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RACISM AND TEACHER TRAINING:
A CURRICULUM STUDY

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SINOPSIS

Onderwys in Suid-Afrika is georganiseer rondom die konsep van kulturele en rasse-apartheid. Hierdie onderwysstelsel was bedoel om die kulturele en etniese verskeidenheid, van die Suid-Afrikaanse samelewing effektief te hanteer en te akkommodeer.

Daar is egter 'n groeiende besef dat aparte onderwysstelsels en instellings leerlinge en studente nie voorberei vir die steeds toenemende sosio-politieke en ekonomiese interafhanklikheid te midde van hierdie kulturele en etniese verskeidenheid nie.

'n Lewensvatbare alternatief vir aparte onderwysstelsels word voorsien deur multikulturele onderwys. Dit is ontwerp om te voldoen aan die leerbehoeftes van leerlinge en studente in kultureel en etnies uiteenlopende gemeenskappe. Dit is toepaslik vir beide mono-etniese en multi-etniese onderwysinstellings op pre-tersiêre en tersiêre vlakke.

Multikulturele onderwys, soos beskryf deur Suzuki, stel leerlinge en studente in staat om hul eie en ander kulture wat in die samelewing voorkom, beter te begryp. Leerlinge en studente leer so om kulturele verskille te respekteer, en om die ryke erfenis van ander etniese groepe te waardeer. (Suzuki, 1984: 43-50)

Hierdie studie gaan in op multikulturalisme in die onderwys. Die klem is egter op anti-rassistiese onderwys, wat gesien word as 'n essensiële aspek van multikulturele onderwys.

Kritici soos byvoorbeeld Troyna, stel dit dat multikulturele onderwys niks gedoen het om die kwessie van rassisme in die onderwys aan te spreek nie, of om rassistiese houdings onder studente uit te skakel nie. (Troyna, 1987: 307-320)

In die studie is rassisme in die onderwys op tersiêre vlak, ondersoek. Die studiegebied was die kurrikulum van die Randse Onderwyskollege. In 1991 het hierdie kollege sy deure geopen vir studentonderwysers vanuit alle bevolkingsgroepe. Die kurrikulum het egter geen aanpassing ondergaan om hierdie uitdaging die hoof te bied nie.

In die studie is gepoog om die vlak van bewustheid ten opsigte van rassisme in die kollege se kurrikulum onder kollege dosente te bepaal, asook om hulle reaksies op geïdentifiseerde voorbeelde van rassisme vas te stel.

Die studie het begin met 'n literatuuroorsig van die internasionale ontwikkeling van die anti-rassistiese perspektief binne multikulturele onderwys. Die verskynsel van rassisme is nagegaan soos wat dit sigself binne die skool, en onderwys-opleidingsinrigtings manifesteer, en as 'n weerspieëling van rassisme in die samelewing. Die literatuurstudie het aangetoon dat daar 'n toenemende aanvaarding bestaan van die belangrikheid van anti-rassisme binne multikulturele onderwys. Die ondersoek na rassisme in die kurrikulum is gedoen deur middel van 'n semi-gestruktureerde ope-vraag vraelys. Die respondente was dosente aan die Randse Onderwyskollege.

Die vraelys is ontwikkel om die respondente se vlak van bewustheid van rassisme in die kurrikulum wat hulle gebruik het om leerkragte op te lei, te toets. Die kurrikuluminhoud was die hooffokus van die ontleding. Hierdie inhoud is binne die sillabusse en handboeke geidentifiseer.

Die resultate van die ondersoek het 'n hoe vlak van bewustheid van rassisme in die kurrikulum, onthul. Die dosente kon geredelik die voorkoms van rassisme in die sillabusse en handboeke identifiseer. Hulle het ook waardering getoon vir die praktiese implikasies van rassisme vir onderwys en die samelewing.

Die respondente was egter nie in staat om sistematies en konsekwent die voorkoms van geidentifiseerde rassisme te hanteer nie. Hulle het nog die kennis en vaardighede, nog die houdings getoon om rassisme opvoedend te konfronteer. Hulle het geen onmiddelike maatreels gehad waarmee hulle self as deel van 'n oplossing kon optree nie. Daar was 'n waarneembare onvermoe om te kurrikuleer en om kurrikulere rassisme te omskep in leergeleenthede vir die studente.

CONTENTS

CHAPTER ONE

INTRODUCTION

OUTLINE OF THE STUDY, STATING THE PROBLEM, WHY CURRICULUM CONTENT, AND THE AIM, METHOD AND COURSE OF THE STUDY.

1.1 OUTLINE OF THE STUDY

This study examines the issue of multicultural education generally, and antiracist education in particular.

Two orientations are adopted. The first is a literature review. This is the main focus of the study. The second comprises an evaluation of the curriculum content of the Rand College of Education with the view of testing such content for antiracist awareness.

The literature review examines the phenomenon of racism in education within the school, in teacher education programmes and as a reflection of racism in society.

An ideal typical model is applied to assess racism in society and the way in which schools as institutions reflect racism. Education is viewed as a social and societal institution and as a means whereby knowledge as a resource is distributed throughout society, as well as how race serves as a criterion in the distribution of that resource.

A comparative assessment is made of multicultural and antiracist education in order to determine whether cultural and ethnic diversity can be adequately served by multicultural education, or whether antiracist education should be specifically promoted in educational institutions like teacher education colleges.

The literature reviews also examine multicultural and antiracist education within teacher education and training. This is an area where multicultural programmes are deemed necessary by some multicultural educationists.

The final section of the literature study looks at the curriculum and how curricular content can influence the values, attitudes and beliefs of the learners. The need is examined for antiracist education to look at curricular content in order to identify racially biased study materials. It would appear that certain school and college subjects lend themselves to racial bias and prejudice more than others, although the relationship between curriculum and prevailing ideologies in a society remains constant in all subject matter.

The second part of the study focuses on the curriculum content of selected subjects at the Rand College of Education. The reason for choosing an institution for teacher education is that the academic training programme and content is the same as that taught at the schools.

The professional training of teachers at the Rand College of Education is aimed at enabling the qualified teacher to translate the training into didactic outcomes in the classroom. The subjects perused for racism are Afrikaans, English, History, Mathematics, Biology and Science.

This study is undertaken against a background of ongoing and seemingly intractable problems and upheavals in education. South Africa is possessed of an indigenous, numerical majority with an historical legacy of lower and poor standards of education and interrupted schooling which have "produced the bitterness and chaos of apartheid education" (Ashley,1986:53). Underpinning the irruptions in education are the racism and ethnic stereotypes which form a pervasive tradition in a polarized society.

1.2 STATING THE PROBLEM

Colleges of Education in South Africa are by and large run on racial lines, and far from reflecting the reality of the society's cultural and ethnic diversity, encapsulate the essence of racist education. (Christie, 1990)

Even though the De Lange report clearly identifies the need for an increase in the number of trainee teachers, empty, previously all white colleges are still being closed down, De Lange states. Om 'n leerlingdigtheid van 1:30 in plaas van die huidige 1:29 vir Kleurlinge te realiseer, sal in die jaar 2000 27595 onderwysers in plaas van die huidige 25,359 nodig wees.... Vir Swartes is die posisie die swakste.

Om die leerlingdigtheid van die huidige 48 na 30 af te bring, moet die getal onderwysers toeneem van 95501 in 1980 tot 239943 in die jaar 2000." (De Lange, 1980:60)

According to the figures for Blacks there should be 7222 teachers trained each year from 1980 to the year 2000.

In the face of this need for Black teachers, colleges for training coloured teachers have to decrease their student intake by an average of 40% in 1992. These are the same colleges that have opened their doors during 1991, yet they are still not perceived as having any responsibility beyond the educational needs of a defined racial category. To make the issue even more gloomy, empty white colleges are not available for use by other population groups. Indeed racism in teacher education colleges remains the norm.

Yet, it may not be enough to simply open colleges to all population groups because, according to Christie, racial discrimination is so finely interwoven into the daily life of South Africa that simply bringing students together in institutions does not eradicate racism nor offer a clear appreciation of the dynamics of race. (Christie,1990:130-131). In other words, opening colleges without a review of the curriculum to eradicate racism is not sufficient for the needs of a culturally and ethnically diverse society.

But, curriculum development is a function of evaluation. "Dit wil voorkom, as die huidige stand van die kurrikulumproblematiek soos dit weerspieël word in die literatuur sowel as in kurrikulumpraktyk van naderby beskou word, asof die belangrikste deurbrake gemaak kan word deur middel van kurrikulumevaluering." (Kruger en Muller, 1983:1)."

Indeed Kruger and Muller view curriculum evaluation as the key to educational renewal.

Curriculum evaluation can also be the key to an educational transformation in teacher education programmes, so that teachers can feel competent and adequate in their knowledge and skills to deal with ethnic and cultural pluralism and, in the words of Gay, become effective in their efforts to teach ethnically diverse students and multicultural content. This content must encompass antiracism as a central component. (Gay, 1986:172). Hence the focus of this study on antiracist education as an essential component within the broad multicultural approach to ethnic diversity in teacher education colleges.

1.2.1 WHY CURRICULUM CONTENT?

Curricula for teacher training need to be assessed for validity, relevance and applicability in the South African reality. If pupils and students are to be adequately prepared for a future, non-racist democracy, then their teachers need to be equipped to meet the challenge.. " Central to understanding the operation of schooling and cultural reproduction is the curriculum. In conventional thinking this is often equated with the list of subjects available for students, and their variety has an obvious bearing on their ability to construct further education scenarios. " (Bullivant, 1987:11-12).

According to Bullivant, direct teaching about race has positive rather than negative effects upon interethnic tolerance.

The fact that schools generally and colleges in particular have largely failed to counter racism due partly to the fallacies of the cultural contact theories based as they are on "reductionist, psychologistic interpretations of ethnic prejudices and tension" (Bullivant,1987:35). Such an approach does not examine the sociological views on the causes of racism. The literature review attempts to present this view as well.

One of the causes of the failure to address racism through conventional multicultural programmes in countries like Britain has been that the "concept of a multicultural, multiracial or multiethnic society....assumed that equality could be achieved through cultural diversity and thus removed from the realm of politics..... The educational policy of multiculturalism followed the sociologist of race relations in the interpretation of ethnic cultural forms for the classroom." (C.C.C.S., 1982:194)

The curriculum, is the place to begin examining institutional and individual racism. It is through the curriculum content that education initiates an expression of itself in the schools and the colleges for teacher education.

One of the weaknesses in multiculturalism has been that it "ignores the fact that historical, structural and socio-economic forces outside the school play a major part in reinforcing educational inequalities by influencing the 'cultural capital' or 'habitus' encoded in the curriculum" (Bullivant,1987:42). An antiracist curriculum could well address, among other issues, precisely those 'forces' outside the school as part of a survival and coping programme for all students.

Thus, this study questions the relevance of both the cultural content and the self-esteem theories. These tend to sanitize a difficult issue like racism.

The study operates within a blend of structural systemic and phenomenological theories. It adopts the view that the curriculum is divisible into four stages:

* The selection of content,

* The selection of learning experiences,

* Organization of resources and,

* The provision of the methods of evaluation.

We view racism as located at the very first stage where it reflects the reality of group conflict, for ".....racism in schools and conflict in the community are not simple products of isolated episodes or of individual interpretations and whims; rather they are rooted in the well-established and deeply entrenched institutional routines of group life" (Barton et al., 1983:8)

Group conflict has a rational basis. It is based on incompatible goals and competition for scarce resources. Dominant groups allocate the means to such resources in their own interests. Knowledge as contained in curricula, can be an effective and often imperative means. The same applies to skills. This tendency increases within pluralist societies where " the social, economic, historical, racial, gender and other diacritic provide more grounds for claiming differential access to rewards than is the case in homogenous societies." (Bullivant, 1987:169)

1.3 THE AIM OF THE STUDY.

The aim of the study is to review literature on multicultural education generally with specific reference to antiracist education. Both the school and the teacher education college are covered, within and outside South Africa. This is done in order to track developments in education programmes responding to the learning needs of culturally and ethnically diverse societies.

As an example of an educational institution faced with ethnic and cultural diversity, the Rand College of Education is used for an assessment of syllabi. This college functions under the control of the Department of Education and Culture (House of Representatives). Although part of the Tri-cameral system of racial segregation, colleges under the said department are 'open' in the sense that they admit students regardless of their racial classification or cultural backgrounds.

This 'openness' appears to be a tentative response to political reform generally and also to the need to train more teachers from the Black communities as expressed by the De Lange report.

The focus here will be on the extent to which syllabi at the Rand College of Education reflect this policy of openness in terms of antiracism, or even multicultural rhetoric.

1.4 METHOD OF STUDY

Initially there will be a reflection on educational and sociological perspectives regarding antiracist education. This will be through the literature review. The purpose is to present an empirically researched rationale for antiracist education in both the school and teacher education programmes, and to establish an educationally sound frame of comparison between South Africa and other multiculturally and ethnically diverse Western societies.

In addition to the literature study an evaluation of the curricular content at the Rand College of Education will be done to assess for antiracist awareness among lecturers using the material for educating and training teachers professionally and academically. The evaluation will be done through an open-ended questionnaire administered to a sample of lecturers.

1.5 COURSE OF STUDY

The script thus continues with the following:

* Chapter Two: The literature review.

This has three strands in that it examines the phenomenon of racism in education within the school; multicultural and antiracist education within teacher education and training; and looks at the curriculum and how curricular content can influence the values, attitudes and beliefs of the learners via racially biased study materials.

* Chapter Three: The evaluation   of the   curriculum content   of   the Rand   College of Education and,

* Chapter Four: Conclusions and recommendations.
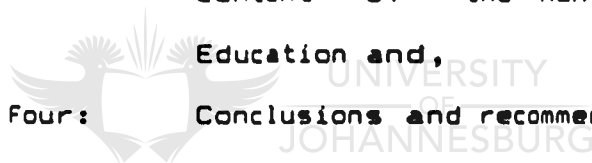
CHAPTER TWO

REVIEW OF LITERATURE

Racism in education is examined as it is manifested in multicultural and multiethnic societies like the United Kingdom, the United States and South Africa. The following issues are examined:

2.1 What racism is.

2.2 A racist society - an ideal typical model.

2.3 Education as a social and societal institution.

2.4 Multicultural education and antiracist education.

2.5 Multicultural education, antiracist education and teacher education.

2.6 The curriculum.

2.1 WHAT RACISM IS.

Twitchin and Demuth define racism as "a belief that human races have distinctive characteristics that determine their respective cultures, usually involving the view that one's own race is superior and has the right to dominate others. " Racism, however, goes hand in hand with the implementation of these beliefs and rights through policies of enforcement; a society and system of government based thereon; perpetuating belief in the idea that the White race is superior, and applying prejudice and power either intentionally or unintentionally. (Twitchin and Demuth, 1981:164)

A more sociological view of racism is that by Carter and Williams. For them, racism does not rest on the objective fact of "race". Race itself is a social construct and not a valid, biological entity. It exists by definition and the 'racialization' of people. Racial identity is ascribed on the basis of attributes such as skin colour, religion, language and nationality. These traits and characteristics are then said to constitute their race. (Carter and Williams, 1987: 176-177)

Another useful approach to racism is that which looks at the concept in terms of the form in which it manifests. Wellman presents two forms of racism. One is intentional or unintentional. The other is either crude or subtle in its expression. He notes that the "essential feature of racism is not hostility or misperception, but rather the defence of a system from which advantage is derived on the basis of race." (Wellman, 1977:221) The manner of articulating defence is of little consequence. Hostility, subtlety, misperception, crudity, intentionality, unintentionality - all ensure the same purpose - maintenance of privileged relationships. Therefore, " it is necessary to broaden the definition of racism beyond prejudice to include sentiments that in their consequence, if not their intent, support the racial status quo." (Wellman, 1977:222)

For Carrington, racism " has various faces; it manifests itself to the world in different guises" (Carrington,1983:42)

He looks at personal prejudice as a disguised defence of white privilege. Then there are the ideological expressions thereof. Biological and cultural reasons serve to rationalize, justify and legitimize the superior positions of white people. Finally we encounter institutional racism. Through systematic and systemic practices, Blacks are denied, and excluded from access to social resources. (Carrington, 1983:43)

In conclusion we refer to Hatcher and Shallice who insist that "racism is not a set of false ideas which swim around in the head." It is not a set of mistaken perceptions. It is rooted in the real problems and the concrete, practical conditions that groups have to face in society. By projecting these conditions through race, an ideological practice ensues which reconstitutes and deflects the problems and contradictions in society. (Hatcher and Shallice, 1984:18)

2.2 A RACIST SOCIETY — AN IDEAL TYPICAL MODEL.

An ideal typical model of a racist society as applied here, is that of minority groups within a caste-like system. Racism in education is treated as a reflection of this caste-like system in the broader society.

This typology indicates the quality of minority-majority relations; permits analysis of historical changes in these relationships, and facilitates cross-cultural application. (Ogbu, 1978:22). Ogbu's thesis develops a model of the following ideal types within a caste-like social system:

2.2.1 The autonomous minority.

2.2.2 The immigrant minority and,

2.2.3 The caste (pariah) minority.

Although Ogbu applies the typology to analyse the racism of American society, we believe that the same approach will be useful in viewing the South African society.

The autonomous minority and the caste minority form polar opposites, with the immigrant minority between them. Caste minorities differ from the other minorities in their exposure to stigmatization, exclusion from social resources and pariah positions. "In general, caste minorities are not allowed to compete for the most desirable roles on the basis of their individual training and abilities." (Ogbu,1978:23). To demonstrate their suitability for low positions in society, they are compelled to assume the least favourable and desired roles. This results in both political and economic subordination. (Ogbu, 1978) Like Wellman, Carrington, Hatcher and Shallice, Ogbu traces the evolution of an overarching ideology as a rationale for these features and relationships.

A useful way of looking at racism in teacher education is a study of the motives for that education; the way it relates to the social and occupational status of adult members of minority caste groups involved, and of how these positions compare with those of members of the dominant groups. Such a study would contribute towards clarifying the relationship between formal education and adult role allocations whether based on formal education or not.

In South African society, caste minority groups are identified as those legally and traditionally excluded from membership of the white group. Such minorities, according to Ogbu, are subjected to clearly identifiable and gross mechanism of maintaining their subordinate status. One such mechanism is education. Segregated schooling, inadequate or inferior funding, poor facilities and inadequate staffing of institutions for caste minority education, all ensure inferior education, whether intentionally or unintentionally. (Ogbu,1978:25).

The racial stratification of South African society is viewed as a caste-like system in the Weberian sense of the ideal type. In Lymen's analysis, the caste system here is a hierarchy of endogenous groups whose membership is decided permanently at birth. Ranking is by skin colour and other unalterable, visible traits which socially define a given group as a race. (Lyman, 1973)

Education becomes an expression of a common, structural principle and a consequence of racial stratification. The consequences for education become obvious when we conside Berreman's explanation : " A birth-ascribed system is comprised of discrete ranks on the pattern of echelon organization, without legitimate mobility, [and] clearly bounded." (Berreman,1972:398) Whereas class permits social mobility, a caste system is practically impervious. (Gezi,1971:380-388)

Racism in education cannot be explained by recourse to racial
prejudice; to individualized, psychodynamic phenomena; to
faulty socialization or, for that matter, to inadequacies in
one's personality development. Racism in education is a
logical expression of racial stratification (Berreman,
1972:399) In South African society education has had no
choice but to be racist.

2.3 SCHOOLING AS A SOCIAL AND SOCIETAL EDUCATIONAL REALITY

One way of maintaining caste-like relationships between
dominant groups and caste minorities, is in the distribution
of resources in society generally and in education
specifically. Olive Banks states that " different access to
knowledge is also linked with the distribution of resources."
(Banks,1978:177) Within education knowledge is a resource.
Banks refers to findings in this regard by Erleen Byrne, to
the effect that " assumption about the nature of education
required by different children influenced resource allocation
to the consistent advantage of the more able children. It was
believed not only that they needed longer in school, but also
that they needed more highly paid staff and more money for
books." (Banks,1968:177) A similar belief-system is operative
in South African education, so far as caste minorities are
concerned. Per capita spending for the 1990-1991 fiscal year
is reflected below. This is a table adapted from "UPDATE" :

EDUCATION DEPARTMENT	EXPENDITURE	EXPENDITURE MINUS SALARIES
House of Assembly	R2365	R514
House of Delegates	1936	417
House of Representatives	1163	182

An analysis of the budget for the fiscal year 1991-1992, by the Research Institute of Education Planning at the University of the Orange Free State, present the following state of affairs : Whites R5,950 billion; Coloureds R2,303; Indians R0,977; Africans R3,135 billion. The ratio for per capita spending on White and Black children is 4:1. During the present financial year the state will spend R3956 on a white child, R3180 on an Indian child, R2040 on a coloured child and R780 on an African child. (The Star, April 1, 1991) These figures display the strata which the different groups occupy in the society in as far as education is concerned. As we earlier noted, caste minorities differ in the degree of their stigmatization, exclusion from and denial of social and educational resources.

A caste structure ensures divergent education for different caste groups. Their different worlds require the acquisition of different attitudes, values, personalities, skills and forms of behaviour. Hence the emergence of differing modes of training the young of different groups.

Differences in formal education become, like racial stratification, institutionalized. Teacher education also falls in line. Teachers themselves must both function within differential, formal systems and also serve to maintain, legitimize, normalize and render unproblematic the pervading institutionalized racism.

In South Africa, neither the authenticity nor the validity of these above observations can warrant empirical evidence, nor be seriously questioned. It is a fact that teacher education colleges are racially segregated, and that their segregation correspondes with the nature of the school system. This is the case, according to Bot, in spite of the obvious need for multiracial teacher training in a society in rapid transition. Even the courses, offered, Bot observes, focus on the existing state controlled, segregated school system. Curricula and syllabi serve the narrow needs of exclusive racial stratification. "Similarly, little systematic effort has been made to develop appropriate training and in-service courses for teachers in open schools." (Bot,1991:viii). Racism in education has become so 'normal' that even professional teacher associations have operated primarily along racial lines, according to Bot.

If one agrees with Fabian that desegregated schooling in South Africa promotes tolerance and mutual acceptance among races, then one can deduce the opposite effects from segregated schooling. One can deduce rejection, intolerance and stigmatization reflective of a caste society's group relationships. (Fabian,1987:163-5)

Dube identifies manifestations or forms of racism in South
African education in the following way: overt, covert and
reactive racism. The overt form signifies Ogbu's "gross
mechanisms " or " boundary maintenance " in Parsonian
parlance. According to Dube, the process can be traced back
to Natal of around 1889. It graduated into "Native Education"
and, subsequently, emerged as "Bantu Education" in 1954. The
latter, asserts Dube, was also a reaction Native Education
which was "teaching African children false expectations and
directing them to green pastures they would never be allowed
to graze," whereas it was supposed to "train and teach people
in accordance with their opportunities, mindful of the sphere
in which they lived." (Dube, 1985:88-95) Native education
threatened relationships between a caste minority and the
dominant group. It even used the same syllabi as white
schools. The 1949 and 1950 matriculation results bore
testimony to this threat which, according to Dube, saw the
introduction of Bantu Education partly to "prevent these
embarrassing comparisons." (Dube,1985:96-99). Native
Educations's pretext was to assist Africans in mother-tongue
instruction (covert racism). Bantu Education blatantly and
openly fostered racism by closing all loopholes to African
self-advancement. (Dube,1985). In 1963 "Coloured Education"
was to follow.

2.4 MULTICULTURAL EDUCATION AND ANTIRACIST EDUCATION.

Multicultural education, according to Banks, operates on the
assumption that intergroup conflict is primarily cultural

rather that racial in nature. This is the case even, where as in the United States, assimilation has minimized cultural differences. But even then, "conflict between non-White minorities and Whites frequently occurs " and the " cause of most of this conflict is often racial rather than cultural. " (Banks,1988:84-85)

Writing in 1964, Milton Gordon stated that " structural pluralism..... is the major key to the understanding of the ethnic makeup of American society, while cultural pluralism is the minor one." (Gordon, 1964:159) In the United States, massive programmes of acculturation operated alongside of and simultaneous with the maintenance of structurally separated subsocieties or religious, racial and quasi-racial groups. According to Gordon, this was happening regardless of the cultural patterns developing. (Gordon,1984)

According to Banks, multicultural education programmes should reflect cultural differences, but not as primary factors. "We err seriously when we try to understand ethnic conflict in the schools by focussing exclusively on cultural differences and cultural pluralism. " (Banks, 1988:87) Such programmes he says, should look at, and deal seriously with problems of racial differences, conflict and racism, in order to deal with the underlying, unresolved intergroup conflicts.

In future cultural differences may even become insignificant without necessarily reducing racial conflict and tensions. Banks recommends multicultural education programmes that address both cultural and racial issues. (Banks,1988)

Within multicultural education is also the need to address the

phenomenon Gay calls "cultural racism". This is the notion that "White is right". It is "the elevation of the White, Anglo-Saxon Protestant cultural heritage to a position of superiority over the cultural experiences of ethnic minority groups. (Gay,1973 :33) Elements of both individual and institutional racism are involved. The sanctification of White values, attitudes, traditions, customs and mores is, according to Gay, simply ethnocentrism. White people use power to enforce, impose and perpetuate their cultural heritage on others.

In South Africa presently, multicultural education espouses the cultural pluralist paradigm. According to Willey this "involves schools responding positively to the fact that sociey comprises a range of different ethnic and cultural groups." (Willey,1984:2) Teachers and pupils have to involve themselves in teaching and learning about the diverse nature of society, its implications and the realities of Black-White relationships. This is the theory. In practice, the approach often limits itself to an emphasis of cultural differences. Racism as such is often avoided. The multicultural language becomes one about tolerance, harmony and mutual understanding, according to Willey. The contentious, controversial and often discomforting realities of racism and discrimination become taboos for teachers generally. Willey recommends an approach that focuses on securing equality rather than diversity. Specific strategies should be developed to combat racism. This would lead to the positive response to ethnic and cultural diversity sought by multicultural education.

What is more, ethnic pluralism is recognized, while the underlying negative values, implications and the "hemenuetics of suspicion" detected by Kriel and McGurg, are eradicated. (Kriel and McGurg, 1989:40-51). These are the meanings attached to ethnic and cultural differences, and which translate into prejudice and discrimination.

Willey informs that the ethnic composition of a society has implications for that society as a whole, and not just for the school. (Willey,1984) Christie discovers a similar implication. White pupils, the school and the education system behave and are treated as though they were synonymous. This is one dilemma the pluralist approach fails to address. Christie observes that the ethnic and racial composition of a school influences the attitudes of White pupils towards racial mixing. Now, pluralist objectives include an adaptive school system, and are of relevance for all pupils. Yet, as Willey points out, White pupils cease to be individuals, and become part of the systemic adaptation for the benefit of minority pupils. (Willey,1984). The underlying assumption seems to be that ultimately, the needs of both White and minority groups at schools are the same. (Christie,1990:121-123).

To address the debate around multicultural and antiracist education, Hatcher places the latter within a structural theory of racism and class analysis, on the one hand. On the other he refers to the " new multiculturalism" which incorporates institutional racism and historical reforms in this field. (Hatcher, 1987:184). Antiracist education becomes a legitimate and primary focus of multiculturalism,

even though a concomitant class analysis applies more to Hatcher's Britain than to South African society.

But even of Britain we learn from Hobbs that the idealism of multicultural education lacks fulfilment. Racial violence on the street is a reality, despite the earlier "conviction that out of increased knowledge of different cultures will grow mutual acceptance and toleration." (Hobbs, 1988:56). Savanandah sees antiracist education as a fight against the state that sanctions and authorizes racism in both the behaviour of public officials and the institutions and structures of society. Antiracist education is not about changing attitudes, behaviour and relations by defining power relations as personal relations. Such sleight of hand betrays the fight against racism. (Hobbs, 1988)

Most teachers will agree that they are preparing children for a future multiethnic society in South Africa. This might not mean "more than preparing [them] for a place in the existing social order to which the teacher has consciously or unconsciously assigned the child...." (Hobbs, 1988:60). But, antiracist education envisions a society that is democratic. Democracy and racism are incompatible. As Trumpelmann avers, all citizens should be equipped to participate in the pursuit of justice, peace and the common good through the institutions that will function in their adult lives. Democracy, he points out, relates to the school and its engagement in the future of pupils and students; to opportunites and constraints in decision making, over and above the occasional election; to equipping children for participation in those processes that

govern their lives, and to doing so with knowledge, skill and integrity. (Trumpelmann,1986:57-58). The processes and responsibilities of democratic citizenship, according to Hobbs, engage the citizen not only in the business of voting, canvassing or candidating, but also in addressing social institutions that must maintain, defend and promote human rights. (Hobbs, 1988:61).

Racism is about the entire structural and institutional order of a society that is racist. Malcolm X put it this way in his "Autobiography" : ".....it isn't the American white man who is a racist, but it's the American political, economic and social atmosphere that automatically nourishes a racist psychology in the white man" (Verma as quoted in Bagley, 1975:297). As a social institution the school is not independent of other social institutions. Hence antiracist education views the society as part of the epistemology to be transmitted to students. This should be done not in the mould of Leach and Stenhouse's "neutral chairman" which effectively avoids the controversial yet pervasive influence of institutionalized racism. (Verma and Bagley, 1975:300) What is needed is preparation of the teacher to convey to the child the true nature of society. This should promote a rational, critical, logical and reflective attitude of inquiry; should intellectualize and promote knowledge, and provide the skills to remove from society that which is detrimental. Such a point of departure would reflect the Popperian view of an open society and the values of freedom and independent thought. Multicultural education cannot be used to perpetuate the myth

that racism is a psychological aberration. Racism cannot be eradicated by teaching tolerance or exposing pupils and students to cultural diversity. Besides, the school is not a therapeutic institution to provide pastoral care. Racism, say Gatt and King, pervades and permeates American culture, its social, religious, political and economic institutions. The school is a primary reflection of the broader culture, and is also a racist institution. (Gatt and King, 1975:344-45) The same holds true for South African society.

The issue of race and racism in multicultural education began in the 1980s. The improvement of intercultural relations necessitated new teaching strategies within cultural pluralist societies. The reduction of prejudice and discrimination was the focus thereof. According to Craft, exponents of antiracist teaching viewed the celebration of diversity as inadequate in itself to ensure equality. Rather they would have that attitudes and practices be confronted directly. (Craft and Craft, 1986:85). Cashmore's and Bagley's response has been to see the combating of racial prejudice and discrimination as always having been a part of the policy of cultural pluralism in education. Without such policy, multicultural education would be inadequate for its task. (Cashmore and Bagley,1984:13).

We agree with Cashmore and Bagley, but point out that racism in education is an issue about power, dominance and subordination; it is about targeting groups for discrimination even though the odd individual may be exempt. Carby warns that any educational policy claiming to cater for ethnic

minority children would be seriously flawed if it failed to attend to equality as the central issue. (Carby,1982)

Moodley states the difference between multicultural education and antiracist education as a " shift from a preoccupation with cultural differences to an emphasis on the way in which such differences are used to entrench inequality." (Moodley,1986:64). She views antiracist education as a factor that draws attention to the rhetoric as compared to the practice of multicultural education. Antiracist education focuses on systemic discrimination. It becomes a concern of the more astute programmes of multicultural education. Mullard raises a similar point. Multicultural education has the unintended potential for entrenching inequality. Concern with the distribution of power creates tension between assimilation and cultured pluralism. On the level of ideology, the question of power distribution, dominance and subordination in a diverse society compels one to scrutinize the conflict and consensus models of society. (Craft, 1986:87)

The 'social closure' thesis of Frank Parkin addresses this issue of macro and micro systemic discrimination characteristic of racism in a society and in education as an aspect of society. He explains that " social collectivities seek to maximise rewards by restricting access to resources and opportunities to a limited circle of eligibles. This entails the singling out of certain social and physical attributes as the justificatory basis of exclusion — any group attribute - race, language, social origin, religion, may be seized upon provided it can be used for the monopolization of

opportunities, usually economic opportunities." (Parkin, 1979:44)

2.5 MULTICULTURAL EDUCATION, ANTIRACIST EDUCATION AND TEACHER EDUCATION.

Like most institutions of education in South Africa, Colleges of Education have functioned within spheres of cultural and racial exclusivity. (Christie,1990) The result has been a cultural stagnation that requires radical changes to prepare teachers for democracy and non-racism. The longer the delay the greater the obsolescence of much of the teacher education's experience which, according to Lynch, is "embalmed in sepia intellectual snap-shots of schools of yesteryear." (Lynch,1986:149) Lynch claims that up to 1984, multicultural teacher education in the United Kingdom and the U.S.A had not undertaken any epistemological and organizational revision to accomodate the ethos of multicultural societies. Teacher education remained fossilized within the traditions of cultural monism. What existed was the additive and optional peripheral issues. Teacher education suffered "tissue rejection" from a lack of fundamental change. (Lynch, 1986)

In the U.S.A. Banks declared that "many of the nation's teachers are, in some form or fashion, learning about the diversity in U.S. society and its implications for teaching." (Banks,1986:47) Even though the first attempt at translating the consequences of multicultural and antiracist education into teacher education began in 1980 in the U.S.A., Gay

subsequently refers to Americans as ethnically illiterate,
living in ethnic isolation and disconnected from all but
superficial and transitory interactions with ethnic
minorities. (Lynch, 1986:153). Like the pupils they will
teach, Gay affirms, teachers need to celebrate diversity; to
involve themselves in enquiry and skills training, and to
develop values, abilities and techniques of learning and
interpersonal relationships needed in multicultural societies.
(Lynch, 1986).

2.6 THE CURRICULUM

A curriculum can be defined as " the information, skills,
techniques, values, beliefs and attitudes which are learned
within a school. " (Davids, 1986:15-16) Such information and
knowledge may be listed as facts, rules, concepts,
generalizations, principles and theories, and are normally
contained in the syllabi and schemes of work. (Davids, 1986).
Or a curriculum can be viewed as a selection from a society's
culture. (Lawton, 1975). Such a curriculum is influenced by
the attitudes, values, prejudices and the knowledge of the
selectors. It is bound to the influences of its own society.
In a racist society the books and materials are likely to be
culturally and racially biased, or stereotyped. They tend to
need addressing by teachers to counteract racism and
discrimination which are harmful and perpetuate divisions and
injustice in both school and society. (Arora, 1986:51).

In assessing the curriculum, antiracist education may look at

all or some of the following areas: the subjects selected and the versions of such subjects; the selectors of subjects; the kinds of knowledge selected, and the way in which subjects are implemented and presented. An antiracist syllabus takes care of materials and textbooks. (Bierce,1981:90) To illustrate the point Bierce refers to the teaching of South African history in Britain by way of the satire '1066 and all that" which goes as follows: "War with Zulus. Cause: the Zulus. Zulus exterminated. Peace with Zulus. " (Bierce, 1981:91)

In the same history the matter of slavery in South Africa during the 18th and 19th centuries is dealt with in the same tone in which one might say that some people eat with knives and forks. (Nash,1972). This, in spite of there having been thousands upon thousands of slaves in South Africa during the said period. In this way, the powerful effect slavery might still have on present-day South Africa is never fully realized. (Nash,1972).

The influence of values, attitudes and beliefs on those who select the curriculum from the culture (Arora,1986), focusses on the question of the relationship between the curriculum and ideology. The power to select, indeed the power of the curriculum, springs from the power of dominant groups in the socio-economic and political spheres. The interests of some are subsumed under those of others. Established institutional arrangements are maintained. This happens partly because not all knowledge is distributed, or distributed equally to all groups. Lack of access to certain kinds of knowledge is

related to lack of political and economic power. In this way the curriculum serves to filter people by class, sex or race. This happens even though teachers may not intend it. (Apple,1979:16). There is status knowledge for corporate economies, for instance, which is possessed by but a few. By definition, this knowledge is scarce. It is, Apple tells us, not easily obtainable to minority groups unless such non-possession itself interferes with the production of further technical knowledge. Its instrumentality and applicability to the expansion and control of modern economics accounts for its scarcity and inaccessibility. Scientific and technical knowledge falls into this category. (Apple, 1979:36-37).

The literature study which clarified the concepts of multicultural and antiracist education and the curriculum, also serves as a theoretical frame of reference to evaluate the curricular content of the Rand College of Education (RCE) for antiracist awareness among lecturers. This evaluation was intended to assess whether the lecturers, if aware of racism in the curriculum, were addressing it by counteractive measures discussed by Arora. (Arora,1986:51) This assessment is done through an open-ended questionnaire administered to a sample of lecturers at the college, and which is analysed in chapter 3.

CHAPTER THREE

EVALUATION OF CURRICULUM CONTENT AT THE RAND COLLEGE OF EDUCATION.

This chapter is divided into the following sections:

3.1   Nature and purpose of the research.

3.2   The research design.

3.3   The research instrument.

3.4   Sampling.

3.5   Administering the questionnaire.

3.6   Analysis of data.

3.6.1   Definition of racism

3.6.2   Racism among students

3.6.3   Identification of racism in the syllabus

3.6.4   Identification of racism in the text-books

3.6.5   Handling racism in the syllabus

3.6.6   Impact of D.E.T students on academic standards

3.6.7   The learning style of D.E.T students

3.6.8   Learning problems of D.E.T students

3.6.9   Causes of learning problems

3.6.10   Recommended medium of instruction

3.6.11   Expected effect of D.E.T students on the curriculum

3.6.12   Expected effect on text-books and other sources

3.6.13   Recommendations for overcoming learning problems

3.6.14   Language-related solutions

3.6.15   Extra-curricular programmes for students

3.6.16   Extra-curricular programmes for lecturers

3.6.17   Methodological solutions

3.1 NATURE AND PURPOSE OF THE RESEARCH.

The evaluation of curriculum content was conducted in order to assess antiracist awareness among lecturers at the Rand College of Education. However, alongside the evaluation of curriculum content the research covered an assessment of the lecturers' views and opinions vis a vis students from the Department of Education and Training. The College had begun admitting D.E.T students, on a selected basis, in 1991. A year and half had passed and it was felt that lecturers had had sufficient contact academically and professionally with these students to be able to respond adequately to requests for this additional information, and to provide their views on these students.

3.2 RESEARCH DESIGN

The research was designed by means of a self-administered, open-ended questionnaire (See appendix A).

The nature of the research was such that no measures could be taken to prevent discussion and an exchange of ideas among respondents. Thus, the research design could not control any threats to external or internal validity.

3.3 THE RESEARCH INSTRUMENT.

As mentioned above the instrument was an open-ended questionnaire. (See Appendix A). It was designed to gather data in the following areas:

* The Respondent's own definition of racism

* Racism among students

* Racism in the syllabus

* Racism in prescribed text books

* Respondent's handling of racism in the syllabus

* Impact of D.E.T students on academic standards

* The learning style of D.E.T students

* Learning problems of D.E.T students

* Causes of learning problems

* Recommended medium of instruction for D.E.T students

* Expected effects D.E.T students would have on the curriculum

* Expected effects of D.E.T students would have on the text books

* Recommendations for overcoming learning problems

Each respondent was given a questionnaire to complete and return. Thus there was no control to ensure that respondents were not influenced by other sources in their responses. However, it was also assumed that respondents had had occasion to discuss the presence if not the academic and professional progress of D.E.T students at the college.

3.4 SAMPLING

The questionnaire was administered to a sample of lecturers at the Rand College of Education. There were a total of 38 lecturers composing the staff. A stratified sampling technique was applied because respondents had to be subdivided

later for the subsequent data analysis (Vockell,1983:108)

The variable applied to stratify the population was the subject or course taught by a given respondent. For example, Afrikaans and English lecturers formed two separate strata. Before sampling took place, the following subjects of courses were selected from which the sample would later be drawn:

1. Afrikaans

2. English

3. History

4. Mathematics

5. Science and,

6. Biology.

The lecturer population and the sample are presented in Table 1 below. The table illustrates the total number of lecturers in each of the selected subjects, as well as the final sample.

Table I

LECTURER POPULATION		SAMPLE
AFRIKAANS:	4	3
ENGLISH:	4	3
HISTORY:	3	3
MATHEMATICS:	4	2 1/2
SCIENCE:	1	1
BIOLOGY:	3	2 1/2
TOTAL:	19	15

The 19 lecturers from whom the final sample was drawn
represented 50% of the lecturing population. Therefore, the
final sample of 15 lecturers constituted 39,5% of the total
population. This gave the sample a confidence interval of +-
12.9%. The presence of a fraction next to Mathematics and
Biology strata indicates that one respondent lectures in both
Mathematics and Biology.

3.5 ADMINISTERING THE QUESTIONNAIRE

When the sampling was completed, each respondent was
approached individually. The questionnaire was discussed for
clarity; left with the respondent, and collected on a pre-
arranged date. The questionnaire was designed to obtain
information from respondents in the following areas:
Respondent's own definition of racism, identification of
racism in the curriculum content and the prescribed text books
and respondents' perceptions of D.E.T students.

3.6 ANALYSIS OF THE DATA

3.6.1 DEFINITIONS OF RACISM

Respondents gave a variety of definitions of what they viewed
as racism. The following were definitions which represent
typical responses:

"Racism is a system that is developed in society to promote
the interests of certain groups at the expense of others."

"It is the notion that one race is intellectually and
physically inferior/superior to another race just because of

differences in physical appearance."

"Dit is die eensydige of eksklusiewe beskerming en bevoordeling van 'n bepaalde groep in 'n samelewing met verskillende kleur-, ras-, en kultuurgroepe. Die bevoordeling van die een groep strek gewoonlik oor al die terreine van die lewe en is tot nadeel van die ander groepe."

These definitions revealed a trend. Firstly the presence of observable physical and cultural characteristics. Secondly, the significance attached to these characteristics and thirdly, the role of the characteristics in determining how given groups of people will fare in life.

Another trend was that, with few exceptions, respondents supplied operational definitions by sketching some of the consequences which accrue from racism. (Wellman,1977:221)

The respondents' own interpretation of racism would enable them to identify what they perceived as racism either in the syllabus or in the text-books.

The majority of respondents displayed a good grasp of the concept. Reasons for this could vary, but the most likely, one among others, could be that they had had opportunity to read on the subject, either formally during their academic studies, or informally. Another reason could be that they themselves had been, in some way or the other, victims or perpetrators of racist practices. Furthermore, their first acquaintance with South African society under apartheid could have enabled them to observe how group difference had been used to entrench inequality. (Moodley,1986)

3.6.2 RACISM AMONG STUDENTS

All respondents informed that they had until then experienced no incidents of racism concerning D.E.T students and students from other ethnic groups. This was 18 months after the admission of the first group of D.E.T students, and was hardly surprising. Respondents were referring to 11 D.E.T students in a total student population of 421.

Their response could be attributed to the small number of D.E.T students (2.6%) at the time. D.E.T students were most probably not perceived by other students as a threat or as usurpers of scarce resources. There is also the possibility that racist behaviour had never manifested itself in the presence of respondents.

3.6.3 IDENTIFICATION OF RACISM IN THE SYLLABUS

The syllabus was used as one of the areas addressed as it represented the content of the curriculum. Bullivant maintains that the curriculum is central if we are to understand the way in which schools and other educational institutions engaged in cultural reproduction. The list of subjects conventionally viewed as the curriculum, influences students when they construct further educational scenarios, either for themselves or, as at Rand College, for those they will teach in future. According to Bullivant the curriculum has encoded in it "cultural capital" which, when influenced by historical and socio-economic factors, reinforces educational inequalities. (Bullivant,1987).

In this case respondents had to indicate whether they could identify instances of racism within their own syllabi and then

give not more than 3 examples thereof. The stratification
variable or the subject in which each lecturer was involved
was applied to the data analysis by dividing responses by the
variable. Table 2 reflects the responses to question whether
respondents had identified any instances of racism in their
syllabi.

TABLE 2

	YES	NO	TOTAL
AFRIKAANS	3		
ENGLISH		3	
HISTORY	3		
MATHEMATICS	2		
SCIENCE	2		
BIOLOGY		3	
	9	6	15

* Biology syllabus.

None of the respondents had identified any racism in the
Biology syllabus.

* English syllabus.

All 3 respondents had identified no racism in the English
syllabus.

*Afrikaans syllabus.

All 3 respondents reacted in the affirmative. They gave as
examples the grammar component which was organized on the
basis of white people's names and places. Many Afrikaans

idioms and idiomatic expressions were underpinned by racist expressions and suppositions.

The literature component contained stereotypical and racist opinions and views. The syllabus prescribed text books written mainly by white authors. One respondent felt that even the history of the origins of the language displayed a racist bias favouring and highlighting the contributions of white people only.

* History syllabus.

The 3 respondents had all identified instances of racism in the syllabus. The subject matter itself was Eurocentric to start with. It was white oriented. Not only were white's interests generally promoted, and white people portrayed as good in general, but the Afrikaner in particular was glorified in South African history. Black people, on the other hand were generally presented as barbarians.

* Mathematics syllabus.

The two respondents had identified racism in the mathematics syllabus. The one respondent replied that the syllabus was clearly developed and structured by white people. There had been, in his opinion, little or no input from the very people it was intended to serve. The other respondent expressed similar sentiments. The syllabus took neither the students' needs nor his background into account. It failed to reflect the needs of the communities within which students would later have to function as teachers.

These reflections mirrored Christie's observation that, instead of reflecting the reality of the cultural and ethnic diversity of South African society, colleges of education were run on racial lines, and that racism was not eradicated by simply opening institutions to students from other population groups without a serious awareness and consideration of the racial dynamics. (Christie,1990)

* Science Syllabus

According to the Science respondent, the syllabus discriminated against D.E.T students. Although these students possessed little or no scientific skills; lacked the basic knowledge and needed mathematical skills to assist them to master the science syllabus, these realities were totally ignored to the disadvantage of the D.E.T student.

3.6.4 IDENTIFICATION OF RACISM IN TEXT-BOOKS

Curriculum content is conveyed through, among others, the content of text books used. If the content is in anyway racist then there is a high likelihood that the content of text books will reflect that racism. According to Cohen, there are certain basic characteristics of racism common in text books. These are itemised as follows for convenience:

* The absence of members of ethnic minorities in a variety of roles except as tokens.

* Stereotyping and the reinforcement of prejudice.

* The use of language, particular style or vocabulary which is subliminally discriminating.

* The presence of "imperial past" -induced racism masquerading as conventional wisdom.

* The absence of controversial issues which do not support prevailing racist beliefs.

* Caricatured illustrations and bias in presenting statistics and tables.

* Text books are themselves treated as the sole source of evidence, although the information they contain ages rapidly in contemporary society. (Cohen,1983)

The information on racism identified by respondents corresponded with these basic characteristics listed by Cohen, and was supplied by subject and syllabus. Table 3 reflects these responses.

TABLE 3

RACISM IN TEXT BOOKS	YES	NO	TOTAL
AFRIKAANS	3		
ENGLISH	3		
HISTORY	3		
MATHEMATICS	2		
SCIENCE		1	
BIOLOGY		3	
	11	4	15

* Biology syllabus

None of the respondents had identified any racism in the prescribed Biology text-books.

* Science syllabus

The respondent's response was negative as far as science text books were concerned.

* Afrikaans syllabus

All 3 respondents had identified racist characteristics in the prescribed text books. Themes and examples tended to be white orientated. Poets and authors were white. Illustrations, pictures as well as the characters were all white.

* English syllabus

All respondents replied in the affirmative. There were a total of 6 examples given. Of these 5 fell within Cohen's first characteristic. The Anthology gave preference to white classical poets; language text books depicted mostly white middle-class situations; composition topics were unrelated to the black student, and text books were replete with "European" examples without any pictures and illustrations with African people in them. The other example given was congruent with Cohen's 3rd characteristic given above. It referred to the downgrading of racial groups in some texts.

Preference for white, classical poets could also be covered by the 4th and 7th characteristics since language is a dynamic and changing vehicle of expression and communication.

There was a high similarity between the Afrikaans and the English responses. Although characteristic 1 dominated in both syllabi, the similarities between the two symbolized a merger between the 4th characteristic in the case of English and the 1st in the case of Afrikaans text books.

* History syllabus

Responses were confined to the history of South Africa, even though the question had dealt with history as such without specifying any further.

Reported text book racism ranged between the 1st and 3rd characteristics by Cohen. History books portrayed the indigenous people as vagabonds, thieves, inferior, lazy, bloodthirsty, Kaffirs and Hottentots. Another form of racism identified was that in which blacks were excluded as meaningful participants in, and important contributors to any significant historical event. The Anglo-Boer war was quoted as a specific example of this total exclusion of black people. Here again Cohen's first characteristic seemed to dominate.

*Mathematics syllabus

Both respondents had identified the verbal presentations of Mathematics as the main source of racism. Each of the respondents provided examples. Three of these are dealt with here:

"In a group of 5 girls 2 have blue eyes and the rest green." We have here racism by exclusion. Obviously the girls are white or presumed to be so. These eye-colours are generally associated with white people. Stereotyping and reinforcing of prejudices comes out in the following example:

"Nkomo the petrol attendant poured two litres of petrol." The man is not honoured with any title to precede his surname. The point is made that he was a servant and not the owner of the petrol receptacle. On the other hand we are informed that

"Mr Smith is sitting in a plane travelling at 200km per hour."
As though by imperial decree, conventional wisdom and
tradition dictate a title (Mr.) for the gentleman
(Characteristic 4) and that he, like Nkomo, be depicted in a
setting and activities that subliminally infer his proper
station in life. (Characteristics 2 and 3).

Over and above these examples, we provide the example below
which one respondent supplied. It is by and large self-
explanatory.

Voorbeeld 4.

'n Kontrakteur het witmense en naturelle in sy diens. Die
witmense kry R50 per maand meer as die naturelle. Die kon-
trakteur betaal 'n aantal naturelle af sodat hy meer witmense kan
aanneem en spaar sodoende R1400 per maand, wat hy gebruik om
meer witmense in diens te neem. Sy totale aantal werkers was
toe 50 minder. Bepaal die loon wat betaal was aan 'n witman en
'n naturel.

Laat die maandelikse loon van 'n naturel Rx wees.
Dan sal die maandelikse loon van 'n witman R($x+50$) wees.

Dus is $\dfrac{1400}{x}$ die aantal naturelle afbetaal

en $\dfrac{1400}{x+50}$ die aantal witmans wat bygekom het.

Die verskil tussen hierdie twee getalle is 50

$$\frac{1400}{x} - \frac{1400}{(x+50)} = 50$$

Deel weerskante deur 50

$$\frac{28}{x} - \frac{28}{(x+50)} = 1$$

$$28(x+50) - 28x = x(x+50)$$
$$28x + 1400 - 28x = x^2 + 50x$$
$$-x^2 - 50x + 1400 = 0$$
$$x^2 + 50x - 1400 = 0$$
$$(x-20)(x+70) = 0$$

$$x - 20 = 0 \qquad\qquad x + 70 = 0$$
$$\underline{x = 20} \qquad\qquad \underline{x = -70}$$

Onaanneemlik. Dus 'n Naturel verdien <u>R20 per maand</u>

'n Witman verdien <u>R70 per maand</u>

The example above is from Hofmeyer, Ogden and Marais.
(Hofmeyer, Ogden and Marais,1962)

3.6.5 HANDLING RACISM IN THE SYLLABUS

The Biology respondents had identified racism in neither the syllabus content nor the text books.

The English respondent had identified racism only in the text books prescribed.

The Science respondent had identified racism in the syllabus but not in the text books.

The Biology syllabus is excluded from this analysis. The English responses were confined to handling racism in text books and is excluded from this analysis. The same applies to the Mathematics responses.

* Afrikaans syllabus.

One Afrikaans respondent handled racism by drawing the attention of students to it and linking the racism to the ideological motives behind the syllabus. The other two did not supply any solutions to racism in their syllabus.

* History syllabus.

All three respondents attempted to minimize the impact of racism on students. They supplied students with additional information and elaborated on historical events in an attempt to maintain what one respondent termed "a balance in what is taught". From the responses it transpired that respondents, by and large, used themselves as sources of reference. As with the Afrikaans syllabus, there seemed to have been no attempt at curriculating even where examinations were set and evaluated by respondents themselves, with no interference from the Department of Education and Culture (House of Representatives).

* Science syllabus

The Science respondent tried to deal with the problem "deur daardie basiese vaardighede en tegnieke wat benodig word weer te doen." This was in an attempt to meet the D.E.T students' needs for basic knowledge and skills, the lack of which, he had found, the syllabus ignored.

The overall reaction to this section of the questionnaire would indicate that those who had identified instances of racism in their syllabi were, for some reason or other, either largely unwilling or unable to respond adequately to syllabi they felt were not suitable for teacher trainers in an ethnically diverse society.

3.6.6 IMPACT OF D.E.T STUDENTS ON ACADEMIC STANDARDS.

The debate around the opening of educational institutions to ethnic minorities touches, at some time or the other, the issue of academic standards. Within the segregated schooling in South Africa there is a conventional wisdom which holds that desegregating schools and colleges would inevitably lead to a fall in academic standards. (Christie,1985)

We felt it necessary to pose the question of academic standards in order to guage where lecturers themselves were to be found since their crucial role as members could be influenced by their own expectations on the matter.

Respondents were given three choices. Table 4 represents their responses.

TABLE 4

ACADEMIC STANDARDS	
Standards will drop	10
Standards will improve	3
Standards will not change	2
Total	15

Two respondents felt that standards would remain the same on certain conditions. D.E.T students would have to be brought up to standard quickly. This had to be done by an upgrade programme so that adaptation occurred as speedily as possible. The maintenance of standards at the same level depended on the college and on the "efforts and motivation" of staff to learn and adapt.

Ten respondents of 67% of the sample felt that standards would drop, and gave a variety of reasons. Those were grouped into the following basic categories:

* Language difficulties

* Poor teaching at D.E.T schools

* Overcrowded conditions at D.E.T schools

* Scholastic backlog.

All 10 respondents mentioned that a fall in standards would be temporary, and that the situation would later improve, depending on certain conditions. This improvement was, however presented as dependent entirely on the response of the College and the lecturers to the learning needs of D.E.T

students. The student was not viewed as an active part of the solution, but as a passive part of the problem.

The 3 respondents who reported that standards would improve based their reasons on a shift in emphasis from the College and lecturers to D.E.T students themselves as people who could actively contribute and take charge of their own learning experiences. D.E.T students were seen to be bringing with them what one respondent called a 'holistic' approach to their studies, which reflected a higher commitment to success.

D.E.T students were seen as bringing other possibilities and perspectives to the academic and professional training process. They were viewed as capable of adapting to the standards. One respondent saw the presence of D.E.T students as a catalyst to an eventual redesign of the entire curriculum resulting in overall improvement in standards.

3.6.7 THE LEARNING STYLE OF D.E.T STUDENTS

Respondents were asked whether, in their experience, D.E.T students had their own learning style. The term 'learning style' was not explained to them. They had to decide what they understood by it.

The purpose of this question was to establish whether lecturers themselves were inclined to view D.E.T students as 'different' or, as possessing "distinctive characteristics that determine their respective cultures" (Twitchin and Demuth, 1981:164)

The question gave opportunity for two choices. Respondents view D.E.T students' learning either as different or as the

same as those of other students at the College. Table 5
indicates the results.

TABLE 5

Learning style the same:	1
Learning style different:	14
Total:	15

Respondents who experienced the learning style of D.E.T
students as different gave a variety of reasons. These were
collated, classified and condensed to eradicate overlapping.
The most common reasons given were that D.E.T students tended
to learn by rote and drill work. They were more content-
directed and less inclined to develop conceptual insights. In
other words they found difficulty in arriving at even the
second level of cognitive functioning on Bloom's taxonomy
(Avenant,PJ 1988)
Respondents attributed this tendency to a lack of learning
opportunities at school; to poor teaching methods and to a
defective command of the language of instruction and learning,
namely English. In fact the lack of the requisite proficiency
in English was a constantly recurring theme of respondents in
their attempts at coming to grips with the problem of passive
learning, which they had noticed among D.E.T students.
One respondent attributed the learning style to their
"cultural background" which was said to contribute to their
passivity and unwillingness to participate actively in
classroom discussion and debate. According to the respondent,

African culture discouraged children from active learning, and preferred passive recipients of transmitted knowledge.

Of the 14 in this category one viewed the difference in a positive light. This respondent wrote: "My D.E.T students are more critical than other students." referring to his History lessons.

3.6.8 LEARNING PROBLEMS OF D.E.T STUDENTS.

Respondents were asked to identify no more than 3 learning problems they had observed among D.E.T students.

Most learning problems identified overlapped and were then condensed to the following categories:

* Lack of comprehension.

* A slow work tempo.

* Lower standards in knowledge and skills, particularly in Mathematics and Science.

* Inadequate conceptualization of subject matter.

Again, using Bloom's taxonomy of cognitive levels of learning, one would conclude that respondents placed D.E.T students generally on the level of the learning and reproduction of content.

Although respondents supplied more information than is reflected above, such information was more in the nature of contributory factors to learning problems, rather than learning problems per se. This information was therefore classified under the causes of learning problems, which are dealt with next.

3.6.9 CAUSES OF LEARNING PROBLEMS

The common denominator in this area was English. It was given as the major cause of learning problems by 11 respondents or 73.3% .

The next most common cause given was poor quality of teaching at D.E.T schools. This teaching was described variously as lacking in insight, 'nutritionist' and deficient.

Other contributory factors were a non-supportive home background and the 'endemic disruption of schooling over the past few years.'

Some respondents viewed D.E.T students as lacking in special orientation, intrinsic motivation, learning skills and note-taking habits and practices. Others again had noted that D.E.T students seemed to experience the College as a stressful situation; were finding difficulty adapting, and lacked self-confidence. One postulated that D.E.T students were victims of racism from some lecturers and this affected their performance.

3.6.10 RECOMMENDED MEDIUM OF INSTRUCTION

In commenting on both the learning style and learning problems of the D.E.T students most respondents had highlighted the language issue as central to academic performance. Respondents had to examine the language issue further. Should D.E.T students study in English, in Afrikaans, in mother-tongue or, should the student have a choice?

Table 6 reflects the answers.

TABLE 6

ENGLISH	AFRIKAANS	MOTHER-TONGUE	OWN CHOICE	TOTAL
11	O	2	2	15

73.4% of the respondents made a choice of English on behalf of D.E.T students. 13.3% chose mother-tongue instructions and the remaining 13.3% felt that students should have the freedom to choose their language of instruction. The last group of respondents reasoned that students would themselves know best the language with which they were most comfortable and should have a right to make a decision.

Respondents who elected for mother-tongue instruction reasoned that firstly, most students learned best through their mother-tongue and, secondly, that D.E.T students should be enabled to teach children -presumably black children - in their mother-tongue. There seemed to be total unawareness of the fact that technically black languages are limited in their applicability to academic tasks beyond the primary level, and that mother-tongue instruction was therefore an educationally limiting option.

Respondents who chose English gave the following most common reasons. It was the language which accomodated all groups and to which all were exposed. It was an international language. Students would be able to access information, knowledge and major resource materials from throughout the world, which would be available only in English. By and large, English was chosen for its real or perceived

usefulness.

None of the respondents chose Afrikaans as a medium of instruction for D.E.T students.

3.6.11 EXPECTED EFFECT OF D.E.T STUDENTS ON THE CURRICULUM.

The Rand College of Education had operated previously as a mono-ethnic training institution for Coloured teachers. In 1991, African students were admitted for the first time. Respondents were now expected to comment on whether the existing curriculum was adequate for the increasingly multi-ethnic and multi-cultural character of the college, or whether they envisaged any changes to the curriculum. They were asked whether they thought the curriculum would be replaced, revised, or remain the same. Their responses are given in table 7.

TABLE 7

REPLACED	REVISED	REMAIN THE SAME	TOTAL
6	9	0	15

None of the respondents felt that the curriculum content was adequate to meet the needs of all ethnic groups. 60% of respondents anticipate a revision of the curriculum. They saw the prevailing curriculum as too narrow, one-sided and obsolete. They felt that it had been designed for apartheid and a specific racial group. 40% felt that the curriculum shoud be replaced by another one.

Their reasons were best encapsulated by this response: " 'n
Nuwe kurrikulum is nodig om ook die eise van ander kulturele.
groepe te bevredig. Die ou akademiese neiging word wel
teenswoordig meer en meer met tegniese opleiding vervang.
Benewens vir groepeise vereis akademiese ontwikkeling ook so
'n vervanging van die bestaande kurrikula."

3.6.12 EXPECTED EFFECTS ON TEXT BOOKS AND OTHER SOURCES
Respondents had to indicate their expectations about text
books in the same way they had done with the curriculum.
Their positions are indicated by table 8.
TABLE 8

REPLACED	REVISED	REMAIN THE SAME	TOTAL
8	5	2	15

The 53.3% who indicated that text-books had to be replaced
viewed the text books in use as culturally exclusive and not
reflecting South Africa's diversity; they were viewed as
Eurocentric, distorted, and one-sided. At any rate they
reasoned, text books would have to be replaced to accomodate
new curricular content and syllabi.
The 33.3% respondents who opted for revision of text books and
other source materials gave similar reasons. However, they
felt that it would not always be possible to replace books.
There were not enough scholars and writers to produce
replacements in the foreseeable future.

The cost of replacing text-books also played a part in their stand. The two respondents who favoured the status quo felt that within their particular subjects (Mathematics and Biology) there was no real need for any changes. Their subject matter, especially Mathematics, they reasoned, were Sciences which did not lend themselves easily to unscientific ideas and theories. The mathematics respondent however had previously (p14) demonstrated what was presented as examples of racism in text books. Ironically he now argued that it now needed neither replacement nor revision. Obviously awareness of racism did not necessarily translate into a readiness to eliminate racism.

3.6.13 RECOMMENDATIONS FOR OVERCOMING LEARNING PROBLEMS

The learning problems identified by respondents had been classified into the following categories :

* Lack of comprehension

* A slow work tempo

* Lower standard in knowledge and skills, particularly in Mathematics and Science and,

* Inadequate conceptualization of subject matter.

Each respondent had now to provide not more than 3 solutions for overcoming these learning problems.

The variety of articulations representing solutions of similar nature we de-calibrated into identifiable categories, namely:

* Language-related problems

* Extra-curricular programmes for D.E.T students

* Extra-curricular programmes for lecturers

*Methodological solutions.

3.6.14 LANGUAGE-RELATED SOLUTIONS

On the one extreme was the suggestion that Afrikaans be abolished from its status as a compulsory subject. On the other extreme was the view that D.E.T students should be educated in their mother-tongue.

Other language-related solutions requested that D.E.T students be exposed more to Afrikaans in their everyday lives. Both English and Afrikaans could receive more attention through extra language tuition. The language syllabi could be revised to accomodate a more functional approach to language usage. First-language students could be used in group-work settings to assist in mastering the spoken language, and facilitate in socially and academically integrating D.E.T students into the student population.

3.6.15 EXTRA-CURRICULAR PROGRAMMES FOR STUDENTS.

These programmes would take the form of workshops for study skills, academic support or bridging programmes and subject related adaptation programmes.

The College was expected to initiate these solutions. Respondents seemed to view these activities as events occurring while they observed.

3.6.16 EXTRA-CURRICULAR PROGRAMMES FOR LECTURERS.

There should be skills development programmes for lecturers so that they could master new and more effective training methods and techniques. Lecturers also needed cultural workshops to ekpose them and non-D.E.T students to their own racism and cultural egocentrism.

Lecturers could learn African languages to become more communicative and reach D.E.T students more effectively.

3.6.17 METHODOLOGICAL SOLUTIONS

The didactic situation and process involving lecturers and D.E.T students could also be improved, it was argued that D.E.T students should be involved more in learning activities that required self-discovery and group-work approaches. Oral participation should be emphasized in both learning and evaluation processes. There should be a shift from lecturing to tutorial designs. Finally, evaluation should be more qualitative and detailed so as to keep students sufficiently informed of their strengths and weaknesses. Evaluation should have a strong oral component to overcome the hurdles of written responses. One respondent suggested that D.E.T students should not be granted the opportunity to feel "different", but be exposed to the same demands and expectations as other students.

The responses to the questionnaire were analysed and interpreted separately and together indicate an insight into the nature of racism, and an ability to identify racism in the curriculum. However, this awareness does not always translate into an ability to address and counteract the identified racism in the curriculum. In our conclusions and recommendations, in the next chapter, we elaborate on these findings.

CHAPTER FOUR

CONCLUSIONS AND RECOMMENDATIONS

This study begins with an Introduction which lays out the outline of the study. The purpose of the study is reflected as an examination of multicultural education generally and antiracist education in particular.

The basic theme is that multicultural education alone is inadequate for addressing the learning needs of culturally and ethnically diverse societies. Multicultural education should include, in its curricula, antiracist education because racism is an important issue in the education of ethnically diverse societies. Multicultural education must address racism as a subject of discourse from both historical and sociological perspectives in order to promote an underlying ethos of subverting the rationale for racism and its perversive effects on multicultural education.

The study looks specifically at curricular content. The reasons are given in the Introduction. Antiracism in education is treated not as a different or separate approach to education, but as an essential and integral part of multicultural education. The Introduction indicates that to ignore the issue of racism is to disempower multicultural education.

Next, the aim of the study is explained. The purpose is two-fold.

Firstly, it is to review the relevant literature on multicultural education. This is done with specific reference to antiracist education.

The literature displays a marked shift from a solely culturally based concern in education to a greater awareness of the need to recognize that diverse societies have both multicultural and multi-ethnic elements, and that education, to be meaningful, has to address both. This shift is perceptible especially in educational research and literature emanating from Britain, the United States, Canada and Australia. All these societies are facing the challenge of transforming multicultural education into a more relevant and responsive process within these multicultural and multi-ethnic societies.

Secondly, the study undertakes an investigation to determine the level of antiracist awareness among lecturers at the Rand College of Education(RCE). This college opened its doors to students from all cultural and ethnic backgrounds. In 1991 students from the Department of Education and Training (D.E.T) were admitted for the first time.

Chapter One concludes with an explanation of the method of study by way of a literature review and an evaluation of curricular content by way of a questionnaire for lecturers at the RCE. In the second chapter the concept of racism is defined and clarified. Various sources are used to develop an operational definition of the concept.

An ideal-typical model of a racist system is applied to analyse South African society generally and the education system in particular. The model is based on the caste system. Education is treated as a social and societal institution. This means that its structures, systems, processes, its operations, its consequences and its needs reflect and are determined by those of the society in which it functions. Education's mandate is, in the final analysis, a societal decree.

The concepts of multicultural and antiracist education are discussed, compared and contrasted. The experiences of the above-mentioned countries serve as frames of reference. The conclusion is that antiracist education is an essential part of multicultural education. However, educationists have previously tended to ignore the importance of the former concept. They have tended to pay attention to, and accomodated cultural differences only. The reality of racism within educational institutions catering for culturally and ethnically diverse societies was often downplayed or ignored.

In order to lay a foundation for the second part of the study, the two concepts above are dealt with also within the context of teacher education and training. The literature study reveals the need for the two concepts to permeate the curricula of colleges for teacher education and training, so that the curricula for schools can be primarily influenced by teachers qualifying from these colleges.

For this purpose, the concept of "curriculum" is defined. Examples are given of monoculturalism and racism in some curricula. The importance of the curriculum in education is pointed out. In short, chapter 2 concludes with a rationale for conducting the second part of the study, which is the research.

Chapter 3 begins with a discussion of the research design and the research instrument: a questionnaire. Stratified sampling is briefly explained, followed by the analysis of the data. This analysis adheres to the format of the questionnaire but, where appropriate for coherant interpretation, some sections of the questionnaire are categorized with others so that relevance and logical presentation can be maintained.

Where essential, each section of the data is analysed and interpreted separately, and conclusions are drawn before the next section is processed.

The analysis and interpretation of data revealed that respondents generally displayed a high level of awareness of racism in society and within the curriculum. Respondents were aware of racism to the extent of identifying instances thereof in their syllabi and text books. This awareness extended to an appreciation of the practical implications of racism for both perpetrators and victims, and of its rational application and consequences for society and for education.

Racism was identified in four of the following six syllabi:
Afrikaans, History, Mathematics, Science, English and Biology.
The last two syllabi were the exceptions. No racism was
identified in Biology and Science text-books.

However, awareness and identification of racism in syllabi and
text books did not necessarily translate into an ability or
willingness to deal decisively with racism. Most respondents
tended to react in an ad hoc manner. Their most common
response to racism was oral refutation. Identified instances
of racism were not handled as opportunities for contributing
to the personal and professional growth of their student
teachers, but as fallacies and untruths to be discussed and
forgotten. Respondents seemed to lack the knowledge and skills
to use racism for instilling a deeper understanding of human
relationships in their students. Respondents did not, in
this case, view their role as teacher trainers within a
broader context of developing in their student teachers a
deeper appreciation of the forces which have helped shape
human history, society, belief-systems and the changes facing
the R.S.A.

Respondents could not use these occasions to provide students
with skills, knowledge, attitudes and disposition to confront,
analyse, challenge, reduce or eradicate racial conflict in
schools and society. There was no rational, objective and
logical approach to racism in education, nor the ability and
confidence to confront it in the curriculum in any concerted
systematic way. In short, respondents could provide no

practical solutions to racism they themselves had identified within the education system for which they were training and preparing student teachers. But, can the lack of knowledge and skills be accepted as the only factors contributing to this inability to act against racism? Is it not possible that, having been nurtured in a racist society, and educated and trained in its educational system, respondents have come to accept that any specific, proactive strategies to combat racism are taboo? (Willey, 1984:2) The recommendations below have taken these problems into account.

RECOMMENDATIONS AND SOME SHORT-COMINGS OF THE RESEARCH.

The data obtained from the research on lecturers' level of awareness of racism in the curriculum is limited in the sense that the research instrument was designed and applied to exclude other important participants in the College curriculum, viz. the students.

Both D.E.T. and non-D.E.T students would have been valuable sources providing other essential perspectives and perceptions of, for instance, how they experience the College vis a vis multiculturalism generally and racism in particular; whether they could identify racism in the curriculum, and how they would deal with it in future as teachers. A combination of these three perspectives would give a more representative, phenomenological presentation of the Rand College of Education.

It is also recommended that such future research include a
design and application of strategies for controlling threats
to internal and external validity of the data. This was not
possible with this research. For instance, respondents had
ample time and opportunity to discuss the contents of the
questionnaire among themselves. This situation neither
detracts from the integrity of respondents nor implies that
such discussions took place. The purpose is to highlight one
of the practical problems encountered during research.
Lecturers' time-table commitments at College and the time-
constraints placed on the research were major logistical
problems which prevented the completion of the questionnaire
by respondents as a group under supervision or observation.
However, once sampled, student respondents would be easier to
group together, and supervise their completion of a research
instrument.

Furthermore, in the case of the lecturers, insufficient time
was available for discussing the questionnaire, to clarify any
possible misunderstanding. Discussions had to be done on an
individual time-consuming basis. This lead to personalized
communication between researcher and respondent, which could
have resulted in respondents giving personalised
interpretations to certain aspects of the questionnaire, or
their conferring with fellow respondents, and thus, perhaps,
providing similar, agreed upon responses as indicated above.

In view of the above observations, it is recommended that further research be considered, which will involve the students at the College. This data will undoubtedly improve the validity and reliability of information about the College as a teacher training institution, and contribute to any future plans for restructuring the College so that it becomes more responsive to the new challenges facing all educational institutions in the R.S.A.

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Institute of Race Relations.

VERMA,KG and BAGLEY, C 1975: Race and education across
cultures. London: Heineman.

VOCKELL, EL 1983: Educational research. New York: Macmillan.

VRYE WEEKBLAD 5-11 April 1991: Die agteros vat toe die kraal-
ofte wel Jannie-come-lately? Johannesburg: Wending
Publikasies Beperk.

WELLMAN, D 1977: Portraits of white racism. New York:
Cambridge University Press.

WHITTY, G 1985: Sociology and school knowledge. London:
Methuen.

YOUNG, MFD 1977: Nationality, education and the social
organization of knowledge. London: Routledge and Kegan
Paul.

APPENDIX A

QUESTIONNAIRE

The Rand College of Education has opened its doors to students from other departments of Education. In view of this, and of the changes taking place in education in South Africa, your views on the issues below will be highly appreciated.

Please be assured that your responses will be treated in the strictest confidence, and that your anonymity will be respected.

QUESTION 1.   PERSONAL PARTICULARS.

a) Number of years at the college:..........

b) Subject(s) you teach:...........

c) Your gender:..............
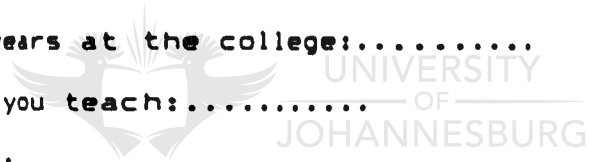
QUESTION 2.

In your view, is education in South Africa based on racism?

....

QUESTION 3.

What, in your view, is racism? ....

....

....

QUESTION 4.

Have you experienced any instances of racism among college students? ....

QUESTION 5.

Have you identified any cases of racism in your syllabus/syllabi? ....

QUESTION 6.

If "yes", please give 3 examples:

a)..

b)..

c)..

QUESTION 7.

If "no", please indicate 3 instances you would regard as racism if included in your syllabus/syllabi.

a)..

b)..

c)..

QUESTION 8.

Have you identified cases of racism in the prescribed text books? ....

QUESTION 9.

If "yes", please give 3 examples of such cases:

a)..

b)..

c)..

QUESTION 10.

If "no", please include 3 examples you would regard as racism if included in the prescribed text books.

a)...

b)...

c)...

QUESTION 11.

If you have identified cases of racism in your syllabus/syllabi, have you handled such cases in order to overcome the racism? ....

QUESTION 12.

If "yes", how have done so? ....

....

....

QUESTION 13.

"The learning style(s) of D.E.T students is/are different from that/those of other students." Do you agree with this statement.? ....

QUESTION 14.

Please comment on the above statement, irrespective of your response to it :..

....

....

QUESTION 15

In future, D.E.T students will probably outnumber other students at the College. What, in your view, will happen to the following:

a) Academic Standards: Will they drop?

Remain the same?

Improve?

Please give reasons for your response: ....

....

b) The Curriculum. Will it

Remain the same?

Be revised?

Be replaced by a new curriculum?

Please   give   reasons   for   your   response:

....

....

c) Text Books and other sources: Will they:

Remain the same?   .

Be revised?

Be replaced by other sources?

Please give reasons for your response: ....

....

....

QUESTION 16.

What in your view, is educationally the best medium of instruction for D.E.T students at College?

English or Afrikaans.

Mother tongue.

A choice by students.

Please give reasons for your answer: ....

....

....

QUESTION 17.

What learning problem have you encountered among D.E.T students so far? Please give at least 3 of those you regard as most important.

a)...

b)...

c)...

QUESTION 18.

What, in your view, are the causes of the identified learning problems listed above?

a)...

b)...

c)...

QUESTION 19.

a) Do these learning problems differ from those of other students?

b) If "yes", in what way do they differ?...................

....

....

QUESTION 20.

What are your recommendations for overcoming these learning problems? : ....

....

....

APPENDIX B

Lists of some of the prescribed works for teacher training at the Rand College of Education.

This list is not inclusive. It reflects some of the prescribed text-books and other works for the Higher Education Diploma. The list covers English, Afrikaans, History, Mathematics, Science and Biology courses.

The purpose of this list is not to serve as an additional bibliography, but to reflect the predominance of White authors whose works are officially prescribed for a teacher training institution which is opened to students from all cultural and ethnic groups in South Africa.

ENGLISH

POETRY

GUNN, T

FULLER, R

LARKIN, P

MACNIECE, L

WILFRED, O

YEATS, W.B

PROSE

AUSTIN, J

CONRAD, J

LE GUIN, U

SWIFT, J

DRAMA

ANOUILH, J

SHERIDAN, R.B

SHAKESPEARE, W

SOUTH AFRICAN POETRY

BUTLER, G

CLOUTS, S

COPE, J

KRIGE, U

LIVINGSTON, D

WATSON, S

AFRIKAANS

POËSIEBUNDEL

EYBERS, E   : Noodluik

VAN HEERDEN, E : Toorberg

VAN MELLE, J   : Bart Nel

DRAMA

DU PLESSIS, P.G   : Die Nag van Legio

GROVE, A.P. ea.   : Nederlandse verhale van ons eie tyd

'N BLOEMLESING GEDIGTE

BLUM, P   : Nuus uit die binneland

BREYTENBACH, B   : Wat die hart van vol is loop die mond van

   oor

CASTELYN, E   : Gesinsbeplanning

CLOETE, T.T   : Marilyn Monroe foto in blou

CUSSONS, S   : Tant Emily van oom Naas

DE VILLIERS, I.L   : Maria

DE VOS, A   : Gebed van 'n groen perske

Le TOIT, A   : Die son loop agter wolke deur

LOUW, N. P van Wyk   : Hongarye: November 1956

OLIVIER, J   : Besoekersboek

OPPERMAN, D.J   : Dennebol

SPIES, L   : Rembrandt

STEYN, J.C   : Spoorwegramp by Henley-op-Klip

STOCKENSTRÖM, W   : Dwaas met bril

STRYDOM, L   : Windpomp

VAN NIEKERK, M   : troetelwoorde vir ogilvie douglas

HISTORY

BROODRYK   : History in perspective

CAMERON & SPIES   : Illustrated history of South Africa

DAVENPORT, T.R.H   : South African modern history

GREAVES, et al   : Civilizations of the world

JOUBERT & BRITS   : Std. 8 + 9 history

KAPP & MOLL   : Geskiedenis van die Westerse beskawing
  Deel III

PEACOCK, H.L   : A history of modern Europe

RICHARDS, D   : An illustrated history of modern Europe

VAN ASWEGEN   : South Africa till 1854

MATHEMATICS

BEKKER, M.J   : Wiskunde vir die praktiese kursus vir
  St.10

DREYER, J.J   : Modern mathematics, St. 7

DREYER, J.J   : Modern mathematics, St.8

GOGIN, A.A, ARCHER, I.J.M & SLABBERT, G.R.L : Moderne

   gegradueerde wiskunde. St.6

BIOLOGY

AYERT, P.W, GREEN-THOMPSON, A.L, PELLEW, V.W, & THIENEL, A.

   Senior secondary biology St.8

AYERT, P.W, GREEN-THOMPSON, A.L, PELLEW, V.W, & THIENEL, A.

   Senior secondary biology St.9

SCIENCE

BRINK, B & JONES, R.C, 1987 : Physical science

BRINK, B & JONES, R.C, 1977 : Physical science