to ensure appreciation and enjoyment of the literature study so that the original aims may also be realized. Another aim emerged when teachers lost their fear of the social action approach and was highlighted by the SAME document (Flensburg, 1994:3):

Education can help give today's young people roots, by nurturing pride in themselves and their diverse heritages. Education can help give them wings, by teaching them to see beyond an ethnocentric view of the world, and by developing the thinking skills and interpersonal skills needed to grapple with thorny issues.

4. A teacher thought the study was manipulated.

The cultural component should not be seen as an additional item 'stuck onto' the setwork study. If it flows from the book being studied it need not be so. If the study were planned using a multi-cultural approach, the usual matters that literature study required would be covered and the teacher would not have to manipulate at all. This was proved with the work schemes devised at the English teaching workshop and the study schemes planned during the research period (Addendum D1, work scheme for One More River).

5. Pupils did not always know which cultures to choose; particularly the White pupils.

Where pupils do not know which culture to choose, the teacher should guide and choose one with which they will come into contact in everyday life and which will provide resource people easily. White pupils have profitably joined ethnic groups and contributed their language skills while learning about the culture they were investigating. EL1 learners should investigate their own European roots and give information about their customs, practices and values as they are now, for the benefit of the ethnic pupils. It was found that the White pupils uncovered interesting facts about their own cultures of which they had not been aware, and that what they took

for granted, were revelations to pupils of other cultures. The necessity for such information is stressed by the comment from a pupil who said the White girls knew what to do at school, and she was handicapped because she did not. Such cultures as the Incas, Aztecs or Ancient Egyptians are not for multi-cultural study.

6. Some teachers were nervous of using group work.

Group work has to be strictly guided and controlled by the teacher. All pupils in the group should have all the information, collected by each member of the group in her book. This is absolutely essential because invariably, on the day the pupils have to give feed-back on the work to the class, the one with the book in which all the information has been compiled, will be absent! Pupils have great difficulty in understanding and accepting this rule. It takes vigilant teacher-checking.

Pupils should be told that setwork questions in tests and examinations would include general questions on cultures which would allow them to choose the culture which they investigated and use as an example in their answer, but if they do not have all the information about the culture studied by their group, they would not be able to answer the question. When pupils give feed-back on what they have collected, teachers should ensure that they give enough depth to their facts. Why? How? Who? and any other questions that may lead to understanding. This close monitoring will only be necessary where pupils are not investigating their own cultures or where they are investigating little-known aspects of their own cultures. Each pupil should contribute something towards the group's investigation. Each pupil must be happy about the culture (s)he is investigating.

Teachers seemed to be reassured after the guidelines had been handed out and after discussion with participant teachers had given more details of successful lessons and results.

The most important conclusion was that teachers would need in-service training and a carefully planned and monitored teaching schedule with constant discussion within

their English departments. Inter-school discussions during the research period proved to be valuable, widened teacher experience and encouraged confidence.

* * * * *

Summary

Teachers and pupils involved in the research programme benefited from the experience. From the problems teachers were experiencing in trying to bring a multi-cultural approach into their teaching of literature, and the responses received from the pupils at the various schools participating in the research programme, a set of guidelines emerged which were in keeping with the literature that had been received from Canada (Flensburg, 1994) and the information gleaned from the literary research (Addenda C7 - C10). It has become evident that teachers also need multi-cultural education and training in how to implement such a method. From the social climate probe, it has become clear that the covert curriculum also needs to be multi-cultural.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

This investigation has looked closely at the teaching and studying of literature in secondary schools to ascertain if the approaches of the past (which are still used today) are suitable for the needs of pupils on the threshold of the twenty-first century, in a country that has undergone enormous political and social changes. Education itself is in a process of change. It is significant that while other syllabuses are being amended or substantially changed, English as a First Language has remained the same and the changes to English as a Second Language have been minimal, without any changes to the basic approaches to the teaching of the subject as pointed out in Chapter 2.4., Departmental goals of literature study.

This is encouraging because the teaching of literature has been accepted as part of the curriculum. This investigation has also pointed out in Chapter 1.4., Language policy and English in South Africa, that English will be an important language in the new dispensation, possibly being seen as the lingua franca of South Africa. In view of this fact, the teaching of English literature assumes even greater significance and holds implications for added dimensions to this study. This analysis has also shown that E.L.1 and E.S.L. learners could be taught as one group as far as the literature study is concerned, adding to the need for changes in study approaches.

Action Research as a research method proved admirably suited to the kind of investigation this dissertation required. It was not an easy or straight-forward procedure, but the information, the experience and knowledge gained was conclusive and covered every facet necessary for such an investigation. The latter fact was particularly useful because obscure aspects which had not been anticipated, were revealed during the research, affording more understanding and allowing more experience to be gained.

Several positive aspects emerged from the setting of the research. The most positive and obvious advantage, was that the work was being done in classrooms across a wide spectrum of education departments which were still in control in the Eastern Cape Province at the start of the research. Half way through the research programme, the Eastern Cape Education Department became operative and we experienced what would be the regime in the future. The participating teachers soon felt themselves to be a cohesive band working for a common purpose. The range of teachers in the micro situation, was representative of probably the whole range who would be involved in the macro situation.

The most positive aspect of action research is the fact that an approach to teaching is tried out in the classroom, in a practical situation with pupils and teachers who will respond to an educational phenomenon in a realistic way (Hopkins, 1985; Croll, 1986; Hustler, et al, 1986; McNiff, 1988; Kemmis & McTaggart, 1992; Fraenkel *et al.*, 1993). This was our experience in this particular research programme and we could assess our work from a practical educative perspective rather than from some theoretical postulation. Several types of teachers contributed to the teaching investigation, from a range of schools, catering for pupils from a wide variety of social and cultural backgrounds. The contributions from each teacher, whether actively involved or experiencing difficulties in becoming involved, were valuable, adding to the fund of information coming in.

One of the difficulties was involving all the teachers who were initially approached. It soon became apparent that at some schools there had to be a departmental head to instruct teachers and give them the authority to implement what the research programme required. At the other end of the spectrum there were also teachers who ably embarked on suggestions and initiated their own ideas as well.

Being researcher and participating teacher was another handicap. It was not possible to move from school to school to monitor and encourage participants. This would have been a prime motivating factor to drive the research more purposefully and productively. In the macro situation, in-service teacher training would compensate,

as travelling advisors could present financial problems to already financially limited education departments. Being involved in a regular teaching programme, I was unable, as researcher, to give feed-back and information to participants as promptly as they needed it. This is an essential part of action research, where new ground is being broken. Teachers need to consult and review frequently to sustain the process and to compare successes and disappointments in order to benefit from one another's experiences on an uninterrupted basis. Reflecting and restructuring is an essential part of action research and if done on a regular basis, the research is able to progress remarkably effectively.

On the other hand, being teacher-researcher also offered rewards. As teacher, methodologies could be tried and the actual process experienced, and so being part of the research was extremely fruitful and a rewarding experience.

Another problem experienced in this programme was communication difficulties. Teachers must be the least accessible section of a community. Some teachers may only be contacted during school time as they do not have private telephones. School time is teaching time, when teachers may not be called from classrooms and so every one who has to contact a teacher will try to phone during break. In the macro situation, there will be schools which do not have telephonic connections at all. Pupil couriers were used in some instances, as the post office was erratic. Related to this problem was the difficulty of arranging meeting times. This is detailed in Chapter Four where the Action Research Methodology is discussed.

Where the programme faltered or difficulties were experienced, useful information was gained on how to plan strategies that would minimize or eliminate such difficulties in the future and thus the actual research gained.

This analysis was intended to investigate whether English literature study could become a more meaningful study for the pupils of today. The research seems to indicate that adding a multi-cultural aspect to literature study would not only ensure that the present aims were more effectively achieved, but that pupils would be better

equipped to live in a multi-cultural society productively and comfortably. It was found that the affective qualities which literature is purported to stimulate in students would also be more readily and surely awakened by means of the multi-cultural study. This method of studying literature also affords examiners a more effective way of testing 'personal growth', which may be interpreted as knowledge of self and others, leading to effective personal relationships. This is seen as one of the important aims of literature study. Thus examiners and teachers would be able to work together for the benefit of literature study and pupils, instead of teachers being forced to adopt pedantic and sterile methodologies to ensure that pupils pass examinations that provide results for the materialists (Arnold, 1869; Sampson, 1934; Leavis, 1969; Dixon, 1975). To date, the means of assessing pupils' personal growth have not been satisfactory (Reid, 1982; Clarke, 1993) and so the worth of literature as a study discipline has often been derided.

The following recommendations are offered to ensure that literature study may be acknowledged as an essential subject in the school curriculum and that pupils living in a multi-cultural country, be educated to enable them to adapt with the minimum discomfort and trauma to their changed lifestyles.

1. Re-assess and re-define the aims of literature study

It is desirable that examiners and teachers are made aware that the Cambridge School and New Criticism approach to literature study could detract from the enjoyment of literature and is actually beyond the capabilities of the average scholar. Literature should no longer be seen as an exclusive academic exercise for exclusive students who want to widen their knowledge of 'good' literature. The study of English literature is no longer the exclusive domain of English mother-tongue speakers who need to be educated to be aware of their literary heritage. Neither is it only a study for foreign scholars who desire to study English literature for the sake of learning about its development down the ages. Thus the study of English literature is for the masses of children living in South Africa who speak at least one of eleven local languages and many other world languages and need to study literature for different

reasons. Enjoyment is an essential part of the study, leading to personal growth which recent examiners have indicated is one of the important aims of studying literature (Van der Mescht, 1993). It is necessary that educators also acknowledge that the diversity of cultures in this society should be recognised in the English literature syllabus, and indeed across the entire curriculum.

2. Recognise the needs of a multi-cultural society

In the light of the different social and political attitudes and changed circumstances in our society, pupils need to have knowledge of all the cultures co-existing in their society and how to act and react effectively in all circumstances. This study has shown that literature study as a vehicle by which pupils may gain the necessary knowledge and behaviour skills has been proven effective and enjoyable for the vast majority of pupils who have experienced it. It is strongly recommended that pupils are not simply left 'to get used to' their new situations and 'to learn to live together' by means of trial and error as this is proving to be traumatic and even disastrous for pupils and society.

3. Change approach to methodology and selection of literary works

The cultural approach which this analysis has investigated has been shown to add to personal growth, particularly where inter-cultural relations are concerned, because the cultural knowledge adds so much to this side of pupils' development that every facet of the personality is extended. This should be the essential aim of literature study in a society which has only recently recognised its diversity.

The choice of literature should also be left to the head of the English department in consultation with the English teachers, so that selections are made which will be genuinely enjoyable and worthwhile for the pupils and for the aims of the study. The extended list of prescribed works issued in 1993 by the Cape Education Department from which teachers may choose for standards six to nine, is useful, but should be further extended to include many more South African and inter-national English writers. Such a list is necessary for teachers who do not have the confidence to make their own free choices, but teachers should not only be confined to this list for there are those who are widely read, stay up to date with new publications and would be able to choose wisely and profitably. It is essential that the idea that 'good' literature is only to be found in classical works or among those 'that have stood the test of time' be seen as archaic. Besides some of the classics of English literature and

Shakespeare, who is in a class by himself, pupils need to study modern literature of their time and in their world of experience.

4. Teacher training is essential

The experiences and problems of the teachers involved in the action research programme, proved that teacher-training will be an essential part of implementing a cultural approach to the study of literature. This need not be a lengthy or involved programme. It is not a complicated methodology: the ease with which some teachers adapted to it in the course of this research, points to the common sense aspect of the approach. However, the problems experienced by others show that for the less inventive teacher, sound guidelines are necessary to obviate unnecessary floundering, and to ensure a basic acceptable scheme. For such a programme to be successful from the beginning it is also necessary to make use of all the research and expertise that has been done in other countries where multi-cultural education programmes have been running for a few decades already (Nixon, 1985; Banks *et al.*, 1989; Flensburg, 1993). Drawing up such a programme could be a further necessary avenue of research to ensure that the situation peculiar to South African schools is successfully analyzed and covered. There is a diversity of schools in our country ranging from cosmopolitan city institutions with sophisticated equipment, to isolated farm schools where a range of standards are taught in one classroom or in the open veld. Teachers will have to be shown that multi-cultural education may be adapted across the curriculum and based in any subject, and that resources often come from the pupils or the community.

5. The course should be a development of understanding of cultures and understanding of literature, culminating in the final external examination

There should be close co-operation between teachers and examiners in planning the literature course, because it has become apparent that particularly in the final year, teaching is heavily influenced by the external final examination. Most of the present aims of literature teaching could be retained. Only the elitist academic and technical

aspects should be deleted or perhaps reserved for a specialized course. It was found that the setwork work schemes, based on the cultural approach, which were drawn up in the action research teaching, covered all the departmental aims as well.

The level of literature chosen for a particular standard and the genre, will influence the kind of cultural study on which particular standards should embark. The four levels advocated by Banks (1989) could be a useful starting point on which to base the secondary syllabus approaches. Teachers and examiners should have a clear goal for the final examination, for which the lower standards provide cumulative build-up of knowledge and understanding, as far as cultural knowledge, personal social skills and literary techniques and knowledge are concerned.

6. The final examination should reflect the true aims of literature study

The tendencies noticed in the examination papers since the beginning of the 1990's indicate that the personal opinion type of question is gaining favour. There should be further moves of this nature in the direction of acknowledging the purpose of particular genre, such as plays being written for the stage, and poetry being the expression of deep emotion and conviction, satire and so on, so that questions will require pupils to have experienced these dimensions of living, albeit vicariously. The cultural knowledge and growth will also need recognition in the final examination as well as the social action development. The essence of a plot in any literary work, is conflict. Here examiners and teachers have a ready tool with which to test pupil's social skills and personal development in a situation they may approach objectively. These are all facets of literature study, some of which have lain dormant in many a 'good book', which will be revealed by adding a cultural component to the study. Over a period of four years, these goals could be reached with great enjoyment as has been proved in the limited time spent on this research. A wide choice of reading and study material will also require particular examination techniques on which both teachers and examiners must be agreed so that methodology and approaches are compatible with the examining techniques.

7. Multi-cultural education should be implemented across the curriculum

During the research period under review it became apparent that multi-cultural education can and should be spread across the school curriculum and indeed into the hidden curriculum, indicating extra-mural activities, the social structure and climate of the school, teacher-pupil relations, teacher-parent relations and composition of management boards (Nixon, 1985). The ease with which a multi-cultural component was introduced into Bible Education and cross-curricular expeditions and the need for such education are strong indications. Another indication is the request from the school who wanted to be introduced to multi-cultural education and the enthusiasm displayed at the end of the talk by several members of staff. The reticence of others indicate the difficulties teachers anticipate in a field where they feel uncertain, and again prove that teacher-training will be essential. The developments in other multi-cultural countries also point towards the need for such an education programme and for planning approaches that will be successful.

SUGGESTED AREAS OF RESEARCH

This investigation revealed several areas of research which could lead to further improvements and advances for education in South Africa. It seems that multi-cultural education is an accepted approach in a world which is not as isolated as in the past. Advanced means of transport, communication and technology have given man the mobility to move more freely, more widely and more often than in any other era. Thus countries are more multi-cultural than before and in South Africa this fact has at last received recognition.

The areas of research are all related to multi-cultural education. A multi-cultural education plan for South Africa would be an important area to research. This would necessitate a teacher-training programme which could be another aspect for investigation. The hidden curriculum, that is the ethos of the school, teacher-pupil relations, teacher-parent relations, the extra-mural programme, the role and approach of the governing body, the entire governance of the school, and the school's contact

and involvement with the community encompasses areas that will require particular approaches for South Africa's particular population composition and their needs.

This study has thus indicated that multi-cultural studies need to be investigated as something essential across the entire curriculum in South African schools. It would be contrary to all educational practice to allow children and schools to muddle on into a new learning, working and social environment without adequate preparation so that all young people may become effective citizens in a new society.

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ADDENDUM A

AN ASSESSMENT OF MY TEACHING OF LITERATURE IN THE SENIOR AND JUNIOR SECONDARY CLASSES, ACCORDING TO THE GOALS SET BY THE CAPE EDUCATION DEPARTMENT.

SENIOR SECONDARY

3.1.1. gain enjoyment from and skill in reading;

In the A classes a fair number of pupils said that they did gain enjoyment, but the majority of pupils found it a necessary drudge, part of English-at-school. It was disappointing to have girls say at the end of studying a work which they seemed to be enjoying, that they really did not enjoy the study at all. This happened after such novels as THE BEADLE and WUTHERING HEIGHTS, when they had seemingly enjoyed the study methods used. Rewarding to receive notes at the end of a pupil's matriculation year saying that she had found her literature study had opened up new realms for her.

The skill is something only acquired by a few. Pupils seem to think that reading aloud is not an art at which they need to work, and seem to go out of their way to adopt a droning, 'reading' style when reading aloud. They seem to be embarrassed to read 'with feeling and expression' even when good examples are played on tape, or a pupil is held up as an example.

3.1.2. appreciate literature and read with discrimination;

Perhaps. I think most people read what they like and discrimination means just that - what they like.

3.1.3. develop the capacity for critical thinking about, and the ability to form and express their own views on literary works;

I work hard at this aspect, but find I have to keep the examination in mind and 'correct' more than I would like to. I encourage pupils to express their own views and try to be as positive as possible about what they say. Not many pupils have the ability to think critically in an objective way, and expressing their own views often leads to wild, subjective criticisms which require long explanations.

3.1.4. expand their experience of life, gain empathetic understanding of other people and develop moral awareness;

I hope that the above does happen, but I doubt it. Moral awareness they will use if it suits their desired lifestyle but we are working against a persuasive media network that holds up a 'new, enlightened' society and they find it

difficult to understand people other than their own kind.

3.1.5. increase their self-knowledge and self-understanding;

Difficult to answer this one because the teacher is not always aware of how much they understand self to begin with - even at senior level. This is a gradual process in which the study of literature forms a small part.

3.1.6. gain some knowledge of basic literature genres and the techniques appropriate to each;

Yes, they gain this knowledge. Usually find this part less interesting than the content, because it entails learning.

3.1.7. develop some understanding and appreciation of their literary heritage;

To a lesser or greater degree depending on the individual pupil. Few are interested in 'literature' as such.

3.1.8. study literary works from Southern Africa as well as the rest of the English-speaking world, and translations of other world literature if appropriate.

We have usually followed the set works. There have been very few by South African authors and no translations from other world literature. We are also handicapped by finance and what is available in our bookroom. Only now have a ventured to order a book not prescribed by the Committee.

JUNIOR SECONDARY

I work at all the goals set by the Department as they are all worthwhile and have had varying success. The projects we set for English require pupils to read and write to exercise all the skills acquired. The results have been encouraging. They not only read fiction, but have to explore the non-fiction, reference sections of the library as well, with laudatory results in many cases. As far as the affective goals are concerned, it is difficult to assess. Best results are in the upper classes. Lower down the ladder, one hopes that a process of osmosis will eventually show some results.

CONCLUSION

Although the goals of the Departmental Syllabus are excellent, there are many who would say that these same goals may be reached through the study of most of the subjects offered at school. Guidance and Biblical studies and even history, biology and geography, would cover many of the goals

of literature. In spite of these goals, which in the teaching and learning for a final examination are often obscured by 'what the examiner will want', literature study is actually a study of the work for its content, technicalities and own intrinsic value. In this materialistic age, even the avid literature devotee, will have to find a more acceptable reason for studying literature to ensure that those excellent goals are not lost in favour of studying the sciences and technology.

ACTION RESEARCH

A brief look at what Action Research entails, will clarify what is expected of the participants.

Action Research diagnoses a particular problem in a specific context and then attempts to solve that problem in that context.

It may be collaborative with participators working together on the project. To a certain extent some of us will be working together or in groups, while others may be working more on their own.

It is participatory; we will all be taking part in the work which the research requires.

It is self-evaluative. As each participator goes along the process will be evaluated and modifications made within the ongoing situation in order to improve the practice one way or another. In this way participants add to the functional knowledge of the merits and shortcomings of the solution to the problem being researched.

This kind of co-operative research incorporates the ideas and findings of all persons involved in the situation. This requires continual feed-back to the researcher, who in this research is also a participant. Findings will then be assessed and compared and new ideas passed on to the other participants as it is desirable that findings be applied and tested immediately even though we have a longterm perspective.
Ref. L. Cohen and L. Manion. Research Methods in Education.

A D D E N D U M A2

ACTION RESEARCH PROJECT - M.Ed THESIS

ENGLISH SETWORK - CULTURE AND LITERATURE

AIM OF RESEARCH

To investigate adding a multi-cultural component to the study of literature in English in Secondary Schools.

OBJECTIVES

1. To foster understanding of and regard for cultures other than one's own.
2. To gain knowledge of and appreciation for own culture.
3. To acknowledge and accept the diversity of different cultures.
4. To foster a multi-cultural attitude, leading to acceptance of all cultures as part of society.
5. To be able to live comfortably in a multi-cultural world.
6. To awaken a genuine desire to read.

ADDENDUM A2.1

OBJECTIVES OF EVALUATION UNIT IN CULTURE AND LITERATURE PROJECT

The project will cover all forms of literature study: all prose forms, poetry and drama in Std 6, Std 7 and Std 8.

METHODOLOGY

July to November 1994:

1. Introduce CULTURE as component of teaching aim, concentrating on those cultures found in the class.
2. Retain original aims as detailed in planned work scheme.
3. Encourage additional reading to expand cultural knowledge. Assist pupils to find suitable books.
4. Encourage discussion of cultural customs, beliefs, etc.
5. Monitor study as follows:
 - 5.1. Keep records of lesson plan incorporating cultural study.
 - 5.1.1. Evaluate each lesson.
 - 5.2. Keep examples of all worksheets, etc. used in study.
 - 5.2.1. Evaluate success and/or validity of material above. Restructure, expand or retain as necessary.
 - 5.3. Keep record of additional reading done by pupils.

(Use chart which pupils may fill in, or other methods

ADDENDUM A2.2

to encourage them.

5.3.1. Keep copies of their assessments of books read.

(To encourage pupils, they may give you oral assessment, which you write, if they do not like writing summaries.)

5.4. Set broad, open-ended short five-question worksheets or short essays with culture-based content on books they have read, linking with setwork.

5.5. Keep detailed marklists of all work done in literature component.

5.6. After final examination of book, compare:

5.6.1. these marks with previous setwork marks,

5.6.2. pupils' attitude now with former attitude to setwork study. OR

5.6.3. Questionnaire will assess above.

January to May 1995:

1. Study of culture is expanded.
2. Technical aims of original study are retained.
3. Additional reading emphasised. Pupils to pick out cultural differences in all novels read, and encouraged to read fiction and non-fiction about cultures other than their own.
4. Encourage discussion. Introduce topical issues around culture, from media. Pupils also provide input.
5. Monitor study as you did above, during first half

ADDENDUM B

SUMMARY OF ATTENDANCES AT MEETINGS:

<u>DATE</u>	<u>SCHOOL</u>	<u>TEACHERS</u>
12 August 1994	5 Schools	15 Teachers
24 October	G1 KC2	TG1, TG2, TG3 TK1, TK2, TK4
25 October	G1 HC2 B1	TG1 TH2 TB1
27 October	G1 MC2	TG1 TM1, TM2, TM3, TM4
10 November	G1 B1 MC2 HC2	TG1 TB2 TM1 TH2
26 January 1995	G1 B1 HC2 MC2	TG1, TG2 TB3, TB5, TB6 TH1, TH2 TM2
2 February	G1 KC2	TG1 TK2
23 February	G1 HC2	TG1 TH1, TH2
23 March	G1 KC2	TG1 TK1
3 May	G1 KC2	TG1 TK1, TK5
30 May	G1 KC2	TG1, TG2, TG4 TK5
6 June	G1 KC2	TG1 TK1, TK3
27 June	G1 HC2	TG1, TG2 TH1, TH2

ADDENDUM B1

POSSIBLE BOOKS FOR MULTI-CULTURAL STUDY

M = Junior High School
S = Senior High School

M	Homeward Bound	Lawrence Bransby	Tafelberg
S	July's People	Nadine Gordimer	Longman
M	A Sudden Summer	Dianne Hofmeyer	Tafelberg
S	Sit Down and Listen	Ellen Kuzwayo	David Philip
S	Blanket Boy's Moon	Peter Lanham and A.S.Mopeli-Paulus	David-Philip
M	The Changing Times	Barbara Ludman	MacMillan Bolswa
S	Buckingham Palace	Richard Rive	David Philip
M	Flood Sunday	Peter Slingsby	Tafelberg
S	The Little Karoo	Pauline Smith	David Philip
S	Broken Strings: The Politics of Poetry	Stephen Finn and Rosemary Gray	Maskew Miller Longman
S	Facing the Storm: Portraits of Black Lives in Rural S.A.	Tim Keegan	David Philip
S	Living, Loving and Lying Awake at Night	Sindiwe Magona	David Philip
S	Sponono; A Play	Alan Paton and Krishna Shah	David Philip
M	Duma's Autumn	Patricia Schonstein Pinnock	African Sun Press
S	Ake, The Years of Childhood	Wole Soyinka	David Philip
S	Demea: A Play Hei, Johnny-man!	Guy Butler Lesley Beake	David Philip Maskew Miller Longman

BOOKS USED IN THE ACTION RESEARCH PROGRAMME:

The Boy from the Other Side	Elana Bregin
I heard the Owl call my Name	Margaret Craven
Romeo and Juliet	Shakespeare
To Kill a Mockingbird	Harper Lee
One More River	L.R. Banks
The Diary of Anne Frank	F. Goodrich & A. Hackett
Ganesh	J.M. Bosse
Across the Barricades	J. Lingard
Ghamka, Men of Men	Eve Merchant
Calf of the November Cloud	Hilary Ruben
Joey	Kalus Kuhne
Winners, antholgy of short stories.	

MORE POSSIBILITIES:

Fearful Lovers and other stories	Robert Westall
An episode of sparrows	Rumer Godden
Persistent Rumours	Lee Langley
The Peacock Spring	Rumer Godden
Macbeth	Shakespeare

ADDENDUM B1

LIST OF NETWORKS WHICH WERE STUDIED IN 1994 AND 1995 AT
SCHOOLS PARTICIPATING IN THE ACTION RESEARCH PROGRAMME.

EL1 and ESL are grouped together as we have not
differentiated:

Std 6 : It shouldn't happen to a Vet
The Boy from the Other Side
Joey
Calf of the November Cloud
Jonty's First Term
Bubble and Squeak
Elephant Adventure

Std 7 : Lord of the Flies
Romeo and Juliet
One more River
Ghanka
Sestet
The Silver Sword
The Burning River
The Snow Goose
Joe, the Gladiator

Std. 8 : I heard the Owl call my Name
Pride of the Hunter
Survival
Ganesh
The Maze Stone
Across the Barricades
Twelfth Nigh

The above list was compiled at the first meeting.
Eventually, only the books listed in the middle of the
following Addendum, were used for the research.

QUESTIONS FOR GOVERNING BODIES

What are the different ethnic groups represented in the local community and in the school or college?
What is their size?
How many are represented on the governing body?
Is this adequate?

2. What contacts do the governors (collectively and individually) have with the different ethnic groups in the community?
How do we plan to extend this?
 3. What statistics on the ethnic composition of the school are available?
 4. What ethnic groups are represented on the teaching and support staff and in what numbers?
Is there any need to take this into consideration in making future appointments?
How do we advertise posts?
Are there any ethnic implications in this practice?
Do we know and use the techniques of bias-free interviewing?
Should we ask for training in this?
- Does the school or college have a multicultural curriculum policy?
- Does the school or college have an anti-racist policy and strategies?
Do we support the staff in implementing these strategies?
-

QUESTIONS FOR THE PTA

1. What activities organised by the PTA have a particular appeal to each ethnic group?
 2. Are any ethnic groups represented in the school but conspicuous by their absence from the PTA?
If so, what can we do about this?
Is there a need for smaller functions so that separate ethnic groups can meet staff and leaders of the PTA?
 3. Do any of the school's routines conflict with minority group customs and practices?
If so, can we help to resolve the conflict?
-

OPEN SCHOOLS ASSOCIATION

FOCUS

No 9C

September 1994

P O Box 24071 Claremont 7735

MULTICULTURAL AND ANTI-RACIST EDUCATION

PART III: POLICY DEVELOPMENT: CHECKLISTS

INTRODUCTION

This part of the series on Multicultural and Anti-Racist Education contains a number of "checklists" or questions appropriate to various structures in the school. It is not intended that they be answered merely on a Yes/No basis. Rather are they intended to elicit debate. Most of the questions really require somebody to assume the role of devil's advocate to help the various sections in the school address the issue in depth. I felt that using these specific questions (and, of course, there may be others) would help to focus and direct attention. Their use in Professional Growth slots could be very worthwhile.

(I readily acknowledge the source: *Striving for Equality*, published by AMMA 1988. I have edited the original to make the items relevant to South African circumstances.)

As in the past, please feel free to duplicate any of the sections for use within various sectors of the school.

J L STONIER
DIRECTOR

September 1994

QUESTIONS FOR PRINCIPALS AND SENIOR MANAGEMENT TEAMS

What ethnic groups are represented in the school or college (including staff)?

How has this pattern changed?

What responses do these changes call for?

How do we collect and store this information?

Who has access to it?

Are changes needed in our curriculum policy to enhance multicultural and anti-racist elements across the whole curriculum?

What mother tongues are spoken by our pupils?

Does our language policy reflect this?

Do we have a formal statement of policy defining unacceptable racist activities?

Are there clear procedures for dealing with such activities?

Do they work?

How good are we at knowing about the incidence of racial harassment and tension inside and outside the school?

What non-formal educational activities exist in our area?

In what ways are they enriching the educational and cultural experience of the school or college community?

What formal and informal contacts do we have with ethnic, religious and cultural groups within the community?

Are the major festivals of all religions represented in the school or college listed on its calendar in the same way as Easter?

What effects will they have on our functions?

Do any dates need to be changed?

How do we mark these festivals in the life of the school or college?

Do any of our practices clash with those of the ethnic groups in our community?

QUESTIONS FOR THE STAFF AS A WHOLE

1. How do we respond to linguistic diversity in the classroom?

Do pupils for whom English is not their first language (or who speak noticeably non-standard forms of English) receive appropriate second language support and mother-tongue maintenance?

To what extent do these pupils share the same curricular experiences as others?

2. Are pupils kept aware of the variety of ethnic groups within the community, and appreciative of their different traditions and customs?

3. Do we know the dietary needs of ethnic groups represented in the school or college and their implications for meals at sports functions, end-of-term parties, school visits etc?

4. Do we know the major religious and other festivals of our pupils and the effects they may have on attendance, extra-curricular activities, sporting fixtures, school functions, parents' evenings etc?

5. Do we mention and recognise these festivals as naturally as we do our more familiar ones?

6. Do we routinely and naturally use in our teaching examples from lifestyles other than those of the host community?

7. Have internal and external examination results been reviewed?

What is their ethnic pattern?

If there is any ethnic bunching, what have we done to find out the causes?

How can we remedy it?

8. Do we have complete information on the ethnic origin, language and religion of the families of all pupils?

Is this information available to teachers?

9. Have any racist activities by pupils been noticed?

If so, what have we done about them?

Were there any signs we can note to help anticipate such activities in the future?

10. Are any of our pupils the victims of racial harassment?

Would we know about it if it happened out of school?

11. What provision is there for pupils to discuss racial and ethnic matters with staff, both formally and informally?

12. Have we determined proficiency levels of pupils' mother tongue?

Do we have records of pupils' capabilities in different languages?

Do we mention these capabilities in reports and profiles?

INTEGRATION OF ETHNIC CONTENTLEVEL 1 CONTRIBUTION APPROACH

This approach focuses on heroes, holidays and discrete cultural elements, such as food, dances, music and artifacts with no attention to their meanings and importance.

The main curriculum is not changed and the above are only additions seen in the light of what they add to the mainstream curriculum. Take care to teach causes and results in the context of the culture in and from which they occurred. They must not be mere additions to the mainstream culture and curriculum.

LEVEL 2 ADDITIVE APPROACH

Very much like the above. Contents, concepts, themes and perspectives are added to the curriculum without changing its structure. The additions are seen as mere appendages to the main core curriculum, appendages to the main story.

This method tends to gloss over the struggles of the ethnic groups and teaches that if they work hard, they can also achieve like the power group does.

The process of becoming a hero should also be known and what it does to their lives. The realities of the situation today must be shown and proved and ways and means of overcoming must be given, otherwise the institutional structures such as racism and discrimination will be avoided, if there is exposure only of the lifestyle. The whole picture needs to be given, in its true context with causes and results honestly viewed as a part of the whole matter under discussion. Sensitivity and discretion are essential. Pupils must have the content background and attitudinal maturity to understand material and complex issues.

"Adding ethnic content to the curriculum in a sporadic and segmented way can result in pedagogical problems, trouble for the teacher, student confusion and community controversy." (Banks, 1989)

LEVEL 3 Transformation Approach

The fundamental goals, structure and perspectives of the curriculum are changed so that students may view concepts, issues, events and themes from the perspective of diverse ethnic and cultural groups. Mainstream-centric perspectives are only one of many. Perspectives should be those of groups that are actively involved in the event, or those most influenced by it. These insights must extend pupils' understanding of the complexity of society. The emphasis should be on how a common culture emerged from the rich and diverse cultures that go to make up South African society and culture.

LEVEL 4 SOCIAL ACTION APPROACH

This is like the level above but adds the element of social action and transformation. The aim is for students to become reflective social critics and skilled participants in social change. Students are given the opportunity to examine, reflect, clarify their values, attitudes, beliefs and feelings related to racial prejudice and discrimination. Teacher provides case studies from newspapers, magazines and give students opportunity for discussion and role-playing. Poetry, biography or powerful fiction could also be used.

from: Banks, J.A. & McGee Banks, C.A. Multicultural Education: Issues and Perspectives. (1989) Boston, Allyn and Bacon. pp. 201,202

October 1994

D 7 COMMENTS ON TALK BY MUSLIM LADY IN BIBLE EDUCATION.

I think it's good that we learn about other religions because often if we are, for instance, Christians, we only know a bit about other religions we think are unchristian. But if we learn more about them we will see that they aren't, in their own way.

I was glad the Muslim lady came to speak to us. I found it very interesting. We do have a right to know more about their ways and it was good of her to answer all our questions.

Donna: I really enjoyed the speech on Muslim religion. I would enjoy it too if people of other religions came to talk to us, because in this way we can see how other cultures and religions live. We always think that our religion is the right one, but we don't really think about the principles of other religions. They may not necessarily be right, but at least we will know how other people live, and think. Bible Ed. is a good time to learn about them, as long as we don't forget about our own religion entirely. Christianity should still remain an important part of our schooling.

Carissa: I think that it is a very good idea to have people of other cultures come and talk to us about their beliefs and way of life. It is very interesting and you learn much about other cultures. We are often not aware of other cultures and their way of life, and this makes us aware, and we are able to understand why they live and do as they do.

I think when the Muslim lady came to talk to us, everybody was interested because it was something different. I did not know why they did half the things they did, but now that I know, I don't find them stupid or senseless. Yes, some of the things were weird, but that is what they believe. I think more talks like that would do the whole school a lot of good, if not South Africa as a whole. Then we will think about the rest of the world. They help us realize that our religion and our customs and our way is not the only right way. Sorry I could not find any negative remarks to say.

Naomi: The idea to ask people to come and speak to us is very good because it gives everybody a general idea about other religions and then people will not have the right to criticize them. But one negative thought is that the speaker should not scare anyone and make people think wrong things because this is what we intend to do. But generally it is brilliant. It gives you a wider insight about life and the things happening around us.

7. Bonita: I think this presentation was an excellent idea because it gives us a chance to learn about cultures first hand, instead of from books by doing research work. You also learn many interesting things from the person speaking, which you can't read about in books, which you wouldn't otherwise have known. It is also interesting because some people bring things with them to show you. Usually these articles are only mentioned in the books and you don't see them. Having cultural studies and people speaking to us, can also make us sympathetic to our fellow pupils who come from different cultures, and we will understand their lifestyles and actions, instead of calling these people weird, and feeling sorry for them when they aren't allowed to do certain things. We'll be made aware of all the interesting things which are part of these culture we thought 'boring'.
8. I thought it was very interesting. Finding out about other people's way of life and religion is interesting compared to ours. I thought that the talk was worthwhile and we should have more talks from different people more often so that we can learn about the people with whom we live.
9. Asmitha: I think that we should carry on having these different talks on other religions, because it is quite interesting, and amazing what one can learn from these talks. It also makes you understand why certain people wear, do or act differently. These talks are also educational, and if we knew about certain religions, etc., we will understand people of different religions much better. That is why I think we should continue having these talks.
10. I think it is a good idea that someone from a different culture comes and speaks to us during a Bible Education lesson. In this way we can learn about the different cultures, what they do, their different beliefs and even if they seem funny and weird we can learn to respect different cultures.
11. Sabrina: I enjoyed the Muslim talk and found it very different from my own religion. I found that they stick to their beliefs very well. I would certainly not like a religion like that, but I found theirs interesting. I would like to have more talks on beliefs and of different people and their way of life.
12. I think that we should get more talks on different religions, especially from the people who belong to the religion itself, because we get to learn more about the actual religion, and it broadens our understanding in that field.

A D D E N D U M CBib

MY NEIGHBOUR AND I

1. Are you concerned or unhappy about race attitudes and actions in our country, community, school?

YES	NO
-----	----

2. Give a detailed reason for your answer above.

.....
.....
.....

3. Why, do you think, do these attitudes prevail?

.....
.....

4. Have you been involved in any way in a bad racial situation?

YES	NO
-----	----

5. Briefly describe what happened.

.....
.....
.....
.....

6. Are there specific areas where racial conflict is worse than in other areas? Identify and briefly outline those areas and situations.

.....
.....
.....

In this space below we will try to find solutions for the problems that have emerged above.

ADDENDUM CBar

STD 8 CLASS: ACROSS THE BARRICADES which is set in Northern Ireland. Mr L. T., an Irishman was invited to speak to the pupils; all the Std 8's in three EL2 classes. After the talk, their teacher set the following questions:-

1. Write down two things you found interesting from his talk.
2. Did Mr Tucker cover the topic to your satisfaction?
3. Was the time limit too short?
4. Did you feel there should have been more time for questions?
5. Does this talk help you to understand the book better?
6. If you felt your time was wasted, give a reason for your answer.
7. Do you find these talks worthwhile?

Answers were as follows:

Ques. 1.

The symbolism of the shamrock, the division of the counties and their language.

Ques. 2.

Most answered yes. Those who said No, wanted more information on several topics such as their children, the war and hobbies.

Ques. 3.

Some said the time was too short; others found it enough. Teacher had obviously estimated the time well as no-one was bored.

Ques. 4.

In spite of the answer to Q. 3 many did want more time for their own questions. Others thought it was enough.

Ques. 5.

A unanimous Yes. "O, yes it does."

Ques. 6.

Not a single pupil found it a waste of time. "It was a wonderful idea."

Ques. 7.

Most answered Yes. A few said, "Kind of." No negative answers.

A D D E N D U M C I

For the teacher: Concentrate on differences and similarities. Inculcate recognition of, acceptance of, no need to copy or even agree, but be tolerant and do not criticize. Recognise that everyone's beliefs are sacred to them.

THE RED BALLOON DANNIE ABSE

A SYMBOL is something that stands instead of something, often an abstract thing which you cannot see. The symbol will have characteristics of that thing, or some physical aspects that remind one of the thing.

The red balloon is a symbol of PREJUDICE against the Jews. We came across this in THE DIARY OF ANN FRANK.
Finish this sentence:
Prejudice is

.....
Draw a large balloon - as big as your page - with a red pen or crayon. Write the following in it:

1. Right in the middle, write - JEW.
2. Now we are going to write the positive things in blue and the negative things in black or red (you must decide) in the balloon. Let's find them in the poem.
3. All around the circumference of the balloon - write what you think about prejudice.

Fill your home language in here:

SETWORK QUESTIONNAIRE - STD 9

1. Did you enjoy studying your setwork books this year?

a. PYGMALION	YES	NO
b. A TOWN LIKE ALICE	YES	NO
c. OTHER (Fill in title) YES NO		

Which did you enjoy the most? (a) (b) (c)

Which did you enjoy the least? (a) (b) (c)

2. What part of the study did you like the most?
.....

3. What part of the study did you like the least?
.....

4. Give the title of a novel which you think would be a worthwhile book to study in Std 9.

5. Why do you think the above title would be worth studying?
.....

6. Which of the following aspects would improve setwork for you? (Tick the appropriate categories for you.)

- * Detailed study of the writing techniques.
- * Detailed psychological study of characters.
- * Comparative study of different cultures and your own
- * Detailed study of the culture in the novel.
- * Quick study of several works of varied genre, going into the cultural aspects revealed in each.

7. How would you like your final matric. setwork to be tested or assessed?

- * Open book exam., one question on each book
- * As it is done today, with a written exam.
- * A one-essay exam. You have to choose only one from several general topics in which you discuss all the works studied.....

If no options in 6 or 7 appeal to you, give yours on the back of this page, as well as any further comments.

ADDENDUM C4

STANDARD -

Choose ONE of the following questions and write about a page, taking care that you give all the required information.

QUESTION 2

Discuss the different attitudes to love which are shown by some of the characters. Choose two characters to discuss and say what you think of their attitudes.

Romeo, Benvolio, Juliet, the Nurse, Lord Capulet or any other character you would like to choose.

(20)

QUESTION 3

Give your opinion of the quarrel between Juliet and her parents about her planned marriage to Paris. Bear in mind the rules of their society and what parents and children were expected to do but still say what you think of the situation and the way they all behaved.

(20)

QUESTION 4

The Nurse gives Juliet advice about what she should do about her parents' decree that she should marry Paris. Say what the advice is. Keeping in mind what kind of person the Nurse is, explain why she would give such advice to Juliet. Also explain Juliet's reaction to the advice and finally say what you would have done in a similar situation.

(20)

GRAND TOTAL: 40

Mary 1: It is good to learn about other cultures, because we get to know how they live and what they do in their ceremonies.

Nombulelo: Cultures are the controllers of our minds these days. They also influence us in a good way. Sometimes they are confusing because sometimes there are impossible things that you should believe or even do.

Sikelelwa: I find cultural study very educational. It teaches us or tells us about other people's cultures so that we can get to know other people and understand them. It also teaches us to accept other people as they are and not try to change them into what we want them to be.

Mary 2: I think it is quite a waste of time. I feel that it doesn't really teach me anything and has nothing to do with to day's life. Some of it isn't that bad, but in fact interesting. It is quite confusing and very hard to understand what is going on and why. It's boring.

Mary 3: I think that from these cultures I've learnt a lot about other people's life styles and behaviours. How the Indian people think and reason. Although I've learnt a lot I don't think that it helped a lot because the Indians have changed a lot since then. They have changed their culture and beliefs. So I think although I've learnt a lot I don't think it helped me.

Kathy: My opinion on the culture studies is that I found it very interesting to learn about how other live and their traditions, especially when we have girls from that culture talking to use like the Xhosa girls.

Abbi: I think that the cultural studies is an excellent way of getting the girls to learn more about other cultures and even to learn more about their own. If we know about other cultures we will be able to respect these people and their traditions. It is very interesting to learn so much and I am sure that because all of us have learnt so much then this should be done in the future.

Nina: I enjoy the culture study very much. I enjoy the orals, especially the Xhosa one. Looking up information for our group oral and book was not all that bad, as the National Geographic helped a stack! All in all I enjoyed the culture study. First I

didn't enjoy the OWL but found it much more interesting once we began to look up other cultures and compare them.

Candice: I found it very interesting as everybody's culture differs and it is very interesting to learn and know about them. Cultures differ from place to place and person to person as we saw through the study in class. It was very interesting and fun to learn the orals and all the effort the class put into it. It is definitely a good and fun study.

Mary 4: I think this cultural study is most interesting. I've learned a lot about cultures I never knew existed. If I had the chance I would definitely do it again.

Mary 5: Some have been interesting, yet others have tended to become slightly dull. In the whole culture context more emphasis has been placed on some than others. This is unfair as we should appreciate everybody's cultures and not focus on one in particular.

Mary 6: I find it very interesting and educational as well, because you get to understand other cultures and are able to communicate well with them. You learn to respect other people and their cultures.

Unathi: The culture study is an excellent idea and the students benefit from it in the following ways:
a) they learn about different cultures and how to interact with them, therefore learning about each other's morals and values.
b) By learning about different cultures we learn how to live with each other in a more peaceful manner.
c) We then respect each other.

Nelisa: I think the culture study is educational and a worth while experience because we learn more about other cultures, which is what we need so we can know each other. However, especially this term, we need our time to study for the exams, and won't have time to research and it does take some of our time.

Mary 7: In the beginning it was a little interesting, but then it was taken too far. We had to do too much on them, calenders, books, etc. It did get incredibly boring. I used to dread the time another brilliant idea was thought of. Generally I did not enjoy it.

Mary 8: I enjoyed it, learnt a lot about other people's culture. This study helped me to understand other people more than I had before. I also think it was a

great success.

Nelisa: It is a very good idea. I for one enjoy hearing about other cultures and how much they differ from mine. It is fascinating to know how people live around the world. I wish we had a little more time to do and find out more things.

Helen: I found the culture study very interesting. Learning about somebody else's culture is exciting and it was fun preparing the booklet.

Mary 9: It is interesting to learn about the different cultures but to learn and write a test about it is awful. I hate writing books about it or doing it as a project. It is for our own good to know about other people and learn about them.

Mary 10: Generally a lot of work which in time becomes boring

Mary 11: I thought it was quite interesting but irrelevant to the subject English. I enjoyed listening to the different cultures but it has been drawn out too long.

Mary 12: It is alright - some times boring but most of the time not.

Lisa: Learning about different cultures is interesting but can also get frustrating because the cultures have different customs that seem pointless to me and sometimes logical. One thing I have realized is that the white man's influence did not benefit these tribes at all.

Kholisa: These traditions and cultures have given me many clues to how to live with other tribes. I also know how people lose their things because of other people and how people were living long ago.

Tamryn: Culture studies in the last term has proved to be interesting but not enjoyable. The reason for this is that I did not like the culture we chose to do (Indian). I would rather have discussed a culture such as China or Japan. But then again I must understand that there are not many cultures with information (in our library). When we did our booklets it was very hard for some of us because we have not found much about our cultures and so it was hard to get information, but it was fun and I learnt a lot. One thing I do disagree with is getting asked Xhosa or Zulu words for exams., because the Black Girls in our class thus have a go-ahead. Otherwise I have enjoyed the culture studies and have learnt a lot.

ANALYSIS OF NEGATIVE REMARKS.

1. Boredom must be avoided. Find out why they are bored. Structure lesson to involve everyone.
2. Give equal time to all cultural groups. Take care not to seem to favour one or the other. Perhaps tell girls that they will probably have class ask for more time for their culture if they make it interesting. Place onus on them.
3. Every pupil must be positive and happy about the culture she is researching. Change if she is unhappy. Discuss.
4. How much needs to be tested in examination with regard to cultural study? Only open questions which will allow for general answers? Low mark allocation, if any?
5. Time spent on study: they find it difficult to understand that this is an on-going study and they need not complete entire project within a certain short time. They still see it as the regular projects they have to hand it for assessment for particular subject. These booklets were not designed for quantitative marking, but if class feel that the time and energy spent on them warrants recognition, they could be included in written year-mark.

ANALYSIS OF REMARKS ABOUT SETWORK BOOK.

1. Found work being studied, I HEARD THE OWL CALL MY NAME, more interesting after cultural study.

Some of the complaints actually referred to the regular setwork study and not the cultural study:

- study of Indians at Kingcome not being relevant to today.
- calendars were part of role nature plays in novel.

STD 8 SETWORK

AUGUST 1995

TIME : 50 minutes

TOTAL : 40

I HEARD THE OWL CALL MY NAME by Margaret Craven

Answer all questions from Section A and then ONE question from Section B.

SECTION A

Read the following extract carefully before answering the questions below. Use your own words wherever possible.

When Mark walked along the bank to the place where /
the canoe waited, he knew it was useless. They were
ready to go – the old of Keetah's family, warmly wrap-
ped against the cold, and sitting very straight on the
narrow wooden seats. As he approached, Keetah and 5
Mrs Hudson came slowly through the black sands, stop-
ped, and Mrs Hudson lifted her proud old face and
spoke to him slowly.

'What have you done to us? What has the white man
done to our young?' and they waded into the icy water 10
and climbed into the canoe, and because, to keep them
here, someone had removed the outboard motor, one
of the old men poled into the centre of the river where
the current took them, the paddles lifting and falling.
Not even Keetah looked back. 15

They were larger than themselves. They belonged to
the great and small hegras of the self-exiles of this
earth, clinging fiercely to a way that is almost gone, as
the last leaves fall at last gently and with great pride.'

1. Why are the old of Keetah's family leaving the village? (6)
2. How did someone in the village try to prevent Keetah's family from leaving? (2)
 - 2.1 Did this work? Explain your answer. (2)
3. Why does Mark feel guilty about what happens to Keetah's family? (4)
4. What is an exile? (3)
 - 4.1 Is the term "self-exile" (line 17) appropriate for Keetah's family? Explain your answer. (3)

/20/

P.T.O.

SECTION B

Answer ONE QUESTION from this Section.

QUESTION 1

The Bishop sends Mark to Kingcome Village "to learn what every man must learn in this world" so that he knows "enough of the meaning of life to be ready to die."

Discuss how these statements apply to Mark by referring to his time spent with the Indians and to their reaction to his death. What did he learn, and did this prepare him for death? (20)

OR

QUESTION 2

Describe a typical traditional Indian funeral in Kingcome. Go on to explain the difficulties that the passage of time brought, how the problem was solved and what changes were made. Compare and contrast briefly, the Indian ceremony with any other burial ritual you know about. (20)

OR

QUESTION 3

In the extract in SECTION A, Mrs Hudson asks, "What has the white man done to our young?"

Try to answer her question, using specific examples from the novel in order to motivate your answer. (20)

/20/

TOTAL : 40 marks

GUIDELINES

1. Libraries are limited and rather dry secondary sources of information. Pupil responses have shown that pupils do not want to 'look up in libraries'. They could be used to add bits, if required. Rather use resource people from the community (see hand-out) and the pupils themselves. In monocultural schools the latter can be a problem, but see 1.3. and the pupils will be able to find some of their own information.
 - 1.1. Pupils from different cultures. Some are very good, others disappointing because they do not know enough about their own culture - have become too westernized.
 - 1.2. Pupils need to talk to their parents, relatives, friends, members of the community.
 - 1.3. Teach pupils interviewing techniques. They enjoy knowing this skill and are usually eager to practise it.
2. Don't feel inadequate or unsure. Teachers are not walking encyclopaedias. If you have some knowledge, you are one of the fortunate ones. Use it and offer it to others. Know that most teachers feel like you do and are in fact normal people who do not have all the cultural knowledge you think your pupils need to have. Take the view that you and your pupils are learning together. Share this with them.
3. You MUST tell your pupils why this study is being investigated. This is the reason:

In our state of isolation during the apartheid era, South Africans did not ever consider the necessity to acknowledge the existence of other cultures/people. 'Others' were seen as visiting, foreign tourists. We are now in a society which must acknowledge the co-existence of many different cultures, living on an equal footing. In order to live together harmoniously and easily, we need to understand all the different people in our society and indeed all over the world, because modern communication brings the rest of the world closer and closer to us. Understanding leads to acceptance, tolerance and a sense of responsibility towards all other people. Understanding does not mean we all have to change and do exactly what others do. Understanding means agreeing to differ and allowing others to be different because we know why they are different.

Many of the responses from pupils show that they are already aware of this need in our society and want to be able to understand and accept.

4. If a study scheme is worked out for a setbook with the cultural component in mind, it will not be manipulated but will be an integral part of the study. See scheme for ONE MORE RIVER.
5. The concept of culture is many-faceted. See hand-out. The teacher needs to have a clear idea as this will guide you in your teaching and explorations.
6. Group work is a successful methodology for this study. It entails close regulating and monitoring from the teacher and specific, strict guide-lines for the pupils. See hand-out.
7. As has been experienced, some books do not lend themselves readily to a multi-cultural study. It can be done, but it will be more satisfactory if books are chosen that do give scope. Do not feel that a great, in-depth study has to be undertaken with each book. Only one aspect from a book is enough, because we have a class for a whole year and other genre may be more successful.
8. What to cover in the study? Be guided by what the literature seems to offer. Also see handout about analysis from pupils' responses. They have given clear indications of what they want. These are actually what they need.
9. The following hints have been taken from the analysis of my 1994 Diary entries.
 1. Visual material adds to oral presentation and captures interest of class.
 2. Class will be interested if talk or study affects them personally. Introduce that aspect if they appear restless. Follow up final presentation of whole investigation quickly otherwise interest wanes.
 3. Accentuate fact that they do not have to agree with or accept for their own, aspects of other cultures with which they do not agree, or which they find difficult to understand or unacceptable.
 4. Accentuate tolerance and encourage attitude that others should be left to follow their traditions even if you do not like them. They should and will grant you the same space.
 5. Cultural, traditional background information before a poetry reading proved stimulating.

ADDENDUM C8

BESIDES LEARNING ABOUT ONE ANOTHER'S CULTURES, ADOPT THE SOCIAL, ACTION APPROACH AND THEN THE AIMS OF MULTICULTURAL EDUCATION ARE ALSO:

1. to allow pupils to focus on problems and issues which have direct relevance to their lives both now and in the future.
2. to allow pupils to discuss controversial issues in an objective manner basing judgement on rationality and the use of valid evidence.
3. to make pupils aware of the valuing process, to encourage them to examine the basis of their own beliefs, values and attitudes and to help them to understand the same of other people, especially those opposed to their own.
4. to help pupils in the skill of organising their own experience and information into more abstract concepts so that they may perform more efficiently on an intellectual level.
5. to help pupils develop their basic skills in literacy.

Topics may range over the whole syllabus. Such as:

1. the place of women in society;
2. prejudice and discrimination;
3. conflict in Kwa-Zulu or where-ever;

Any other topic closely related to the pupils' experiences and lives, but also others grounded in the local situation which may not have touched them yet, or only peripherally. The term multi-cultural education is appropriate for it raises the question of multiple cultural focuses. It begins to explore the nature of 'culture' and its function in a politically sensitive arena. The study plan could be expanded to colonial attitudes, subjugation, slavery, settlement, annexation, and exploitation. Multi-cultural education should probe behind the obvious dichotomy of them and we, and discover the variousness of others and ourselves.

Multi-culture education should go beyond the curriculum and be reflected in the 'hidden curriculum' as well:

- * styles of teaching
- * patterns of pastoral care
- * relations between school and parents.

It could also be a vital module in a school's Life Skills programme, particularly for Std's 9 and 10 if arranged along the lines used by the Secondary School in Coleraine, in Northern Ireland as detailed above.

GUIDELINES FOR MULTI-CULTURAL EDUCATION

25.2.95. QUESTIONS SET FOR STD 8 PUPILS.

WOULD YOU LIKE TO KNOW ABOUT ANOTHER CULTURE? WHY?

The answers received more or less compile a study guide for the teacher. Some responses have been supported by a hint for the teacher; most speak for themselves.

1. I want to know about the Chinese because I am interested in Karate.

Hint: Investigate different sports, how they originated and what they mean to the people who practise them.

2. Indian culture to find out about their God, how they get married. Wants to go to India and find out all about their way of life.

3. Yes, I would. The human race fears what it does not know. If we know about other cultures we will not judge and condemn them. If we do not fear, we will learn to accept each other the way God made us.

4. It is interesting to learn about other people: how they live, how they make their bread and what it tastes like (H: food) what kind of animals they have (H: farming and pets), whether they play cricket (H: sport), how they dress, what their houses are like and what language they speak.

5. I would like to know about their concerts and why they like them so much.

Hint: Entertainments and the development behind them.)

6. Why do the Indians go to a mosque and pray aloud so that everybody can hear them and don't pray softly like we do? Why does their Christmas not fall on 25 December?

Hint: Religions of the world and the Ceremonies and history behind them. Why and wherefore.)

7. I would like to know about the Pakistanis and how a day "in their shoes" would feel. It is interesting to know the differences between cultures. Did you know that if you are a Pakistani and you believe in Christ and read

the Christian Bible you could be tried and sent to prison?

Hint: Here is proof that knowledge would clarify the situation for this pupil and he would have understanding.

8. I want to learn to speak their language, know how they prepare their food, what their houses look like, what they do when they come home from work; their hobbies, sport they play at school, and what their country looks like. (After reading Ganesh set in India.)

9. I want to know about other cultures, but I don't want to read about it. I want to see on T.V. or listen on the radio or to some one who is telling you about it. Must be interesting like the Hollanders or Italians.

Hint: Pupil suggests methodology and resources.

10. It is interesting to learn how other people differ from us. You can learn about their way of life. We always look at other people's traditions from the top; now we must go much deeper into the traditions of other people.

Hint: Out of the mouths of babes and sucklings ...!
This is the essence of multi-cultural education - to get to the traditions and reasons behind the baubles and beads.

11. I would like to know where other people work, how they protect themselves, the things they do, know more about their language. It sounds nice to speak it.

12. It is important to know other cultures for when you travel.

13. Have to know about other cultures in our country because we are going to have conversation with them, share schools and shops and other places with them. We must know one another's ways so that we will not offend.

14. Good to know about other's cultures then you know why they do certain things.

Hint: The why they do things is important.

15. Want to know about their flags and what they symbolise.
16. We live with other people and know nothing about them. We need to find out why they have certain rituals and parties, why they walk over hot coals, about death and burial. It is important to know about other people's yes and no.
17. There are 11 different languages in South Africa and I want to know how they live and what they do and why.
18. I want to know everything about the life style of the Indians, their celebrations, weddings and much more.

THESE CHILDREN HAVE GIVEN THE TEACHERS VALUABLE GUIDE-LINES.

* * * * *

MORE GUIDELINES IN ANSWER TO PROBLEMS TEACHERS HAVE

EXPERIENCED

25.2.95.

Most of these suggestions are taken from the material received from SAME, Saskatchewan Association for Multicultural Education, sent to me from Canada.

1. Teachers feel inadequate because they do not have knowledge of different cultures themselves, do not know where to find information and do not have the time to look for it.

SAME suggests that use should be made of as many resource people as possible from different cultures. Send home a letter to invite the students' family members to come and talk to your class. Often the students themselves can be a multicultural resource. Books and libraries are actually a last resort and often not useful at all. You need to get an understanding of the cultures "from the insiders' points of view." (SAME. Celebration Week programme. 1994)

2. If the project could get the pupils more interested in literature it would be wonderful.

We need to choose our reading books with more care. Those we have been using so far have been predominantly Euro-centric. I think D.E.T. schools have had more South African literature. In Stds 6, 7 and 8 we have more freedom of

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choice to select books that will suit our multi-cultural purpose. Books that are succesful are the following:

The Boy from the Other Side.	Elana Bregin		Std 6
Calf of the November Cloud	Hilary Ruben	EL2	Std 6
The Silver Sword	I. Seraillier		Std 6
Joey	Kalus Kuhne	EL2	Std 6
Love, David		EL2	Std 6/7
One more River	Lynne Reid Banks		Std 7
Ghamka, Men of Men	Eve Merchant	EL2	Std 7
The Peacock Spring	Rumer Godden		Std 8
Across the Barricades	J. Lingard	EL2	Std 8
Pride of the Hunter		EL2	Std 8
Winners (Short Stories)		EL2	Std 8
I heard the Owl call my Name	Margaret Craven		Std 8
An Episode of Sparrows	Rumer Godden		Std 8
Ganesh	Malcolm J. Bosse		Std 8

Except for the first title, all the above titles are from the prescribed lists. It seems as though only some of the EL1 books which are set in England do not readily lend themselves to multi-culture studies.

Poetry and Short Stories are useful because one may choose those that do lend themselves to such a study. Myths and legends are a rich source of cultural information. Find how many stories from different cultures have similar elements such as "Cinderella". How many use animals and natural phenomenon to explain what used to be the inexplicable. Show differences. We might find that around the world there seems to be a common folklore heritage. Richard Adams has shown such connections in his anthology, "The Iron Wolf and other stories".

3. Unsure if one is doing it "along the right lines". The guidelines handed out at the last meeting, should be a help. The only "right line" is that the information must be seen "from the inside" (SAME, 1994), from the true perspective of the people who practice that culture. The other "right line" would be the needs of the class. Follow their lead. See what interests them, or if there are cross-cultural problems in the class, use the study to show the way and allow the pupils to gain understanding and tolerance. This is the main aim of the study: for pupils to understand and tolerate all the different cultures with which they are coming into contact, not only at school, but out in society and on

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the sports fields, AND FOR THEM TO APPRECIATE WHAT LITERATURE TEACHES THEM.

4. Teacher feels the study is manipulated. If it flows from the book being studied it need not be so. Once the study has got under way it will dictate its own course and the teacher will not have to manipulate at all.
5. Where pupils do not know what culture to choose, teacher should guide and choose one with which they will come into contact in everyday life and which will provide resource people easily. Such cultures as the Incas, Aztecs or Ancient Egyptians are not for multi-cultural study.
6. Group work has to be strictly guided and controlled by the teacher. Insist that all pupils in the group must have all the information, collected by each member of the group in her notebook. Therefore, each pupil's notebook will more or less be a carbon copy of each of the other pupils' books in the group. This is absolutely essential and the pupils have great difficulty in understanding and accepting this rule. It takes vigilant teacher checking. Tell them that setwork questions in tests and exams will include general questions on cultures which will allow them to choose the culture which they will use as an example in their answer, but if they do not have all the information about the culture studied by their group, they will not be able to answer the question. When they give feed-back on what they have collected, monitor closely to ensure that they give enough depth to their facts. Why? How? Who? and any other questions that may lead to understanding.

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THE ANSWERS FROM ANOTHER CLASS INDICATE CLEARLY THAT THE MULTI-CULTURE STUDY IS WORTHWHILE AND THAT THE PUPILS WANT AND NEED SUCH A STUDY. 26.2.95.

These are the reasons given by the pupils for multi-culture study:

Culture study is necessary for me to:

1. ...help me to understand each individual of another culture, so that I can respect them more.
2. ... understand and respect them without trying to change them or their culture.
3. ...learning about other groups will also change and improve your view of life. (more understanding)
4. If you know about their culture, they will respect you more.
5. ... you will respect people who do things differently and appreciate your own culture. It is important not just to live in your own little world.
6. ...seen a movie about culture or read a book twice it gets boring. This shows that in-depth study is needed to explain and the boredom will disappear.
7. ... need to learn about all the South African cultures ... it will be easier to accept the changes.
8. The cultures of the modern countries interest me, not the ancient ones. The modern discoveries affect our lives. That is another tenet of multi-culture learning. The old or ancient is important to preserve traditions and customs, but the new must also be studied to see how and what changes have appeared and so understand the cross-cultural influences. Young people understand and accept this more easily than the elderly.
9. We must know ... no one culture is better than another culture. One must be broad-minded about it and so know about the others.
10. One negative response would not care to know about the South African tribes, only about the Incas.

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9.4.95. ANALYSIS OF PUPIL RESPONSES.

An English Second Language standard eight class at school HC2, Co-Ed. former C.E.D., were asked to write their answers to the following question:

Would you like to know more about another culture? Why?

Their answers provide a firm work scheme for teachers to follow as far as content and approach are concerned. Several pupils said they did not want to study cultures "from the top", but wanted to "go deeper". This is the approach advocated by (Banks, p.201).

Out of a class of 27 pupils, 23 gave emphatic Yes-answers, three said No, and two wavered, although one of the two veered to the positive in the course of the answer.

1. Some pupils said which cultures interested them: Chinese, Indian, Japanese, Pakistani, Egyptians were in the majority. Three were interested in European cultures: Dutch, Italian, French, German English and also American.
2. They want to know about: food, sport, their language, dress, houses, flags, concerts, which animals are part of their lives and the martial arts as practised by the Japanese and Chinese. Some would like to explore "a day in the life of ..." from a particular culture. This list clearly indicates the "much deeper" approach instead of the "holidays and heroes" approach against which teachers need to guard because it gives a superficial, tourist look at other people (Banks, p.192).

REASONS

The pupils' reasons for wanting to know about other cultures, show a desire to know the people themselves, and the reasons behind their actions and customs.

3. They want to find out about their differences so that they will have understanding of "why they (people from other cultures) do certain things and how they do certain things".
4. They want to visit a particular country and so need to know about the people before going there, and know the

cultmin/verb

language so as to be able to travel comfortably.

5. One pupil is aware of the fear that people have of the unknown and is of the opinion that if he knows about other people's ways and customs, that understanding will eliminate fear.

6. Some say "we have to know the others in our land".

The negative replies gave the following reasons:

1. All three find other people "boring".
2. Two do not like reading or studying, and so that cuts out learning about other people for them.
3. One pupil said his culture "was the best" and he will read books in his language about space ships and hunters. (Even this pupil has left a door open which an enterprising teacher may use profitably - hunters across the globe.)
4. Number three finds even his own culture boring "about the Groot Trek and biltong". He only wants to read books about "Lassie". (Perhaps Lassie and other animal characters could lead him to greater exploration.)

These negative answers underline the advice given by the literature from The Saskatchewan Association for Multi-cultural Education, which does not advocate an academic, library based study, but suggests that teachers should contact and call in resource people who talk about their real lives. Pupils are then able to accept the information as something parallel to their own lives, something happening in the world around them where there are people like them, but with different ways of doing things.

The pupils have all indicated that this new look at their setwork books has given them an interest in the books which they have not experienced for setwork before. The novel has "come alive" for them.

As a teacher, I have noticed a different kind of interest. Some pupils have enjoyed setwork books in the past because of the enterprising methods used by teachers, but the interest has been a quietly academic interest, not the excitement and the questioning-for-more-information, which some pupils are displaying with the multi-cultural approach.

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ADDENDUM C11

DISCUSSION OF MULTICULTURAL PROGRAMME INITIATED IN STD 8 IN THE THIRD TERM, 1994, AS A COMPONENT OF SETWORK.

22 March 1995

Two teachers and five pupils who studied "I heard the owl call my name" by Margaret Craven in Std 8 in the Third Term, 1994, discussed the study of this book with a multicultural component added. The classes had been divided into groups with each group choosing a particular culture to study. Some had elected to give the class information about their own culture, such as the Xhosa pupils. Others chose old cultures such as the ancient Egyptians or the Aztecs, and yet others chose modern western cultures. Oral periods and setwork periods had been used for feedback from groups to the class. They had found that they were limited to what they could find in the school library when it came to the more exotic choices. Some changed from Eskimo and Rastefarian, which were decidedly limited, to Jewish or Chinese. It was soon realized that the more obscure cultures were not as absorbing or worthwhile as those around them.

The choice of pupils for the discussion was not entirely random. Two from each of the three classes in Std 8 were chosen. Race was a consideration, so that there would be a spread and girls who were known to hold strong views or controversial views and were outspoken in class discussions, were also chosen.

Note: P denotes pupil. The next initial is the pupil's own initial so that they could identify themselves when they checked the transcript. Each girl was asked to check the transcript for accuracy of meaning and to ensure that no bias or misconceptions on the part of the researcher inadvertently crept into the report.

Question 1. Did you find the multicultural programme worthwhile?

All five girls were enthusiastically unanimous in their replies that the multicultural component did make the study worthwhile.

PC and FT: It generated much more interest in the book. We were not merely hearing a voice droning through words in which we were not interested.

culture8

PM: It added more meaning to the story. The Indians and their lives came alive. It made us want to read and study the book. The whole class was interested and involved in the information - for what it added to the book and the wider knowledge of people, generally.

Question 2. Do you think such a study is necessary?

PJ and PU: It certainly is a necessary area of study because it led to understanding other people and their cultures.

PU: I found the information about the old cultures like the Aztecs, particularly interesting.

PM: It gave me a view of the whole world and made me more open-minded.

FJ: It gave me understanding and a new admiration for the Indian girl in our class.

FC: I learnt more about my own culture. I was interested to hear how cultures have changed with other cultural influences and with time.

PU and FJ: We found similarities between the Canadian Indian culture and some of our indigenous cultures here in Africa.

PM: People are really the same all over the world.

Question 3: Did you ever feel threatened that you had to adopt or conform to anything you heard others did?

FJ: No, I never felt I had to adopt any of the customs. I was intensely interested in what I learnt, I could then respect people and understand why they did certain things and what it meant to them. I think I have a better understanding of many things now.

FT: I understand my own culture better too now.

PM: I realized that some remarks I had made about some-one else's customs and religion were hurtful and I was embarrassed to think I had once said so - now I understand. I won't say things like that again. I hope I won't be offended when people who don't understand my ways, speak without realizing the consequences or what they are doing to some one else.

Question 4: What suggestions do you have to improve the multi-cultural study?

[Answers came quickly and clearly as if the pupils were eager to have the programme run even more successfully than theirs]

PC: Get people who know to come and talk to us about their cultures - it is much more interesting ...

PT: - it is truer and more real. PC: Libraries do not give the real, human information.

Question 5: What about using some of the pupils to speak to you about their cultures?

PM and PJ: No, that won't work - you need people with real knowledge - inside information (Adults?) Yes, adults - they are better.

FU: Instead of groups studying different cultures, have a whole class study one culture at a time to get thorough knowledge.

FJ: Yes, one culture for the whole class - a different one per term, or until we feel that's enough. That would keep the interest alive and we would all have real knowledge then.

PT: Start with the culture linked to the setwork and then go on to others.

FJ: I don't find Shakespeare interesting, but this study really brought setwork alive. (This study started only after the class had completed their study of 'Macbeth'.)

The pupils were agreed that they would like the study to continue in Std 9 along the lines suggested. They became enthusiastic when I suggested the further dimension of the Social Action Approach which would give them insight and understanding of how to cope with the problems that are actually besetting our multi-cultural society and how to negotiate constructively about issues that seem to lead to violence today.

After this discussion, FU, of her own volition, undertook an opinion sweep around the Standard 8's and presented me with her findings when she came to the English lesson in the last

period.

Negative Comments

- * I'm not interested in other cultures. There's no point to knowing about them.
- * I'm only interested in my own culture.
- * We mustn't socialize with many other schools - conflict may arise. (We had discussed the possibility of arranging cross-school and inter-class visiting.)
- * There should be no long lectures. (They have not had any.)

Positive Comments

- * Lectures should be given by young people, with audience involvement. (This comment was actually listed under the negative comments, but I have combined the two ideas in one positive comment, because I see it as constructive advice.)
- * There should be a cultural evening where traditional clothes, food, customs and dances are illustrated.
- * This study will enrich us and make us open-minded.
- * There should be activities like the cultural evening, with other schools.
- * One culture should be studied at a time.
- * The basics of other cultures should be learnt; maybe even some vocabulary.
- * There should be interviews with people of different cultures and races.
- * Guest speakers should be invited so that we get to know other cultures.

The positive comments are all useful guidelines in keeping with the directions multicultural education has taken in countries that are further advanced with such programmes. The negative comments point to fears that stem from ignorance and young minds that are still unaware of what is happening around them. It is a challenge that teachers have to accept and then find ways of leading young people to understanding and acceptance of reality.

ADDENDUM D1

1995

ONE MORE RIVER

STD 7

L.R. BANKS

The study as outlined below should cover everything one would need to cover in the novel and perhaps even more.

THE AIM is to show pupils that conflict and prejudice is a world-wide phenomenon and that what we learn when studying other people's situations may be used to resolve our own problems. The objective view of looking at a situation in a novel, gives a clearer perspective and understanding.

The story opens in Canada.

After reading first two or three chapters, have class build up a picture of the life of a teenager in Canada. Is it different from the life they experience here in South Africa?

Once the story shifts to Israel, let pupils investigate life of the Jews in Israel. (Use resource people: Mrs Frank) Traditional or Orthodox Jews. Hassid Jews. More modern Jews - what has changed their ways? How have their ways changed?

Life on a Kibbutz.

When were Kibbutzes started?

Why were they started?

Have they had an influence on other people?

How have they influenced others?

Compare findings of above with traditional ways of different groups in the world: Africa - Xhosa, Zulu, English, Afrikaans, Venda, Ghana, etc. The East - Sri Lanka, India; any with which the girls have contact. (Use resource people if necessary or pupils if they are knowledgeable.)

Have any of these cultures changed in any way?

What causes people and their cultures to change?

Does this cause conflict in families or in the community?

Is change acceptable or should cultures remain the same for ever?

Did the characters in the novel have to change? Investigate.

Look at conflict, tension and prejudice in the novel as situations to explore so that pupils may learn about:

- * what causes conflict
- * different kinds of conflict
- * what is caused by conflict
- * prejudice
- * conflict resolution.

ADDENDUM D2

INTEGRATED ENGLISH STUDY FOR STD 8.

I HEARD THE OWL CALL MY NAME

Scheme worked out by B. Harrison, B. Cobban and S. Vogel of G.H.S.

SETWORK

1. Themes: death, tradition, culture, character
adapting to his circumstances, limitations,
life, environment.
- 1.1. The above themes should be investigated across
selected cultures; those found in the classroom
and in the community.
2. Plot: how it relates to title. This will also be
appropriate for cross-cultural referencing,
investigating beliefs and traditions in the
various cultures.

LANGUAGE

1. Local languages - differences, SAE.
2. Reported Speech
3. Register: slang, colloquial, formal, jargon,
dialect, accent.

WRITING

1. Biography - dust cover
2. Letter to the Editor: Mark writes appealing for
funds/helper/save the fish. Also relate to local
situation and local needs.

ORAL

1. Unprepared reading from OWL.
2. Impromptu recap.
3. Formal talk on differences, experiences in
religion/culture/environment - how you would adapt
if you had had another culture influencing your
culture and way of life.
4. Information from cultural research in the community
(home, family, friends, church, etc.) pupils have
gathered during the study.

ADDENDUM D3

TEACHER'S INSTRUCTIONS

TO KILL A MOCKINGBIRD STD 9 1995

The final goal of the study of this novel is:

- * pupils to appreciate and enjoy the novel,
- * pupils to understand the main issue of PREJUDICE and how to cope with it and fight against it, thus engendering multi-cultural tolerance and understanding,
- * pupils to have a sound knowledge of the techniques used in advertising and propaganda and to understand the difference between the two strategies,
- * pupils to know the appropriate styles and formats of particular forms of writing such as: formal letters, editorial, formal report.

There are 18 teaching days: 11 May to 5 June.

PUPILS MUST FINISH READING THE NOVEL BY MONDAY 22 MAY.

As pupils read they must:

1. Keep notes on the main issues of PREJUDICE, POVERTY AND EDUCATION, keeping page references.
 2. List the characters, saying who each one is and how each fits into the story. Write them in groups where they belong.
 3. Make brief summaries of each chapter.
- A. Mrs Harrison gives synchronised (if possible) lesson on Historical Background.

Study of novel is explained to pupils, classes divided into working groups, and division of labour explained.

- B. Language lessons: Advertising techniques
Propaganda techniques
Figurative language needed for above:
Innuendo, irony, sarcasm, clichés,
other.

- C. Oral lessons: * Forum discussion of Prejudice.
Likely members on the panel:
Lawyer, Social worker, 1995 Citizen,
Teacher, Judge Taylor, Mrs Dubose,
Mayella, Tom Robinson, Boo Radley, Jem.

* Feed back from quotes given to pupils to find and explain significance.

* Any other discussions of text or characters necessary, reading selected passages from novel.

COMPOSITION:-- Give dates for completion of: Editorial, formal letters and short report based on Mockingbird.

m/bird

PROPAGANDA CAMPAIGN BASED ON "TO KILL A MOCKINGBIRD".

The main issue is PREJUDICE.

Divide class into three groups who will deal with:

1. POVERTY 2. RACISM 3. EDUCATION

Each of these problems will also make much of prejudice.

- * Choose a leader for your group and listen to and obey all her instructions.
- * Find a focus for your campaign.
- * Find a slogan for your campaign.
- * Decide what material you need for it.
- * Decide who will do what.
- * Decide on the role each one in the group will play in the presentation.
- * Divide your labours and research according to the strengths of the members in your group.

EVERY SINGLE MEMBER OF THE GROUP MUST HAVE EVERY BIT OF MATERIAL COLLECTED BY THE GROUP. This does not of course include finished large posters, etc., but the preliminary designs and small initial copies, you MUST each have. No matter when the teacher asks for something, any member of the group must be able to supply the information or work.

FRIDAY 2 JUNE, DAY 8

the campaign will be launched in

School Hall

