THE LIFE-WORLD OF THE

BLACK CHILD IN

EX-MODEL 'C' SCHOOLS

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The life-world of the Black child in ex-Model 'C' Schools

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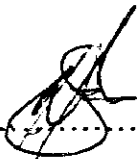Promoter: Professor G. Urbani

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Durban

DECLARATION

I declare that:

"The life-world of the Black child in

ex-Model 'C' schools

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

S.M. NTULI

DURBAN

JANUARY 1998

Dedication

This dissertation

is dedicated to

My wife, Deborah Nomsa

in memory of my mother, Thuzalina, and

to my teacher and friend,

Dr J.C. Janse van Rensburg

ACKNOWLEDGEMENT

(v)

* To all, my urgent plea is the adoption of the maxim that: If we can change our past we can also change who we are, for history has taught us that, "All men are caught in inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be."

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SUMMARY

The aims of this investigation were:

* To pursue a study of relevant literature of the life-world of the black child in the ex-Model 'C' schools.

* In the light of the findings obtained from the literature study formulate recommendations which could serve as guidelines according to which accountable support can be instituted in order to meet the needs of the black learner in "ex-Model 'C' schools" who may be experiencing educational distress.

As an introduction the nature and dynamics of the black child in ex-Model 'C' schools are analyzed and discussed with an aim to state the problem clearly. From a psychopedagogical perspective the black child in ex-Model 'C' schools often experience educational distress mainly due to the fact that the black learner has been perpetually subjected to educational neglect. Black learners during the apartheid era developed psychological and emotional problems which manifested in dysfunctional relationships with themselves, educators and educational authorities.

The typical black child during the apartheid period was characterised by, *inter alia*, a sense of inadequacy, inferiority, hatred, envy, jealousy and racial prejudices. The educational products of apartheid education in many black communities, were unemployed, frustrated and highly politicised militant adolescents, who stumble though life with a feeling of insecurity, a lack of self-confidence and opposed to any form of authority. They have a a sense of impending failure, which encourages black learners to wander aimlessly along the road of violence, alcohol and substance abuse as well as sexual promiscuity.

Education as a true human activity which finds its actualization in the relationship between adult and child is examined more closely. From a psychopedagogical perspective the black learner in ex-Model 'C' schools finds himself in a situation of dysfunctional education mainly because his live-experiencing of education in ex-Model 'C' schools is often without adequate assistance and guidance of a responsible parent, or adult. This results in the psychic life of the black learner in ex-Model 'C' schools being under-actualised. The inadequate adult intervention and guidance, which are based on the pedagogical principles of love, trust, understanding and authority, result in the black learner forming relationships within his life-world which are inadequate for his emancipation. Thus, the black learner, more often than not, fails to constitute a meaningful life-world in ex-Model 'C' schools.

At present, only a few supporting services exist in ex-Model 'C' schools, unfortunately these support services are not compatible or commensurate with the needs of historically, economically and environmentally deprived black learners. Support services which endeavour to rehabilitate family relations, eliminate hindrances to successful learning and supervises those who are offered assistance, are desperately needed. The fact that the black learner is a "child" that should be assisted by parents and the school in his transition process of becoming, is at present not given enough attention in ex-Model 'C' schools. There is a lack of the suitably qualified personnel and funds to offer the needed support by the existing support services. The findings of this research hence recommends the following:

* School preparedness of the ex-Model 'C' school to accommodate all races.

* Academic support for black learners at ex-Model 'C' schools.

* Compulsory guidance and counselling for all black learners at ex-Model 'C' schools.

* Establishment of school clinics to assist the black learner in particular.

* Guidance and involvement programmes at ex-Model 'C' schools for black parents.

* Adequate pre-service and in-service preparation of teachers for ex-Model 'C' schools for multi-racial education.

* Further research into this aspect of multi-cultural education.

OPSOMMING

Die doel van hierdie studie was:

* Om 'n literatuurondersoek van relevante navorsingsliteratuur rakende die leefwêreld van die swart leerling in eks-Model 'C' skole te onderneem.

* Om in die lig van die bevindings sekere riglyne te bepaal waarvolgens verantwoordbare steunstelsels ingestel kan word wat in die behoeftes van swart leerlinge verbonde aan eks-Model 'C' skole kan voorsien.

Ter inleiding is die verskynsel "swart leerlinge verbonde aan eks-Model 'C' skole" ontleed ten einde die doel van die ondersoek te stel. Vanuit 'n psigi-pedagogiese perspektief beleef die swart leerling verbonde aan eks-Model 'C' skole dikwels 'n opvoedingsnood, hoofsaaklik omdat hy gedurig aan opvoedkundige verwaarlosing blootgestel is. Swart leerlinge het gedurende die apartheidera psigologiese en emosionele probleme beleef wat tot uiting gekom het in disfunsionele verhoudings met hulself, onderwysers en onderwysowerhede.

Kenmerkend aan 'n tipiese swart leerling gedurende die apartheid era was, onder andere, 'n gevoel van ontoereikendheid, minderwaardigheid, hat jaloesie en rasse-vooroordele. In heelwat swart gemeenskappe was die produkte van apartheid-onderwys werklose, gefrustreerde en hoogs polities-militante adolessente, wat voortgeploeter het met onsekerheid en minderwaardigheid en gekant was teen alle vorme van gesag. Hulle het verwag om te faal en die gevolg was dat swart leerlinge verval het in die sinnelose praktyke van geweld, alkohol-en dwelmmisbruik sowel as seksuele losbandigheid.

Opvoeding, wat 'n eg-menslike taak is en tot uiting kom in die verhouding tussen 'n volwassene en 'n nie-volwassene, word van nader beskou. Vanuit 'n

psigopedagogiese perspektief bevind die swart leerling homself in 'n disfunksionele opvoeding situasie in die eks-Model 'C' skole omdat belewing van onderwys aan die eks-Model 'C' skole dikwels plaasvind sonder die nodige bystand en leiding van 'n verantwoordbare ouer of volwassene. Die psigiese lewe van die leerling kan dus nie selfstandig ontwikkel nie. Die afwesigheid van verantwoordelike volwassenebegeleiding wat gegrond is op die pedagogiese norme van liefde, vertroue en gesag veroorsaak dat die leerling relasies vorm binne leefwêreld wat onvoldoende is vir emansipasie. Die leerling sukkel dan dikwels om 'n betekenisvolle leefwêreld te skep.

Tans bestaan daar 'n gebrek aan verantwoordbare steun wat in die behoeftes van die historiese, ekonomiese en gesitueerde ontneemde swart leerling verbonde aan 'n eks-Model 'C' skool te voorsien. Steunstrukture word benodig wat die herwaardering van die swart kerngesin sal aanspreek, die eliminering van hindernisse wat die leerproses teëwerk sal aanhelp sowel as die verantwoordbare monitering van die steunstrukture. Die swart leerling bly uit die aard van die saak 'n nie-volwassene wat deur sy ouers en skool begelei moet word na volwassenheid; 'n kernelement wat die genoeg aandag geniet nie. Die bestaande steunstrukture ondervind 'n tekort aan die dienste te verskaf. Op grond van bevindinge word die volgende aanbevelings gemaak:

* Skoolgereedheid van die eks-Model 'C' skole om leerlinge van alle rassegroepe te akkommodeer.

* Akademiese steunstelsels vir swart leerlinge verbonde aan eks-Model 'C' skole.

* Verpligte voorligting en begeleiding vir alle swart betrokke leerlinge.

* Die daarstelling van skoolklinieke om veral swart leerling behulpsaam te wees.

* Programme vir swart ouerbetrokkenheid by eks-Model 'C' skole.

* Onderwysopleiding en- indiensopleiding wat in die behoeftes van multi-kulturele onderwys sal voldoen.

* Verdere diepstudie rakende die aspek van multi-kulturele onderwys.

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CHAPTER 1

ORIENTATION

1.1   INTRODUCTION

Education is very important to South Africa's future growth and development, and to the upliftment of its people. A good education system will produce the skills our industrialising economy needs, the society we want and responsible citizens upon which our new democracy will depend.

The South African Schools Act — which came into effect on January 1, 1997 — consigns to history the sub-standard and unequal schooling of our apartheid past, and creates a single school system in which people can work together to improve education quality and ensure that all children have an equal opportunity to learn.

Under apartheid, education in South Africa was divisive, racially biased and ethnically based. Apartheid inequalities seriously damaged black learners, and vast disparities still remain.   One is undoubtedly convinced by the success achieved through Apartheid education, as its aims were, according to Nkabinde (1997:7-9) meant to replace the traditional missionary schools whose curriculum was criticised for creating inappropriate expectations in the natives, that is, expectations that clashed with life opportunities in the country. Nkabinde (1997) indicates that there was a belief that education available to blacks prior to 1953 was alienating them from their communities. Therefore, a new type of education was designed with the aim of training black learners for certain types of jobs, thus keeping them in their place or subordinating them in all ways to the ruling minority class. The medium of instruction included a change from English to the mother tongue. The aims of Apartheid or Bantu education will be revised as to highlight the plight of the black learners who are the resulting product, and at the same time, these aims

will goad us to think deeply about the ideal black learner the new education system envisaged to be its product.

In a nutshell, Nkabinde (1997:7) cites the aims of Bantu education which were well-articulated in a statement by the then Minister of Native Affairs: "It is the policy of my department that (Bantu) education should have its roots entirely in the Native areas and in the native environment and native community. The Bantu education must be able to give itself complete expression and there it will have to perform its real service. The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive training which has its aim absorption in the European community while he cannot and will not be absorbed there. Up till now he has been subjected to a school system which drew him away from his own community and practically misled him by showing him the green pastures of the European but still did not allow him to graze there. This attitude is not only uneconomic because money is spent on education which has no specific aim, but it is even dishonest to continue with it. The effect on the Bantu community we find in the much-discussed frustration of educated natives who can find no employment which is acceptable to them. It is abundantly clear that unplanned education creates many problems, disrupts the communal life of the Bantu, and endangers the communal life of the Europeans."

However, Nkabinde (1997:8) points out that one of the deep-seated intentions of this Bantu type of education, was to produce black carpenters, labourers and artisans who were needed by the white economy but not black philosophers or thinkers who might provide the political leadership to challenge the *status quo*. As a result the curriculum in black schools was crafted by the ruling white minority in order to ensure control of the masses.

As central features of Bantu education, Nkabinde (1997:8) cites the following objectives:

* To produce a semi-skilled black labour force to minister to the needs of the capitalist economy at the lowest possible cost and earlier on; specially after the introduction of the Bantu Education Act, it was intended to blunt competition with white workers.

* To socialise black students so that they can accept the social relations of apartheid as natural, that is, to accept the supposed superiority of whites and their own inferiority.

* To forge a consciousness and identity accompanied by a sense of superiority among whites.

* To promote the acceptance of racial or ethnic separation as the natural order of things or as an arrangement better suited for South Africa's complex problems of national minorities that can only be solved through the separation of the races or ethnic groups.

* To promote black intellectual underdevelopment by minimizing the allocation of educational resources for black learners while maximizing them for white learners. Consequently, the training of black learners was not geared towards benefiting humankind but restricted to their own human background.

Out of our fragmented past, the South African Schools Act of 1997 proposes to reverse the effects of apartheid policies in education and to enable all South Africans to move beyond Bantu education; and offer a better post-Apartheid education for black learners whose historical background depicts them as the lowest of the low. A central feature of the Act is to create a single unified school

system. There are now only two kinds of schools: public (formerly state and state-aided) schools and independent (formerly private) schools. According to the South African Schools Act, South Africa needs a national school system to redress past injustices in education, to provide education of high equal quality, and to lay a strong foundation for:

*   Developing all people's talents and capabilities. Pedagogical differentiated education will be implemented. Future education should be based on actualization of potentialities, abilities and on the skills the economy requires. In other words, there would be a relationship between the skills the economy requires and those produced by education. Technical and scientific subjects neglected in black schools must receive high priority. The serious mismatch between what black schools have produced and what is actually required by the economy have resulted according to Nkabinde (1997:9) in approximately 90 000 matriculants being unemployed per year. Nkabinde warns that, if this situation is permitted to continue, South Africa will have a surplus of more than nine-million semi-skilled and unskilled black workers by the end of the century and a shortage of 200 000 skilled workers.

*   Democratically transforming society, by combating racism, sexism and all other forms of discrimination and intolerance. According to Nkabinde (1997:9) the destructive consequences of Bantu education still plague black learners in South Africa, namely:

    *   The poor quality of primary education offered to the majority of black learners.

    *   Outdated concepts with respect to technical education.

    *   The generally low status of technical skills.

* A shortage of qualified science, mathematics, and technical teachers as well as a lack of equipment and overcrowded classrooms.

* Eradicating poverty and improving the economic wellbeing of the society.

* Protecting and advancing our diverse cultures and languages.

* Upholding the rights of all learners, parents and educators.

* Promoting their acceptance of responsibility for schools in partnership with the state.

In sharp contrast to the aims of Bantu education, the aforementioned objectives of the South African Schools Act are indeed for the first time promising a rosy future for black learners as in a good number of black schools effective learning and teaching is not going on. In pursuit of equal opportunities and quality education, black learners have resorted to ex-Model 'C' schools. Their access to ex-Model 'C' schools was accepted as a first step towards non-racial education in the RSA. Educationists, educators and all those interested in education are now gravely concerned about how the black learner will actualise himself as he has been thrown into a new world of meanings. The black learner must be pedagogically assisted to be at home in a world of meanings likely to be very different from that of his parents. Cultural factors such as acculturation, deculturation and assimilation must be reviewed from a black oriented philosophy of life as to enable educators to offer an accountable support to the black learner.

Black learners in ex-Model 'C' schools should be assisted in accordance with the aim(s) of education embodied in the philosophy of education to attain a sense of personal adequacy, self-concept by motivating them to be involved in deliberate and meaningful efforts/activities to realise their potentials. This tremendous task

demands widening one's horizons of other's world of meanings through learning. South Africa needs new products, new black learners through the new system of education.

1.2 ANALYSIS OF THE PROBLEM

The Parliamentary Act that declared former "whites only" schools open for all racial groups within the RSA was accepted with some reservations, particularly by black communities. Nevertheless, a substantial number of black children are now attending school in "ex-Model 'C' schools:. These black learners are in a dilemma for they have to actualise themselves within two divergent social milieus, the one represented by home and the other by the school. The attendance of such a great number of the black learners to these formerly racially exclusive schools raises many questions, for example:

*   what is the role that ought to be played by "ex-Model 'C' schools" in orientating the black child in constituting his life-world?

*   could the "ex-Model 'C' schools" be reshaped to facilitate accommodation of the black learners or should they remain intact and adopt "assimilationistic approach" towards cultural diversity which is now in existence in their school population?

*   with regard to adequate-self, how could the black learner be helped in his acquisition of an identity and self-concept which will enable him to realise all latent possibilities and become everything he is capable of?

Positive attitudes towards himself as black learner in an "ex-Model 'C' school: and others must be instilled and nurtured so that he attains self-confidence which will enable him to respond meaningfully to influences of his both black peers and white

peers. Being self-confident will motivate him to get the maximum benefit from the institution, which by South African standards, offers excellent education. The black child must be assisted to attain the standard of white learners' performance. School is one of the agents committed to the socialisation of the child. According to Van Rensburg and Landman (1988:476) the question that arises is how could the black learner be socialised in a socially alien environment, so that he eventually as an adult, co-exists adequately with his fellowmen in all social contexts and be globally competent?

The other implication of child emancipation given by Vrey (1979:105) is that when the black child enters into that new school environment, his world to which he attributes meaning expands beyond that world which is also shared by his parents. His parents have within their social environment inculcated certain codes of conduct acceptable in accordance with their cultural norms and values. According to Van Rensburg and Landman (1988:279) it is implied that when the black child makes contact with other racial groups, enticing influences of cultural assimilation, acculturation and deculturation are unconsciously introduced into the black learner's world of meanings. The dilemma of a healthy balance between enculturation, acculturation and deculturation which may threaten the proper upbringing of the black child becomes evident. What positive role could black parents play in counteracting these processes? Some urban black parents have seen victims of excessive acculturation and deculturation for a long time, they have been subjected to detribalisation, urbanisation and to the so-called modernisation forces, which even today continue to corrode black culture. Janse van Rensburg (1991:3-4) expresses disappointment regarding some irresponsible parents who in the face of these elements neglect their duty. The welfare of any society demands that it protects its most precious national resource, namely the next generation. But many parents are not taking seriously enough their God-given responsibility towards their children. To emphasise the role that parents need to play, Janse van Rensburg (1994:17) sees the creation of a healthy family milieu as *sine qua non* for child's efforts of becoming i.e.:

* The family milieu provides the child with a safe place from which he can explore his life-world.

* The family milieu supplies the child with answers to problems he may encounter during exploration.

* The family milieu is the primary socialising agent where the child learns socially-accepted behaviour.

* The family milieu is a world where love is personally directed towards the child.

* The family milieu is dynamic in that it adjusts according to, and accommodates changes and new influences from outside the family milieu.

* The family milieu is one of lasting personal relationships which enables the child to discover personal norms and values.

In relation to the above requirements of the home environment, the black child is in dire need of the support as Kapp (1991:124) labelled the child's environment as a non-supportive environment. In a non-supportive environment, the child does not experience healthy relationships with the family. Poverty and its accompanying problems are often general factors responsible for the creation of an inadequate environment. Parents of such a family cannot offer the child a milieu that reflects life as presented by the school. Parents in lower socio-economic groups are not in a position to create a stimulating environment for their children, nor provide a healthy initial foundation. The problem emanating from this is that the black child's life-world is deprived of an adequate family milieu for his successful emancipation, i.e. he must constitute a life-world in such a non-supportive family milieu.

According to Frederikse's (1992:102) survey on Open schools in Zimbabwe establishes that economic disparities do exist between black parents and white parents, that is also the case in South Africa. One may then ask why do black parents send their children to ex-Model 'C' schools? The simple answer is that black parents want the best for their children. "Ex-Model 'C' schools" are still amongst the best in the country with regard to reasons often aired by both black parents and their children. Reasons given by black parents for sending their children to "ex-Model 'C' schools" reveal that parents are lured by conducive educational conditions which are in sharp contrast with those in black schools. "Ex-Model 'C' schools: are perceived as offering a supportive environment to learners. Booyse in Kapp (1991:124) maintains that in a supportive environment the child receives implicit as well as explicit instruction and guidance concerning the world in which he lives. He learns to cope with his world through language, to think, to differentiate, to see similarities and differences as well as to understand relationships. In a supportive environment a world is opened to a young child by reading to him, travelling with him, investigating his world with and teaching him to use modern communication media and technical aids.

According to The South African Schools Act of 1997 "ex-Model 'C' schools: are no longer "greener pastures: due to the fact that the apartheid system that perpetuates segregation in education, the system that requires each race to be taught by staff of that same race and education that trains and teaches people in accordance with their opportunities in life, and according to the sphere in which they live is now abolished. Even though the so-called "Bantu Education" system is said to no longer be in existence, there is still a substantial number of factors that compel black parents to send their children to "ex-Model 'C' schools". Among other things Janse van Rensburg (1994:13) cites the following contributing factors: insufficient number of adequately qualified professionals; the sloppy curricula; the poor level of teaching and the slovenly standards set for the school children, prevalent in black schools. Janse van Rensburg (1991:13) points out that

black children expressed the fact that in black schools it is still very difficult, if not impossible, to meaningfully reach self-fulfilment and to actualise one's psychic-life adequately. This is supported by the following reasons given by the black learners; namely: anti-authoritative education; poverty; poor housing; deprivation; setting too high or too low a standard; inconsistency in teaching and learning;   violence;   stay-aways;   class-boycott;   disorderliness;   authoritarian education; permissiveness; high failure rate and many other disruptive conditions to which the black child is subjected particularly in township schools in general.

Janse van Rensburg (1994:13) warns that it will still yield no meaningful benefits for both parent and the black child, if they delude themselves by believing that removing all the above-mentioned obstacles or sending the child to "ex-Model 'C' schools" will result in meaningful self-actualization for the black child. The child himself must be involved meaningfully in his learning and becoming. In the end, a school cannot educate a human being, education is not something "given" to somebody like a suit of clothes. Learning cannot be absorbed passively as if it were a cheque arriving in the mail every couple of weeks. Education must be worked at — usually for life. It must be earned like everything else.

There are other very controversial issues that tend to hamper the orientation of the black child in "ex-Model 'C' schools", namely language and religion. Some of "ex-Model 'C' schools" persist to discriminate on the ground of language proficiency, and they try very hard to conceal the reality that they are discriminating on the basis of cultural differences. It is a reality that the black child is deprived with regard to his proficiency in English and Afrikaans, which are presently accepted in "ex-Model 'C' schools" as languages for communication and medium of instruction. Booyse in Kapp (1991:122) states that an individual is environmentally handicapped (deprived) when language deficiencies limit his communicative possibilities in the dominant culture, and when his particular experiential background limits him with regard to the acquisition of learning and

life content as in the dominant culture and he is then unable to meet the demands of modern life. The language policies of ex-Model 'C' schools do not meet the needs of the black learner to enable him self-actualization.

The religious factor coupled with economic strength of particular communities give powers and rights to these communities to continue discrimination against the black child (Nkabinde, 1991:11). In the RSA Christianity is interpreted and practised differently in different communities and this creates a considerable confusion in the black child in "ex-Model 'C' schools". Black parents have their own version of God-revealing Christianity which they usually transmit to their children. The interpretation of Christianity in "ex-Model 'C' schools" is in accordance with the guidelines of the Christian National Education doctrine.

According to Van Rensburg and Landman (1988:307) the Christian faith as the highest value should encompass national life and aspirations. This implies that the Christian ideal must be first and foremost and must also first be realised. National-Christian would mean that the nation's aspirations and national heritage go hand-in-hand with the Christian ideal. This is confusing to the black child who has to constitute his religious life-world. It should be accepted that interaction with other races is needed at schools. Schools are learning institutions and a stating ground for all children to learn about the religions of the world for meaningful co-existence. According to Nel (1979:75) Christianity in a Western oriented system of education nurtures religious feelings. These feelings accompany man's relationship towards God as well as with the meaning or meaninglessness of existence. Examples of this category are admiration, awe, humility, respect, trust, desolation, dependence, smallness, security and rebelliousness. These are the most intimate feelings affecting man's innermost existence. Nel (1979:76) maintains that the traditionally oriented black regards his god as distant, beyond the reach of man. In his relationship with his god he is mainly concerned with what he can get from his god, or what his god should give

him (Luthuli, 1982:47). The traditionally oriented black is not interested in humility before his god or glorification of that god. His relationship with his ancestors is also accompanied by religious feelings. A black learner will therefore actualise religious feelings differently than his white counterpart in the "ex-Model 'C' set-up.

1.3   STATEMENT OF THE PROBLEM

In essence the questions to be investigated in this study centre around the following:

*   Are black learners in ex-Model 'C' schools experiencing educational distress?

*   What is the nature of the life-world of the black child in ex-Model 'C' schools?

1.4   ELUCIDATION OF CONCEPTS

1.4.1 Culture

According to Jonas and De Beer (1988:427) culture is the way of acting and thinking as well as material objects created and recognised by a human group as standards and acquired by individual through learning. This concept is further elucidated in the World Book Encyclopedia (1992:490-491) as a term used by social scientists for a people's whole way of life. A people's culture consists of all the ideas, objects and way of doing things created by the group. Culture includes arts, beliefs, customs, inventions, language, technology and traditions. Culture consists of learned ways of acting, feeling and thinking, rather than biologically determined ways. Culture is a process that never ends. Culture is dynamic.

The ability to create culture grew from generation to generation. According to the World Book Encyclopedia (1992:490) culture has the following characteristics:

* Culture is acquired by people or by a person as a member of society through a process of enculturation.

* Culture is a complex whole and its units are called cultural traits and a group of related traits are called a cultural pattern.

* Any contact between two or more societies with different cultures causes change in both societies. Each borrows cultural traits from the other particularly if the newly learned traits seem better than the traditional one. As a result cultural traits and pattern tend to spread from one society to the other through diffusion.

* Acculturation is a process in which people of one culture adopt traits from another and is brought by prolonged contact between cultures.

* Assimilation involves borrowing that is more one-sided. Assimilation takes place when immigrants or other newcomers adopt the culture of society in which they have settled. Assimilation may lead to the disappearance of a minority culture.

Jonas and De Beer (1988:425) maintain that culture is the sum total of integrated learned behaviour patterns which are characteristics of the members of a society and which are therefore not the result of biological inheritance i.e. culture is not genetically predetermined. Culture is wholly the result of social invention. It is transmitted and maintained solely through communication and learning therefore non-instinctive.

(1) Enculturation

According to Hanks (1979:482) enculturation is another term for socialisation which means the modification from infancy of an individual's behaviour to conform with the demands of social life. Socialisation according to Van Rensburg and Landman (1988:486) comprise actions moulding the individual according to norms and values which are accepted in the society of which he is a member, learning of customs and codes of conduct acceptable and customary in a particular society. Van den Aardweg and Van den Aardweg (1988:8) state that enculturation is the term used when an individual acquired the culture of his own people. This definition refers to the educative occurrence by means of which the child in education gradually increases his ability to handle his own cultural heritage, i.e. increasingly learns to accept its own culture and through this becomes increasingly human. It is the learning process by which the individual absorbs knowledge of cultural values and beliefs and of objects of material culture as well as the ability to apply cultural skills, and learns about cultural roles so that he may adapt to his cultural, human and non-human natural environment. This process is sanctioned by his cultural group. However, an individual can never become fully cognisant of his entire culture for each individual moves within his own sphere of life (life-world) according to his position in the ethnic structure. Enculturation plays part in moulding attitudes and a personality typical of a people. The family, the school, the church and the entire society play a crucial role in enculturation as socialising agents. Enculturation serves to bring each new individual into cultural relationships within the ethnic structure; to ensure cultural stability and continuity of a culture by transmitting it from one generation a corpus of culture of which parts may be maintained while other parts may be discarded. This according to Harris in Myburgh (1981:27) means that enculturation ensures the stability of culture but at the same time opens the way for innovation and change.

(2) Assimilation

According to Hands (1979:86) assimilation basically means to become absorbed, incorporated or bring/come into harmony, become adjusted, to be changed into another under the influence of one adjacent to it/you. In this study assimilation would be understood as the acceptance of a minority cultural group by a majority or dominant cultural group in which the minority group takes over the values and norms of the dominant culture. The primary goal is essentially to subjugate and absorb minority groups into the dominant group. This inevitably leads to the extinction of a minority culture.

(3) Deculturation

According to Van Rensburg and Landman (1988:317) the prefix de-implies removing something, getting rid of something. Deculturation this implies a contradiction of enculturation and a threat to acculturation. On gaining admission to ex-Model 'C' schools the black learner faces a dilemma with regard to the maintenance and appreciation of his cultural heritage. Should he be denuded of all his cultural traits in order to be adopted or assimilated into a dominant white culture? Should the child and educators strive for a balance between enculturation and deculturation? In this regard Myburgh (1981:9-10) warns that the results of contact between members of peoples having different cultures are mainly adoption of cultural components with reinterpretation. or abandonment of cultural components, or reinterpretative adoption of some components and abandonment of others, provided that abandonment be not understood to refer to any of the cultural aspects for this would equate acculturation with deculturation.

Deculturation and assimilation produce cultural stereotypes and social misfits.

(4) Acculturation

According to Van den Aardweg and Van den Aardweg (1988:8), acculturation is a process whereby a continuous flow of traits, behaviours, ways of life, pass between peoples of different cultures resulting in new lifestyles. It is the change which takes place in the lives of people when exposed, over a period of time, to the influence of another more dominant group. Acculturation is also seen as the influence of the environment of the home, school and total culture in which the child is situated. Acculturation may be intensive and drastic. It may occur when members of other cultures emigrate, or have to act as representatives of their country. Communities change rapidly as immigrants come and emigrants leave. Schools have to accommodate and understand the whole process of acculturation as they educate immigrant children.

A pedagogical perspective of this term is given by Van Rensburg and Landman (1988:279). Acculturation implies culturation change occurring on account of the contact between two or more different cultural groups. Change is the outcome of mutual interaction on individual, social and cultural niveaux. In encountering the other (party, person, people) there must be no talk of the annihilation of the other culture — also of belittling it. The nature of the contact determines the degree, tempo and significance of the acculturation. Acculturation implies the mutual positive influence between two cultures. When the bearers of the different cultures meet there is no suggestion of destruction, suppression, coercion, forcing of the one onto the other. The quality of the contact will determine the degree, rate and significance of the acculturation. A racist, prejudiced and denunciatory attitude leads to negative stereotyping of the other which will of necessity result in conflict and disruption.

The human dignity of the other must be recognised. Contact with the other leads to re-evaluation of the own and a decision is made concerning the degree of

accessibility which will be made available to the other. What is enriching in the other's culture is acquired in order to enable the own culture to grow. An anthropological perspective is given by Hoebel (1958:643) who points out that acculturation is the process of interaction between two societies by which culture of the society in the subordinate position is drastically modified to conform to the culture of the dominant society. Acculturation is the process of culture change that occurs when a culture undergoes drastic alterations in the direction of conformity to another culture from which it borrows numerous traits or principles. The acculturating society, although drastically modified, retains its discreet identity. It becomes adjusted to, but not assimilated in, the dominant society. Acculturation may create confusion if people cannot decide whether to follow the rules of their original culture or their newly learned culture. Confusion may also occur if actions based on one's culture's patterns are interpreted and misunderstood from the viewpoint of another culture.

1.4.2 Philosophy of life

Van Rensburg and Landman (1988:45) assert that when we look for the meaning (deeper significance), goal and value of life, different groups of people give different answers. Any particular group always considers its own outlook on the world and life as the best. A philosophy of life is a special matter which gives a special direction to the educative occurrence (primary education situation) pedagogic situation (secondary educative situation) as a pre-scientific and post-scientific occurrence. A philosophy of life sets special requirements for those who hold it. A man's philosophy is the sum of the demands (norms) of propriety which he obeys.

Therefore Van Rensburg and Landman (1988:450) maintain that every philosophy of life also has its historical roots i.e. its origin lies far back in history. We may therefore say that a philosophy of life is dynamic, that it can never be complete; that it is difficult to perpetuate and every man works at it his whole life long. In

the course of his life, the child acquires its philosophy of life among and with other people and under their influence. The other people here are the educators. They are compelled by the particular philosophy to confront the not-yet-adult with the values and norms inherent in the philosophy. In the compulsory nature of the philosophy the awareness of responsibility resides. The acceptance of the demands of propriety compels man to use his powers and talents properly in obedience to his conviction and in the service of his fellow-man and himself.

In summarising, Duminy, Steyn, Dreyer, Vos and Peters (1992:62-63) say, a philosophy of life denotes an established world view and an established outlook on life. Such a philosophy of life is something very personal and is acquired as a result of influences. It forms a fundamental stance from where people view themselves and the entire world around them. Although it results in some consistency with regard to choices, it is always open to corrections and refinements. Such a philosophy of life forms the ultimate perspective in evaluating reality and it provides answers to the quest for meaning.

All human beings need and acquire a philosophy of life, even if they cannot necessarily describe their philosophy of life. The philosophy of life of an individual will be consistent in accordance with the philosophy of life of the specific group of people with which he identifies (Janse van Rensburg, 1991:17).

(1) Black oriented philosophy of life

According to Duminy *et al.* (1992:63-66) a definitive description of a black philosophy of life is not yet provided. Luthuli (1985) argues that educational priorities can be achieved only when a black philosophy of life underlies black education, for a philosophy of life embraces speculative and practical truths which have been immanent in society for generations and can validly serve to interpret man, his nature, his final goal and all his reality. Such a philosophy of life is built

upon principles which afford infallible norms for individual and his conduct in society. Luthuli (1985:4) also states that the type of education that is envisaged by the blacks is not inferior nor superior to other education systems but acknowledges that blacks are human beings in their own right.

When one considers education that is not designed for a people's survival and identity, it is obvious that such education will not lead to integrated persons who are self-fulfilled and self-realised. Luthuli (1985:8) indicates that several educationists have pointed out that black education, which is in accordance with black philosophy of life, must take into consideration the following:

* Teaching must take place from a black perspective.

* Material in regular history and literature should be based on the black experience, and reflect the black people's contribution to development of South Africa.

* The black people's vital role in the development of human civilisation should be pointed out.

* Literature at the disposal of black learners should be chosen by blacks, if possible it should be written by them or in collaboration with them.

* In short, the whole black school curriculum must be black-oriented, yet remain within the confines of South Africa in general.

(2) Philosophy of education

Van Rensburg and Landman (1988:449-450) maintain that this particular pedagogical perspective deals with a philosophical interpretation (penetration) of

the pedagogic as a specifically human concern. It gives rise to a philosophy on or even a philosophy for education, which then forms the basis of a particular education practice and prescribes a particular theory on education doctrine as precipitation of a particular philosophy of life. But such an education doctrine should not be elevated to the level of educational science. What then is an education doctrine for the South African education system? Dekker and Van Schalkwyk (1995:464-4660 point out that due to the heterogeneity of South Africa a variety of philosophies and ideologies has influenced education, namely; Christianity, Liberalism, Neo-Marxism and *Ubuntu*. The essences of Christianity and *Ubuntu* are of grave concern with regard to a black child. According to Dekker and Van Schalkwyk (1995:464) "throughout the history of South African education, a Christian motive has been present". This is manifested in various Acts (National Education Policy Act 39 of 1967) which mandated that education should have a Christian and broad national character. This gave rise to a particular form of education, Christian-National Education, which is widely criticised for being a philosophical underpinning of apartheid education. Dekker and Van Schalkwyk (1995:464) point out that in African education Christian-National Education takes on a different form, in that the particular ethnic nationality is stressed, hence the criticism that Christian-National Education is divisive. Parallel to the political transformation, there are indications that as a national policy, Christian-National Education is losing ground, and that a more inclusive form of religious education is called for. Lately, Christian-National Education has been insisted on mainly by communities who prefer ethno-specific education.

Dekker and Van Schalkwyk (1994:466) equate *Ubuntu* to black oriented philosophy of education by interpreting *Ubuntu* as a spiritual idea which directs the life experiences of Africans. (Although it cannot be translated into English with single word), it encompasses values such as humanness, reliability, honesty, courtesy, respect for authority and various other positive norms. The revival of

Ubuntu is viewed as a response to Western educational philosophy which was unilaterally introduced into the education of Africans in South Africa. Educational implications of *Ubuntu* are *inter alia*, an acceptance of the reality of cultural differences and a cautious view of integration at school level. A meaningful smooth comprehensive approach must be sought for effective and beneficial integration. To enhance their interpretation of *Ubuntu*, Dekker and Van Schalkwyk (1995:466) quote Mbongwe "While it is not *ubuntu* to segregate according to cultural differences, it is equally not *ubuntu* to fail, honour, appreciate, preserve and enhance the human dignity and value of one's cultural group ... Abrupt and imposed integration at school when the communities are not ready, may lead to chaos and culture shock". In this regard, *ubuntu* has common features with ethno-specific education, which stresses cultural differences.

1.4.3 Adequate self

Van den Aardweg and Van den Aardweg (1988:9) define adequate self as the state a child/adolescent reaches when he attains a sense of personal adequacy ... As the child experiences adequacy, self-esteem and self-acceptance are enhanced, both contributing to a positive self-concept. The child experiences adequacy when he is able to make a speech in public and in so doing is praised or acknowledged by others. Of course, the child will not be adequate in every field, there will be failures and the educator should help the child to interpret such inadequacies, not as "I am a failure" but as "I must try again", "I have made a mistake", "I must ask someone to show me or help me to succeed" and so to assist the child in the development of an adequate self. An adequate self will only emerge if the child experiences positive relationships with other people, things and ideas and himself. With regard to this concept, the question arises as to how could educators, teachers and peers create a warm, friendly atmosphere in which a black learner from an alien world could attain a sense of personal adequacy?

1.4.4 Self-concept

According to Van Rensburg and Landman (1988:488) self-concept is the complex, dynamic system of opinions (conceptions) which an individual holds as being his true self; a self concept is what an individual believes himself to be. With regard to this concept many questions arise in one's mind.

* How do black learners compare themselves with others?

* How are they seen by their white and black peers?

* How black learners haunted by self-doubt judge themselves?

* Are black learners initiative, risk-taking, confident and independent?

* Are they withdrawn, shy, non-participative?

Van den Aardweg and Van den Aardweg (1988:84) maintain that the self-concept includes three mutually dependent components namely identity, actions, and self-esteem. The self-concept is meaningful to the individual who will vigorously defend it by standing up for himself. It is the core of the personality. The self-concept refers to a configuration of convictions concerning oneself and attitudes towards oneself that are dynamic. According to Van den Aardweg and Van den Aardweg (1988:84) the self-concept has been termed the Eigenwelt. Eigenwelt is the self in relation to itself or the self knowing itself. The self-concept becomes the focal point of relationships. No child can truly become an adult without a definite, clear, self-concept. How does a black child derive the self-concept from his body as a concrete object and from presuppositions of the physical and physio-spiritual self?

1.4.5 Self-Actualization

Van den Aardweg and Van den Aardweg (1988:84) define this term as the attainment of all that a child/adolescent can possibly attain in every aspect of development and learning. It is the reaching of the highest level possible for him to reach and this is what an individual can possibly become and is some... everyone is entitled to. It is not a question of perfection because this is unattainable. According to this definition one may ask oneself, how can educators assist the black learners in "ex-Model 'C' schools" to become the best they can possibly be? Van den Aardweg and Van den Aardweg (1988:84) point out the answer could be deduced from the fact that the self-actualized, totally invol... with life, experiences all life's nuances, not only as they affect him but as they affect others also, accepts himself to a degree that can preclude guilt, anxiety, shame and aggression, thus his attention can be focused objectively. Seeing himself realistically, he accepts himself and his limitations do not affect his self-esteem: self-actualization is not achieved passively or without any effort, deliberate efforts to realise potentials are required. Once basic physiological and psychological needs have been satisfied, a person develops towards self-actualization through his involvement in an activity which holds meaning for him. Self-actualizing people involve themselves in activities which do not concern the self *per se*, but in that which is outside the self. In doing so they find their activity important and they enjoy it as a vocation rather than merely as a profession. Thus, according to Van den Aardweg and Van den Aardweg (1988:84) self-actualization cannot be attained if it is an end in itself. Transcendence implies:

* The reaching out and rising beyond the self. If the self-actualising black child wants to realise future possibilities, he should transcend himself or rise above the apparent limitations of time and space, physical and mental abilities.

1.4.6 Educational distress

According to Hanks (1979:428) the term "distress" is defined as great suffering of the mind or body; pain or great discomfort, a state of danger or great difficulty. The phrase in distress: means something/somebody in dire need of help or a state of desperate need caused by lack of the necessities of life. Educational distressed children implies children who are in difficulties due to the lack of necessities in their educational life and could be equated to children with problems. Who is the child with problems? Children whose education and teaching is more complicated and problematical than usual owing to specific factors or particular circumstances and who therefore need orthopedagogical intervention.

Du Toit in Kapp (1991:23) maintains that the child has a problem if it should be necessary to provide him with a modified form of teaching. Surely, a black learner who comes from black schools which in many aspects are deemed to be deprived of many educational necessities, requires that a regular curriculum be modified with regard to one or more of the following: objectives; content; method of teaching; teaching media; expected rate of progress; possible additional aid such as by remedial teacher or a speech therapist; parental guidance. Because of distress, black children suffer from school phobia which is strong fears expressed about attending school. Possible causes are when the child is ridiculed by peers and teachers; when the child is criticised and belittled in front of the class; continually receiving low marks; being rejected by peers; being man-handled at school, on the school bus, or being terrorised while walking to school (Van den Aardweg & Van den Aardweg, 1988:202).

1.4.7 Social/Environment (milieu)

Van den Aardweg and Van den Aardweg (1988:85) define the environment as the condition and influence under which one lives. The environment does not affect

each individual in the same way. Education seeks to provide an optimum environment for the growing, becoming child. It is not possible to change the genetic endowment but the environment can possibly be re-organised to provide the best environment for the expression of the genetic endowment. The integral components of the environment are the unwelt i.e. the environment or world of objects to which we physically orientate ourselves and in which we should act. The eigenwelt or own world of interpersonal relationships and the eigenwelt or own world is the world of one's relationships with one's self. How could educators and significant others organise the two divergent milieus to provide the environment for the black child to enable to form his own meaningful environment? The black learner also forms relationships with objects in his unwelt, with significant people in his mitwelt and with himself, thus establishing an eigenwelt (own life-world).

According to Booyse in Kapp (1991:122) environment as a concept is defined as the dynamic and meaningful relationships between human beings and their particular geographical and physical worlds, on which they base their relationships with others. It is based on one's cultural and historical background and guides the establishment of one's own personal world to a great extent. With regard to the black learner the parental home is inadequate as the primary educative milieu due to detribalisation, proselytisation and urbanisation to provide educational needs, thus the black learner could be seen as an environmentally deprived child. Booyse in Kapp (1991:123) stated that "an individual is environmentally handicapped (deprived) when language deficiencies limit his communicative possibilities in the dominant culture, and when his particular experiential background limits him with regard to the acquisition of learning-and life-content as in the dominant culture, and he is therefore unable to meet the demands of modern life".

1.4.8 Accountable support

Accountable support is synonymous to educative or pedagogical assistance. According to Van Rensburg and Landman (1988:493) support means an easing of

the burden. The burden in this case is the need the black child experiences in the call of self-actualization. It can also be said that the educator eases the need or burden of the child. Giving support in education does not mean cramming knowledge into, but the revelation of reality for the child's exploring, controlling and mastering the world as a world-for-itself. It is therefore support in constituting the world to an adult world, with a view to attain adulthood as a space for self-decisions subject to values (and norms) and ultimately, in obedience to the Absolute value (Absolute values are: values that are eventually characteristic of being human, any violation of these would imply a violation of humanness). Support is perhaps the category most clearly discernable in the education situation. Insight into the essential structure of this category reveals many of the other categories. Support, for example, affords driving force to the category, encounter, give discretion to openness, expresses the certainty of security, and gives perspective to expectation as expressing futurity (Janse van Rensburg, 1991:18).

Van den Aardweg and Van den Aardweg (1988:161) define accountable support as an all-embracing concept involving educative activity in educational situations over many years. No child can develop positively without the help of the educator (pedagogue). Thus the child has been placed in a family where the essential pedagogical assistance can be given and secondly in the community of which he becomes an integral part. When the child cannot reach or deviates from that which is right, acceptable and proper, the educator intervenes and assists him personally. If the child accepts what the educator says and does, then education has been realised. Thus a black child/adolescent needs a sufficiency of pedagogical assistance to feel safe enough to explore his world. Gradually the pedagogic assistance will be lessened as the adolescent is able to enrich his own world, widen his horizon, make learning meaningful and take responsibility for himself. In the light of this explanation, this study seeks to explore what kind of support is appropriate to a black child in ex-Model 'C' schools.

1.4.9 Life-world

Van Rensburg and Landman (1988:393) state that every human being live-experiences reality in his own unique manner. This goes without saying that the live-experiences of the black child in ex-Model 'C' schools is quite different and unique from his white counterpart.

Van den Aardweg and Van den Aardweg (1988:14) emphasise the uniqueness of a life-world by stating that every child lives in his own unique life-world. Each child is unique so the life-world of each child is unique. The child's life-world includes everything that has meaning for him; not only for his geographical world but all his relationships with objects, ideas, people and even himself. These relationships may be interdependent and interactive, always dynamic and ever increasing and changing. This Gestalt's of meaningful relationship constitutes the child's life-world. All of the child's behaviour and actions should be interpreted within the context of his life-world — all to which he has attributed significance and which he therefore understands. A child without a life-world is inconceivable and from birth he is actively constituting his life-world using his genetic potential, aspirations, will and psychological abilities, within his particular cultural context with its norms and values, forming a vibrant, dynamic, ever-changing, increasing, interacting whole in which he is involved and to which he attributes meaning.

Vrey (1979:18) defines life-world of every child to constitute a life-world in which he orientates himself towards people, objects, ideas, the self and God by forming meaningful relations. Life-world is to some extent lived-experiencing, as lived-experiencing is always person-bound; that is to say, lived-experiencing, as lived-experiencing is always "my lived-experiencing because it always involves senses and meanings for me Sonnekus (1975:83). The black child in ex-Model 'C' schools finds himself in an alien world and that calls for support to enable him to constitute his person world of meaning. This support could be offered through cognitive, affective and normative education.

1.4.10 **Bantu Education**

According to Nkabinde (1997:5) the word "Bantu" in the Nguni group of languages such as Zulu, Xhosa, Ndebele and others means "people". Africans usually use the word "aBantu" to refer to people or the human race. However, the former South African government selected the term Bantu as an official ter. to refer to blacks. When the word "Bantu" is used in this sense, Branford and Branford (1991:21) remark about the key role of the word "Bantu" in Apartheid legislation and related texts after 1948 which gave it strongly unfavourable connotations. In legislation and other governmental documents it was replaced by black, but it is still widely used internationally in scientific texts.

Thus according to Nkabinde (1997:5) a phrase such as "Bantu education" refers to the type of education designed for blacks. The introduction of Bantu education in 1954 was aimed at providing separate and unequal education for different races of South Africa. Another motive of Bantu education was to inculcate in blacks a sense of inferiority. Hendrik Verwoerd, the then Prime Minister, stated that Bantu education's emphasis should be more practical, focusing mainly on technical skills. Prior to the introduction and implementation of Bantu education, more than 70 percent of African schools were taught by missionaries of various denominations; the remainder were controlled by the state or the community. The Bantu Education Act of 1953, implemented in 1955, permitted all African schools to be governed by a separate Department of Native Affairs. Thus missionaries and the community lost control over African schools.

Branford and Branford (1991:21) describe Bantu education as an intensified separate system of education for blacks introduced in the early years of Nationalist rule (and the term Bantu was abandoned as the official name after the Soweto uprising of 1976). Black schools had from the beginning been segregated and under-financed. New features of Bantu education were a state take-over of nearly

all mission schools, mother-tongue medium to the highest possible levels; failing this the enforced use of both English and Afrikaans as media of instruction. Most black schools now teach the higher standards officially through the medium of English.

According to Nkabinde (1997:5) the Bantu education system resulted in the control of curriculum, teaching methods, and teachers in return for continued state financial aid. Nkabinde (1997:6) also quotes Evans who describes Bantu education as was a deliberately inferior form of basic education that trained blacks exclusively for employment in menial, low-wage positions in a racially structured economy. Education for other racial minorities prepared them for leadership positions, whereas Bantu education prepared blacks for subservient roles. Bantu education had its curriculum geared towards a "fit-for-blacks" emphasis, including the production of interpreters, messengers, porters, religious ministers, teachers and nurses. Given the narrow focus of the curriculum, its recipients were prepared for professions such as mine boys, bank tellers, plantation workers, construction workers, clerks, and other low-paying jobs. The limitation of Bantu education had the potential of making blacks feel inadequate and incompetent compared to other people. In addition, Bantu education was tailored towards producing certain types of black intellectuals, that is, intellectuals who were supposed to be passive and never question the *status quo*. Thus, such education was intended to silence the voice of government opponents, and it also was geared to provide certain skills commensurate with the needs of industry. Nkabinde (1997:7) concludes by pointing out that the government's interests was to educate more blacks to suite the needs of the economy. When Bantu education was legally introduced, it was means to serve definite purposes, one of which was to prevent interdependence for blacks, including the freedom of expression. Blacks were prevented from owning themselves and, consequently were controlled by others. Being controlled by others has led black South Africans to lose a sense of direction as to who they are and what they are capable of attaining. The inability to design

their own education has done serious educational damage, it also debases self-image, destroys confidence, and lowers motivation. Nkabinde (1997:7) stresses that Bantu education, as designed by the ruling elite, had the following intentions:

* To provide some basic education for blacks.

* To provide a system of education that enforced ethnicity.

* To divide permanently the black population into manageable compartments.

* To provide a form of education that promoted technical training at the expense of critical thinking or education geared towards active participation in shaping one's own life.

According to Branford and Branford (1991:21) in 1979, the Education and Training Act was passed to replace the Bantu Education Act of 1953. African Act was now in the hands of the Department of Education and Training (DET), but education for Africans remained virtually the same.

1.4.11 Adolescent

Van den Aardweg and Van den Aardweg (1988:10) define adolescent as the youth at the stage between childhood and adulthood, termed adolescence. Adolescence is a time of personal discovery and identity formation, yet it is a cultural innovation. It is a time of transition when the youth moves from a secure but dependent life full of choices and decisions and the consequences thereof. In an advanced society time is needed to teach the intellectual and mutual skills required for sophisticated, productive work, complex social skills and psychological maturity. However, adolescence is unique for each individual. With regard to affectivity, Van den Aardweg and Van den Aardweg (1988:13) describe the

adolescence as unstable and flexible, at one moment he is happy and self-confident and the next moment he is depressed and uncertain. The adolescent stands on the brink of personhood seeking for an image which he cannot yet envisage or to which he cannot yet attain; he is in a world he barely understands with a body, an intellect and emotions he is just discovering. Socially, the adolescent is in a conflict triangle, that is, as Van den Aardweg and Van den Aardweg (1988:13) describe the adolescent has a desire to be an individual who wants to assert himself, he wants to be alone, yet at the same time fears to lose the security and stability that his family offers. An attitude of rebelliousness leads the adolescent to seek his peers who can identify with him. Under such circumstances, the adolescent may be a prisoner to the norms of his peer group, from which he is not yet psychologically or spiritually free. For the adolescent, peer groups are inclined to dictate the attitudes and behaviour of others in the group. Van den Aardweg and Van den Aardweg (1988:14) comment on the profound peer influence: many adolescents are never able to do their own thinking, to act in accordance with their principles and to take responsibility for their own actions.

The personality of the adolescent depends upon the relative significance to him of the persons with whom he interacts, the kinds of behaviour available to him as examples and the ways he assimilates new experiences and earlier experiences. His self-concept and identity seem to be more determined by what seems to be important to him such as ideas, people he esteems highly and experiences derived from such encounter.

However, Van den Aardweg and Van den Aardweg (1988:13) warn that the parent/adolescent conflict in the home seem greater to the adolescent than at any other stage of his development, and parents, who are the main persons with whom the adolescent interact, should be aware of specific adjustment problems peculiar to the adolescent. He is forced into psychological and physical independence which require a separate identity, a sexual orientation, a commitment to an

ideology and a vocational choice. The feeling of independence of being someone who counts, the over-sensitiveness, all put him on his guard.

Regarding cognitive development, Van den Aardweg and Van den Aardweg (1988:14) point out that his intellectual abilities are more advanced than when he was a child, for his ability to think in abstract has opened up a whole new world with which to come to terms. Despite all the changes the adolescence is described by, Van den Aardweg and Van den Aardweg (1988:14) as the most wonderful time for the following reasons:

* The adolescent is at the peak, or nearing the peak of physical fitness and strength.

* His health is good and childhood diseases are a thing of the past.

* Socially he enjoys the companionship of his peers and makes lasting friendships.

* Effectively he is no longer mastered by his emotions but has learned their effects and has been able to handle them.

* He is framing a philosophy of life which now that he is able to think in the abstract and assess various viewpoints, is exciting and interesting.

* He is establishing a foundation on which to base his behaviour and he has absolute freedom in doing this.

* He is able to take part in arguments, debating logically and sensibly, to wrestle with problems, all of which is stimulating and enlightening.

* He is unafraid and confident to voice his opinions and speaks out on social and other injustices.

* He looks forward to his future career with possibilities of further study or training, job satisfaction, marriage, his own home and above all, emancipation.

However, Vrey (1979:165) argues that complete agreement does not exist about the chronological division between the periods of childhood and adolescence. A learner enters secondary school, which spans Grade eight to twelve. The Grade eight learner is usually about thirteen, Grade twelve learner about seventeen. The vast majority of learners fall between these limits. The learner will leave secondary school as a youth on the threshold of maturity. Physical growth has been phenomenal, but psychological development is the real key to the level of adulthood he shall have achieved. The total development of these years is usually described by the term adolescence which means "growth or developing towards something". The adolescent is a youth who is gradually in a biological and a cultural sense. growing into the adult world.

Vrey (1979:165) maintains that due to cultural influences it can be said that adolescence takes up the years from 12 to 22: early adolescence from 12 to 15, middle adolescence from 15 to 18 and late adolescence from 18 to 22. The black learner whose life-world is the subject of this study in ex-Model 'C' schools, would be in early and middle adolescence.

1.4.12 Language

Language is defined by Hanks (1979:826) as a system for the expression of thought, feelings, etc. by the use of spoken sounds or conventional symbols, which is a distinguishing characteristic of man as compared with other animals. "This implies, *inter alia*, that among human beings language is the primary means of

communication, each language comprising a standard set of symbols, signs/signals for the exchange of messages by means of which the members of a cultural group communicate".

The clue to understanding the nature of language (that cultural product without which there is no more than limited culture) is that language as a vehicle of educator is linked with the philosophy of life and culture of the people concerned. Luthuli (1985:14) emphasises the importance of language as a component of culture and therefore irretrievably linked with the philosophy of life and philosophy of education.

* Language is the medium through which children are introduced into society. One's beliefs, conviction and attitudes are passed on to the younger generation by means of language. This underscores the importance and necessity of mother-tongue instruction. Should the black child continue to hear her mother-tongue used in the corridors and classrooms of "ex-Model 'C' schools"?

* Language is the lifeline of every educational endeavour. The attitudes of the home and society towards language are normally unquestionably those of the parents. What could be the effect of language in education on the black child of mixed marriages?

* A child (so is the black child) is in the true sense a product of communication, not just any communication, but relevant and meaningful communication.

* Without language the communication of knowledge that sets human beings are apart from other species could not have developed.

Does the black child find it easy to communicate with his peers, teachers and others in the ex-Model 'C' school or is he trapped in a language cell, faced with

language barriers? What language or how many languages are accepted as medium of instruction and communication in ex-Model 'C' school environment?

* Education finds expression through the medium of instruction. Then how far is this true that education which neglects or ignores the importance of mother-tongue does so to its own disadvantage?

1.5 AIM OF THIS RESEARCH

The aims of this research are:

* To pursue a study of relevant literature of the life-world of the black child in ex-Model 'C' schools.

* In the light of the findings obtained from the literature study and interviews formulate recommendations which could serve as guidelines according to which accountable support can be instituted in order to meet the needs of the black learner in 'ex-Model 'C' schools" who may be experiencing educational distress.

1.6 VALUE OF THIS RESEARCH

This investigation has the following value:

* it will provide a picture of the problems encountered by black learners during the integration into former "whites only" schools;

* it will help policy-makers and educationists to formulate relevant and appropriate policies and procedures to facilitate meaningful, acceptable integration in the "ex-Model 'C' schools".

* certain guidelines will be formulated so that accountable support can be instituted for the black learners in "ex-Model 'C' schools".

1.7 METHOD OF RESEARCH

* Research with regard to this study will be conducted by means of a literature study of available relevant research literature.

* In supplement to the literature study visits will be made to "ex-Model 'C' schools" and interviews will be conducted with persons such as principals, teachers, black and white learners regarding this phenomenon.

1.8 FURTHER COURSE OF THE STUDY

In Chapter 2 of this study an historical perspective of the development of a separate and unequal schooling system in RSA will be given.

Chapter 3 will deal with the developmental tasks of the adolescent.

Chapter 4 will analyze and describe live-experiences of the life-world of black adolescent in the "ex-Model 'C' schools".

Chapter 5 will describe accountable support for the black child in "ex-Model 'C' schools".

In Chapter 6, a short summary and a number of recommendations will be given.

CHAPTER 2

PROVISION OF EDUCATION IN SOUTH AFRICA: AN HISTORICAL REVIEW

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CHAPTER 2

PROVISION OF EDUCATION IN SOUTH AFRICA: AN HISTORICAL REVIEW

2.1. INTRODUCTION

Frederikse (1992:vii) states that for many decades black, white, coloured, and Indian learners in South Africa have by law been educated in different schools and under different schooling systems. Black schooling has received inadequate state funding, and black learners have received an inferior education. Frederikse (1992) points out that this was the result of a conscious government policy, and has been one of the most deeply-felt grievances of black people in this country. White schooling, on the other hand, while just as racist and authoritarian as that provided for blacks, has been well funded, and has generally met the expectations of the white community.

There were blacks attending school in white schools, but that was not the official policy of the previous government hence those black learners received no provisions or support to facilitate their acclimatization and integration. Frederikse (1992:1) validates the above statement by pointing out that before the government's change of heart in 1990, a few blacks had been able to attend white, coloured and Indian schools. In the mid-1970s, some church schools began to question the morality of segregated education. Some white private schools, too, began recruiting black students, and did so with greater urgency following the 1976 student uprisings. Coloured and Indian government schools also started bending the rules, and admitted some African children.

Bearing the above in mind, the aim of this chapter is to make a literature study of the laws that controlled and regulated the schooling system for white and black learners as well as the attempts of the Nationalist government to defend and justify the glaring disparity in education provision for white and black learners in the

RSA. This chapter will also compare and contrast the support services which were made or not available for the black learner as against those enjoyed by his white counterpart. Due to the availability or absence of state funds and essential support services, how this impact on the black learner and deprived him of opportunities for self-actualization.

According to the HSRC (1981:23b) there were long-standing grievances with regard to black education. One of the main grievances was the fact that the demand for education among Indians, coloured and blacks was clearly illustrated by the fact that the percentage of learners who started school in 1963 and who then completed twelve years of schooling was as follows:

	Started '63	Finished '74
Whites	58	40
Indians	30	22
Coloureds	40	4
Blacks	96	1

Figure 1: Ratio of pupils starting and finishing school according to race (1963)

This shows the tremendous loss of a potential high level manpower from the coloured and black population groups in particular. Duminy, Steyn, Dreyer. Vos and Peters (1992:117) concur by expressing dissatisfaction with the systems of control as well as conditions in general within black, coloured and Indian schools compared to schools for the white community. These conditions led to widespread unrest and disruption of education in 1976. Duminy *et al.* (1992) give the following reasons as causes for unrest:

* Inequality in provision of physical facilities (such as buildings and books).

* Inequality regarding financial provision.

* The compulsory use of Afrikaans as medium of instruction.

* inequality of conditions of service for teachers.

* inferior education by under-qualified teachers.

The general feeling amongst blacks and coloureds was that segregated education was inherently unjust, unequal and discriminatory. Whilst the researcher is interested in the historical causes of such inequalities as well as in the means adopted by the Nationalist government in order to confront the above problems, he is specifically probing for the effects of such conditions on the life-experiences of the black learner in township schools, since 1961.

Frederikse (1992:1) expresses promising prospects for the future education of the black learner as the early 1990s marked the start of an important change in South african education. The government finally allowed its racially-segregated schools to begin admitting children of all races. By the end of this decade, South Africa's school system will probably have changed enormously.

According to Coutts (1992:14) the National Education Co-ordinating Committee (NECC) has struggled for a single education system, administered by a single ministry. The education system, they believe, should be committed to the principles of non-racialism, nonsexism, democracy, equity and the redress of historical injustices. With the 1994 Constitution of the RSA a single education system administered by a single ministry was eventually achieved for the RSA. The question that arises from this development is: what could be in store for the black learner concerning his self-realisation through formal education?

Frederikse (1992:vii) emphasised the importance of this question as she admonishes that the desegregation of formerly all-white schools is beginning and South Africa is moving towards a more democratic society. It would therefore be

wise to start examining not only the advantages of non-racial schools, but also the problems black learners, in particular, may face as the National Department of Education undertake the process of integration.

Many reasons are advanced by various interested parties for supporting the opening of schools for all, such as the following highlighted by Frederikse (1992:1).

* The white population is getting smaller, so some government officials feel that the only way to prevent many white schools from closing is to admit black children.

* Most coloured and Indian children feel their facilities are not as good as those in the white schools.

* Many black parents are disappointed with the poor exam results in township and rural schools. Even those who cannot send their own children to the newly-opened schools endorse the end of apartheid education.

These reasons reflect that a lot is expected with regard to education provision by the government, interest parties, parents and teachers with regard to this new educational environment. It demands the black learner experiences learning as meaningful and thereby becomes involved in his optimal actualization. Tremendous efforts are expected from black learners, parents, teachers and from everyone involved in South Africa's changing education system to resolve the crisis of the black learner so that a smooth transition from his cultural environment to the technologically oriented world can be successfully and meaningfully effected in the black learners' life-world.

2.2 THE LEGAL FOUNDATION OF EDUCATION IN THE RSA: 1948-1976

Dekker and Van Schalkwyk (1995:456) sum up the period 1948-1976 as follows: The National Party, which came into power in 1948, introduced Apartheid education, by which each racial group was to have a virtually separate education system. In white education, the curriculum acquired a Christian National orientation, while Afrikaans and English schools were largely separated. So-called Bantu Education became the responsibility of the Department of Native Affairs in terms of the Bantu Education Act of 1953, thus ending the long era of missionary responsibility for African education which the new rulers viewed as an instrument in the hands of liberalism. Education departments for Indians and coloureds were also created. Bantu education was viewed as part of a plan of social development and as essential to the success of the policy of apartheid. The Minister of Native Affairs, Dr H.F. Verwoerd, was the master-planner, the architect of a new world, a man utterly certain of the rightness of his intentions. According to Dekker and Van Schalkwyk (1995:456) Verwoerd spelled out the nefarious aims of Bantu education in a 1954 parliamentary debate as follows:

"It is the policy of my department that Bantu education should have its roots entirely in the native areas and in the native environment and in the native community. The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive training which has as its aim absorption in the European community while he cannot and will not be absorbed there. Up till now he has been subjected to a school system which drew him away from his own community and practically misled him by showing him the green pastures of the European but still did not allow him to graze there".

Dekker and Van Schalkwyk (1995:456) comment that to be fair, this much vilified statement also envisaged that the education of black people be brought in line with the needs and aspiration of the black people, by turning back the clock of industrialisation and urbanisation. it called for parent involvement and community schools supervised by African organisation, not unlike the premise of People's education advanced during the liberation struggle some decades later. During this era of Apartheid education an unprecedented growth in black education took place, the school population doubled between 1954 and 1965, and again from 1966 to 1976, while the number of teachers in training saw a threefold increase.

Apartheid education was widely perceived to be inferior, while white education was regarded as of high quality and standard, and also adequately planned and abundantly provided for. A summary of what was provided for blacks in comparison to whites is provided to ascertain this assumption.

2.2.1 Provision for black education

Duminy et al. (1992:119) emphasise the fact that if provision has to be made for a programme of education of the same quality for all population groups, the distribution of education will have to be organised in such a way that all people will receive a rightful share, regardless of race, colour, socio-economic context, religion, sex or geographical location. But the history of the SA education system demonstrates that this has never happened in the RSA. Duminy et al. (1992:127) clarify this state of affairs. In the South African context it was (and to a great extent still is) the wishes of the whites which formed the basis of legislation affecting all population groups. In accordance with the reformative philosophy of life, the separate development of the different population groups formed the cornerstone of government policy. The development of an own identity and the preservation of the various cultures of the peoples of SA were actively encouraged by the central government. Therefore the national education system consists of

component white, black, coloured and Indian subsystems. The education policy for each of these subsystems was embodied in an act which formed the legal basis of the subsystem concerned.

Voster (1994:56) points out that the establishment of the RSA in 1961 had a particular significance for black education. The principle of separate development under the leadership of Dr H.F. Verwoerd had logical consequences. It led to the creation of separate education subsystems for the whites, blacks, coloureds and Asiatics. The government aimed at preservation of the Western Culture in general and the Afrikaner culture in particular, but on the other hand aimed at giving the blacks the opportunity to preserve their heritage. According to Duminy *et al.* (1992:128) the legal basis of black education within white areas is mainly embodies in the following acts:

* the Black Education Act of 1953 as amended.

* the Black Special Education Act, 24 of 1964 as amended.

* the extension of University Education Act, 45 of 1959.

* the Education and Training Act, 90 of 1979.

* the Tertiary Education Act, 92 of 1984.

Act 47 of 1953 and Act 90 of 1979 deserve a special focus as these two acts played a great role in the provision of education provision for the black learner during the apartheid era.

Duminy *et al.* (1992:129) maintain that the Black Education Act of 1953 provided for transfer of control of black education from 1 January 1954 (including teacher

training but excluding higher education) from the provincial administrations to the central government. From January 1954, the control of black education became the responsibility of the then Department of Native Affairs. In 1958, a Division of Bantu Education was created within this department. Three types of schools were to exist, namely, black community schools, established or maintained by black authorities or communities and, in approved cases, subsidised by the state; and State-aided schools (including mission schools); all existing provincial schools would become government schools.

According to Paton (1973:232) Verwoerd stated that Bantu Education would stand "with both feet in the Reserves". State subsidies to such schools would eventually disappear. If churches wished to run schools entirely at their own expense, it would be permitted if registration had been granted. In 1973 there were still church schools, mostly Roman Catholic, which continue in spite of receiving no subsidy. Mission-buildings outside scheduled "Native Areas" would not be purchased by the Government. Paton (1973:232) writes that on 3 June 1957 the Minister (Verwoerd) ruled that the training of African teachers should take place amongst their own people, i.e. in reserves and homelands, not in white cities.

This statement caused much anxiety to black, urban parents, who now had to face the possibility that their children may have to be sent to the "homelands" for high school education. This meant that their education would cost a great deal more, and many of them would be moving to an environment unknown to them.

The centralisation of black education was accompanied by the establishment of local school boards and committees in order to provide for parental involvement in their children's education and in school affairs. Duminy et al. (1992:129) points out that in 1958 the Department of Native Affairs was divided into two separate departments, namely the Department of Bantu Administration & Development and the Department of Bantu Education. The Department of Bantu

Education became two separate ministries on 30 January 1978 viz. the Ministry of Plural Relations and Development (later renamed Co-operation and Development) and the Ministry of Education and Training. Yet in spite of all these divisions and so-called developments, the educational plight of the black child was not earnestly alleviated or eliminated.

Voster (1994:67) claims that although there was a noticeable improvement in black education towards 1960, this growth was thwarted by lack of finance. The private sector experienced an urgent need for a high quality qualified workers. It was only towards 1970 that the private sector was allowed to invest in black education, with the result that there was a huge increase in financial support to black education and training.

According to Duminy *et al.* (1992:128) the centralisation of black education was concluded by the Extension of University Act of 1959. It provided for the establishment of university colleges for blacks on an ethnic basis, to be financed from the Bantu Education Account which was later abolished. Funds were transferred to the Consolidated Revenue Fund.

A new parliamentary act that demarcated guidelines for the education provision for the black child in the RSA, the Education and Training Act (Act 90 of 1979) was passed. According to Duminy *et al.* (1992:129) this Act stipulates that:

* Education shall have a Christian character.

* The medium of instruction will be the mother-tongue up to Std 2, thereafter either English or Afrikaans will be used.

* Education shall be **compulsory and free**, subject to the co-operation of parents.

*   Education is given in accordance with the pupils' ability, aptitude, interest and the training needs of the country, and appropriate guidance will be given to pupils.

*   There should be co-ordination with other departments of education in respect of syllabuses, courses and examination standards.

*   The active involvements of parents, through parent-teacher associations or local committees or councils, should be recognised.

*   Health services shall be provided in conjunction with the Department of ....

This act had some promising aspects for the improvement of black education, such as compulsory, free education; school guidance services; active parent involvement and provision of health services which were all badly needed innovations. Unfortunately Act 90 of 1979 was not received with ardent enthusiasm, if one considers the events which had pressurised the Nationalist Government towards its enactment. It later dawned on black communities that the Government was not at all committed to the implementation of these stipulations.

According to Voster (1994:67-68) the year 1975 was a borderline in the development of black education. The change after a 12-year school structure which resulted in the accumulation of secondary school pupils and the government's decision to impose a 50/50 language medium policy in schools had far-reaching results. According to Voster (1994:67-68) the school population in secondary schools for the black learners increased from 82 351 in 1974 to 214 454 in 1976, with the result that the pupils in their big class numbers found themselves often accommodated in temporal classrooms with unqualified and incompetent teachers in control. Circumstances were ripe for a revolt. The 1976 uprisings spread over the country. As from this date the history of education for all racial and population groups in the RSA became inseparably interwoven.

2.2.2 The Human Science Research Council Report on education (1981)

According to Dekker and Van Schalkwyk (1995:456) the period 1979-1994 is known as "the era of educational reformism". The Soweto schools uprising of 1976 was sparked off by the ruling that Afrikaans be given equal use together with English as the medium of instruction in black schools. The riots, according to Dekker and Van Schalkwyk (1995:456) led to the deaths of more than 700 people, most of whom were students. It signalled a fundamental challenge to black education and gave rise to an era of resistance unparalleled in the country's troubled history. The existing order was challenged on all fronts, of which education, politics and economics were primary terrains. Dekker and Van Schalkwyk (1996:456) point out that education was so seriously disrupted during this period that a whole generation of marginalised youth was created. People's Education, an ideological strategy embodying, *inter alia*, a form of democratic movements e.g. the NECC. The slogan "liberation before education" exhorted students to obtain freedom first, and educational institutions became hotbeds of political activity. Against this background the Nationalist government felt compelled to institute the renowned De Lange commission also known as Human Sciences Research Council (HSRC) report.

Voster (1994:68) indicates that at this juncture one had a feeling that the government was not relinquishing is prerogative powers of being the sole architect of the education system for all racial groups in the RSA.

Thus education was an important field of contention in the liberation struggle. As Duminy *et al.* (1992:118) confirm. In order to confront the above problems, the government requested the HSRC in 1980 to conduct a scientific investigation of the country's whole education dispensation and to make necessary recommendations to address the problem areas. The investigation had to be conducted in the light of the present education situation, the population

composition of South African society, and the means that could be made available for education in the national economy.

The investigation had to cover all levels of education, that is pre-primary, primary, secondary and tertiary. This investigation became known as the De Lange Commission of 1981. It recommended the creation of one central education department. The government accepted certain recommendations of the De Lange Commission, but reiterated its stand that it was not prepared to accept the recommendation of one education department for the whole country.

Voster (1994:68) states that the government responded by launching reform initiatives, such as:

* providing more educational opportunities for Africans.
* phasing out disparities in financing.
* reforming the curriculum.
* training more black teachers.

Voster (1994:68) remarks that these reforms were based on the philosophy of "separate but equal" education and were not primarily aimed at transforming black education. This gradual shift in apartheid policy was sceptically viewed by some as "sophisticated attempts to offer a range of privileges to some middle-class blacks while asserting more stringent control over the majority". It is argued that this benign shift was largely a utilitarian response to the need to restructure the labour market.

Education for the four population groups in the country was still to be provided for separately (Dekker & Van Schalkwyk, 1995:456). Unfortunately, education and politics cannot be separated. It is therefore appropriate to review the Constitution of 1983 for the RSA and its effect on the educational provision for the peoples of South Africa.

According to Duminy *et al.* (1992:125) the Republic of South Africa Constitution Act 110 of 1983 provided for three Houses of Parliament, namely, the:

* House of Assembly consisting of 178 white members.
* House of Representatives consisting of 85 "coloured" members.
* House of Delegates consisting of 45 Indian members.

The South African government consisted of a cabinet and three Ministerial Councils. The cabinet handled general education matters through the Minister of National Education. The education for the blacks was managed by the Minister of Education and Training who was the political head of the department of Education and Training. The Minister of National Education managed education for the whites as the political head of the Department of Education and Culture. The three Ministerial councils each had a Minister of Education who managed education for the coloureds, whites and Asiatics respectively (own affairs) as Departments of Education and Culture. No provision was made for the black cultural groups. It is therefore no surprise as to why unrest, violence and school boycotts in black schools continued.

Voster (1994:73) reports that at a conference in Grahamstown in 1982, the government was criticised for the fact that it was interested only in exploiting the blacks to the benefit of the whites in a white-controlled capitalist economy. The government reacted by holding a referendum on 2 November 1983 which was aimed at gaining a mandate from the white voters to approve and support a new political dispensation. This dispensation aimed at the creation of the so-called Tricameral Parliamentary System for the whites, Indians and coloureds; the blacks were still excluded.

The Constitution of 1993 made a distinction between general and own education matters. The fact that so many education departments came into existence was

regarded by many as an unnecessary duplication. It resulted in the continuance of unrest, violence and school boycotts in the black townships; education still remain the zone for political differences and aspirations.

According to Voster (1994:74) the Soweto Parents' Crisis Committee, under the auspices of the UDF, was created in October 1985 and during December 1985 the first conference about the crisis in the education for the black child was held in Johannesburg. The Soweto Parents' Crisis Committee was replaced by the National Education Crisis Committee and the slogan "Liberation now, Education later" was replaced with "Education for Liberation".

The learners returned to schools with the belief that education was going to be a decisive factor in the creation of a democratic non-racial South Africa, and that "People's education" was going to be given to them. The proclamation of the state of emergency resulted in tranquility.

Genuine and valid grievances about the standard of education provision in black schools exerted pressure on the government to review the education in the country and in May 1990 the Minister of National Education announced the development of education renewal strategy for education in South Africa. The report was released on 4 June 1991 by the education departmental heads.

According to Voster (1994:68) internal resistance and external pressure, which gave rise to a series of state of emergency in the 1980s eventually led to the crumbling of the apartheid order and to the democratisation of the country.

Voster (1994:74) maintains that since 2 February 1992 various developments took place in South Africa on the political and social terrain, points of view were freely expressed by different parties and the future of education came strong under focus. On this date the State President unbanned the ANC, PAC, NECC, UDF and various other black activist organisations. The government undertook, with the

unbanning of the organisations and the release of Nelson Mandela, to normalise the South African society and also aimed at a free, fair and just society for all.

2.2.3 Education renewal strategies

According to Voster (1994:74-75) the changed circumstances in SA brought great challenges to education. Education had no control over the many changes, but reacted and adapted to them. Part of the new political structure was the creation of a new education system. The education model which was founded or grounded on the principle of own and general matters and expressed in the existence of an education department for each population group, suffered or lacked legitimacy according to many South Africans. In the light of these political changes the Minister of National Education announced in May 1990 the development of an education renewal/renovation strategy for education in South Africa. This strategy was to be executed in co-operation with the various ministers of education.

According to Voster (1994:75) an education renovation strategy identified the following needs and defects:

* The existing education model did not enjoy the support of the majority of South Africans, it was founded on a racial basis.

* Education programmes were excessively academically oriented and therefore not relevant enough.

* The system presented inadequate opportunities for career guidance and career education.

* There was no solution found for the problem of the serious shortage of school facilities for the ever increasing number of learners.

* There was still no sufficient improvement made to create equal education opportunities for all learners.

2.2.4 Provision for white education in the RSA 1948-1976

Adequate educational provision for the white learner, in almost all aspects of education, has been Nationalist Government's top priorities as from 1948 when control and administration of education came under its power in the RSA. Consequently, white education became the envy of all racial groups in SA. Due to unequal allocation of resources, black education in particular deteriorated into a state of a social, if not a national problem. Lauer (1978:409) points out how education becomes a social problem: The schools should produce good and effective citizens i.e. education should help the individual for the better-paying and more prestigious jobs and for the love of learning. Schools should prepare the individual to maximize his or her intellectual, emotional, and social development. Since all three purposes are related to quality of life of the individual, any person or group who is not given the opportunity to an education that fulfils such purposes, education becomes a social problem.

Quality of life is diminished when the individual lacks the tools necessary to participate effectively in political processes. To achieve some measure of success in work or career or to develop his or her potential to its fullest. Education for many black learners led to a cul-de-sac, as it did not meet the above requirements, while education success of a white learner was paved through the implementation of the following parliamentary act.

According to Duminy *et al.* (1992:131-132) the National Education Policy Act, 39 of 1967. In accordance with this Act, the Minister of Education and Culture is responsible for policy formulation regarding education at pre-primary, primary, secondary schools, technical colleges, teacher training colleges and all special schools within the confines of the following ten principles:

* Education in state and state-supported schools must have a Christian character. Duminy *et al.* (1992:111) point out that whites comprise two main cultural groups, viz. Afrikaans with a traditional Protestant-Christian life-view and English-speakers with a more liberal Philosophy of life. These two opposing schools of thought still remain somewhat incompatible.

* Education must have a broad national character. The South African education welded together the education of whites in four provinces by centralised control over general education affairs and decentralised control over own education affairs in provinces.

* The education medium must be mother-tongue.

* Conditions of compulsory school attendance must be uniform throughout.

* Education in state schools must be free.

* Education must be differentiated in accordance with the ability and aptitude of and interest shown by the pupil, and the needs of the country. Thus in white education supportive services such as guidance and psychological services were fully instituted in white schools.

* There must be national co-ordination with regard to syllabuses, courses, examination standards, research and planning. This principle among other things afforded mobility to white learners from one province to another province with minimum adjustment problems.

* The parent community should be accorded a place in the education system. The effects or results of this stipulation bore fruits with regard to governance and control of Model 'C' schools.

* Recommendations by officially registered teachers' associations must be considered in education planning.

* Service conditions and salary scales for teachers should be uniform. Duminy *et al.* (1992:132) give three other Acts that have a positive effect as far as the provision for white education is concerned in the RSA. These acts are:

* The Advanced Technical Education Act of 1967 (Act 40 of 1967) which turned all previous technical colleges into colleges for advanced technical education. These are presently known as technikons who provide tertiary education, and are autonomous institutions in terms of the Advanced Technical Educational Amendment Act of 1983. The upgrading of these institutions was in line with the differentiated nature of white education and the development which was taking place in the field of technology world-wide, the so-called Computer-age.

* The National Education Policy Amendment Act of 1969 made minor changes to the National Education Policy Act of 1967, and provides the legal basis for teacher training. According to this Act, secondary school teachers must be trained at universities. Primary and pre-primary school teachers are trained at teacher training colleges or universities. No such stipulation was enacted with regard to training of black teachers, thus it is no surprise that black learners were struggling with unqualified, incompetent or under-qualified teachers mostly in rural black schools.

* The University of South Africa Act of 1916 made provision for the establishment of a federal examining university to be called the University of South Africa. Initially this university incorporated all existing university colleges. In time the university colleges became independent universities. At present there are 10 autonomous residential universities, catering mainly for whites, but now open to all races. This examination system was to ensure that

education of high standard and uniform education of equal quality for all whites in all four provinces.

2.3 SOME COMPARABLE ASPECTS FOR EDUCATION PROVISION BETWEEN WHITES AND BLACKS IN THE RSA

Duminy *et al.* 1992:13) state that it is interesting to note that a country's type of government is mirrored in the pattern of control and administration of its education. Some governments centrally control the activities of their people, while others are in favour of more local control by the citizens. Control is the acceptance of the responsibility for the implementation of education policy. Education policy embraces the broad outlines, principles and ideological aspect that underlie an education system. Thus here below this study proposes to review how the SA government of the past dealt with:

* the range of compulsory and free education.

* medium of instruction.

* training of teachers.

* parental authority.

* guidance and health services.

* school readiness programmes and other aspects deemed to be crucial for education provision.

The education of blacks in SA was largely centralised, (with the exception of blacks in self-governing states) and the SA government had control over matters,

even types of schools for blacks. For whites, House of Assembly delegates its authority in respect of the control of education to several executive organs e.g. Natal Provincial Administration, Department of Education & Culture. Control is decentralised. In such cases, education control and policy formulation are in the hands of local bodies. Provinces and local communities have complete authority and control over education matters. According to Duminy *et al.* (1992:134) the South African education system has centralised control over general education Affairs and decentralised control over own education Affairs. What stumbling blocks were in the education path of the black learner, regarding the system of control? Here again the focus is on equal, equitable education provision.

2.3.1 Compulsory free education and school attendance

According to HSRC report (1981:28:6) the concepts; compulsory education, free education and primary education are not synonymous. To make clear a distinction, primary education is closely defined in the sense of basic education. This has to do with the minimum education which must be provided in order to achieve basic literacy, in other words teaching a learner to read, write and calculate together with further consolidation of these skills, so that further independent learning of abstract material may be undertaken and then development by the teacher more easily and at an increased tempo in subsequent phases, because basic literacy has already been achieved. The following should be noted with regard to the relation between basic, compulsory and "free" education HSRC report (1981:28) pointed out that in practice, within systems for the provision of education, basic education is compulsory and free. In other words where there is compulsory education in a country, the basic phase of education will be made compulsory and will also be provided free by the state. Compulsory education can however extend beyond the period of basic education, but will always be relatively free. Free education can also exceed the duration of compulsory education but the opposite does not seem to occur in practice.

According to Duminy *et al.* (1992:155) compulsory education for black learners has not been implemented notwithstanding a rapid increase in the numbers attending school. While the black population has doubled over the last 25 years, there has been a fivefold increase in school enrolment. In 1950 only 8,04% of the total black population was attending school. This percentage had increased to 25% by 1986. This alarming increase in numbers stresses the need for the provision of adequately trained teachers and school facilities and serves as an immense obstacle to introducing compulsory education in black schools.

Duminy *et al.* (1992:155) highlight funding and costs for compulsory education. During 1990, approximately 325 000 additional black learners entered into the education system. This theoretically would require an additional 325 new schools and 10 000 teachers and would cost R650-million. Another obstacle envisaged in introducing compulsory education for black learners is a tremendous dropout rate and high failure rate. Duminy *et al.* (1992:156) state that before introducing compulsory school attendance for non-school going children, a means of encouraging those attending school on a voluntary basis to complete schooling should be devised. This was recommended in the light of the fact that of all black learners who voluntarily commence schooling in Sub-Std A. only 54% complete four years of lower primary education; and 28% complete the higher primary. Investment in black education (where almost half of the school entrants drop out before they have obtained functional literacy) seems a waste of both capital and human resources.

The Department of Education and Training decided as a first step towards the introduction of compulsory education to implement a system of compulsory attendance on an interim basis as of January 1977. An agreement by which parents give a written undertaking when they enrol their children in Sub-Std A to keep them at school until they have completed Std 2. Duminy *et al.* (1992:156) 'It is needless to ask what can the black learner attain with Std 2 education?' The

systematic lowering of the teacher-pupil ration, supplying free books, eliminating double sessions, providing more educational facilities and training more and better qualified teachers, is what the black learner has been yearning for.

With regard to self-governing states like KwaZulu Duminy *et al.* (1992:168) point out that in accordance with the principle of own affairs: black states have to decide whether and when to embark on a programme of introducing compulsory education. In KwaZulu compulsory education for black pupils did not exist. Of great concern in primary schools is the high drop-out and failure rate. Approximately 40% of children never attain even basis literacy and numeracy. Secondary education. compared with an entry of 136 854 in Sub A in 1971, only 6 318 left with a senior certificate in 1983 after 12 years of schooling which represents 4,6% and a drop-out rate of 95,4%.

Regarding compulsory education, the position of the white learner was adequately planned and provided for. This is confirmed by Duminy, *et al.* (1992:156) that as of January 1971 it became compulsory for white learners in the RSA to attend school from the beginning of the school year in which they attain seven years of age until the end of the year in which they turn 16 or pass Std 8. In terms of the provisions under the National Education Policy Act 39 of 1967 the Minister of National Education announced a uniform policy of compulsory education for all white learners in the RSA.

According to Duminy *et al.* (1992:156) exemption from compulsory school attendance may be granted under the following circumstances:

* A child cannot derive any benefit from school education.

* A child has turned 16 years of age and can produce proof that he/she has permanent employment.

* A girl is pregnant or is getting married.

* A child receives formal education in an institution other than a school.

* A child has a chronic health problem.

Certain school boards and departmental officers have the task of ensuring that the compulsory school enactment is complied with in practice.

Because education provision was ordained along racial lines, the HSRC's report on provision of Education in RSA (1981b:29-30) made the following demands in connection with compulsory education.

* The demand for basic, free and compulsory education and the way in which it is offered is further elucidated by the following viewpoints:

* ... Any educational system which fails to give priority to the teaching of the basic linguistic and communicative skills, is simply hobbling the pupil at the start of the race. His ability to comprehend, learn, articulate his ideas and his ideas and organise his responses in respect of all other subjects and skills will be commensurate with his command of the language in which they are taught.

* It is now generally accepted that the first requirement of any education system is to provide "basic education" as the foundation onto which later vocational skills or professional qualifications can be grafted. Basic education should concentrate on developing fundamental manipulative skills.

* The introduction of a universal, free, compulsory education system up to secondary level, as some demand, demands a high growth rate of economy. Without this high growth rate, such an educational policy is a road to disaster.

* The present primary education does not succeed in providing basic education for all learners.

* Compulsory education has under certain circumstances been introduced for certain population groups but does not satisfy the minimum requirements in all cases; on the other hand too high a compulsory school leaving age could handicap the educational system in so far as the possibilities for progression of pupils through the system are concerned.

* The provision of "free" education has still not been realised to the same extent for all population groups and will have to receive attention. It will be necessary to determine uniform criteria that will hold good for everyone.

2.3.2 Medium of instruction

According to Duminy *et al.* (1992:159) the following conditions were applied to all white schools with regard to the medium of instruction.

* Mother-tongue instruction either English or Afrikaans was compulsory for all children in all schools up to and including Std 8.

* It was made the principal's duty to ascertain a child's language proficiency when first admitted to school and so determine the child's mother-tongue. This condition was a recipe for discrimination on the basis of language and denial of admission for a black learner to white schools when "whites only" were opened for other racial groups.

* In cases where a learner is equally fluent in both official languages or does not have an official language as a mother-tongue, the parents may choose which official language must become the learner's medium of instruction. No choice

was given to black parents for black learners. Hence most white schools in the RSA are single medium schools — either Afrikaans or English medium.

* There are also private primary schools for various language groups (German, Portuguese and Chinese) in which the mother-tongue is the medium of instruction up to Std 2. On the basis of these conditions white learners find it relatively easy to study up to tertiary levels, since in the RSA the medium of instruction is in most cases English, so they do not have to struggle mastering English or Afrikaans as a second language.

With regard to blacks Duminy *et al.* (1992:158) write an African language except Afrikaans is the mother-tongue, yet none of the black languages at their present stage of development is suitable as a medium of instruction at secondary and tertiary levels, mainly because the development of the black education system has outstripped the development of the indigenous languages that ought to serve as medium of instruction.

* The use of a Western European language as a medium of instruction for all levels of formal education is common practice in African countries outside the borders of the RSA. There are some difficulties with regard to this practice, nevertheless, the black learners have opted to maintain the *status quo*, as they derive no benefit for speaking good indigenous language because when in search of employment they are expected to speak good English during interviews and in everyday life.

* The use of a foreign language as a medium of instruction represents a poor correlation between formal school and the society the school system purports to serve.

* In terms of the Bantu Education Act of 1953, black learners receive their schooling from Sub-Std A to 4 in their mother-tongue.

* It was departmental policy from 1953 that both Afrikaans and English be used as mediums of instruction on a 50-50 basis as far as possible for all post-primary education. (This however caused problems and was one of the reasons for students' unrest and subsequent burning of schools and college building in June 1976).

* Since 1976, black states have used only one official language as medium of instruction, English which is introduced from Std 3. Both Afrikaans and English however, are compulsory subjects for all children in these states.

* The policy of DET demands mother-tongue instruction from Sub a to Std 2 (4 years). Black children were further divided according to their ethnic groups as in certain urban areas this arrangement requires that provision is made for Zulu, Xhosa, N-Sotho, etc. in separate schools mastering English or Afrikaans as a second language.

2.3.3 Teacher shortage in Science, Mathematics and technical subjects

An acute shortage is experienced of teachers of the natural Sciences and Mathematics. According to the HSRC report (1981a:65) there is a serious shortage of properly qualified teachers for natural sciences and mathematics. The percentage of under-qualified teachers of the natural sciences and mathematics in coloured, Indian an especially black schools (70-90%) is dramatically higher than in white schools (about 20-50%).

The teaching of general science and mathematics by under-qualified teachers in junior secondary phase also gives grave cause for concern. The HSRC (1981a:32) reiterates that the RSA has a great need for people with qualifications in the natural sciences, mathematics and technical subjects. Unfortunately this is one of the fields in which the present systems of/for the provision of secondary and tertiary education do not always succeed in providing for the needs of the country.

Research has shown that Physical Science and Mathematics are unpopular subjects at school and that for quite a few years now there has been a sustained decrease in the percentage of Bachelor's degrees awarded in the basic natural sciences. Some of the main reasons for this undesirable state of affairs are:

* Shortcomings in the syllabuses

* The training of teachers and teaching methods

* Inadequate and unused laboratory facilities

* Problems in understanding the contents of the syllabus, especially where there is cultural transition.

* Poor achievements by pupils/students.

* Inadequate guidance in respect of subject fields of study and vocational choices.

According to Duminy et al. (1992:159) in post-primary schools of DET decision about medium of instruction was taken jointly by the school committee and the school board, but since 1982 the school committee alone took the decision. There were three options for the black learner i.e. either English or Afrikaans or both on a 50-50 basis. If English or Afrikaans is used as the medium of instruction, the language not being used is allotted additional periods of teaching time per week. According to Duminy et al. (1992:159) it was hoped that this arrangement would ensure that a good standard is maintained in that particular language, but in practice, most schools chose English as the medium of instruction as Afrikaans has some political undertones.

Regarding the shortage of teachers, in black schools the HSRC report (1981a:64) states that among the various languages the greatest shortage of teachers is to be

found in English. Black education has a drastic shortage of both English and Afrikaans teachers. An important factor in the teaching of languages is that mother-tongue speakers are universally regarded as the ideal, in fact even as a necessary requirement.

Consequently, the HSRC report (1981b:33) pointed out that the demand for black education and shortcomings identified in the teaching of language are:

* The use of the mother-tongue as medium of instruction and the divergent problems that this creates for different groups of people.

* Pupils' inability to communicate properly even in the first language after they have matriculated.

* The inability of a large number of pupils to express themselves in writing leaves a lot to be desired.

* Where the medium of learning is not the mother-tongue, particular problems are experienced. Efforts to rectify these problems at a late stage in the learners' educational career are often expensive and unsuccessful.

* Environmentally deprived pupils experience linguistic and other related problems which at present are not being satisfactorily handled within the educational structure.

* Black learners are required to master three languages while generally speaking white learners are expected to know only two.

2.3.4 The provision of education for learners with special educational needs

The children referred to here are pedagogically neglected children, scholastically impaired children, handicapped children, highly gifted children and environmentally deprived children. Since compulsory education was not enforced particularly in black education, these children are mainly found in black communities.

Booyse in Kapp (1991:127) comments that the modern world is intensely socially conscious and concerned about the education of young people in general and of the environmentally deprived child in particular. This rapidly changing technologically oriented occupational world makes particularly high demands of the population and specifically education. Arising form this, many consider a new approach and perspective in the educational systems in SA as an urgent necessity. According to Booyse in Kapp (1991:127) the following factors give cause for concern:

* There are many pupils who do not comply with expected level of school achievement. This group mainly consists of environmentally deprived pupils whose early home experiences prevent them from meeting the demands and expectations of the present school set-up.

* The rapidly changing economy and the occupational world demand better and higher levels of occupational training, which in turn make specific demands on the educational system.

* The task of education demands that the gifted and environmentally favoured pupil should also benefit from education. Equal educational opportunities for all, including the environmentally deprived, should be advocated in order to ensure that all children realise their potential optimally.

These above-mentioned factors affected the black learner in many cases, as history shows that the demand for creating an infrastructure for the effective identification and diagnosis of, and provision of assistance to black learners with special educational needs has never been attempted. As their basic education was not compulsory, they have always been accommodated in the mainstream of education. In HSRC report (1981b:34) it was queried that to what extent it is educationally desirable justifiable and possible to accommodate these learners in the mainstream of education and to what extent should special educational provision be made for those who cannot be accommodated in the mainstream.

The HSRC (1981b:35-36) encountered numerous problems with regard to provision for learners with special educational needs:

* Various education authorities with divergent control structures, facilities and provision (also considered qualitatively) for children with special educational needs.

* Shortages in the specialised professional staff that is at present available to meet the needs of these pupils. As they have to be identification, evaluation and diagnosis of, providing assistance to and classification of these children. The provision of specialised service to learners within and outside the school context forms part of the demand that has to be met.

* Problems in directing the educational system in such a way that the handicapped pupil can be accommodated optimally in the mainstream or in social education, and in bringing about flexibility in transition between mainstream education and special education.

* The problem of environmentally deprived children has already been investigated intensively throughout the world and it is recognised that, because

of deprived socio-economic and subcultural circumstances, they are not exposed to the experiences necessary for successful learning and progress at school. It is also known that environmental deprivation does not occur to the same extent in all population groups. The institution of compensatory measures in the form of high quality pre-school education specially designed to prepare children for school, is one of the most promising strategies for assisting the environmentally handicapped child.

* Problems in dealing with scholastically impaired pupils within mainstream education, *inter alia*, regarding identification, evaluation, diagnosis of the problem of these children and the design and presentation of remedial aid. A particularly varied demand for education is being experienced in the case of the scholastically impaired child who finds himself within the mainstream of education. The extent of the demand is directly related to the quality of education offered. It also appears from various studies that there are shortcomings in the extent to which teachers can identify, evaluate and provide assistance to these children and also with regard to professional staff who can examine and assist these children and guide teachers.

* The neglected of highly gifted and talented pupils in education. The demand at present is for suitably designed educational programmes and the training of selected teachers to identify highly gifted pupils (including those among the handicapped) and to design for them enrichment programmes on an individual basis. As part of this training, teachers will also have to be oriented in the field of research on the highly gifted.

* Bringing about parental involvement in the provision of assistance and education to pupils with special educational needs. Parental involvement is of fundamental importance, but it is not being achieved to the desired extent.

As far as handicapped children are concerned, provision has to be made for special education on a differentiated and specialised basis. Consequently, in the provision of special educational facilities, the demand is increasingly for comprehensive schools for children with aural, visual, physical, mental and neutral handicaps as well as for educationally neglected children and those in need of care. It is the black child in the RSA who has been adversely affected by the lack of special education as white children have been to a large extent catered for.

2.3.5 Supporting Services for the learner

Dryer (1980:12) points out in modern western society, the stated aim of education is the uncovering and development of the potential aptitudes and qualities of each individual. The careful cultivation of each child's individuality and uniqueness is regarded as an important goal in the complex and progressive Western society. This comment reminds us that the success of an encounter between educator and educands depends also from outside pedagogics-didactical situation i.e. from supporting services, thus supporting services are indispensable for education to function efficiently. Supporting services for the learner, include guidance, diagnosis of learning problems, compensatory and remedial education, medical care and aid to learners with special educational needs. Regarding these educational supporting services, Van Schalkwyk (1988:132) the point of departure for this kind of service rests on the view that:

* All pupils are of equal value but at the same time different and therefore unique. This implies equal educational opportunities for all, which does not necessarily mean the same education for all. After all, education must be adapted to the uniqueness and individuality of each pupil. The HSRC (1981:45) concurs by asserting that this formative educational task of the school can only be carried out if the system for provision on education recognises both the equal value of all children and also their individual differences, and if this is recognised in practice by means of a system of differentiated education.

* Apart from the general mandate which each child has by virtue of his humanity, the child has also a particular mandate by virtue of his talents and abilities or because of his shortcomings or abnormalities. Van Schalkwyk (1998:131) supporting services are essential if provision is to be made for the divergent abilities and interests of all learners as well as for the fulfilment of a country's manpower needs. The aims of the educational supporting services are, *inter alia*, to enrich and support educative teaching and to place every learner (whether he be normal or handicapped) in the type of education, school, class or training centre best suited to his individual needs, bearing in mind the particular mandate which he has to fulfil and ensuring attention to his best interest. The supporting services were non-existent for the black as the HSRC (1981b:22) compulsory education has been instituted for whites and Indians and has not yet been fully implemented for coloureds and blacks thus making differentiated education impossible. Consequently, the following most important supporting services were largely available for the white learner in the RSA. Every support service accomplishes a specific task in the interest of educative teaching.

According to Van Schalkwyk (1988:133-138) a well-developed educational service must include the following:

* Orthopedagogic supporting service: is concerned with the learner with behavioural, intellectual or specific learning disability.

* Orthodidactic supporting service: is concerned with the child with a learning problem or specific learning disability, his parents and his school situation.

* Socio-pedagogic supporting service: is concerned with the scientific identification, examination and evaluation of problematic educational situations, that is, the family situation of pupils/learners with learning and behavioural problems.

* Supporting service for speech therapy: is concerned with the identification of speech, hearing and language problems and rendering of assistance to learners and their parents with regard to such problems, where they occur at all levels in the school.

* Service for occupational therapy: primarily aimed at the child with specific learning disabilities in so far as these abilities relate to a child's impaired visual perception or co-ordination.

* Medical and dental service: it ensures the maintenance of physical health so that education can proceed successfully, and provides a very important service in identifying physical defects, such as hearing and sight, defects neurological abnormalities. It ensures that pupils should be healthy in order to derive full benefit from their education. Other services of great importance to learners are: Education media service, school journey service, school music, school bus transport service, hostel service, youth preparedness and education museum. The services mentioned above are the first component of school guidance services, namely general guidance.

* Vocational guidance service/careers guidance. Without general school guidance and careers guidance, the black school-leavers are just thrown out of the schooling system to join the ever increasing ranks of unemployed. The HSRC (1991b:45) recommends that if pupils are to be guided by the school in the exercise of self-determination, they will have to be confronted with the realities of life in such a way that they acquire the skills that will enable them to achieve self-realisation (self-actualization) in the school, personal, social and occupational context. Consequently the demand for a school guidance programme involves two aspects: A general guidance component and a career guidance component that should make provision for assisting the pupils to fit into the community and the occupational world in a meaningful way. Van Schalkwyk (1988:135) stresses that this supporting service is aimed at helping

every learner to choose his subjects and courses with a view to a responsible choice of a career and also at bringing about a more effective implementation of differentiation. This implies that the differentiated needs of the learners will have to be satisfied by this kind of service. The South African system for provision of education points out the HSRC (1981b:31) has always primarily been geared to preparing pupils for study at university. The accent is therefore on preparatory academic education up to Std 10 level. The result is that a large part of the black population enters the world of work without adequate vocational qualifications, skills or appropriate value systems compared to white population. In the case of the other population groups blacks also included the percentage of learners who do not continue with tertiary training is not only much greater, but a large percentage of learners leave school before they have obtained suitable skills or developed value systems that will be of service to them. The HSRC (1981b:46) emphasises that a factor which emphasises the necessity for careers guidance as a specialised service is technological and industrial development which has forced specialization upon the occupational sector and make guidance essential in order to orient respective workers in the complexities of the occupational world. The tremendous increase in the population, particularly the black population makes it essential that all school-going children should receive vocational guidance at school in order to equip them for their future. The HSRC (1981b:46) confirms this state of affairs by indicating that research shows that in general school leavers (specifically the black school leavers) are ignorant about future study and occupational opportunities and that justice is not being done to guidance at school and that the school guidance counsellor has very little influence on the study and occupational choices of learners.

2.3.6 Problems experienced by black adolescents in the past

Comparing the historical background on the education provision for the black learner a glaring contrast has emerged in relation to education provision for the

white learner in the RSA. Historically, the black communities in the RSA had viewed education as an answer to many social ills and problems, but in the mid-1950s public confidence in the public education system started to dwindle.

From the 1960s blacks apparently sensed that their education was a problem, as well as to some extent, a solution to the prevalent socio-political conditions. For blacks in general, education was a problem, since it was not fulfilling its main tasks, the first one being, according to Lauer (1978) to create good and effective citizens, i.e.education should equip the citizenry to reshape their society so that the flaws and inequities are eliminated. Secondly, education was a problem for the black learners and students, as it was no longer providing the individual learner with the possibility for upward mobility. For a long time blacks have associated education with good jobs. Most black students in colleges and universities are there to prepare for the better playing and more prestigious jobs. very few if any, are there for the love of learning *per se*. Most students believe that one of the primary aims of the schools is to prepare them for work or good career. The third task of education is personal development or self-actualization. Lauer (1978) stresses the importance of this aim, through education, the individual will hopefully be liberated from the bonds of ignorance, and be prepared to maximise his/her intellectual emotional and social development.

Lauer (1978) further says, since all three purposes are related to the quality of life of the individual, if any person or group is not given the opportunity to secure an education that fulfils such purposes, education becomes a social problem. The quality of life for blacks in general, was indeed diminished when they had no tools necessary to participate effectively in political processes, to achieve some measure of success in work or career or to develop his/her potential to its fullest.

What really was on the minds of many adolescents given this backdrop in their education can be clearly deduced from the following comments by Lauer (1978).

(i) "When people do not feel they have attained their ambitions in life, they tend to blame two things above all other — financial barriers and limited amount of education".

(ii) "Education is more useful to the privileged as a means of passing on their privileges to their children than as a means for the underdog to be upwardly mobile — therefore education is of no use in reducing inequality, schools to virtually nothing to help the poor be upwardly mobile, and that education has little effect on the future incomes of people.

Dreyer (1980) warns that adolescence can be a period with grave problems and one in which numerous choices and adaptations have to be made. often the adolescent does not realise that his difficulties are not permanent. The adolescent typically wants things to be changed now. Year after year, black adolescents have been frustrated by high drop-out rate, high failure rate, school/class boycotts, chalks/down or the so-called go-slow by teachers. They also had problems such as the subjects adaptation to his work and ability to master it, achievement and competition. Lauer (1978) points out the that attitudes of teachers also contributed to the educational problems of the adolescents — low salaries, inadequate resources, and poor working conditions lead some teachers to change professions. Others remain in teaching, but they develop jaded attitudes about their work and education generally — such attitudes, while understandable in terms of the conditions under which they work contribute to educational problems by diminishing the quality of teaching.

At home, the black adolescents had some problems with regard to disagreement with parents — due to a gap-generation, he also expected to be accepted and recognised by parents as a grown-up. problems connected with parental discipline, rules and punishment ensued. Dreyer (1980) points out that the major sources of frustration of adolescents are cultural demands, the home situation, the social class and the school.

In addition to the multitude of problems encountered by black adolescents in schools and at home, they have also some problems with regard to themselves, personal adjustment, self-image, emotional development and psychological self-acceptance which results to a distorted self-concept. With low self-concept and weak self-confidence their achievement in school was adversely diminished. The black adolescents' interest in school work and reading outside of school, their self-concept, specifically the view of black adolescent towards his learning and success in school and the sense of control over the environment had the strong relation to achievement. Lauer (1978) argues that for children from disadvantaged groups, achievement or lack of achievement appears closely related to what they believe about their environment: whether they believe the environment will respond to a reasonable effort, or whether they believe it is instead merely random or immovable.

Dreyer (1980) presents the yearnings and the needs of the adolescent: During the adolescent years the need to have friends, to belong to groups and in general to strive for status and recognition is particularly strong. The fulfilment of these needs often brings the adolescent into conflict with parents and others, as the child now wants to think for himself, interpret and explain for himself and has need for independence in general.

Politicians promised with reasonable efforts to move the immovable and to the black adolescents' environment. The pressure from the peer groups (i.e. drop-out, high failure and unemployment's victims). Unscrupulous students' and political organisations turned away many adolescents from learning institutions and caused them to join their comrades in the political struggle. The politicians and other succeeded in getting the adolescent involved in the struggle, because the adolescents' needs were not being fulfilled in school.

These needs according to Dreyer (1980) are to feel secure, to have friends and to be popular; to belong to groups, to be a leader or to follow a leader; to protect and

control others; to escape blame and feel that one is right; the need for praise, self-esteem and independence; the need for insight and understanding and above all the sense of self-actualization or self-fulfilment, i.e. the desire on the part of the individual to bring into use what he can do potentially.

Dreyer (1980) also points to dangers and shortcomings of being in this stage, adolescents, however, lack experience and insight. Since they attribute unlimited power to their own thoughts and ideas, they do not only dream of a glorious future or transforming the world through ideas, but often take effective action, resulting in a variety of conflicts and problems. Being in the forefront in the liberation struggle, they were given a false image (distorted self-image) of being secure, popular, of belonging to prestigious political youth movements. Their craving for status and recognition was satisfied by being involved in protest marches and serving in self-defence units and/or self-protection units.

In protest marches they felt really in control, being "Marshalls: and protectors of their neighbourhoods. Concepts, like "pass one, pass all" and "liberation first, education after" were firmly fixed in their minds. During this period of vulnerability, they became opposed to any form of authority. They identified themselves with world renowned leaders.

These traumatic events had a negative impact in their search for insight, understanding and in the process of their self-actualization.

2.4 CHANGES TOWARDS NON-RACIAL EDUCATION IN THE RSA

To take further, the implementation of decentralised control of education in white education provision, Karlsson (1996:20-22) reports that, at the end of 1990 there were two types of schools for the use of white learners: government schools and private schools. In 1991 the government of president F.W. de Klerk unilaterally introduced the Model 'A', 'B' and 'C' as options for government schools. In

order to change a government school's status to one of these models, at least 80% of the parents had to vote in an election, with 72% of them voting in favour of the change.

These models differed in the sense that: Model 'A' signified a former state school which had been privatised and received a state subsidy which diminished over four years. By the beginning of 1992 only one school had voted to become a Model 'A' school. Model 'B' was a school which remained as a state school but which gave white parents power, amongst other things, to decide whether to admit children from other racial groups to their schools, albeit it in a very limited manner. The percentage of black students could not exceed 50% and enrolment was controlled through entrance tests and other exclusionary devices. By the beginning of 1992, 692 of the formerly white schools had voted to become Model 'B'.

Model 'C' was a former state school which was converted into a state-aided school. A subsidy was received to cover 75% of the normal operating costs. By the beginning of 1992 only 51 schools had voted to convert to Model 'C'.

At the beginning of 1992 Model 'C' was introduced. Model 'C' was a state school which was allowed to recruit an unlimited number of black students. Initially there were six Model 'C' schools, but by 1993 the number of Model 'D' schools had risen to 17.

In early 1992, the National Party government declared that all white state schools (except Model 'D') would become Model 'D' schools on 1 April 1992. Only a two-thirds majority vote from parents would enable schools to remain as *status quo* or Model 'B' schools. The outcome was that 96% of white state schools became Model 'C' schools. Although Model 'C' schools only represent 8-9% of the national school enrolment, it is this racial origin and differential treatment of these

schools which forms the basis for the serious concern over the perpetuation of Model 'C'.

Karlsson (1996:21) explains the conditions which led to the introduction of these measures which were perceived to be expedient rather reforming. Firstly, the escalation of the crisis in black schools remained unabated despite a large degree of normalisation in terms of political conditions, for example, the 1990 unbanning of organisations and the release of political detainees and prisoners. Secondly, the rate of increase of the white population was falling and inequities in resourcing schools had already begun to decrease. The overall enrolment of white pupils was dwindling to an all-time low and many schools were either under-utilised in terms of capacity or forced to close down and be used for purpose other than education. Thirdly, the NECC and its affiliates had decided to embark on a massive campaign to open all schools to all pupils in an attempt to force the government to address the crisis in black schools and to enter into *bona fide* negotiations to bring about genuine changes in the entire education system. This campaign proved to be besmirching President De Klerk's image, who had promoted himself as a genuine reformer.

When the government of national unity took over in 1994, Prof. Sibusiso Bhengu, Minister of Education, appointed a committee to review school organisation, governance and funding. On the basis of the findings of this committee, Bhengu (1995:21) announced that "We cannot afford to maintain Model 'C' schools in their present state, priority has to be given to the poorest areas and redistribution of resources of these areas will have to take place". Karlsson (1996:21) gives us a picture that Model 'C' schools differ greatly from other types. A Model 'C' school is a state-aided school of a special type in that it is managed and controlled by an autonomous governing body elected by parents only. The principal, in his/her capacity as an executive officer, is a member of the governing body as an accountable officer. The existing physical facilities (buildings and grounds) are

transferred free of charge to the governing body through a deed of grant subject to a clause that if buildings are used solely for purposes other than education, ownership should revert to the state. The school is given a state subsidy which covers full salaries for all staff members appointed within the prescribed norms. This amounts to approximately 75% of operating costs. Keeton (1995:21) cites Bhengu saying, however, Model 'C' schools get around 75% funding from the state, compared to around 50% funding for community and farm schools.

Spending on pupils at Model 'C' schools amount to about R4 700 per capita compared to R1 870 per capita in the former DET schools. While the higher expenditure at Model 'C' schools may benefit the teachers more than the pupils, since much of it goes to teachers' salaries, it is clear that this uneven allocation of funding should not be sustained. In addition to these distinguishing features Karlsson (1996:22) say that the governing body has substantive and wide-ranging powers:

* It has a juristic personality and can sue and be sued in its own name.

* It appoints, promotes and dismisses staff members subject to applicable labour laws.

* It determines the general thrust of the school policy.

* It decides on additional curriculum programmes as deemed desirable by the parents.

* It has autonomy in terms of setting financial policy and the management of the funds of the school, subject to an independent audit.

* It determines tuition fees and can sue defaulting parents, but cannot expel or deny children an opportunity to learn simply on accent of non-payment of fees.

* It can generate its own funds and resources.

* It has the responsibility for maintenance of physical facilities as well as specific functions related to capital expenditure.

* It determines the school admission policies.

As a result of autonomous powers given to Model 'C' schools previously, these schools now feel under threat from a new government committed to great social equity, promotion of a national identity, a nationally coherent education system, and an equitable distribution of resources and their effective and efficient use.

With regard to the black learner who is now attending school in these ex-Model 'C' schools one feels that there is still a lot to be done to enable the black learner to adequately attain self-actualization in that clean environment. The following comments will testify this assumption.

Karlsson (1996:60) confirms that all the interviews except eh National party, agreed that Model 'C' schools were by their very nature assimilationist, with black pupils passively absorbing and identifying with the dominant western culture. The NECC argued that cultural assimilation posed serious problems with black pupils returned to townships. They experienced an identity crisis and behave like 'honorary whites' and then became alienated from other children in the township ... Model 'C' schools were not introduced mainly to admit other racial groups to whites-only schools or implement full racial integration. Model 'C' schools were culturally biased in favour of white pupils.

With regard to curricular innovations, Karlsson (1966:67) it is interesting that most of the teachers felt that no innovative curricula changes had been made since their schools became Model 'C'. Several respondents pointed out that it was a fallacy to regard the use of new teaching methodologies as an innovation that could be ascribed to the introduction of Model 'C' because the NED had always offered an enabling and flexible environment, for example, the low teacher-pupil ratio, which included opportunities for experimentation. Karlsson (1996:69) noted that Model 'C' schools have little, if any, experience of multicultural learning and teaching. The comments cited above emphasise the need which in this study inspire to meet i.e. the lived-experiences of the black learner in ex-Model 'C' schools as we still learn that in ex-Model 'C' schools Karlsson (1996:70) ... explains that naturally, admission depends upon the child's ability to communicate effectively in afrikaans. Vivid examples of exclusionary practices are still in place. Though some schools which had enrolled pupils of other racial groups, particularly the black learners, used the following approaches:

* Established or were contemplating bridging programmes for learners with learning difficulties especially for language proficiency.

* Made learners from poorly resourced or disadvantaged school repeat grades or do what was termed a holding year.

* offered classes exclusively for black learners.

The study will concern itself with the positive or negative impacts of these methods on the life of the black learner in ex-Model 'C' school.

2.5 SYNTHESIS

The segregated education system coupled with the lack of adequate educational provisions, manifested in socio-economic conditions and aggravated by

concomitant political factors, disadvantaged the black learner and resulted in enormous educational problems for the black learner as compared to the white learner in the RSA. nevertheless, karlsson (1990) sounds optimistic as she says, "As South Africa moves away from apartheid towards increasing levels of democracy, the education system, like most public institutions, is undergoing fundamental restricting. The old system of numerous racially- and ethnically-based education departments is being replaced by a single national ministry of education and non-racial provincial departments. Each provincial department is rationalising and incorporating the different apartheid departments which operated in its territory. It is at provincial level that the impact of restructuring will be most felt". An integral part of restructuring, is imperative for educational planners, educationists and those committed to education improvement to look at the dilemma of the black learner who is now attending school in ex-Model 'C' schools. The possibility is unlimited that he could be ostracised and even rejected by his/her old peers from his socio-cultural environment, and simultaneously not yet wholeheartedly welcomes and incorporated by the new white peers as well as prevalent conditions in ex-Model 'C' schools.

The success of the restructuring process will be determined, amongst other things by meaningful orientation and integration of both black and white learners in ex-Model 'C' schools. Both black and white learners have some difficulties and problems with integration. To pave a smooth path to stressless integration, problematic experiences of the black learner should be addressed to enable him to constitute a meaningful life-world in cognisance of diversity in ex-Model 'C' schools and in the RSA as a whole. Considering the plight of the black learner, in the next chapter, the researcher proposes to look afresh and explore that ought to be the proper developmental tasks for the adolescent and concomitant problems and needs, with the view of searching for accountable support for the black adolescent in ex-Model 'C' schools.

CHAPTER 3

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CHAPTER 3

ADOLESCENT DEVELOPMENTAL TASKS: A PSYCHO-PEDAGOGICAL PERSPECTIVE

3.1 INTRODUCTION

Vrey (1979) distinguishes three aims with regard to the development of the adolescent, namely, meaningfulness as the will to understand; adequate self as the will to be somebody and belonging as the will to belong to people of esteems. These aims are complex and comprehensive, as they form a motivating force within the learner towards self-actualization, which in itself is also the comprehensive developmental task. The adolescent's full potential can be realised only if he understands and orients himself, if he experiences personal adequacy, and if he belongs to and accepted by the people he values.

Vrey (1979) also stresses that these aims are as valid as ever in the adolescent's phase, but they require a fresh content ... and these developmental aims are achieved only in so far as the child relates to himself, to people he esteems (i.e. parents, brothers and sisters, adults outside the family, and peer group) and to objects and ideas including values and attitudes. In this chapter the researcher shall firstly examine the prerequisites and essentials that constitute a fresh content for the adolescent's relationships. Secondly the researcher shall investigate specific problems encountered by the adolescent who is involved in the process of self-actualization and thirdly he shall explore the black adolescent's situatedness in ex-Model 'C' schools.

A fresh content in these relationships is dominated by the quest for emancipation, as according to Vrey (1979:184) the adolescent's developmental tasks are only a partial indication of the borderline between two phases. Certain components of the

process will continue, while others show a clean break (with childhood). We can best look at these developmental tasks in the light of the adolescent's emancipation. According to Van Rensburg and Landman (1988:337) emancipation pedagogically implies liberation, freeing and equalisation. That is, the adolescent is somebody who wants to be somebody, therefore the adolescent explores, as he explores he emancipates. Through emancipation the adolescent leaves the trusted sphere home. Exploringly and emancipatorarily the adolescent soon finds himself in spheres unknown to him and then he has to decide where he is going. This means the adolescent must orientate himself in order to constitute his life-world.

Vrey (1979:175) concurs by affirming that the young child's development toward independence is sometimes defined as emancipation, which literally means the achievement of equal rights ... During adolescence we stress that aspect of emancipation that is concerned with independent moral judgements and responsibility for decisions. These are impossible without effective orientation to the outside world and the establishment of a functional life-world.

3.2 THE ADOLESCENT'S RELATIONS TO SELF

Vrey (1979:184) sums up the relations to self by saying: an adolescent's personal identity has crystallised i.e. a consistent, more realistic self-concept has taken shape. The adolescent is aware of his own identity or self in relations involving a conscious knowledge of his own capacity and the ability to act more or less intelligently, more maturely than he used to. A male or female sexual role has been consolidated. He has learned to control his emotions and to avoid many of the situations that used to cause tension.

3.2.1 Prerequisites and essentials

To elucidate the above-mentioned requirements Vrey (1979:167) says the child enters secondary school with a real sense of identity and a definite self-concept,

either positive or negative. Self-identity implies his conception of his body, of himself as a scholar including achievements and skills both within and outside the classroom. Self identity also refers to himself as a child of his parents and a member of his peer group. The child's self-concept is the integrated totality of all these self-conceptions.

During early and middle adolescence, bodily changes take place that profoundly affect his relations with objects and people, i.e. the new body may be experienced as either admirable or humiliating. The physical self (body image) is more important during adolescence than in any other stage of a person's life. His corporeality begins to demand attention, and it is centred on the body itself. The body itself becomes a symbol of experiences, and the basis of sexual identity. When secondary sexual characteristics appear, the adolescent adapts to these according to his interpretation of how others perceive his changed body. Peers of both sexes evaluate him in terms of sexuality and thus acquires a new status derived from his adequacy in male or female role. The response of the peer group is influenced, but the adolescent's own experience of the way he looks is even more important than the response of others.

Vrey (1979:168) explains the adolescent's egocentrism by saying the adolescent's preoccupation with his body is entirely understandably the body is he, it is he, regardless of circumstances. To the high school athlete it is incomprehensible that bulging muscles should add little to the prestige of an adult man. The adolescent's concern with his appearance seems exaggerated, but it is part and parcel of his intense experience of his own corporeality; body-image is a vital component of the self-concept — thus the influence of this body-image on the self-concept is vital, as it is by way of the body that one relates to the world and to other people i.e. the body as it is subjectively experienced by its owner — is the medium through which relationships with people and objects are formed. Dreyer and Duminy (1983:169) say the self-concept is also important as a relation with objects, ideas

or other people. The adolescent accepted by peers and significant others will also accept himself. The preoccupation with the body is essential as the adolescent's perceptions are limited by the tyrannical standards of his peer group. Deviations from accepted standards of dress and appearance are best tolerated when it comes from a popular heroic peer. The price of non-conformity is rejection. Consequently both sexes go to great lengths to conform to the approved stereotypes. Vrey (1979:169) confirms that an adolescent whose achievement in his school subjects is high by his own standard, will have a positive academic self-concept that will assist his general self-concept.

Success in public performance e.g. before the class or some other audience will also assist his self-concept in the same way as praise or encouragement from people he values. Vrey (1979) warns that self-concept is inversely proportional to anxiety. The weaker the self-concept, the greater the anxiety. The greater a person's self-acceptance, the fewer the frightening situations he anticipates or encounters, since he has fewer doubts about his ability or acceptance. The poorer the self-concept the less effective will be the strategy he uses to cope with anxiety or tension.

3.2.2 The problems associated with relations to self

The problems associated to self are problems, according to Dreyer and Duminy (1983:90) stem from the child/adolescent himself, namely:

* Physical conditions and/or defects in the child, for example over-development or under-development, or the presence of physical defects may result in a child wishing to compensate by taking to undesirable forms of behaviour simple in order to attract attention to himself.

* A child's mental conditions may also cause deviant or maladjusted behaviour: a gifted child who finds school too boring, or a slow learner who cannot keep

up the pace in class, may look for compensation elsewhere. Wrong attitudes, a child personal tempo and interests, or a child's negative self-image, are possible causes of undesirable actions and behaviour.

* Apart from these factors and influences, certain educational difficulties such as laziness, stubbornness, aggressiveness, egocentricity, self-assertion and problems with the three Rs may all cause learning as well as behaviour problems in the child.

3.2.3. The black learner's situatedness in ex-Model 'C' schools

Mncwabe (1993:195) remarks that the white open schools have dominated the attention of the media, but the realisation of a unitary educational system will mean the "opening" of all schools. While much interest has been expressed in how black pupils will adjust to open schools, the more central issue is what are the processes by which all of the previously, and currently, racially exclusive schools will adjust to a non-racial and unitary education system.

* The fact that ex-Model 'C' schools present a black learner with an educational environment which was not attuned to their needs but to those of the white learner, will demand a lot of adjustments from the black learner.

* Previously, a sense of inferiority and rejection has been created in the black learner, due to the admission policies of ex-Model 'C' schools (Mncwabe, 1993:193). Most schools have used one or more of the following selection mechanisms for black applicants: parents must live in the area; parents must own property in the area; pupils will only be admitted into Grade One; only pupils who have been to an English-speaking pre-primary school will be admitted to Grade One and pupils must be no older than the average of the standard to which they are being admitted.

* All these conditions of prejudice, racism and discrimination evoke a sense of frustration and hopelessness in many black adolescents and was reflected in the then militant attitude of some black learners.

* These conditions indicated strong rejection by black learners, as they only applied to black learners but not to other nationalists e.g. Portuguese, _____, etc. were exempted.

* For most black parents these conditions were insurmountable obstacles, put in place by people who have no understanding of conditions under which they live, for example inconvenience of commuting from one Group Area to another.

* Most schools have required black applicants to complete selection tests which have emphasised English language proficiency and have explored other areas of scholastic achievement such as Maths. Taking into consideration the historical disadvantages of black learners, for example shortage of English mother-tongue teachers and Science - Maths teachers in black schools, to meet these demands was impossible. The results of these tests were humiliating and unpleasant, and only served to weaken and distort their self-concept. The shame they felt after being refused admission was aggravated by being made a laughing stark by their black peers in their neighbourhoods. Being objects of ridicule and isolation it became very difficult for these black adolescents to regain a sense of belonging. The number of black learners who eventually succeeded attending a racially mixed school was relatively small. These adolescents according to their peer friends in their locations were deviants as such they paid the price of non-conformity, which is rejection. Rejection by his old black friends presented him with some confusion and difficulties as he has to strive for acceptance by his new white peers, and yet the norms and standards of acceptance are not those he is used to.

Van den Aardweg and Van den Aardweg (1988:84) propose that educationally the educator can assist the adolescent in self-actualization by:

* Giving him human models with which he can identify. For the black learner in ex-Model 'C' schools, the human models which will be acceptable will be very few, if not none as this adolescent will identify with per... ... have undergone the same experiences and became victorious.

* Giving him principles and ideals to choose from. Model 'C' schools or ex-Model 'C' schools may be dismissed by black learners because they still bear the stigma of the policy which was fundamentally wedded to an apath... .... commitment to race and to Christian National Education.

* Giving the adolescent an ordered system of values in his sub-culture on which he can base his philosophy of life. The black learner in ex-Model 'C' school... will encounter some difficulties with this demand. Very few educators will present themselves as warm, compassionate, caring, liberated from fear, hate and prejudice, as the RSA has been subjected to an education system which favoured one of the cultures to dominate education and the other culture have been suppressed, distorted, ignored, colonised or completely undermined in many other ways. The fact that the RSA also had different education systems for each of the different cultures (in accordance with general and own affairs) had no impact.

* Meeting the adolescent's primary needs first (love, acceptance, security, esteem). For a black learner in ex-Model 'C' schools, this condition will be satisfied by accepting the challenge of learning to live together in peace through the conquest of inhumanity, prejudice and self-interest.

In educational terms, ex-Model 'C' schools must be made to provide an environment and atmosphere where teachers can teach and educate both black and white learners in such a way that learners gain real understanding and insight of matters pertaining to SA and world.

* Assuring involvement with an activity and experiencing that involvement. learning and learning-related activities must be meaningful and interesting to the black adolescent attending school in ex-Model 'C' schools. Considering the poor educational background of black learners (most black learners are computer illiterate) remedial and compensatory education must be instituted to enable black learners to cope with the pace of learning and technology advancement in ex-Model 'C' schools.

3.3 THE ADOLESCENT'S RELATIONS WITH PEERS AND OPPOSITE SEX

According to Vrey (1979:185) the peer group's demand for conformity, self-identity develops in such a way that the person's uniqueness — his difference from the peer group is accepted. During differentiation from the peer group, closer relationships which are more mature as the adolescent becomes less egocentric, are often formed. Heterosexual relationships are formed. These are strongly erotic, but infatuation often passes into love. Dreyer and Duminy (1983:178) stress that the peer group has a far-reaching influence on the life of a child. The influence manifests itself strongly during the primary school years as the peer group come to be such a strong factor in the life of the child that he experienced his first conflicts between peer group and parental expectations. During the junior secondary school years acceptance by the peer group become an even more important issue in the life of the adolescent. During adolescence social adjustments also become a serious problem for the young person.

3.3.1 **Prerequisites and Essentials**

For further description of the adolescent's relationships with peers, Vrey (1979:101) emphasises that relationships with peers are vital for self-actualization, his friends are both company and sounding-board for his voice and opinions, which cannot be aired in front of adults, for example, his views on teachers, parents, discipline, personal problems at school and relations with opposite sex etc. Since these opinions must be clearly formulated before they can be aired, this trains the adolescent to think clearly and express himself clearly in order to be understood.

The following essentials of an adolescent's relations with his peers are the most important for self-actualization given by Vrey (1979).

(1)   Friendship between adolescents

*   Close friendship averts the torments of loneliness that can be experienced even in a group, for physical presence does not ensure real encounter or psychological closeness, unless there is an emotional bond of intimacy, concern and friendliness requiring knowledge of the other person, the adolescent loneliness is not relieved.

*   The most meaningful friendships arise where the parties meet as equals, feel at home with one another and feel free to share the most intimate secrets, the most private thoughts and emotions and openly criticise one another with condemning.

*   Such friendships are common where important characteristics like intelligence, prowess in sports and socio-economic status are shared as close friendships are unforced.

(2) Social Acceptance

* In every peer group there are adolescents who are generally popular and others who are generally rejected. Vrey (1979) quotes Jersild who established that popular adolescents are cheerful, friendly, active, natural, participaple in all sorts of activity and willing to take initiative. Poorly-accepted often moody, sad, anxious and insecure.

(3) Conformity

Van den Aardweg and Van den Aardweg (1988) define conformity as the acceptance, compliance, acquiescence or agreement to some standard or form of behaviour, or the change in an individual's beliefs or behaviour as a result of group pressure, so as to be like the group.

* To be accepted by a particular peer group the adolescent is expected to conform to the attitudes, values, speech, dress and activity of such a group. In the gang context conformity is even more pronounced.

* Adolescents in all cultural groups show great similarity, and this phenomenon is ascribed to conformity which is either implicitly or explicitly enforced.

* The adolescent who is anxious to be accepted must conform even if it entails a contravention of social or parental norms. The feeling of independence, of being someone who counts, the over-sensitiveness, all put him on his guard and may lead to an attitude of rebellion as the adolescent claims he is not understood by his parents.

* This attitude leads the adolescent to seek his peers who can identify with him, and in this manner, the adolescent may be a prisoner to norms of his peer

group, from which he is not yet psychologically or spiritually free, for adolescent peer groups are inclined to dictate the attitudes and behaviour of others in the group. What is sad about this bondage is that many adolescents are never able to do their own thinking, to act in accordance with their own principles and to take responsibility for their own actions.

* Competition is common amongst adolescents, outstanding members may deliberately fail to conform, for example, the high achiever will enjoy added esteem. The compulsive competitor is usually a person with a poor self-concept, he feels constrained to prove his own value (also to himself) by excelling and such competition is self-destructive whereas good-natured and spontaneous competition enhances popularity. All in all, conformity destroys self-identity.

(4)   Heterosexual relations

Vrey (1979) describes these relations as the 'boy-girl relationship' is characterised by uncertainty, doubt and anxiety. It is the erotic factor rather than sexual affinity that sustains the relationship. The erotic element is seen in mutual attraction, gazing at each other as affirmation of love without any clear-out sexual intention.

* A boy and girl in love intensely experience a wide range of emotions: from the heights of ecstasy and joy to depths of pain and depression; from overwhelming tenderness to rage and from exhilaration to fear. Yet the boy-girl relationship is extremely important to the child's self-actualization and self-reliance.

3.3.2. **The problems with the peer groups**

With regard to the problems with the peer group, causes and origins of the corrupting influence of bad friends will be explored in relation to peer pressure and peer tyranny.

According to Dreyer's (1980) research a question was asked: what would it be if their friends took part in activities and modes of behaviour which they know their parents would not approve, only 2,61% of the present day Zulu adolescents said they would follow their friends' wishes and a vast majority declared that they would stick to their parents' expectations at all times. This confirms the existence of conflict between friends wishes and parents' expectations. Black adolescei of today experience the typical adolescent conflict, namely, that they crave independence, but at the same time realise their dependence upon their parents. This internal conflict becomes clear when two apparently opposing viewpoints of these adolescents are compared. The majority declared that they would stick to the parents' views at all times, but when asked whether they would follow suit if their friends were to develop a particular style of dress, action or appearance of which their parents would not approve, the majority (62,14%) answered: never, I will follow my own head".

Dreyer (1980:77) indicates that adolescents in many black societies are faced with yet another problem in their cultural set-up society commonly does not sanction individualism, with the result that free conscience or free judgement are not encouraged, but instead we find group intimidation. Dreyer and Duminy (1983:180) equate this group intimidation to peer pressure which in itself is such a powerful factor in group behaviour to such an extent that people in the group may deny what they see before their eyes if others insist that they are wrong. This is the kind of group intimidation that the black learner in ex-Model 'C' schools may be subjected to, as the real problem that arises during the secondary school years is the conflict between the adolescent's needs for affiliation, recognition and acceptance, and the need to achieve. Dreyer and Duminy (1983:181) exemplified that by saying on the one hand teachers and parents say: 'Be socially successful, develop comfortable and easy relations with other children' on the other hand they say: 'Achieve to the best of your ability so that we can be proud of you, and you can be proud of yourself. The problem that arises for the child is that it is

difficult to achieve academically without being compared with his peers, and such comparison is often damaging to friendships. For the black learner in ex-Model 'C' schools, being compared to his white counterparts would be unfair and humiliating considering the historically inadequate educational provision he has been subjected to.

The adolescents care deeply about the opinions of their peers. Thus if norms which downgrade academic achievement should develop in the group, they will follow suit, no matter how much they would have liked to get good marks. If peer pressure encourages them, for example, to dislike a certain teacher, that teacher will find it very difficult to get group co-operation. The conflict between the need for affiliation and the need for involvement comes at a time when the adolescents are normally developing negative attitudes towards school (in contrast to very positive attitudes during the primary school years) which further aggravates their problems. If the black learner is not strong enough, if he is not properly supported and guided by parents and teachers at this stage, he might remain a prisoner of such norms, and will become subject to the tyranny of the peer group.

(1)   The tyranny of the peer group

The adolescent discovers a freedom in the peer group (i.e. freedom from control, from protection and over-protection) which he does not find for himself in the adult group.

Dreyer and Duminy (1983:181) reiterate Lindgren by explaining that adolescent groups are inclined to exercise a dictatorship over attitudes and behaviour of their members which is more tyrannical than anything ever devised by the adult world. Since black learners in ex-Model 'C' schools would be in minority, it is more likely that tyrannical methods shall be applied on them by their white peers to facilitate their assimilation. It seems, according to Dreyer and Duminy (1983:181)

that many black learners have to go through this experience of domination by the group before they are ready to stand on their own feet and make their own decisions.

If peer pressure and peer tyranny are coupled with factors such as disturbed parent-child relationships, poor home conditions, a child's frustrations may easily manifest themselves in behaviour problems, which would have a detrimental effect, particularly on the black learner's development and adjustment in ex-Model 'C' schools. Eventually, such behaviour problems could lead to delinquency. It cannot be denied that many conflicts as adolescent experiences, many of his behaviour problems and even delinquent acts, can be traced back directly or indirectly to the peer group.

3.3.3 The black learner's situatedness in ex-Model 'C' schools with regard to the peer groups

As black learners in ex-Model 'C' schools come from the society which could be technically divided into three phases, namely the traditional, transitional and modern or present-day black society. it is then relevant here to trace the influence of the peer group on the child from the days of traditional black society, through transitional society, up to modern society.

(1)   Traditional black society

According to Dreyer and Duminy (1983:179) in traditional black society the peer group played an important role in aiding the child to acquire the ways and customs of his society. The tradition of *ukuhlonipha* (or respect of those above one, which was almost a holy awe), enabled all the child's seniors to exert tremendous influence over him, the smaller children revering the big ones, the bigger children revering the adults, and all revering their parents.

The adolescent in traditional society was forced by custom to go about with his peer group only *(ontanga)*. By percept and example he was led (or forced) into innumerable ways of behaving properly, i.e. habits of respectfulness, obedience, generosity and decency, as well as the acquisition of general knowledge, a sense of duty, responsibility, trust, self-control and ability to defend himself.

Black learners attending school in ex-Model 'C' schools mainly belong to modern urbanised black society who already feel alienated in rural population, black adolescents have a problem with this as ex-Model 'C' schools are mostly attuned to whites' needs and are consequently not helped to gain at least the understanding of their past customs and traditions. They will feel forever alienated in rural areas, where traditional way of life is still in practice.

Generally, present-day adolescents are in dire need of sex education and again the school is held responsible as the adolescent wants authentic information presented frankly and without moralising as inadequate or faulty information can cause considerable uncertainty and doubt, leading to anxiety which can so occupy the adolescent's mind that he cannot concentrate on his daily commitments. Vrey (1979) urges that heterosexual relationships between adolescents are a fact. Their nature and quality can promote either self-realisation or self-destruction. and therefore responsible pedagogical help and support are a matter of urgency.

Dreyer (1980:75) points out how traditional black society dealt with sex education. A clear differentiation of and demarcation between sexes existed in traditional society. Being essentially thrown into the peer group, the young person in traditional society was most dependent upon the approval of and acceptance by the peer group. To be rejected by the peer group for being a sex pervert could have a far-reaching influence on the further development of the black adolescent. In this regard, Dreyer (1980) gives an example of the opinion of Shaka's lust for power which can perhaps be traced back to an unhappy childhood. The fact that

Shaka's little crinkled ears and the marked stumpiness of his genital organs were ever the source of persistent ridicule among his peer groups, and their taunts in this regard, caused Shaka to grow up harbouring a deadly hatred against all and everything in Elangeniland.

(2) The transitional society

Dreyer and Duminy (1983:179) note that in the transitional society the black adolescent still found the satisfaction of his needs among his peers. But whereas in traditional society the adolescent and his peers knew exactly where they stood in their relationships with those older or younger than themselves, the adolescent in transitional society discovered something new among his peers, namely feelings of uncertainty, doubt and insecurity. The black adolescent/learner in ex-Model 'C' schools would be in conflict with his white peers who know nothing about traditional black child-rearing techniques as well as his black peers who blindly succumb to modernism. Dreyer (1980) feels that black adolescents unite with those they share common feelings of doubt and certainty brought about by the opposing ideas of the school and the home, by new ideas introduced by Christianity and westernisation in general. Adolescents in transitional black society generally found themselves to be "at home" among those who shared their doubts, who also questioned many aspects of society, and who even openly rejected certain ways and customs.

(3) present-day black society

Dreyer and Duminy (1983:179) concur that present-day black adolescents still rate group acceptance and group approval very highly. However, "ascribed" criteria are no longer responsible for throwing the adolescent and his peers together. The reason why adolescents nowadays cling so fiercely to their peer groups lies in contemporary society. The adolescent finds himself dependent upon adults for a

long period. He feels that he is ready for adulthood but is not accepted in the adult world. Rejecting childhood himself and being rejected by the adult society, he finds social satisfaction only among his peers who share his condition. Dreyer (1980;76) in support of this state of affairs draws his example from a Zulu society; without his peer group as a reference, the Zulu adolescent finds his life has little focus, stability or meaning. For this reason present-day Zulu adolescents claim that they would be most upset if their peers sarcastically ran down their achievements. The black learner/adolescent in ex-Model 'C' schools would be more often than not regarded by their black peers still in black schools as renegades who deserve to be ostracised at all costs and thus become unpopular. As the evidence shows black learners in ex-Model 'C' schools need the support and encouragement of their peer group more than ever before and they must also guard against being perceived as domineering bossy type by their old black peers in their neighbourhood.

Dreyer and Duminy (1983:180) notes that psychologists claim that during middle childhood, peer group influence supplement those of the home and the school, while during adolescence they really take priority over and may even support the indulgence of the home and school. This assumption is supported in Dreyer's 1980 research, who found that peer groups tended to be more important than adults in influencing choices. He also found that in cases where parents and peer group had conflicting attitudes on issues examined in his study, adolescents more often agreed with their peers than with their parents.

What has come to light about the present-day adolescents is applicable to the black learner who is now in ex-Model 'C' schools, is that according to Dreyer and Duminy (1983:180) the peer group fulfils a very real function in the adolescents' life and development. Group cohesiveness is so strong, that if their friends were to cheat, the majority declared that they would not do the same but would also not betray their friends. The adolescents are struggling to bring about a reconciliation

3.4.1 **Prerequisites and essentials**

Vrey (1979) describes the adolescent as having attained emancipation, and as such, the adolescent sees his parent more realistically. Parents are no longer all good, wise and powerful, the parents too, obey accepted cultural norms and are not as omnipotent as he used to think of them. It is not that they have changed but adolescent has, he can now think in abstract. The adolescent misses his childhood home, but he is now self-reliant enough to leave it temporarily or even permanently. He can form his own opinions that conflict with those of his parents. Nevertheless, the parents have authority and ideally provide the secure basis from which the child initiates other relationships. The child still depends on his parent and is strongly influenced by them, and being emancipated, parents are seen as people comparable to other adults. Metaphorically, the adolescent leave the parents' home and takes up a new personal vantage point outside the family from which he sees the world and the home in a new light. When the adolescent attain maturity, the temporary experimental vantage or "trial runs" have solidified to a single permanent base from which he will constitute an adult life-world, but the emotional bonds of love and attraction, or their opposites will continue to influence him.

(1) Importance of these relations

* Vrey (1979:174) states the importance of parent-adolescent relations rests on the presence (or absence) of love. Mutual love eases the relationship, i.e. it gives rise to many other positive emotions and clamps down negative ones.

* The adolescents who can rely on parental love feel free to take risks, to explore, to try out their abilities and thus develop decision-making powers. They feel free even to differ from their parents, to make the inevitable mistakes without fearing total rejection by their parents.

Successful emancipation demands a synchronisation of the two processes to coincide in time. Successful emancipation is an educational matter in which the maturing youth/adolescent is supported towards self-actualization, through reduced dependence on educators which goes hand-in-hand with greater self-reliance in thinking, deciding and acting.

(4) Problematic parental and adolescent's attitudes

Vrey (1979:176) highlights the following occurrences that retard emancipation.

*   Refusal or reluctance by parent to give the adolescent his rightful independence.

*   A denial of freedom, that is, conditions are attached to permission to do things and numerous checks or follow-ups implying that the adolescent is not yet trusted, and the adolescent is treated like a much younger child by constantly reprimanding or pampering him.

*   The adolescent's insistence on a freedom he cannot yet responsibly exercise and which may therefore result in mere licence.

*   Failure to accept freedom and independence by the adolescent. Such timidity results from ineffective education, unsuitable parental attitudes or defective dialogue between parent and the adolescent.

*   Avoidance of contact, so that there is no fellowship that can produce encounter. Adolescent prejudice that rejects everything the parent says and so destroys communication. The essence of emancipation is the adolescent's freedom, wish and ability to take responsibility for his thoughts, moral judgements and practical decisions. Clear educational support from parents, in enforcing reasonable standards of behaviour, help the adolescent's emancipation by promoting a positive self-concept.

3.4.2 Problems that stem from the home and family situations

Van den Aardweg and Van den Aardweg (1988:137) highlight the following factors as causes of learning problems contributed by the environment namely:

* Poor economic home circumstances.

* Emotional factors related to the home such as leniency and over-protection of parents; indifference and neglect by parents; hostility and rejection by parents; excessive parental ambitions for their children; excessive responsibility placed upon the adolescent.

* Emotional factors outside the home environment such as school circumstances where the adolescent is an irregular attender and where teaching lacks purpose and meaning.

Learning problems and behaviour problems frequently go hand-in-hand. Dreyer and Duminy (1983:189) affirm the following tendencies:

* Defective forms of child-rearing, for example. over-protective parents, rejecting parents, indifferent parents.

* Defective discipline, for example, too strict, too permissive or generally inconsistent discipline.

* Poor parent-child and brother-sister relationships.

* Examples set by other members of the family, for example, an inclination towards immoral behaviour, untruthfulness and crime in the family, poor moral standards, and disregard for authority, may all serve as bad models which the child might easily imitate.

* Living conditions at home, for example, overcrowded or populated homes, poverty, deprivation, lack of recreation facilities may be the reasons why a child "breaks out" at the first opportunity.

* Socio-economic change in society severely affect the home, and the adolescent in particular, who is searching for stability and certainty in life.

Relatively speaking these conditions are found in black families and homes from which hail black learners who inspire to attain improved education conditions in ex-Model 'C' schools. These conditions could have a profound and retarding effect on the black learner's self-actualization process.

Dreyer and Duminy (1983:187) state that in order to save the child/adolescent we should ideally focus on prevention rather than correction in all problems of adolescents. Naturally prevention is primarily the task of the home and the child is provided with love, security, certainty and stability. This includes healthy discipline and sound parent-child relationships, opportunities for the child to utilise his developing capacities for initiative, autonomy, self-accomplishment and self-realisation. A home environment in which a child is given ample recognition as a unique individual, is conducive to the development of a well-adjusted personality.

Due to socio-economic and political changes one wonders how can this ideal home environment be created, as it appears that according to Dreyer and Duminy (1983:183) parents, especially black parents are thrown into a perfect state confusion with regard to child-rearing practices. Traditional societies and more or less transitional ones seemed to have a direction and some guidelines of child-rearing compared to contemporary black societies who profess to adhere to the of rights i.e. child's and human rights. Thus Dreyer and Duminy (1983:183) bring forth Argyle's findings where it is confirmed that perfect child-rearing practice are seldom found.

Many black parents, due to various reasons could not heed the following child-rearing techniques:

*   *Early relationship with mother.* Since a child needs love and security, early maternal deprivation may result in an unaffectionate person, in delinquency, or even in intellectual retardation.

*   *Warmth and acceptance.* Warmth and acceptance as opposed to coldness and rejection are probably the most influential of all aspects of child-rearing. They aid the child's identification with parents, the adoption of the beliefs and attitudes of parent. Rejection by parents can have severe effects on the

*   *Strictness in contrast to permissiveness.* These two child-rearing techniques also have considerable effects on the child. Too strict discipline is as bad as too lenient discipline, and delinquency may result from both types of b

*   *Technique of discipline.* Physical punishment, for example, can eliminate bad behaviour in the home, but frequently does not extend to situations outside the home. Withdrawal or emotional punishment, on the other hand, may lead to unnatural feelings of guilt.

*   *Adjustments and cohesiveness of the family.* The stronger the bonds and cohesiveness in a family, the less likely that a child will take to abnormal behaviour. The absence of a father in a home may have detrimental effects on discipline.

*   *Birth order and family size.* There seem to be a tendency for delinquents to be the later-born members of large families, and first-born children are to be less neurotic in general.

3.4.3 The problems that stem from the environmental circumstances outside the home

Dreyer and Duminy (1983:183) stress the negative role which can be played by the following factors from the environment in aggravating the adolescent's problems.

* If the neighbourhood in which the learner grows up has a detrimental and negative influence on the learner, if the area is notorious for low standards, crime and misbehaviour, (as overcrowded black townships are) the learner's chances of developing deviant behaviour are good.

It is interesting to note that the incidence of crime in the wide, open rural areas is much lower than in the overpopulated urban areas, where most black learners in ex-Model 'C' schools come from.

* Poor social, friendship and peer group relations may also result in negative or antisocial behaviour which is imitated by the learner.

* Too few or too many facilities for recreation and relaxation may cause problems. In regard to black learners, problems are caused by the lack of facilities in black townships, thus if there is very little to do in the neighbourhood, learners may easily take to undesirable actions to keep themselves busy. On the other hand, if too much is available, for example, too much time is devoted by black learners to movies, TV and disco clubs. Some black adolescent become bored and willing to try new experiences, such as drug-taking, or imitate the aggressive actions they see on TV or in the movies.

* The school as an influence outside the home may also contribute to youth problems, i.e. bad teacher-learner and learner-learner relationship; teacher discipline which may be too strict (excessive physical punishment), or too

lenient or too inconsistent; didactical problems such as poorly planned school programmes, a learning milieu which is not conducive to good learning and teaching. Mncwabe (1993:214) concurs by saying, for many 15 to 16 year-olds all over the world the school is neither the best nor the most attractive environment for further learning experiences.

* Hand-in-hand with the above-mentioned circumstances goes the problem of the wrong use of leisure time. For many black learners who will find themselves in ex-Model 'C' schools would be frustrated by the tremendous amount of work to be read and studied and yet they lack a culture of reading and reading skills. For this reason a pedagogical support for black adolescents is so necessary.

3.4.4 The black learner's situatedness with relation to parents ex-Model 'C' schools

The black learner in ex-Model 'C' schools may be compelled to lead a life of double standards which undoubtedly is strenuous, has severe repercussions on his conscience and his affective life. The norms learned at home are often in conflict with those of the peer group in the school and at the same time they cannot entirely escape parental influence and control. The majority of adolescents are very conscious of their freedom and their rights to take independent decisions in life free from the yoke of peers and parents.

The unfortunate situation for the black learner in ex-Model 'C' schools will be aggravated by the fact the double standards the adolescent meet with in the typical transitional situation where the home preached a particular set of rules and customs, and the new world of the school something else, caused serious problems of confusion and uncertainty in the minds of many adolescents (Dreyer, 1980:90-91).

The black adolescents in ex-Model 'C' schools come from three distinct societies, namely traditional, transitional and modern societies. Dreyer and Duminy(1983:56) describe the life-world of the adolescent in each as follows:

(1)   Traditional society

*   The adolescent growing up in a traditional black society had an education based on conservation and conformity, on acceptance of (and loyalty) the traditional way of life.

*   The atmosphere and general practice in his home was marked by complete submission to parent authority *(ukuhlonipha / ukuzithoba)*. In traditional societies the father took up a very authoritarian position in educating the young, and complete submission to his authority was expected.

*   The adolescent simply had to conform to the values, wishes and norms of his elders. Argument and reasoning about "adult" matters was not allowed, and absolute obedience was expected *(ukuhlonipha)*. Consequently, expressing an own opinion or arguing with parental decisions was extremely rare.

(2)   The transitional society

During the transitional period, industrialisation, christianisation, and westernisation in general brought about considerable changes in the family lives of black people. Industrialisation called many fathers away from their homes, thereby loosening family ties and resulting in a loss of *geborgenheid* for the adolescent. Adolescents often flaunted the authority of women at home. Industrialisation and christianisation dethroned many fathers from their authoritarian positions. A father's continual absences from home,for example, adversely affected the adolescent's image of the father figure, often resulting in open conflict and revolt.

Dreyer (1980) underscores the father's importance as: The father serves as the model of maleness for both boys and girls, providing them with a standard, whether it be good, bad or indifferent. It is especially important for older boys and adolescents to be able to identify with the father, since the stronger the identification with the father, the more masculine boys will be in their attitudes and behaviour, and the calmer, friendlier and better their relationships with their peers. One can thus imagine what effect the absence of a strong father figure would have on the development of the adolescent. Dreyer (1980) states that although considerable changes have taken place in the past decades, the father figure has either survived or has regained much of its former position.

Inkuliso (the process by which the child was brought to learn, accept and value the norms and standards of society) largely made way for *imfundo* (education, especially in the sense of book learning).

* Adolescent in transitional society gradually became aware of the sharp contrast between their "uneducated" heathen parents and models set by teachers and other learned people in the "new" society.

* The homogeneous framework which the adolescent was used to in traditional society, and where his models of behaviour were all around him, crumbled and became limited to teachers and the school.

* The result was that adolescents no longer willingly conformed without question, in fact some actually went so far as to reject parental examples, standards and control as many black adolescents became ashamed of their "uneducated" parents.

* The "new" society also forced the adolescent seriously to consider his future and such related problems as money and a career. Adolescents were gradually introduced to Western custom of making one's own personal decisions.

* Christianity and the new religion constituted yet another problem to adolescents in transitional society. Doubt, uncertainty, the grouping of people as Christians and non-Christians, mistrust and the whole problem of making meaningful choices seriously thwarted the adolescents.

* Neglect of traditional social customs led to a lowering of moral standards in many urban regions. Problems of conformity to standards, and deciding on acceptable behaviour patterns, are but some of the many difficulties encountered in social life by adolescents who attend school in ex-Model 'C' schools.

(3)   Present-day society

Dreyer and Duminy (1983-55) observe that between traditional and contemporary black societies, there are various stages of transition and enculturation. In transitional black society, there are some black people who are becoming detribalised without being christianised, while others are becoming christianised without being detribalised.

It is therefore easy to understand why the black adolescents of today are faced with many adaptation problems and have a struggle to come to understanding of the variety of norms, values, views, principles, laws and rules they find in society. Some of these are in contrast and in conflict, bringing further doubts into the minds of black adolescents already struggling for independence and an own identity.

Dreyer and Duminy (1983:56) highlight that the development of modern society was accompanied by a recognition of the pubertal child's human dignity, and his right to express himself. Although a particular adolescent may feel that his parents or teacher does not understand him, or that they wish to take command of his life

and are denying him the freedom to live his own life and make his own decisions, this is not the case.

The adolescent lacks the life experience of parents and other adults. They know what the child is like and what he ought to become. Thus according to Nel (1979:3) the education of the black child is firstly and lastly the task of parent and the black community. This implies that educating the black child to responsibility in a western cultural context is also primarily the task of the black parent and the black community. Philosophical convictions and educational principles can be described by whites, and which may be encountered by blacks in the process of westernization may be indicated, but it is the task cultural leaders to integrate Christian-Western principles which underlie development, with their own philosophical convictions in such a manner that they will not be rejected by the blacks as a culture group. This seems to suggest that the adolescents must take an active role in his own becoming, but he is need of aid and support of adults who must guide him in a normative way.

Dreyer's (1980) research has revealed that adolescents in present-day society grow up in homes in which about 75% of parents allow their sons and daughters to argue and to reason with them about various matters. This is in sharp contrast to traditional practice.

According to Dreyer (1980) it seems that the modern black parent has been forced to bend to the dictates of the young. As one parent put it during Dreyer's interview that "reluctantly the Zulu parent has been forced to listen to pop which blares in his house throughout the day over weekends".

Dreyer's research further revealed that, despite this situation about 60% of black parents still adhere to an authoritarian form of discipline, however distorted it may be. It is also interesting to note that modern adolescents do not altogether

reject this practice, as was the initial reaction of adolescents during the transitional period.

The present-day adolescents are in need of parental aid and guidance, and they express a need for better communication between parents and children.

Dreyer (1980) says a specific conflict among present-day black adolescents seems to be due to their failure to decide which social-moral standards had to govern them since they greatly respect their parents but at the same time want to be accepted by their peers. It may therefore be stated that in a struggle for independence and an own identity, the present-day black adolescent lets par standards govern some aspects of his behaviour and peer standards other aspects.

3.5 THE ADOLESCENT'S RELATIONS WITH CULTURAL IDEAS, THE SCHOOL WORK, SCHOOL SUBJECTS AND VOCATIONAL CHOICES

Dreyer and Duminy (1983:54) state that a child cannot escape the influence of his culture, and when he attains adulthood, it is always in a particular cultural group. All individuals are affected by cultural changes. The group most affected by such changes is the adolescent group, since adolescents are at a stage where they are still struggling to come to grips with the world in which they find themselves. Black societies in the RSA have been subjected to decades of westernization, christianization and industrialization which have all brought about many changes in the traditions, customs and ways of the black people. Cultural contact and influences in ex-Model 'C' schools are bound to be characterised by conflicts consequently both black learners and white learners ought to receive educational support to avert such cultural misunderstanding.

According to Dreyer (1980:57) a survey conducted found that the Zulu adolescent's greatest concern centres round the improvement of his school work,

and that he would get most upset if his good achievement in class is sarcastically run down by the teacher. It is not surprising to find that a significant number of adolescents state that they like school and usually try as hard as possible to get the best results. Only a very insignificant number of adolescents report a clearly negative attitude towards school as such.

Zulu adolescents are of the opinion that nothing should be put in the way of the smooth functioning of the school. Violating school rules is consequently regarded as the worst thing a learner can do in school, as well as keeping on talking and disturbing others in class. It is interesting to note that only about 8% of all adolescents regarded the breaking and burning of objects and things in school, or physically assaulting other pupils, as very bad things for a pupil to do. This survey was of course undertaken after the country-wide riots of 1976.

According to survey, the Zulu (black) adolescents are, however, of the opinion that a boy or girl might break school rules if these are unreasonable, since they regard themselves as old enough to take their own decisions. At the same time it is notable that 25% of the respondents declared that a rule might be broken in absence of teachers (or parental authority). only a small number felt that real emergencies are enough reason to break a rule.

As far as their school subjects are concerned, the survey reports that the most important reason for choosing the subjects they have is that they are interested in these subjects — the decision was theirs. These subjects are rated by the majority of adolescents as interesting and challenging. School work is not regarded as a burden. As far as the length of time spent on school work is concerned, about one third of the respondents are of the opinion that enough time is available for school work without their feeling pushed. But a group of approximately 22% reported the opposite picture, namely that they never have enough time available for school work.

The results of the survey cited in Dreyer's (1980) research:

* Zulu (black) adolescents in general have a positive attitude towards the school, since school gives them the necessary preparation for the future.

* Zulu (black) adolescents in general are satisfied with their school subjects and can normally cope with the work.

* School rules are a necessity to Zulu (black) adolescent in so far as they contribute to and facilitate learning and teaching in school; but like typical adolescents they feel that they must have the freedom to break these rules if, in their opinion these appear to be unreasonable.

* A notable group of adolescents (approximately 25%) are dissatisfied with both the school subjects and the manner in which tasks are set, they feel that they would easily break school rules in the absence of teachers or of parental control.

3.5.1 The black learner's situatedness in ex-Model 'C' schools with relation to ideas, the school, school work, subjects and educators

According to Dreyer (1980:70) in traditional black society schooling in the modern sense of the word was practically non-existent. Socialising agents such as the school and the church were unknown. Education at this stage was strictly *inkuliso*, that is, enculturation of the traditional set of habits, attitudes and behavioural codes, resulting mainly in the conformity of the individual to the unquestionable way of the clan.

As a result of continuous contact with western culture the black people were introduced to the idea of formal schooling, and *inkuliso* largely had to make way

for *imfundo*, or school education. A conflict between the traditionally oriented black man's philosophical convictions and western educational criteria was experienced. In the HSRC's report (1981b) the first requirement is that man should be considered as a social being. Education is accomplished between at least two people, namely, between an adult and a child, and this in itself implies that man must get recognition as a social being. To the traditionally oriented black's harmonious integration with a group or groups is an essential requirement of life. It is doubtful whether this integration — or more correctly, being one with a group — satisfies the demand for sociability as understood by the West.

The HSRC's report (1981b) points out that the condition that sociability should not be considered so important that man's individuality is not fully appreciated. In the traditional black cultures the development of individuality is purposefully discouraged and conformity, with a group, applies as an important norm for affirming human dignity. A person is only considered to have human dignity in as far as he is identified with a specific group. One aim of the Christian-Western education, namely individuality with the emphasis on individual responsibility to God, is therefore difficult to reconcile with the aim of the traditional black education, namely conformity, with the emphasis on group responsibility, which in the practical situation means group accountability.

It may be asked which aspects of the traditional black person's philosophy must he surrender, if he wishes to educate his children to enter successfully into the highly industrialised western society(represented by ex-Model 'C' schools). More especially it can be asked to what extent must blacks modify their traditional child-views if they wish to ensure that their children be adequately educated towards maturity in a Christian-Western cultural context.

Dreyer (1980:70) asserts that Zulu (black) parents in transitional society placed a very high premium on schooling and education since they believed that education

would give their children the same "power" as the white man and would free the blacks from the backwardness and darkness of their traditional life. The Zulu (blacks) people, however, did not foresee at that stage that although the school succeeded in making their children more "educated" they also "lost" these children, who preferred to enter into the new world of learning, christianisation and westernisation, and largely rejected their "backward" and "uneducated" homes.

For Zulu (black in general) adolescents in present-day society the school has become an even more important issue. They clearly express as their greatest concern in life to have better intellectual abilities so as to be able to improve their school work. This attitude tallies with the general image of adolescence in western societies.

Since some black learners express a very positive attitude towards school. such as school provides the necessary preparation for the future, black parents have opted to send them to ex-Model 'C' schools as they believe that it is where quality and meaningful education can be acquired.

3.5.2 Fears and problems of black learners in ex-Model 'C' schools

Considering the educational background, political and socio-economic situations, from which many of the black learners in ex-Model 'C' schools come, they are susceptible to be haunted by the following fears.

(1) Alienation

Alienation is opposed to the basic need of every child, i.e.to belong to a family, a peer group, a social group and to many groups in society. According to Van den Aardweg and Van den Aardweg (1988) alienation is being separated, removed

or isolated from one's group or from society. Thus black learners in ex-Model 'C' schools would be adversely affected by the following:

* Powerlessness, black learners may feel unable to influence their life-world under present laws and rules which could be more attuned to white learners.

* Meaninglessness, black learners may lack a clear set of values, models by which to interpret their life-world. They may feel the school does not make sense, especially when rules are arbitrary and the curriculum is irrelevant.

* Normlessness, where there is a breakdown of regulatory power and sound values over individual behaviour. Their expectations are that personal goals and needs can only be fulfilled through socially accepted behaviour. Black learners have been perceived as militant. Normlessness will arise in ex-Model 'C' schools with ineffective and inconsistent disciplinary policies and rules administered arbitrarily and unfairly, and if the attitude prevails that rules do not really matter and only apply to more serious behaviour.

* Isolation, black learners may feel isolated if they don't feel that they are part of the school no matter how big it may be.

* Self-estrangement should be prevented, individuals should not be made to rely on external rewards, such as marks, leadership positions and frustration when these do not materialise.

(2) Generation gap

Dreyer and Duminy (1983:192) describe the generation gap as the war zone between adolescent and adult values where stormy conflict break out. Van den Aardweg and Van den Aardweg (1988) concur that the generation gap refers to a

possible psychological, sociological and physiological gap between parent/adult and children or adolescents. Parents suffer a cultural lag by being behind their children in knowing the latest. Parents are thus considered ignorant and the adolescent finds it difficult to bow to the authority of "ignorant" people. Adolescents, feeling inferior to adults now make adults feel inferior because of their so-called ignorance. Adults react by being either permissive or authoritarian and adolescents take advantage during permissive periods and sulk during authoritarian periods.

According to Dreyer and Duminy (1983:192) the generation gap will increase when black adolescents in ex-Model 'C' schools, think that their parents represent an outdated value-system, and parents think that young people represent everything unknown to them and therefore bad and unacceptable. In fact a generation gap will arise as a result of differences in the experiences, attitudes and values of young people and those of their parents. Solutions must be sought to prevent or minimise the effects of the generation gap between black learners in ex-Model 'C' schools and their parents.

(3)   Drop-outs and failure rate

A state of affairs arises where the child can no longer cope with the school situation and drops out of school. Van den Aardweg and Van den Aardweg (1988) say drop-out describes youths who leave school before they should. It does not happen suddenly but is the culmination of years of failure, meaninglessness and feelings of worthlessness and inadequacy. More than half of those who drop-out of school have the mental ability to finish high school. Girls drop-out as often as boys; they usually have failed a year, have a lower intelligence and have experienced problems with reading. Not a few drop-out because of pregnancy. Drop-outs are more likely to be emotionally immature and less well-adjusted and manifest a defective self-concept, rebellion, negativism, alienation, deep-seated feelings of hostility and resentment, a low self-esteem, inferiority, excessive fear

and anxiety. Specific traits in drop-out such as inferiority feelings, high anxiety, boredom, over-protection and many other learning related problems must by all means be combated and uprooted as soon as they are noticed in all learners particularly black learners in ex-Model 'C' schools.

Dreyer and Duminy (1983) express a surprise that it seems strange that in these modern times, when such vast sources of knowledge are available on the teaching and education of children, hundreds of children still drop out of school every year. To some extent drop-out rates are an indication of the school's failure to reach those pupils who are already inclined to feel alienated, who may feel that their further efforts to succeed are likely to be useless.

(4)   Drug abuse and alcoholism

According to Mncwabe (1993:136) Dr Stoffel van der Merwe, (Minister of Education and Training), in 1991 admitted the existence of these social ills in black township schools. A multitude of problems related to continuing unrest, social impoverishment, unfavourable home circumstances and unemployment have combined to create a crippling milieu which fosters discontent, destabilisation and delinquency. Efforts to curb drug-taking, drinking at school, gambling, revenge attacks and rape, address the same ills which are at the very heart of poor scholastic performance. The "crisis" in education should rather be viewed as education in crisis.

Dreyer and Duminy (1983) say alcoholism and the abuse of drugs have nowadays become serious problems among school children, especially in urban areas where large numbers of people are drawn together, drugs and alcohol are very rarely available.

Dreyer and Duminy (1983) express a grave concern at the apparent increase in the use of cannabis (dagga) by school children. Very many children are unaware of

the fact that this drug causes personality disorders and that it most frequently leads to psychopathy.

In Dreyer"s (1980) survey, it was revealed that more than 10% of black adolescents had already taken drugs a couple of times or used drugs regularly, while about 17% had not yet tried drugs, but would use drugs just for fun if they got a chance. The fact that more than 70% of these adolescents did not intend ever taking drugs was reassuring.

Drugs problem can be prevented to some extent by education on the consequences of drug-taking and by open communication between educators and youth. As drug-takers usually have a need for security, and love and a sense of being wanted and being worth something, the educator should identify the drug-taker in order to meet these needs.

(5)   Delinquency

Dreyer and Duminy (1983:195) distinguish between a delinquent and a criminal. They define a "delinquent" as a child or youth between the ages of six and eighteen years who repeatedly breaks the law. Adults who repeatedly break the law are normally referred to as "criminals". Juvenile delinquency is one of the most pressing social problems of today. Delinquency has grown to frightening proportions not only among young adults, but also among school-going children. Through the media and on television we are made aware of lawlessness and violence on the streets in many countries.Dreyer and Duminy (1983) argue that delinquents are largely a product either of the environment in which they grow up, or of the type of upbringing they have received or a combination of these:

*   Some youngsters commit crimes to relieve boredom and frustration. The young person's needs for recognition, security, independence and affection are

frequently thwarted to such an extent that he may turn to antisocial behaviour in an attempt to reduce tensions.

* Some delinquents are drug addicts who need money to support their habits, and others are trying to 'get even' with the parents and society.

* Youngsters sometimes engage in delinquent acts because antisocial behaviour is very much part of their background. Children who grow up in the slums, or who come from families where there is little appreciation and regard for law and order, are more likely to get involved in delinquency than children who come from better homes.

* Not all delinquents are personally and emotionally disturbed. Some are relatively well-adjusted youngsters who, in order to satisfy their normal needs, have mixed with the wrong group and have identified themselves with antisocial youngsters. Group pressure thereafter compels them to take part in delinquent acts.

3.6 THE ADOLESCENT'S MORAL AND RELIGIOUS VALUES

Van den Aardweg and Van den Aardweg (1988) describe adolescence as a period of questioning and doubt and an increasing alienation as the beliefs and practices of the parents' religion or irreligion, are examined and reconstructed. The years between 12 and 18 are the years of religious awakening and yet the influence of the home in the very early years cannot be overlooked. Adolescents begin to assume responsibility for their own beliefs, attitudes, commitments and lifestyles. Since the adolescent has an increased capacity for logical thought and a growing desire for emotional autonomy, cultural myths of all kinds are targets for evaluation and perhaps for hostility. The adolescent's sensitivity to hypocrisy make religion vulnerable because throughout history religion has provided a cloak

for people who have acted unjustly and inhumanely to others. For the first the adolescent begins to critically examine the faith he has been brought up to follow and accept at face value.

Being exposed to many new ideas and philosophies, as his social context has expanded, the adolescent is comforted by many other religions and cultures through the media, which stimulate the adolescent's thinking about his own beliefs. The more the adolescent matures intellectually and the more stimulation he receives, the more he is likely to question, to doubt and to challenge. Many, however, never bother to examine or question what they have been taught to accept, even when they reach adulthood, thus false teaching has come to be accepted down through the centuries.

This especially applies to those adolescents (black) who have been brought up from birth in a culture which makes religious practice a part of their cultural tradition and life. They simply accept and defend their position because "we have always ...". Others may repudiate their religion and then may return to it later. Some, without any religious background, may come to a deep religious commitment. Religious growth is not separate from the rest of the adolescent's development. Religious development is an interpretation of all experiences which relate to what the adolescent believes to be the nature of God. Religious development is related to all other developmental aspects since, unless the adolescent has a wide range of experiences to draw upon, and has reached the stage of abstract thought, he cannot begin to interpret and relate to spiritual matters.

3.6.1 The black learner's situatedness in ex-Model 'C' schools with regard to morality and religion

Dreyer (1980) gives a summary with respect to the religious developments of the life of the Zulu adolescent, which could be equated to religious development of black adolescent in ex-Model 'C' schools.

* Zulu adolescents in traditional society led an uncomplicated religious life, relying on and believing in the powers of the ancestral spirits. This religion did not emphasise personal, individual responsibility, but group obligation.

* With the introduction of Christianity among the Zulus a complete transformation of their religious life took place. In the process of internalising the (Christian) religion and at the same time preserving remnants from the traditional religion, Zulu adolescents in transitional society met with confusion, uncertainty and serious doubts.

* In present-day Zulu society the majority of people seem to have come to a relatively fixed pattern of religious practices. Many Zulus claim affiliation a variety of Christian churches, but religious beliefs differ widely and still include the traditional belief in ancestral spirits. Although a vast majority of present-day Zulu express a serious belief in the Bible and the Church of today, they still have serious religious doubts and uncertainties, which seem to be more obvious than those of their western counterparts.

Nel (1979:15) highlights the moral independence issue as causing some problems in education. According to the western philosophy of life, it is accepted that every normal person must constantly make moral decisions and act accordingly. Within reasonable limits every person is responsible for his actions and where necessary he may be called to account before the law. According to the black man's philosophy the individual is not always responsible for his actions, since these may sometimes be directed by forces outside himself, for example the spirits of the ancestors or a magic force can sometimes possess an individual without his being aware of the fact, and can then change him to an "agent of witchcraft" capable of engineering certain events. More often, however, it is believed that a person (sorcerer or witch) deliberately uses his magic power to cause catastrophes. It is the task of witch doctors to indicate the sorcerers or "agents of witchcraft" and the

community sometimes kills persons indicated in this manner. The black man's belief in magic power cannot be reconciled with educational norms.

3.7 SYNTHESIS

Since adolescents' developmental tasks are mostly formulated by educationists and psychologists who are themselves, the product of Christian-Western philosophical thinking, it is perceived as unjust and not appropriate, when educators and educationists are to apply those developmental tasks on black learners and expect from them the exact reactions and behaviours as from the white learners.

Black adolescents' conduct and problematic behaviours should be looked at from a black-oriented philosophy of life, starting from a traditional, transitional and contemporary mode of existence. A holistic perspective, i.e. Christian-Western philosophy and black-oriented philosophy, should be pursued and adopted judiciously by future educators and educationists involved with the black learner in ex-Model 'C' schools.

In the next chapter the researcher will investigate existing research with regard to live-experiences of the black adolescent in ex-Model 'C' schools.

CHAPTER 4

RELEVANT RESEARCH REGARDING THE LIFE-WORLD OF THE BLACK ADOLESCENT IN EX-MODEL 'C' SCHOOLS

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4.4 SYNTHESIS

CHAPTER 4

RELEVANT RESEARCH REGARDING THE LIFE-WORLD OF THE BLACK ADOLESCENT IN EX-MODEL 'C' SCHOOLS

4.1   INTRODUCTION

Van den Aardweg and Van den Aardweg (1988:14) maintain that every child lives in his own unique life-world, as much as each child is unique so the life-world of each child is unique.   According to this statement the life-world of the black adolescent learner in ex-Model 'C' schools will in all probability be unique and different from that of his white counterpart. However, Vrey (1979:21) asserts that the learner must form relationships with his world because he needs to orientate, survive and mature within this world.   Buitendijk (1966) characterises this ontic phenomenon by stating that the child/learner "initiates" relationships. By forming relationships, the child/learner thus constitutes the life-world that forms his psychological space and reality to which he is orientated.

The black adolescent faces complex and mammoth developmental tasks in his life-space(which now extends to alien ex-Model 'C' schools' environment). Van den Aardweg and Van den Aardweg (1988:14) emphasise that also the black adolescent's life-world includes everything that has meaning for him, not only his geographical world but all his relationships with objects, ideas, others and even himself.

According to Griessel (1985:15) the most important task of education is to facilitate understanding, acceptance and constitution of the world by means of orientation in it, as understanding, acceptance, orientation and constitution of the

life-world should not be viewed as separate developmental phases. The aim of this chapter is to underscore the need for accountable educative support that the black adolescent learner in ex-Model 'C' schools needs, as these relationships are interdependent and interactive, and are always dynamic and ever increasing and changing.

Van Niekerk (1982:7) notes that through learning the child constantly raises the level upon which he communicates with life and gives meaning to his world. In learning the child will also constantly form new relationships and improve the quality of existing relationships. Thus the attempts to reveal the interactive forces in the life-world of the black adolescent learner in ex-Model 'C' schools, are aimed at finding the best and practical ways for assisting the black adolescent learners to constitute meaningful relationships while becoming and learning. As according to Van den Aardweg and Van den Aardweg (1988:41), all the child's behaviour (black adolescent learner) and actions should be interpreted within the context of his life-world to which he has attributed significance and which he therefore understands.

Regarding the above statement Frederikse (1972:vii) cautions all black South Africans not to blindly and excitedly plunge into transformation as the desegregation of formerly all-white schools is beginning, and South Africa appears to be moving towards a more democratic society. It would therefore be wise for them to start examining not only the advantages of non-racial schools, but also the problems they may face as they undertake the process of integration. If black South Africans are better informed about the difficulties and possibilities that they may face, especially black adolescent learners, they will be better able to understand and accountably support them. Frederikse (1992:vii) urges educators, as well as black learners to ponder about the accountable educative support to be offered to multitudes of black adolescents to enable them to adequately use their genetic potential, aspirations, will and psychological abilities, within their

particular cultural context with its norms and values — so that they can constitute a vibrant, dynamic, ever-changing, increasingly interacting life-world in which they can attribute significance and meaning to attain self-actualization.

Landman and Roos (1973:143-147) warn that the child in a dysfunctional educational situation under-actualises his psychic life. Thus accordingly, black adolescents in ex-Model 'C' schools should be understood and meaningfully assisted to avert him perceiving his life-world as a dysfunctional education situation.

Life-space should be, according to Van den Aardweg and Van den Aardweg (1988:14) a space in which an individual functions, it is the life-world as he perceives and experiences it. It is a dynamic composition of all the perceptions and cognitions, real or unreal, past, present or future capable of influencing an individual's current behaviour. The child behaves at any given time, within his life-space, as a result of all the psychological forces directed towards him and affecting him. These forces in his life-space, act on the individual with their positive and negative values. Therefore, according to Janse van Rensburg (1991:77) the black adolescent learner could find himself within a dysfunctional educational situation, (life-space) if his actions of ascribing significance to matters, i.e. the formation of meaningful relationships are of insufficient quality. This argues Janse van Rensburg (1991:77) gives rise to inadequate actions of hoping, planning, gaining insight into himself, of never attaining the freedom to be responsible and thus also of disregarding accepted norms and values.

At this juncture one may ask; what is it that is so special and unique about the situatedness of the black adolescent learner? As part of answer, Urbani (1994:46) gives a brief summary of a study of the black adolescent's experiencing of changes in his life-world through being together in a school with white learners who are in the majority. The school is located in the community where the majority of residents are whites.

In this life-space situation, his forming of the relationships with himself, others, objects, ideas and God will be influenced or modified. Due to the repeal, by De Klerk, President of the RSA, in February 1990, of apartheid legislative foundation stones such as the Land Act, the Group Areas Act and the Population Registration Act, which afforded blacks to buy properties in white residential areas, the possibility exists that the black family will be changed.

According to Urbani (1994:46) the black adolescent must orientate himself into his new school, new peer group(s), new school uniforms, school rules and regulations and to extramural activities. The financial demands and parent's involvement in school activities which are expected to be honoured at all costs by parents, exert further strain on the black adolescent and his family. School and sports uniforms must be provided without fail by the parents, school funds are high, sports days, cultural and parents' evenings must be attended by parents.

The adolescent must in this environment , constitute his own life-world, but he needs humane support i.e. the support of his educators to make his life-world meaningful. Du Plooy, Griessel and Oberholzer (1983:32) point out that this new situation can bring about degeneration or demoralisation on the black adolescent. If the black adolescent lives in black townships or to some extent in rural areas, his life-world will be further influenced and stressed by political activities or politicisation of black communities where certain political groupings in specific surroundings with more followers or supporters can use coercion on him to join these groupings or he may himself voluntarily join, as some as members of his old peer group. The ongoing accusation or murder of opposition group members is still a daily life in some black communities.

If no accountable pedagogical support is given to black adolescents in ex-Model 'C' schools, according to Janse van Rensburg (1991:78) the insufficient ascribing

of significance could land the black adolescent learner in a situation where no learning in a pedagogical sense takes place. The level upon which he communicates with life and gives meaning to his world would be inadequate and insufficient. Because of this inability to establish a meaningful life-world there would be a discrepancy between what the black adolescent learner is and what he ought to be as a person. This discrepancy should never be allowed to hamper, neither self-actualization nor guided actualization of the black adolescent for desegregation in schooling system will fail black adolescent learners.

According to Coutts (1992:13) the ambitions of many black high school learners are very great to proceed to further education in spite of difficult conditions historically inherited by black learners, such as poorly qualified teachers, high teacher-pupil ratio, rote learning, severe shortages of facilities and equipment and poor home conditions. Such aspirations are not likely to be realised for the majority of black adolescent learners unless a profound transformation of South African education system is achieved.

4.2   THE CONCEPT EXPERIENCE

According to Vrey (1979:41) awareness and experience are more the cognitive activities: they involve the whole range of dynamic interrelationships between a person and his world. With regard to the black adolescent learner, awareness and experience include all mutual or reciprocal relationships between himself and his life-world in ex-Model 'C' school.

Janse van Rensburg (1991:78) maintains that the fact that people experience things is self-evident because experiencing and being conscious are for all practical purposes the same thing. The important point here is that all consciousness, all psychic life can be traced back to two basic forms, namely feelings and thoughts.

These concepts, according to Janse van Rensburg (1991:78) are in turn being ways of expressing a common basic form, i.e. experience of reality.

Emphasising the interaction and interdependence of experience, feeling and thoughts, Van den Aardweg and Van den Aardweg (1988:83) point out that at some time or other an individual directly experiences a situation and becomes the recipient of the values and meanings of the particular situation. Each experience is accompanied by feeling and willing, different in quality and intensity. No one can select his experiences in advance, but when one undergoes a certain experience, meanings are assigned and these meanings acquire a personal dimension. Vrey (1979:41) explains that an experience is unique to the one who experiences, i.e. what the black adolescent knows another may know but what he experiences is unique to him. Some experiences are dominated by affectivity, with both denotative and connotative components of meaning being present depending on the degree of involvement and the quality of experience. With personal involvement the experience will have a connotative dimension.

According to Vrey (1979:42) affective experience is necessary for the attribution of significance, because the actual experience is registered in the brain as a Gestalt, which serves as a source of reference for the interpretation and assignment of meaning in new experiences. Van den Aardweg and Van den Aardweg (1988:83) and Vrey (1979:42) concur that the following are the essential components of subjective experience:

* Experience determines the quality of relationships.

* Experience is emotional and indicates that a situation is evaluated in terms of varying degrees of pleasantness or unpleasantness.

* Experience, by determining the quality of relationships, stresses the uniqueness of each person's relations.

*   Experiences, especially their intensity determine the clarity and stability of the meanings assigned by a person.

*   Experience inhibits or incites a person's involvement in every attribution of meaning.

*   Experience is a meaningful event involving the total person who experiences certain feelings and also knows that he experiences them.

*   Educational help is not always the sole determinant of meanings, but an educator's praise or disapproval determines the positive or negative intensity of subjective experience.

In studying the experiences of the black adolescent we are involved specifically in looking for the state of this learner's affective world of experience, his cognitive world of experience (which cannot be separated from the affective) and how he gives meaning to his experience (i.e. significance attribution. As according to Vrey (1979:39-40) feelings are determined by the situation, or at any rate by the meaning attributed to the situation. Psychological feelings like joy, sympathy, sadness, antipathy, etc. do not occur in a vacuum. They cannot be summoned at will. They are an indication of how a situation is being experienced and evaluated. According to Sonnekus (1977:60) in experiencing a situation to which a certain meaning has been assigned, subjective experience is integrated with meaning and so the meaning acquires a personal dimension. Thus we are concerned here with the relation between the black adolescent's affective and cognitive and affective experiences.

Vrey (1979:41) maintains that the child's first experiences of meaning is what people and things do to him and with him. He remembers and anticipates these experiences, and also discovers meanings in what he can do with people and

things. Thus according to Sonnekus (1977:60) through educational support the child learns that meanings are not only vivid experiences: they develop a denotative character. The experience becomes loaded with feelings. Dreyer and Duminy (1983:206) emphasise that unless an aiding, guiding adult points out the significance of the objects and things in a child's milieu, many cognitions will go by wasted and unnoticed.

According to Janse van Rensburg (1991:79) experiencing things is a way of giving meaning to the world around us and this can be effected at three different levels, i.e. affective, cognitive and normative. In describing experience in the life-world of the black adolescent the following is meant: experiencing things is a way of expressing oneself through which something essential about one's life-world becomes manifest. Janse van Rensburg (1991:80) emphasises the fact that without experiencing, one's life-world cannot be built up, cannot be comprehended, cannot be contemplated at all. It is through the black adolescent's numerous experiences of reality (world of experiences) that his own unique life-world comes into being. A study of the black adolescent's world of experience implies learning about what he experiences and how he experiences his world and the meaning that he attributes to it.

Janse van Rensburg (1991:80) points out that it is evident that there is no more significant concept on the basis of which one can give complete expression to man's total involvement in the world than experience, as he quotes the following statement by Van den Berg that "who wants to become acquainted with man (black adolescent) should listen to the language spoken by the things in his experience. Who wants to describe man should make an analysis of the 'landscape' within which he demonstrates, explains and reveals himself".

Since man is essentially a being related to other beings, according to Van Rensburg and Landman (1988:299) the pedagogic is a particular or special reality

(being). As man is also a reality, he is a related being or related to reality. Man (i.e. black adolescent) experiences reality as a related being. It is a pathically and emphatically oriented live-experience. According to Janse van Rensburg (1991:80) it stands to reason that one can only understand man's experience by studying the man in his relationship with himself, others, the things around him and God.

Janse van Rensburg (1991:80) remarks by stating that it is important to bear in mind that all of man's experiences, and includes also those of the black adolescent, take place within relationships. Therefore a distinction should be made between the following:

* Experiences of the black adolescent that takes place within his relationship to himself.

* Experiences within his relationships with others.

* Experiences within his relationships with things.

* Experiences within his relationship with God (or ancestors).

Experience culminates in orientation or is an act of orientating oneself. According to Van Rensburg and Landman (1988:158) to orient(ate) means to examine with care (carefully), or to become fully acquainted with a matter. Van den Aardweg and Van den Aardweg (1988:158) define orientation as a modifying process to enable one to cope with or suit new conditions or situations. Every child is born into a unique environment to which he has to orientate himself. A child is not born already equipped for a specific environment like an animal. The child is, however, equipped with the intellectual ability to orientate to most environments. The black adolescent is expected to undertake an orientation which involves a careful examination of an existing acquaintance with his situatedness in ex-Model

'C' school in an attempt to determine his position and actions in that reality. It is therefore important to have a closer look at these relationships of the black adolescent that are found within his life-world.

4.3 THE LIFE-WORLD OF THE BLACK ADOLESCENT

The adolescent years are especially a time in which the young person tries to establish his own identity. Van den Aardweg and Van den Aardweg (1988:13)describe the adolescent as unstable and flexible, at one moment he is happy and self-confident and the next moment he is depressed and uncertain. He wants to be alone and then longs for the company of peers. The adolescent stands on the brink of personhood seeking for an image which he cannot yet envisage or to which he cannot yet attain; indeed he is in a world he barely understands, with a body, an intellect and emotions he is just discovering.

With regard to live-experience, Van den Aardweg and Van den Aardweg (1988:13) point out that the personality of the adolescent depends upon the relative significance to him as examples and the ways he assimilates new experiences and earlier experiences e.g. he has a desire to be an individual who wants to assert himself yet at the same time fears to lose the security and stability of his family. This implies that, although the adolescent is an adult in statute in many instances. he may be considered as an adult in all aspects, but when educators expect him to assume new responsibilities sometimes those expectations are deemed unreasonable, as the adolescent is not yet socially, emotionally and cognitively an adult.

According to Dreyer and Duminy (1983:61) adolescents lack experience and insight for their struggle for an own identity they frequently find themselves on the border between two life-worlds, i.e. the world of the adult into which they are not formally introduced (nor always accepted) when they are ready for it, and the

world of the child, which they want to leave behind but in which they are often held back. Dreyer and Duminy (1983:61) maintain the fact that adolescents in modern western society are dependent for a longer period than in the past on their parents and other adults, further hampers their craving for independence or emancipation. The world in which two standards rule; one base on the expectations of the peer group. The adolescent's innate need to belong to and to accepted by his parents often comes into conflict with his need to conform to peer group expectations.

Dreyer and Duminy(1983:62) emphasise strongly that in spite of all that has been said, not only must the adolescent come to an understanding of his world, its people and God, but it is extremely important that the adolescent must come to an understanding of himself. This understanding does not always occur smoothly;the adolescent frequently experiences needs and problems in areas that range from personal acceptance and relationships with parents, teachers, adults and peers, to problems concerning religion, the future and world matters.

4.3.1 Relationships with himself

(1) Physical self

It is fitting to consider what Van den Aardweg and Van den Aardweg (1988:173) have mentioned with regard to physical development of the adolescent after a long gradual change during the primary school years, adolescence brings with it relatively rapid and even dramatic growth which propels a person out of physical childhood into physical adulthood. Thus according to Urbani (1994:46) in most cultural groups adolescence is regarded as a transition form childhood to adulthood. Such growth includes height, mass, shoulder and hip width, muscle strength and skeletal development.

According to Van den Aardweg and Van den Aardweg (1988:173) boys eventually surpass girls in height. The timing, nature and sequence of physical growth and change are of great in importance to the adolescent. Even the black adolescent is very concerned as to whether he is in step or abnormal in any way. The black adolescents also, are always comparing themselves as they grow with some imagined or socially determined acceptable standards. The black adolescents are also dependent on peer approval and have a fear of being different. While the adolescent is grappling to arrive at a realistic and comfortable self-concept, the basis for formulating that concept is undergoing profound and rapid changes.

One should not confuse social and cultural development of the adolescent with biological or puberty which is the same in every adolescent, irrespective of cultural or ethnic group. Van den Aardweg and Van den Aardweg (1988:173) observe that every culture has its own norms for beauty, attractiveness and the appropriate bodiliness for each sex. To be out-of-step what the black adolescent's culture deems normal; is what some black adolescents fear. To safeguard, black adolescent Urbani (1994:46) points out that in traditional Zulu society, there are specific ceremonies to effect a smooth transition from childhood to adulthood. During initiation ceremonies the youngsters are taught proper and expected attitudes and appropriate codes of behaviour among the adults and the community as a whole. According to Vrey (1979:167) basic physical changes focus attention on the body. His experience of his body is not a voluntary one. His corporeality now begins to demand attention and it is centred on the body itself. With these dramatic changes, the body itself becomes a symbol of experience. Of concern may be height, mass and physical features.

As an answer as to why the body is of such concern to the (black) adolescent, Janse van Rensburg (1991:8) relates the meaning of corporeality in human existence in general:

*   Human existence in the world takes place through the body.

*   The body is at the same time man's means of admission to the world (also to other people and things).

*   The body is the mediator between man and the world.

*   Through our bodies we actively establish our own world.

Dreyer and Duminy (1983:23) concur with Janse van Rensburg as they confirm that initially it is the child's body that acts as an agent between himself and the world: it tells him whether it is hot or cold, his sense enables him to get to know something about the world. His body determines how he will be seen by others, and thus he comes to know himself, even to know himself by a certain name. Therefore the black adolescent's body plays a significant role in his understanding of himself and his world. It is understandable that these bodily changes will affect his view of himself and his relationships with others.

Dreyer and Duminy (1983:49) point out that these physical changes may being about emotional tensions in the black adolescent. He fears ridicule, criticism and rejection. Both pubertal boys and girls crave to have a so-called sex-appropriate physique because this will bring acceptance in the peer group which they hold in such high esteem at this stage. The physiological changes may also give rise to adaptations and serious decisions with regard to sexuality. Physical contact between boys and girls cause problems regarding normal behaviour. According to Dreyer and Duminy (1983:62) the black adolescent's struggle to adapt to these changes is closely associated with his formation of a self-concept: the extent to which the black adolescent "bodily" accepted himself reflected the extent to which his self-concept developed.

According to Urbani (1994:47) the physical changes which take place between twelve and eighteen-year-old adolescents coupled with fast growth and proper balanced feeding is of outmost importance. Siann and Ugwuegbu (1980:129) maintain that one cannot expect an adolescent to perform academically and to work hard with admirable dedication when he is underfed. An adolescent who physically appears among his peer group to be too fat, too thin, too long or underdeveloped, his self-image will be negatively affected, as sometimes the adolescent is unable to control the newly acquired strength of his muscles, appears to be clumsy. Dreyer and Duminy (1983:49) states that physical changes with regard to the genital organs, the reproductive system and the voice demands that the adolescent must take a decision in connection with his sexuality. As acceptance of his own body, the experience of personal adequacy, the extent of acceptance by others, and the extent to which the young person can really be somebody himself, are all very significant matters in the formation of a positive or negative self-concept.

Urbani (1994:47) maintains that the body self-concept includes much more than the development aspects and instrumental functions of the body, as it comprises the adolescent's total physical being in the world, that is, as a human being among or with other human being. In ex-Model 'C' school there are physical education exercises and a variety of extramural activities which are of great importance, hence all learners are expected to participate. According to Wentzel (1993) black adolescent girls, all in all do not want to take part in these physical activities or are very reluctant to do so. They always claim that they have "forgotten" their sports attire at home and consequently they do not participate during these physical training periods. They remain seated spectators while white girls who are noticeably self-confident, appear in their sports attire or swimming costumes. The black girls appear shy and probably due to cultural influence, they feel ashamed to appear in public in such fashion.

Contrary to the above-mentioned, according to Dreyer and Duminy (1983:62) the black adolescent boy who develops well becomes proud of his body and, since this is a time in which physical vitality is high and health is generally good, may take up activities to further improve his body image as he is very conscious of personal appearance.

(2)   Self-concept

According to Van den Aardweg and Van den Aardweg (1988:84) the self-concept includes three mutually dependent components namely, identity, action and self-esteem (how I am seen by others, what others think of me). The self-concept is meaningful to the individual who will vigorously defend it by standing up for himself.   It is the core of personality.   It also refers to a configuration of convictions concerning oneself and attitudes towards oneself, that are dynamic and of which one is normally aware or may become aware. The self-concept becomes the focal point of relationships.

Urbani (1994:48) points out that the self-concept is complex and consists of different smaller concepts which are integrated into the whole. Each person's self-concept is unique and it is the core of the self. The child's experiences in his life-world determine the cognitive and effective development of the self-concept which is dynamic.

However, according to Urbani (1994:48) the following characteristics of the self-concept deserve attention namely: it is complex, dynamic and organised. Regarding complexity, it means that the self-image consists of a variety of concepts which differ in significance.   Therefore a differentiation can be established between physical self, personal self, family self, social self, value or norm-related self and self-criticism. It also includes academic and psychological self.

The self-image is further **dynamic**, meaning it is influenced by others, but especially by the meaningful or significant others in the child's life-world as well as by how the child experiences specific situations in his life. The self-concept is dynamic, but at the same time it is also conservative and the person regards any attempt to change or to influence his self-concept as a threat. Thus according to Urbani (1994:49) the learner with positive self-image / self-concept will not be easily disturbed or demotivated by low test marks. On the other hand a learner with weak self-concept will not easily change to positive self-concept as a result of high marks allotted to him. He shall noticeably still doubt his own abilities.

According to Raath and Jacobs (1990:20-25) the self-concept in the third place **organised** and that means all the concepts which constitute the self-concept are not equally important. Certain concepts which are near the core of the self are not easily changed by outside influences. When a person fails in an aspect of the subject or matter which is to him very important, this will influence the whole self-concept.

With regard to the above-mentioned, it can be suggested that the black adolescent in ex-Model 'C' schools where white children are in the majority, will experience his self-concept and behaviour being influenced. According to Urbani(1994:50) the manner in which he will attribute meaning in this new situation in which he finds himself will be determined his self-image. There is already reference to specific self-concepts within the framework of the global self-concepts which can be differentiated. Therefore it is absolutely important to note that specific self-concepts can be differentiated, but cannot be separated as the self-concept forms an integrated whole.

(a)   Body image (body-concept)

According to Van den Aardweg and Van den Aardweg (1988:33) body image is the idea or concept one has of one's body, i.e.body image concerns the

individual's subjective experiences with his body and the way he attributes significance to these experiences. At an early age the way children respond to one another is partially determined by physical characteristics. Urbani (1994:50)points out that there is much more than just the development aspects and instrumental functions of the body which constitute body self-concept. The changes in the physical appearance during adolescence will definitely affect the self-image, for example, according to Van den Aardweg and Van den Aardweg (1988:34) the adolescents who are fat and heavy find social acceptance difficult; those who are athletic and muscular are considered to be aggressive, outgoing, active and leaders. Those who are tall and thin are considered to be nervous, shy and introverted.

According to Urbani (1994:50) the black adolescent's perception of his body or appearance is also sometimes subjective. The adolescent who is physically attractive according to specific cultures group's demands will also be popular among his peer group, that again enhances his self-concept. The attractive girl knows that the boys recognise her. Siann and Ugwugbu (1980:130-131) emphasises that it is very important that parents and teachers as educators exemplify the social norms so that attractiveness will not be regarded as the only overriding attribute. Van den Aardweg and Van den Aardweg (1988:33) demand that the teacher should be aware of biases regarding physical appearance and treat every child with respect and acceptance regardless of physical appearance. The child should be helped to accept his physique and develop a healthy body-image. Whether a child believes his body ugly or attractive, big or small, masculine or feminine, strong or weak, can potentially be a powerful determinant of his behaviour. Urbani (1994:50) observes that the black adolescent's total physically being-in-the-world, also as a human being through other human beings will influence his total individuality or personality. Teachers in ex-Model 'C' schools must create a milieu wherein each learner feels accepted.

(b)   Psychic or personal self

According to Urbani (1994:50) personal self refers to aspects such as honesty, independence, despondence, precision, social mobility, self-trust etc.; the psychic self-image rests upon thoughts, feelings and emotions; the black adolescent's psychic self-concepts goes hand-in-hand with his self-awareness or consciousness as somebody with his own personal history of relationships amongst other significant others in his life-world.

(c)   Social self-concept

Urbani (1994:51) points out that the black adolescent value recognition and acceptance by others because the adolescent fears rejection. The extent to which he is accepted or rejected within social groups contributes towards his self-evaluation of his social image. Urbani (1994) indicates that in the poem "Eendstert" by George Louw the adolescent seeks his own identity. He looks to others, the adults around him as the mirror wherein he sees himself and also what he is not yet. It is the self-concept which makes it possible for him to make use of his personal qualities, reconstruct and develop when he experiences love, support and acceptance in his relationships with significant others in his life.

Nel (1978:43) points out that the black adolescent's need of integration with a group, especially with his family, and which is rooted in his beliefs, cultural norms especially in philosophical convictions, to a large extent qualifies his affective relationship with his fellow-man. Within the group he experiences security and outside the group insecurity. The social concept of the black adolescent will develop differently from those of white learners in ex-Model 'C' schools as a result of a different philosophy of life and different conduct in life. Nel (1979:70) is doubtful that the integration of the black adolescent in ex-Model 'C' schools will satisfy the demands that are made in respect of sociability in

western cultural context. Nel (1979:74) further argues that fundamentally the traditionally oriented black adolescent is a group person whereas in the western cultural context value is attached to the development of individualism.

(d)   Religious self-concept

According to Urbani (1994:51) when dealing with the black adolescent, the influence of the ancestors is a factor which must be kept in mind. In traditional Zulu society, the adolescent is taught about religion, which he exercises by participating in a variety of rituals and ceremonies. They are taught that the whole community or society look up to its ancestors for help and guidance. Nel (1979:76) points out that the traditionally oriented black adolescent regards his god as distant, beyond the reach of man. In his relationship with his god he is chiefly concerned with what he can get from his god or what his god should give him. The traditionally oriented black adolescent is therefore not interested in humility before his god or glorification of that god. His relationship with his ancestors is also accompanied by such religious feelings upon which develops his religious self-concept. A difference can therefore be indicated between the course of the actualization of religious self-concept among traditionally oriented black adolescent and that of western oriented white adolescent. According to Urbani (1994:52) when the black adolescent attends school in ex-Model 'C' schools, he is exposed to Christian religion through Religious Education. During morning assemblies there is scripture reading from the Bible and prayers, as well as the singing of Christian hymns. Depending on the adolescent's Christian upbringing he may enjoy the Christian climate found in the school as an enriching experience or he may reject it.

Though many Zulus have already accepted Christian religion, there is a tendency among the young generation to regard or view the Christian religion with suspicion. This is due to the influence of the radical-neo-Marxism philosophy which claims that the church has lost its critical stand.

(3) Academic self-concept

Black parents send their children to ex-Model 'C' schools or "open schools" to receive better education, because black education is historically regarded as inferior. According to Urbani (1994:52)in ex-Model 'C' schools teaching and learning is of better standard because white teachers are better trained, schools are well-equipped and resourced, the teacher-pupil ratio is low and there are no interruptions and disturbances as a result of school boycotts and stay-aways.

The black adolescent already possesses an academic self-concept with which he goes to ex-Model 'C' school. In his previous school he has already experienced success or failure, pleasant and unpleasant experiences on the ground of his academic capabilities. Urbani (1994:52) refers to the following factors, as factors which can influence the adolescent's academic self-concept.

*   The expectations which are brought upon the learner by the teachers.

*   How the learner's academic achievement or performance is regarded and evaluated by his friends.

*   The learner's self-evaluation of his performance in comparison with that of his friends.

*   How parents see and evaluate the learner's achievements and performance.

*   The encouragement, moral support and recognition the learner receives from his parents, teachers and friends.

*   The extent to which he achieves, maintains the standards and expectations he has set for himself.

* The reasons to which the learner attributes his failures and success.

According to Urbani (1994:53) for the learner to improve academically, he must have a positive academic self-perception. The learner's academic self-concept will be determined by the learning success he achieves.

In ex-Model 'C' schools the black adolescent will obviously feel dependent due to the fact that he cannot at first academically compete with the white learner. After he has successfully orientated and academically improve, for example, obtaining good marks in tests and examinations ought to elevate his academic self-concept. According to Van den Aardweg and Van den Aardweg (1988:90) it can be suggested that black adolescents in ex-Model 'C' schools should learn to understand themselves so that they can set and reach realistic goals and so avoid constant failure, which impact negatively on their academic self-concept. Black adolescents should also learn that failure is sometimes a necessary and effective step in the learning process for it teaches them what not to do. Experience with success and failure contributes towards constructive development of academic self-concept.

4.3.2 Relationships with others

(1) Relations with parents

Le Roux (1992:16) describes the family "as the smallest, most basic social unity in the society constituted through blood kinship, marriage or adoption. With regard to functional organisation, the family can vary from the matriarchal monogamy up to patriarchal polygamy". Pretorius (1990:49) refers to the family as an educative environment or milieu. The family milieu is a life-space from which the learner can explore. It is a refuge in which he moves freely and carefree.

Pretorius (1990:50-51) further refers to the family milieu as the world of personal love-directedness to which certain conditions are attached, for example, domestic meals ought to be quiet and restful. After meals there is supposed to be an opportunity or time during which family members discuss with each other certain matters and answer the children's questions. During such togetherness parental interest in the learners' play, sport and school activities ought to be expressed. In his communication with the parents, the child carries into effect his religious life.

In western society much value is accorded to the actualization of the correct relationships between parents and children. According to Vrey (1979:173) the parents have authority and, ideally, provide the secure basis from which the child/adolescent initiates other relationships. His increasing involvement with the world outside his home entails new perspective; parents are seen as people comparable to other adults. In a psychological sense, the adolescent leaves the parents' home and takes up a new personal vantage point outside the family from which he sees both the world and home in a new light.

Janse van Rensburg (1991:99) maintains that these assumptions of new vantage points can be seen as the adolescent's fight for emancipation. It is indeed an effort and a fight because leaving home implies the possibility that the door may shut behind him and not easily open again. We see this in the anxiety and conflict experienced by many adolescents, particularly those whose relations with their parents were not wholesome to start with.

Urbani (1994:55) finds that the black adolescent in urban areas receives little parental guidance with respect to proper demands and as far as moral conduct is concerned, parental support is inadequate. Urbani also ascertains that the separate roles of mother and father in a normal family in the black community are inadequate. There is a lack of love, attention, encouragement often experienced by the black adolescents in incomplete and broken families.

According to Janse van Rensburg (1991:99) it seems as though the traditional role of the parents in the black urban areas has in many ways become contra-productive, as there are according to Nel (1979:63) no clear answers to the following questions:

*   To what extent does the traditional hierarchy of authority still apply as social pattern among westernised blacks?

*   Do persons in authority in westernised black families derive their authority from traditions?

*   Is this authority derived from specific principles and norms?

*   What is the relationship between the westernised black father and his children?

Janse van Rensburg (1991:100) points out that it appears as if the values upheld by the family to the present are either outdated or are opposed by the adolescents. These parents cannot fulfil the basic educational needs of their children and it becomes the task of the formal schooling system to help bring about the change. The absence of compulsory education for black learners means that the basic educational needs of some black learners may never be met.

Janse van Rensburg (1991:100) quotes Cemane who identifies the following types of family disorganisation as problematic for black adolescents' actualization through formal education in the RSA.

*   **Sham families**

Outwardly these families manifest most of the characteristics of an organised and well-ordered family. However, a closer look shows a family that suffers from a

lack of communication between family members; a family of inmates who are constantly involved in in-fighting. The emotional support in this family is minimal. Nobody cares whether the physical and emotional needs of children are satisfied.

* **Families subjected to stress**

A debilitating illness such as mental ill-health can influence the role functioning of the affected person within the family group.

* **Families overtaken by misfortunes**

These may include incarceration in jail of one or both parents for long periods; being caught up in the midst of the ravages of riots; political unrest or wars; and being affected by long periods of adverse climate conditions which sometimes result in severe food shortages and starvation. Unemployment — during difficult times, families may, in their despair, neglect their children.

* **Families in the throes of a family tragedy**

Here the focus is on the structural disruption of the nuclear family as a result of the death of one or both parents. In the case of divorce, the remaining parent may enter into a relationship with a new partner who may neglect or abuse children from the original marriage. As a result of this the child experiences emotional traumas and becomes isolated and alienated from the rest of the family.

Urbani (1994:55) maintains in western technological culture-set-up, the child needs both his parents for his well-balanced growing-up and humanness. There is an observable tendency in both white and black parents to throw the educational duties and responsibilities on the school and church. Educative support and

guidance given by hasty, busy, absent-minded or work-committed parents is often inadequate, inconsistent, partially and uncertain or precarious. What happens in the homes or families of the black adolescents will also influence their behaviour, conduct as well as their attitudes in ex-Model 'C' schools.

Van den Aardweg and Van den Aardweg (1988:240) after analysing the causes of violence in schools, confirm that adolescents with defiant or provocative behaviour comes from the families with the following characteristics:

* Inconsistent and poor discipline or lack of discipline and supervision.

* The father's discipline in particular is too strict and severe or inconsistent.

* The mother's supervision is moderate or inadequate.

* Parents who are indifferent and even hostile in opposition to their children.

* Parents have a severe corporal punishment.

* The family does not function as a strong solid unity.

* Little leisure and no church connection.

* Parents who find it very difficult to communicate with their children.

* The father-mother relationship is inadequate.

* Mothers who are unhappy and miserable in the community.

* Parents, especially fathers who are employed.

* The long absence of a father.

* The abuse and neglect of the children.

* Children's needs are not met in the home so they seek elsewhere for fulfilment e.g. gangs.

The children who grow-up in these families, such as the above described, may feel that they do not receive love and yearn for acceptance and certainty. This fact is illustrated by the following episode.

Gunn (1970:82) reports the findings of two psychologists about the backgrounds of adolescent girls who made attempts on their own lives. These girls came from emotionally chaotic families, 60 percent having been brought up in homes broken by divorce or separation. Rightly or wrongly, the girls were convinced that their parents, fathers especially had rejected them because they were social or educational failures. They felt that it was impossible to please their parents, and had come to think that the parents were unconsciously conveying the message "Everyone would be happier if you were not around".

According to Gunn (1970:83) the mothers of the girls, it was found, had constantly expressed hostile attitudes towards men, warning their daughters that men were insincere, untrustworthy and likely to exploit girls sexually and then abandon them. Some girls saw suicide as the most effective way of punishing their unloving parents to accept them and show concern. Others saw it as a form of self-punishment which would expiate their guilt or else prove their basic goodness. All these features of adolescent frustration are seen in the academic community and frequently the one major difference that can be added is that girls and boys alike may replace 'parent' by the symbol of the institution.

Gunn (1970:63) asserts that adolescence is a struggle. Torn between social desires to conform and yet to be original, pressed by the physical demands of a maturing soma on an immature psyche, and stressed further by the competition of an academic life should in the case of learners — it is hardly surprising that there should be psychological casualties among those who find themselves privileged by further education. For example, the office boy and the shop girl have problems enough with their parental relationships, sexual maturation, struggle for economic independence and role identification, but the adolescent learner will experience all these and more.

According to Gunn (1970:65) it is frequently obvious that learners' difficulties are related to conflict that arises from the family's reaction to his or her stage of development. Parents who for their own reasons cannot "let go" or on the other hand, parents who lose tough too soon, and parents who are divided, ill or living out an imaginary and personal role of academic distinction through their children, all make the black adolescent learner's life more difficult.

Gunn (1970:68) holds that the adolescent may re-enact at school the conflict between dependency and rebellion that he has adopted at home or worse, find himself at school simply because it was his parents who wanted him to go and the only motivation that is present for following academic life is parental gratification. At this age, too, according to Gunn (1970:69) some 15 percent of black adolescents will come from homes "broken" by death of either parent, divorce or separation, and the relationship that the black adolescent has with the surviving parent will not necessarily be normal and adequate, one for they are torn by this situation they find themselves in of relative independence with feelings of exaggerated responsibility towards their deserted or deprived parent.

With the responsibility of parental expectation, or cultural demands, the necessary role and obligation required by ex-Model 'C' schools or academic commitment, the personal crisis of failure or reach the individual's standards, or the self-

accusation inherent when any or all of these factors provoke and produce a depressive illness, there really does seem little alternative to self-destruction.

Parents, therefore, are urged, (Gunn (1970:64) to do anything that can be done to support the individual black adolescent through the psychological crises of his development period, or that can be done to identify whatever it is that might be the most harmful aspect of any academic institution, or its organisation, is worthy. Black adolescents might experience problems of orientation and adaptation, sexual conflicts and the feeling of being lonely or isolated through alienation in ex-Model 'C' schools.

Dreyer and Duminy (1983:56) point out that the development of modern society was accompanied by a recognition of the child's human dignity, and his right to express himself. Although a particular child may feel that his parent or teacher does not understand him, or that they wish to take command of his life by denying him the freedom to live his own life and make his own decisions, this is generally not the case. According to Dreyer and Duminy (1983:57) the gist of the matter is that, the adolescent lacks the life experiences of parents and other adults. Parents know what the adolescent is like and what he ought to become. Ideally the adult gradually diminishes, his influence, distances himself and allows for greater freedom and the taking up of greater responsibilities by the adolescent. Although, the adolescent must take an active role in his own becoming, he is still in need of the aid and support of adults who must guide him in a normative way.

Le Roux (1993:31) states that the black adolescent in South African finds himself in a problematic situation and that negative social, economic and political influences undermine the black adolescent's family life and education. The family does not live in isolation, but within the complex social and cultural environment which has a tremendous influence on the upbringing of the black child within the family circle.

According to Steyn, Behr, Bisschoff and Vos (1984:348-366) the migrant labourer system has brought further disintegration on the black family structure. The contract labourers who are breadwinners, left their families in rural areas, consequently their children often see them only once or twice per year. Sometimes, the mother also leaves the family and goes to work somewhere else, so the absence of both parents traumatises the children.

Le Roux (1993:38) agrees that the disintegration of family relationships manifests the child-hostile culture. This implies that the parents find it very difficult to educate their children adequately in a society of community with already changed norms and values. The child experiences the society as a life-space where there is no adequate place created for his actualization.

According to Nel and Urbani (1990:12-13) education means that the child in his cultural society must be oriented to discover facts, principles, norms, values and their applicability in different other cultural communities. Modern technology has facilitated individual mobility of people between cultural groups and communities. Urbani (1994:57) maintains that it is possible that the black adolescents can be successful in urban communities of black parents who live in remote rural areas and who still live according to strict traditional bond. The parents within the black communities ought to understand that their children are learners and must also understand how the school functions to enable themselves to give necessary help and support to their children to improve their academic life. Black parents are not knowledgeable in respect of study materials of the modern schools and some are ill-trained. Due to long physical absence of working-hours, they cannot support their children academically.

Phewa (1992:97-98) points out that there is a general gap between the Zulu parent and the adolescent which is caused by factors related to academic support of the parents. As the parents guide the adolescents, sometimes their educational

approach is deemed as permissive or submissive. The estrangement between the adolescent and the parent steps in as a result of factors such as industrialisation, urbanisation, violence and politicisation of the youth who experiences the norm-crisis. The pedagogical relationship of knowing, trust and authority is seriously disadvantaged by the above-mentioned factors and this leads to the "culture of teaching and learning being destroyed".

De Klerk (1989:449) asserts that the technique in the technocratic era is absolutised and human relations, especially within the family is negatively influenced. The"I-that" relationship (man-machine) has completely replaced the "I-You" relationship. De Klerk (1998:448) says the following about the modern family. "Communication breakdown, slow encounter and non-involvement (non-committedness) are new products of the technocratic era which have also seriously damaged the modern family". The family is irreplaceable, but if it fails to fulfil its educational role, the children are the first to suffer. Steyn *et al.* (1984:87) maintain good examples by parents (exemplary behaviour) and the experiencing of healthy and sound interpersonal relations within the family is sometimes more important than actual educative intervention. There are factors which can cause the family as a primary education institution to fail in its educational endeavour and which can lead the black adolescent to adopt anti-social behaviour.

According to Phewa (1992:95-96) these factors are:

* Unhappy and miserable family where there is little love and strong tension.

* The single-parent family where one of the two parents is absent for a long time.

* The couple which get married because it expects the child and consequently the child is unwelcome.

* The family where one of the parents is dominant. When the mother is a dominant one, the father will no longer fulfil his role as an authoritative figure.

Behr, Cheran, Mwamwenda, Ndaba and Ramphal (1986:77) concur that a healthy and sound marriage relationship influences positively the children's socialisation.

In the study about black parents' perception in connection to the attendance of their children to "open schools". Sacco in Freer (1992:136) maintains that different facets of family members are influenced by the children's attendance to "open schools". New demands are fixed in respect of parents' leisure time, finances and social environment. They come into contact with western customs, habits and practices. There is a noticeable change in these children's social conduct and attitudes towards the peer group and towards black community in which they live. They exercise a tremendous influence on the family life through the fact that their demands and needs enjoy priority over other children in the family who do not attend 'open schools' or private schools. Their English language usage improves. Their parents' behaviour will be corrected and sometimes criticised. There is a clear change in the family's power base.

(a)   The role of the father

According to Nel (1979:61) traditionally oriented black adolescent believed that with age comes wisdom and skills. Everyone must therefore show respect to all those older than he. Generally an adult never became free of the authority of his father. Even an elderly black still had to obey his father as long as the latter lives.

Urbani (1994:60) describes the role of the father in the traditional black family as the head of the family who had a great measure of respect and authority. Dreyer and Duminy (1983:56) concur that in traditional black societies the father took up a very authoritarian position in educating the young. Complete submission to his

authority was expected. Expressing an own opinion or arguing with father's decision was extremely rare.

Nel (1979:63) accounts for the source of the unquestioned authority of the father. This authority among traditionally oriented blacks was probably rooted in philosophical convictions i.e. the father and any other authoritative person in the hierarchy receive his authority from forces outside and greater than man. Philosophical principles and norms were therefore at the root of the structure of authority and its aim was the inculcation of attitudes, especially with a view to arranging relationships the mutual relationships between people which have a central position.

The interpersonal relationships, according to Nel (1979:66) are not so much concerned with people as unique beings, but rather with relationships between the incumbents of social position in a fixed social structure. Interpersonal relationships were in fact established, yet in education the person as an individual, was relegated to the background in favour of the social position which he filled. It appears to be justified to talk of depersonalised relationships.

In relation to depersonalised relationships, Urbani (1994:60) contents that the black adolescent boys will like to emulate their fathers: strong and manly. Unless the boys were subjected to strict and harsh discipline which includes corporal punishment, as a result, their relationship with their father was reserved. According to Nel (1979:61) the children had a holy respect *(ukuhlonipha)* for everyone who exercised authority upon them. This relationship according to Dreyer (1980:67) has also found that the absence of the father has negatively influenced the adolescent's father-figure image. This can lead to open confrontation.

Steyn *et al.* (1984:348-366) has done the research about the absence of the fathers in the family, and he found out that the father's psychological involvement with

the family diminishes and the mother takes over the caring role within the family. In the modern society, the man becomes isolated from his family as a result of his involvement in the materialism and capitalism.

With regard to inadequate exercise of authority, black father must take note of the following facts: According to Van Rensburg and Landman (1988:468) the chief component of the relation of authority can be defined as assistance in proper progression to adulthood. The relation of authority is fundamental for the appearance of the education relation. The child accepts the parent's authority and the latter assists the child in his craving for support. On account of the relationship of authority the educator (father or mother) has something to say to the child and the child listens to what the educator has to say. However, the child in his turn also has something to say and the educator should take heed of this.

Furthermore, in the relationship of authority the adult gives evidence of the fact that he not only has authority but also accepts the authority of norms which have a distinct bearing on his life and actions. This means that the adult should be a living example of normed exemplication and norm acceptance to the child. The relationship of knowing and trust are preconditions for the existence of the relationship of authority.

According to Janse van Rensburg (1991:112) problems arise in the adolescents' educational situation when authority is constantly experienced as being wielded in an unsympathetic, inconsistent, loveless or dictatorial manner as in some black families, black adolescents experience a vacuum of authority i.e.where no authority is exercised at all.

Janse van Rensburg (1991:113) maintains that when a child is confronted with too many commands and/or demands, when too much is expected of him, the black adolescent may regard most of these restrictions to be devoid of meaning, and the

great number of impressions alone could give rise to uncertainty, frustration within him and evoke rebelliousness or anti-authority feelings.

(b)   The role of the mother

Urbani (1994:61) describes the relationships between the mother and her children, in the traditional black society as easier, intimate and ordered. Mothers treated their sons as future family heads and breadwinners. In the event, when the child needs to make a request to his/her father, children used their mothers as a go-between to convey the request to the father.

According to Van Niekerk (1990:1-6) when mothers from rural areas leave to look for work in the cities, the care of their children is taken over by grandmothers, aunts and by other grown-up children. In the modern cities or black townships this is often impossible because of the absence of members of the extended family. So it happens that the children are left unattended or are attended by expensive baby-sitters who are not properly equipped to look after children.

Janse van Rensburg (1991:105) concurs that in traditional families, the mother relinquishes the care of her children to the grandmother or aunts or other siblings. In the urban situation this tradition cannot be continued. In most cases the mother has to work and she often has to leave her children unattended at home. The shift of the mother's workplace away from the house or the fields has had definite implications for child-rearing, e.g. parents or guardians do not really understand their children's physical, emotional and cognitive needs, and therefore also cannot interpret their behaviour, or how to discourage and to deal with improper behaviour.

According to Le Roux (1993:38) the absence from home of the mother is traumatic for both the child and the mother. The parent in urban residential areas is often

not equipped to fulfil the demands of the complex urban society. Often the family's struggle for survival usually leads to pedagogic neglect which in turn leads the child to hostile culture.

Nel (1979:61) criticises the "education" of the child by another child. A large part of a black child's "education" was attended to by children who were just older than he. The inculcation of the principle of authority in the relationships between children is therefore essential. However, according to recognised pedagogical criteria one child cannot educate another. In a society in which the daily life is arranged in clear patterns according to generally known norms, as in the case of blacks, "education" of one child by another can produce the required results. According to Nel (1979:59) the Zulu adolescent had to behave in such strict accordance with prescribed norms, the traditional Zulu society can easily be held up as a classic example of a society which results from successful conditioning of behavioural patterns.

According to Nel (1979:62) it must be kept in mind that in the traditional black family context, every adult supervised the education of all the children. Each new piece of learning, no matter from whom it is received, is part of a comprehensive pattern in which the child's past, his present, and his future are all families and assumed.

Janse van Rensburg (1991:106) concurs with Le Roux as mentioned above by asserting that the fact that distanced from the traditional patterns of upbringing in the rural black communities, the great majority of mothers have not yet assimilated the overwhelming demands of a complex modernised society. For these mothers raising and morally supporting an adolescent attending school in an alien environment i.e. ex-Model 'C' schools would be more of a trial and error undertaking.

Mothers of today should be mindful of the fact that values do not change overnight. According to Janse van Rensburg (1991:106) it takes generations to change a society's social behaviour. In this respect mothers play the most important, and often the only part in preserving cultural values and norms. However, especially in urban black townships, a general phenomenon prevalent is that many mothers have in fact surrendered to their own children who will not accept parental authority. Some children, especially adolescent girls, even force/coerce their mothers to dance at their whims and fancies.

In connection with the above the *Sunday Tribune* 14 September 1997, reports the following: "There are so many areas where I always have to be the bad person" said a mother of two. My daughter wants me to write a note to get her out of her school gym; she wants me to buy clothes with a label, when I wanted her to buy generic, I say "No" to slumber parties and she has lain down on the floor and screamed".

The extract shows that these mothers do not know any more how to exercise educational authority and as a result there is diminished relationship of knowing, trust and understanding. In many instances where the parents do not take up their educational responsibilities towards their children for example, by themselves indulging in alcohol, neglect in providing food and clothing for their children, cruelty, etc, children's developmental tasks are inadequately actualised and thus their academic performance is under-actualized.

Janse van Rensburg (1991:107) maintains that when the child feels rejected and unwelcome, he develops a feeling of inferiority. This will be the case with self-pity haunted black adolescents in ex-Model 'C' schools who have experienced the aforementioned negative elements with regard to mother-child relationships. Approval and acceptance by the mother is essential for the development of self-approval and self-acceptance. Whether the black adolescent will develop a

constructive or destructive attitude depends in the first place on his mother's attitude towards him.

According to Mthombeni (1993:81-82) in the traditional black society the daughters from early ages were taught women's role by their mothers, and they in turn must impart this knowledge of households' chores to their younger sisters. Traditionally, women are inferior to men, but in the modern Zulu society this position has already changed in view of the fact that women have proved that they can successfully function as breadwinners and also as single parents and mothers. Seeing that there is a shift from the traditional Zulu value system to modern western value system, it appears as if in black communities, the parents no longer understand how to exercise authority and in some instances they appear to be afraid of their children. Parents are physically assaulted and criticised as they risk to exercise discipline over their children. In many instances there is no pedagogic authority and trust relationships between parents and their children (Janse van Rensburg, 1991:108).

(c)   The grandparents and the extended families

According to Pauw (1962:152) in the extended family, grandparents, parents, their sons and unmarried daughters and the sons' wives and children all lived together. Descendants of father or mother or both account for the largest single category of kin. The considerable number of grandchildren and even a number of great-grandchildren is significant. This suggests the existence of domestic families with a span of more than two generations. The great majority of grandchildren are children of daughters, while the great-grandchildren are all daughters' daughters' children. This, together with the fact there are only a few wives of sons, indicates that households become extended in the matriline, rather than the traditional patriliny.

According to Urbani (1994:62) the traditional extended families consist of the core family and also other family members. Its characteristics are described as follows:

* It consists of a wide network of family members which are related by blood or marriage who care for each other and identify with each other.

* In many communities this relatedness also serves as a sort of effective welfare structure which gives care and support to a variety of dependants.

According to Pauw (1962:142) the oldest male served as the head of the extended family and his oldest son was the second most important family member. In many cases related families as a family group several unilineally related or cognatically related families i.e. consanguineous kins-persons whose geneological origin may be traced to a common ancestor through birth or as a result of adoption; live together in one locality and form a unit. People owed loyalty to their family before all else and held family's interest above their own i.e., the family's interest was more important than that of the individual. All people were expected to obey their elders without question.

According to Urbani (1994:63) the education and socialisation *(inkuliso* i.e. informal education of the youngsters) are the collective responsibility of this "web of kinship". There is a clear system of conduct rules, values, norms in the traditional society which the child learns and experience through play, observation and initiation. Within this homogeneous framework learns the child as a member of the community how to conduct himself and act towards others.

In the traditional black society, the parent was primarily responsible for the education of the child but within the tribal connection there were many adults who had a right to help to discipline the child and to show him an appropriate conduct. There was always the grandmother, aunt or a baby-sitter *(umzanyana)*. Love and security formed the basis of the extended family. There was a special bond

between the grandparents and the grandchildren, and they had warmth, acceptance and love abundantly (Janse van Rensburg, 1991:109).

According to Nxumalo (1983:30) there is a strong bond between the adolescent and his grandparents that nobody can interfere with and that trust relationship cannot be broken. Phewa (1993:77) states further that the parents depended on the grandparents' assistance to educate the children. The past historical events and experiences endowed the grandparents with special kind of wisdom and knowledge of their people. Consequently, the most important cultural role of the grandparents was as follows:

* Grandmothers as well as grandfathers provided the adolescent with safety and security, due to the fact that no-one could have dared punish the child when he has run to grandfathers or grandmothers hut; grandparents wielded the supreme authority even the fathers as heads of families obeyed their words.

* They were the most reliable agents of enculturation and through their unfathomable wisdom and knowledge of folktales, idioms and proverbs they moulded the characters of grandchildren until they attain appropriate code of conduct.

* They were the source of reference with regard to ancestral worship and observance of cultural ceremonies as well as the rites of passage, and their advices in such matters were in great demand.

* Grandchildren were more at ease and open in the company of their grandparents, thus experience mutual communication.

* Since their relationship with grandparents was characterised by love, care and warmth very little expectations were demanded by grandparents.

Urbani (1994:64) asserts that due to urbanisation, this important role of the grandparents faded away. This is ascribed to the distance between rural and urban areas as well as to the housing needs which are experienced in the cities. Dreyer (1980:69-70) suggests that the transition between the traditional and the modern western lifestyles of the Zulus has consequently led to the neglect of the observance of traditional norms and values. The Zulu family has now become more self-centred.

According to Urbani (1994:64) the grandparents are now also looking after illegitimate grandchildren until such time that the immature mothers are ready to assume their education tasks. Illegitimate births and teenage pregnancy are no longer today regarded as a negative experience. The grandparents have in most cases with ease and understanding, taken over the parental role.

In many countries, the long life and experience of the elderly give them a respected position in the society. In modern industrial nations, however, many people do not regard the elderly as wise or more knowledgeable. Urbani (1994:64) concurs that presently many adolescents in the cities look down upon the grandparents because they are not part of the "struggle". Their ideas are regarded as obsolete or outdated and the elderly are no longer respected, as before.

Through urbanisation, industrialisation and family disintegration and strange politics and religious influence, the family life of the Zulus has deteriorated according to traditional standards, and this has led to a dysfunctional education situation, and estrangement between the black parents and adolescents (Janse van Rensburg, 1991:126).

(2)   The significance of these relationships

According to Janse van Rensburg (1991:102) its importance rests on the presence or absence of love as its dominant feature. Mutual love is not an isolated

phenomenon but something that eases the relationship. The effect of a stable love base is far-reaching. The adolescent who can rely on parental love feels freer to take risks, to explore, find himself, try out his abilities, develop decision-making powers and openly compare alternatives — particularly as regards the choice of a career. He feels free to make the inevitable mistakes without fearing that these will mean total rejection by his parents. Nor does he have the destructive guilt feeling suffered by learners who are not really loved by the parents. Clear educational support from parents, in enforcing reasonable standards of behaviour, help the learner's emancipation by promoting a positive self-concept.

From what has been said about cognitive development, it is clear, according to Janse van Rensburg (1991) that as a person in the process of becoming or developing, the black adolescent is subject to constant change. He himself has an active part in bringing about this change by actualizing his psychic life within an educational milieu. The black adolescent therefore at any given moment finds himself to be at a specific level of development, which can be qualified as being the pedagogically attained level. The immediate objective is always to have this level coincide with the adolescent's pedagogically attainable level. This means that the adolescent should be supported in such a way that he will give proof within the context of his daily life of increasing responsibility, identification with norms, freedom, etc. according to his own talents and potentialities.

According to Sonnekus (1975) no child/learner automatically becomes an adult, but both the purposeful involvement of the adult and the actualising of his potential by the learner are integrally implied in the event. As a person the learner is engaged in a dialogue with the world surrounding him. He actively reaches out to his world because he wishes to give meaning to it in order to discover its meaningfulness, basically because he wishes to be somebody in his own right and wants to eventually become an adult himself.

According to the recent research done on American teenagers, (Mkhondo, 1997:6) the study published in the September *Journal of the American Medical Association* concluded that teenagers who felt loved, understood and paid attention to by their parents avoided high-risk activities, i.e. parents exert a powerful influence on their teenagers, especially in discouraging risky behaviour — from smoking, taking drugs. Suicidal tendencies to engaging in violence or becoming sexually active an early age regardless whether they belonged to one or two parent households.

The study underlines the importance of parents remaining intensely involved in the adolescents lives, even when they may feel their role is diminishing. These findings are shattering a widespread myth in western oriented countries i.e. once children have made it out of childhood into adolescence, parents just do not matter anymore.

A lot of parents have bought into the idea that they are somehow irrelevant to the lives of these adolescents. What parents say, do, hope and believe is terribly important to adolescents. According to Janse van Rensburg (1991:104) a child is constantly ascribing his personal meanings (possessed experience) to these relationships with his parents and teachers and is emotionally vulnerable in this respect. The adult should, therefore, take special care in the course of his educative acts that the child will consciously know that he is able to learn and achieve, and that his personal worth is genuinely recognised.

Janse van Rensburg (1991) warns that if this is not accomplished, the educational relationship is dysfunctional and this invariably has a negative influence of the child's progress towards adulthood i.e. his development. According to Resnick and his researchers in Mkhondo (1997:6) they found that school could also exert a powerful protective influence. Youngsters who attended a school where they felt welcome and valued and who were taught by instructors perceived as "fair" had a buffer against risky behaviours.

Janse van Rensburg (1991:104) also refers to matters such as the physical care of the child (including his diet, health and hygiene) social well-being (implying that the child should be properly housed, have enough friends, be allowed to take part in recreational activities and have adequate relationships with adults);affective neglect which could occur in various ways e.g. by too much or too little petting or lack of togetherness; inconsistent educational attitudes of the parents which signify an incoherent and disjointed approach to the child, confusing him and causing feelings of insecurity; marital problems, where tensions exist between the parents; and broken marriages, where the child may feel that he has been rejected or neglected by one or both parents.

The neglect of the physical, social and affective aspects of the black adolescent in ex-Model 'C' schools could culminate to a dysfunctional pedagogic situation.

(a)   The parents as a key factor in emotional distress reduction

*   According to Janse van Rensburg (1991:106) researchers found that adolescents who had jobs requiring them to work twenty or more hours a week, regardless of their families' economic status, were more likely to use alcohol and drugs, smoke cigarettes, engage in early sex and report emotional distress. It was not clear why adolescents who worked twenty hours or more a week were more likely to have problems, but they speculated that it might be because they were surrounded by an older group and"have more money to spend to get into trouble".

*   The study confirms that parental examples and expectations matter deeply, family relationships are critical in raising healthy children but dwells deeply on crucial elements of family life, offering a good initial glimpse into the importance of the family e.g. the amount of time spent with parents had a positive effect on reducing emotional distress, feelings 'connected' to parents was five times more powerful. And this emotional bond was about six times

more important than was the amount of various activities that adolescents did with their parents.

* Also, though less important that the emotional connection, the presence of parents at home at "key times" in the morning, after school, at dinner and at bedtime made adolescents less likely to use alcohol, tobacco and dagga.

* Individual factors in the adolescent's life are most important to predicting problems. Most likely to have trouble are those who have repeated a grade at school, are attracted to persons of the same sex, or believe they may face an early death because of health, violence or other reasons.

* Adolescents living in rural areas are more likely to report emotional stress, attempt suicide and become sexually active early.

* Adolescents who believe they look either older or younger than their peers are more likely to suffer emotional distress, and those who think they look older are more likely to have sex at a younger age and use cigarettes, alcohol, dagga and other "soft" drugs.

* The presence of a gun at home, even if not easily accessible, increases the likelihood that adolescents will think about or attempt suicide or get involved in violent behaviour.

* Peers and parents often play competing roles in the adolescent's life, i.e. peers may be an important factor in the competition for winning the allegiance of the adolescents, to alleviate the stress and conflict that ensues, parents could take the following steps to reduce peer group influence:

  - set reasonably high academic expectations;
  - be as accessible as possible;

- send clear messages to avoid alcohol, drugs and sex addiction;

- lock up alcohol and get rid of guns in the home.

* Peers were an important yardstick in one sense: adolescents who viewed themselves as out of sync with their peers, either because they had failed a grade, suffered more emotional distress than others.

* Parents who are organised and effective in their parenting are likely to be raising children who are going to be successful, even if the parents do not believe it when the child is an adolescent.

(b) The shortcomings in the parent-adolescent relationship

Janse van Rensburg (1991:113) ascribes the dysfunction of the pedagogical situation to specific errors in relationship to the adolescent. These factors may be summarised under the following headings:

(i) Lack of security

Janse van Rensburg (1991:109) quotes Lubbers who declares that when a person fails to meaningfully integrate that which is offered to him by life (also in the sense of a task or a command), yet on the other hand cannot make his peace with it either, that matter becomes an indeterminable burden which allows no escape. This burden makes itself felt in a generalised sense of unease and unhappiness, which is barely definable. If the black adolescent is not offered a guarantee of security by his educators, he is exposed to danger and no longer exists in close connection with the adults with whom he should have been allied by shared goal of his own adulthood.

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(ii) Obscured future perspective

Ter Horst (1973:97) remarks in this context that the educators for the time being represent past, present and the future to the adolescent. When the educators ignore or shirk their educational responsibility, there are no memories, stories, photo albums, other people or even object to bind the child to his past. If the future is obscured in the adolescent's view, there is little to look forward to or to expect and there are no plans or tasks, however small, waiting to be fulfilled.

(iii) Affective or emotional neglect

According to Janse van Rensburg (1991:110) the unfavourable course that education may run, always implies that the educational relationships are like wise being inadequately realised. An adolescent may consequently experience little or no sense in relationships. This results in his being "unwilling" to risk total involvement with any educator.

A lack of mutual trust, understanding and sympathetic authoritative guidance always implies that the child must suffer neglect in respect of not only his affective, but also his cognitive and moral development. He will, according to Janse van Rensburg (1991:111) consequently explore the educational contents inadequately, so that the pedagogic encounter is likewise inadequately by his pre-cognitive (intuitive) reconnaissance. Destabilised trust and confidence then indeed lead to half-heartedness by suppressing the urge to explore.

Janse van Rensburg (1991:111) maintains that when the educational encounter is lukewarm or is based on uncertainty, it cannot come to fruition. The adolescent then experiences that he is not being accepted, that the adult is not sincerely making contact with him. He will consequently not be whole-hearted in acceptance of authority, norms and values upheld by the adult.

When the educational course does not culminate in an encounter, the black adolescent is reluctant to trust the adult and to be trusted by him, and he refuses to behave according to adult authoritative expectations. The child in other words is not receptive to education because he feels misunderstood, and he refuses to listen to an exposition or explanation of norms.

According to Van Niekerk (1982:122) when the educator fails to grant the child the opportunity to experience trust and faith, he actually becomes a threat to the child. He then inadequately pre-forms the child's actualization of his psychic life in respect of his significant personal experience, his will, his knowledge and behaviour. The child remains more immature than could be expected. A child who lacks trust and confidence is labile or even impulsive in his emotional life. Whenever it is impossible for a child to trust and to have faith in his educators the relationship of understanding is also bound to fail because such educators do not really understand the child or what is happening to him. They especially have real insight into the full implications of his distress.

(iv) Rejection of the adolescent

Janse van Rensburg (1991:112) maintains that a child can generally do very little to ensure that he will be lovingly accepted from the outset. He might as easily be rejected, despite all the potential that he may have. When an educator does not spontaneously accept, but in fact reject a child, the latter immediately feels that he is not being accepted and is thought of as unwelcome. Frederikse (1992:4-50 relates the experiences of Zimbabwean black adolescents in formerly "whites only" schools. The adolescent confirms that they had a lot of difficulty getting into the school, because the headmaster was very conservative. he was reluctant to take in more blacks ... actually the adolescent thought that the headmaster had this idea that if he had more blacks, the school would deteriorate faster.

According to janse van Rensburg (1991:125) the black adolescent confronted with this situation, will experience insecurity and anxiety. This intuitive knowledge (i.e. felt knowledge) will eventually drive him to withdraw from the educational relationship, thus inhibiting any true pedagogic encounter.

(v)   Disregarding the child as a unique person

The uniqueness of every individual child in education situations should be acknowledge. According to Van den Aardweg and Van den Aardweg (1988:115) with mass education and an emphasis on the "class" limited finance and the pressure of syllabus completion, differences between learners has often received little or no attention.   The fact that admission in ex-Model 'C' schools is controlled, *inter alia*, by selective or discriminatory screening tests, emphasises this lack of recognition of individual differences and this is a pedagogically unsound policy.   Any consideration of individual abilities is lost in the management of the group and the aim of education i.e. to develop the potential of every learner to the fullest possible degree is unfulfilled.

Van Niekerk (1982:19) holds that the way in which the child/learner is greeted by a parent or his teacher; the way in which a question is asked about his activities, in which he is instructed or forbidden to do certain things; the tone in which appreciation is expressed, every communicative interaction between the educator and the child/learner derives its real significance from the child's or learner's experiential world in a unique way.

According to Janse van Rensburg (1991:113) one should constantly bear in mind what the real meanings are which the adolescent as a psychological individual, may be ascribing to the adult's actions.   Affective liability for example, accompanies any unfavourable lived-experience, in the sense that the adolescent, as a unique individual, comes to regard himself, his parents, teachers, the school, his friends

and even his lessons with anxiety. According to Van den aardweg and Van den Aardweg (1988:115) the following strategies may be instituted to accommodate or in recognition of individual uniqueness.

* There should be special classes for the exceptional learner including the slow learners, the gifted and those with learning problems.

* There should be ability grouping of learners in a system of differentiated education, recognising ability and choice of subject.

* The introduction of methods of teaching such as the project method, should be considered.

* In teacher training, it should be stressed that each child/learner should be recognised and taught as a unique individual.

(vi) Awareness of the family's nature

Janse van Rensburg (1991:113) states that an ideally secure environment of the family milieu is seen by the adolescent as providing the following vital aspects which are essential in the child's efforts of becoming:

* The family milieu provides the child/adolescent with a safe place from which he can explore his life-world.

* The family milieu supply the child/adolescent with answers to problems he may encounter during his explorations.

* The family milieu is a world where love is personally directed towards the child/adolescent.

* The family milieu is the primary socialising agent where the child learns socially accepted behaviour.

* The family milieu is dynamic in that it adjusts according to, and accommodates changes and new influences from the outside family milieu.

* The family milieu is one of lasting personal relationships which enable the child to discover personal norms and values.

In the RSA, such a family as described above, seems non-existent or traditionally dysfunctional among black communities. According to Van den Aardweg and ... den Aardweg (1988:159-160) it can be deduced that black adolescents want their parents to care, to understand that they want to do some things without their parents; pedagogic love is more important than money and material things; the authoritarian approach is resented; the reasons for rules should be explained ... mutually agreed upon and parents should do what they say and should spend time with adolescents if parents-adolescent relationships are to remain healthy. All studies show that both parents are important for actualization of adolescent-parent relationships. If the father neglects his task as conveyor of support, warmth and acceptance, his son could find adolescence a time of difficulty; if the mother does not fulfil her task, the daughter's identification and acceptance of her female role may be deficient.

The interpersonal relationships within the family serve as the field from which the adolescent emancipates herself. With regard to parent-adolescent's relationships the following facts are deduced from Urbani's research findings, who conducted her enquiries among three groups of Zulu adolescents who were attending school in 1994, at the then Model 'C' schools, namely: Amanzimtoti High School, Kingsway High School and Scottburgh High School, on the south coast of KwaZulu-Natal province.

Urbani (1994:97-98) ascertains that:

*   The three adolescent groups did not agree their parents were better educated as they care.

*   The boys and the entire group agreed that relationships with their parents were positive, but the girls had no specific meanings.

*   The three groups did not agree about the fact that their attendance to Model 'C schools exercises a positive influence upon their relationships with parents.

*   The girls and the entire group did not agree that their parents attend parents' evenings and all school functions. The boys did not have specific answers or meanings.

*   All the three groups did not agree that their parents are positive towards their academic improvements.

*   The three groups agreed that their parents were knowledgeable or kept well informed about school activities.

*   The groups concurred that their parents' reaction or attitude towards attending at Model-C schools was positive.

*   All the three groups did not agree that they have become less critical of their parents since they are attending at Model-C school.

*   They all agreed that their status within the family has changed.

(3)   Relations with peers

The adolescent's relations with is peer group is meaningful for his self-actualization.   This implies that the peer group is an important agent for adolescent's socialisation.   According to Vrey (1979:180) relations with peers become more and more important as the child grows older.   His friends are both company and a sounding-board for his voice and opinions cannot be aired in front of adults — his views on teachers, parents, discipline, personal problems at school, relations with the opposite sex, etc.   Such opinions must be clearly formulated before they can be aired.   Thus various facets of a child's relations with his peers are important for self-actualization.

According to Van den Aardweg and Van den Aardweg (1988:193) this relationship intensifies during adolescence and assumes a different dimension than the relationship of acceptance-rejection; avoidance — being avoided; sought after — not sought after.   Such a relationship is also dependent upon mutual knowledge.

Consequently, Le Roux (1992:13) defines the peer group as a hierarchical grouping of social and same age group of individuals who as a small community functions and through social codes of conduct exercises a meaningful influence on norms, values and behaviour patterns of its members.

With regard to the black adolescent, the peer group(s) with which he associates may, according to Van den Aardweg and Van den Aardweg (1988:166) function in the following ways:

*   To assist the adolescent in realising a personal identity — group identity versus alienation stage (13-17 years); individual identity versus role diffusion stage (18-22 years).   According to frederikse (1992:4-5) June Muchemenyi started primary school after Zimbabwe's independence (1980).   She was among the

first group of black children to enter a previously "whites-only" school. She reports her first experience as funny, because the white children — especially the senior ones treated them like toys and played around with them. And it was not because they were black, but it was because they were different. The white children wanted to find out more about them. She enjoyed that after a while, she soon forgot that she was black and just became one of them. That is how she avoided and escaped alienation.

* Peer group may provide a safe place for the adolescent to get to know himself, to try out certain behaviours and to note the reaction he gets. According to Frederikse (1992:4-5) some white children who are perceived as racist since they did not take too well to the idea of sitting in the same classroom with black learners, got used to it after a while. The same could be experienced by black adolescents in ex-Model 'C' schools.

Unfortunately for June Muchemeny, Frederikse (1992:5) she did not get on with the black adolescent girls as most of the time she was with the white girls because she had started school with them. June was ostracised and alienated by other black adolescent girls. So she never got involved with the black girls at all, actually she felt it was prestigious as she thought herself as "a white in a black skin" and this was aggravated by the fact that she could not speak any indigenous language and that created a bit of tension and estrangement.

* Peer group(s) may also help to provide the opportunity for leaders to develop. Frederikse (1992:5) maintains that June Muchemeny does not regret having gone to that high school. It has been a great experience for her, because that school is a good example of what modern life is really about; black, white, rich, poor, Shona, English. It has orientated to microcosm of modern society and made her very tolerant of all types of people. To be tolerant is a hallmark and prerequisite of a good leader.

* Peer group(s) provide support during the struggle for emancipation and independence. Urbani (1994:66) contends that in his social development, the adolescent makes himself systematically detached from his family and turns himself more and more towards his peer group and consequently most of his time outside the adolescents learn to know and to understand himself. He also gets the opportunity to acquaint himself with his new role in life. Dreyer and Duminy (1986:179-181) hold that the peer group provides the reference framework and gives stability and meaning in the adolescent's life. The adolescent is often torn between the expectations of the peer group and parental ambitious wishes. Parents and teachers encourage the adolescent to establish sound relationships and academically excel. However, if there is within the group a negative attitude towards academic achievement, the adolescent will rather give in to the group pressure because he values or rates acceptance by the group very high.

Claassen (1991:59-60) points out that within the peer group, the adolescent learns how to resolve conflicts, to infringe on values, and this will retard the improvement of his attitude and conduct.

Dreyer and Duminy (1996:195) ascertain that the adolescent wants to be accepted by the group and he conforms with the group's style of clothing, vocabulary and music taste. This gives him a sense of belonging. The group's pressure as it has been noticed, can be negative as when the adolescent is tempted to experiment with drugs and alcohol. Group pressure is the cause of criminal activities and the existence of gangs. The search for pleasure, excitement and boredom are possible causes for drug abuse by the adolescent.

According to Frederikse (1992:7) Robert Muchaka from one of Zimbabwe's black townships was curious to find out more about people of different races. The peer group he encountered in "open" schools was not to the mark. Robert related that

he became friends with white juniors in the end because they were suffering together. A sense of belonging and mutual respect developed. they respected him, and he respected them. They became close and had an understanding, a particular way of caring for each other, because they grew up together in the hostel. They used to talk about blacks and whites. They told their seniors, both black and white, that this racism is there because they were brought up thinking in that particular manner. Robert became an outstanding athlete and was accepted as "one of them". This group provided Robert with a psychological identification, closeness and intimacy and also provided a setting in which to discuss values, options available and the making of choices.

* A peer group also helps the adolescent to learn how dominant or subordinate he is and help him to gain a better self-concept. According to Frederikse (1992:8) Robert describes the system he experienced as terrible. and urges that there was no need to terrorize others, to some extent that he actually started to believe that he was inferior and worthless.

* The peer group also helps in the sense that when the adolescents want to demonstrate antagonism towards someone, they join a group, for example, if parents are too strict the adolescent may join an unruly gang even if their goals are disliked, just to avoid excessive adult requirements.

According to Dreyer (1980:75) within the black society, the transition between the traditional lifestyle and the modern way of life is characterised by uncertainty and doubt due to often conflicting traditional ideas and values against the Christian western society. The black adolescent is caught in-between.

With regard to this situation, Phewa (1992) points out that the modern black adolescents undervalue and disregard parental authority in many instances

because of their involvement in politics and political activities. The so-called "comrades coerce some of the adolescents to join in political activities much against the parental approval. if they refuse, their lives are in danger as violence is often used to coerce them to take part. Parents as well as teachers who resist are verbally attacked or criticised.

Urbani (1994:67) asserts that the general phenomenon is that high school learners have a tendency to attend the school of their choice within black townships. They seek admission in schools where they feel at home away from their homes so that they can travel by train or taxis. This phenomenon is apparently the inducement of the peer pressure.

(a) The peer group in black residential areas

According to Urbani (1994:67) the black learner is admitted in ex-Model 'C' schools on the basis of certain demands which he must fulfil. While he still lives in the "township" but attends school in the predominantly white suburb. he keeps contact with his old black peer group to which he returns every afternoon. To keep and maintain good relations with this group places a tremendous strain upon him, for example, at the times of political unrest as is often the case in specific areas, the black adolescent experiences inevitable pressure being exercised upon him to take part in stay-aways. Urbani (1994:68) cites the incident in 1992 at Amanzimtoti during which the black learners who travel by train to school put on their school uniforms only when they arrive at school, because they thought it safe to travel by train in their casual civilian clothes. The fact that such precautions have to be adhered to every school day, it goes without saying that some of the black learners were habitually late for school or often absent.

(b)   The peer group in ex-Model 'C' schools

According to Urbani (1994:68) there is an average of about 8 percent Zulu adolescents attending at ex-Model 'C' schools in Amanzimtoti surroundings. During breaks these learners speak isi Zulu with each other and virtually sit exclusively together. One may say they are isolated or feel isolated because of the language barriers. If they are allowed, they also sit together or near each other in the classroom. It seems as if they are comfortable in the presence and company of each other. Social development and communicative skills of these black adolescents are in this way inadequately actualised.

In the investigation about the perceptions of black learners in non-racial private schools, Urbani (1994:69) quotes Gaganakis who points out that black learners as an usurpatory group aspire to advantages, privileges and benefits of the dominant white peer group.

Frederikse (1992:12) relates the experiences of a black adolescent who was then attending at formerly "whites only" school in Zimbabwe. The adolescent concurs: "Well, in the high density areas (township and rural schools) there are no tennis or basketball courts at all. All they (black learners) know about is making soccer balls and playing in the street. So at our school, soccer was mainly for blacks. And basketball was for the coloureds. And the Indians, they would play hockey and cricket. The whites played cricket, rugby, and water polo. We didn't even know how to play these games. But we were fortunate that we got a coach from the West Indies who coached us cricket. Then from 1985, there was a great change. You could even see black guys playing water polo".

There is a danger in this which one must guard against. The black learners may wholeheartedly imitate everything done by white peers and consequently the white school tradition may alienate black learners from their own cultural background.

There will be times when they just feel lost.

According to Urbani (1994:69) black adolescents, as outsiders have appeared as individuals not as a group of black learners. These black learners who in the mid-1980s attended school in private schools, have remained as an exclusive group. Their peers who attend school in black residential areas, generally speaking labelled them as a sell-out, arrogant traitors who left to join whites because of inferior black education.

Consequently, Urbani (1994:69) asserts that black learners who are in private schools, have carefully controlled their behaviour and attitude when in black residential areas, for example, not to speak English or to wear their school uniforms when going about. That is why they have been accepted in a certain manner by their peer group.

Cross (1992:207) also mentions the black learners who attend "open" schools in white residential areas. He says that since 1985 a typical middle-class subculture has emerged or begun to develop amongst these black learners. The principles, such as liberalism, elitism, personal autonomy, selfishness or egoism and political tolerance as the results. Values which do not agree or accord with the so-called Africa-set-up or mind-set, such individualism, competition, are aspired to by this subculture group as co-operation. As this group returns to black residential areas, their school experiences in the "open" schools are not appealing to the black peer group in townships. Their conflicting new lifestyle and values they embrace, give rise to their being viewed as marginal but solid subcultural group.

(4)   Relations with teachers

The educative occurrence is a dynamic occurrence which takes a particular course, because educator and educand are actively engaged in characteristic activities

There will be times when they just feel lost.

According to Urbani (1994:69) black adolescents, as outsiders have appeared as individuals not as a group of black learners. These black learners who in the mid-1980s attended school in private schools, have remained as an exclusive group. Their peers who attend school in black residential areas, generally speaking labelled them as a sell-out, arrogant traitors who left to join whites because of inferior black education.

Consequently, Urbani (1994:69) asserts that black learners who are in private schools, have carefully controlled their behaviour and attitude when in black residential areas, for example, not to speak English or to wear their school uniforms when going about. That is why they have been accepted in a certain manner by their peer group.

Cross (1992:207) also mentions the black learners who attend "open" schools in white residential areas. He says that since 1985 a typical middle-class subculture has emerged or begun to develop amongst these black learners. The principles, such as liberalism, elitism, personal autonomy, selfishness or egoism and political tolerance as the results. Values which do not agree or accord with the so-called Africa-set-up or mind-set, such individualism, competition, are aspired to by this subculture group as co-operation. As this group returns to black residential areas, their school experiences in the "open" schools are not appealing to the black peer group in townships. Their conflicting new lifestyle and values they embrace, give rise to their being viewed as marginal but solid subcultural group.

(4)   Relations with teachers

The educative occurrence is a dynamic occurrence which takes a particular course, because educator and educand are actively engaged in characteristic activities

which are known as the pedagogic activity. The pedagogic activities and success are determined by the relationship of authority, of knowing (understanding and of trust which exists between the teacher-educator and the child).

(a)   Pedagogic authority

According to Van Rensburg and Landman (1988:426) pedagogic authority is not to be seen as the enforcement of an arbitrary will but a service rendered to fellow-creatures in quest of their goal of adulthood. Looking to the future the child is eager to realise himself as an autonomous being. The child ceases upon everything within his reach to actualise his personal being and relies upon his adult mentor to show him the way. By virtue of the child's voluntary surrender to his mentor's guidance the latter's nature authority is not regarded as an imposition. On the contrary, precisely because the child is struggling to find his way, he is more than willing to accept help from his mentor whom he looks up to as representative of a higher command that must be obeyed.

Van Rensburg and Landman (1988:468) points out that characteristic of the pedagogic relationship of authority is the reciprocal involvement of educator and educand in the situation. Gradually the personal bond in the relationship weakens, though it never disappears entirely. In the situation of authority, the person of the teacher is not merely a factual instrument — the true educator is himself a follower of the principles that he teaches; hence it is imperative for the maintenance of his authority that the educator should give the clearest evidence of his disciplinary mission and his own subservience to the standards presented to his young charges.

(b)   Relationship of knowing (understanding)

According to Van Rensburg and Landman (1988:468) being aware of his want of knowledge and experience, the child turns to somebody who can lead him to

certainty and knowledge — somebody who knows and understands the child and somebody whom he himself knows. To constitute the education relation, the teacher ought to know the nature of the child and his destination. Furthermore, the child must know what is proper (becoming, fitting) — he must know the demands of propriety, therefore: knowing how to be a child and knowing the demands of propriety constitute the pedagogic relationship of knowing or understanding. The relationship of understanding comprises more than a mere understanding of each other by educator and educand, it also implies coming to grips with reality. That is why the relationship of knowing is also a reconnaissance relationship and in this respect the educator must assist the child.

(c)   Relationship of trust

Van Rensburg and Landman (1988:468) contend that the child is on route to adulthood and is always engaged in exploring an open world. He must have the confidence to venture into the unknown. Within the safe space of the pedagogic encounter, teacher and learner are in a special relationship of trust. In the absence of a loving space for encounter the child lacks the courage and confidence to explore the world and to gradually transform it into a familiar and sheltered world. Trust is therefore a fundamental characteristic of the child's need for support that involves the relationship of trust. When the relationship of trust is examined more closely a number of its essentials are clearly evident, viz. trust, acceptance, expectation and entrustment.

Urbani (1994:70) maintains that the above-described pedagogic relationship started to disintegrate between black teachers and black learners during the 1976 Soweto riots and the concomitant school boycotts. Some black learners in black schools have very little respect for their teachers and often teachers are regarded as sell-outs because they do not publicly support and take part in the "struggle".

Furthermore, some teachers are under-qualified or unqualified and that leads to inferior education. The authority of the teacher is also disadvantaged or damaged by difficult circumstances such as big classes and insufficient teaching materials and equipment. Teachers are associated with the school and some learners regard the school as a pedagogic emergency situation where failure and revenge is experience.

According to Phewa (1992:107-108) black teachers who are involved in political activities, constitute an antipole, because they encourage black learners to participate in stay-away actions and in that manner evade their duties. De Klerk (1986:10-13) stresses that it is very important that the school must pay attention to political maturity of its learners and critical, evaluative, political education must be the policy against indoctrination.

According to Urbani (1994:70) in the discussion regarding conflict in schools between 1987 and 1990 in Natal (specifically in Pietermaritzburg) Gultig and Hart point out that black learners who were involved in conflict bear witness of horrible criminal deeds. In the part of Natal, there is poverty, unemployment is rife and moreover the area is underdeveloped. Schools are overcrowded and facilities are limited. A great number of teachers are inadequately qualified. In this discussion it was also made known that many black learners in this area have left the schools which have been turned into battle grounds or into the so-called no-go areas as a result of political groups. Conflict in schools has detrimentally damaged the relationships between teachers and learners.

Steyn et al. (1994:89-90) suggest that the school ought to reflect the same world-view and philosophy of life as that of the home. How much the culture of the population or community that is served by the school is identified with that school, there will be a strong urge for well-trained professional teachers. The school ought not to estrange children from their families but must strive to help children to actualise their potentialities.

The black education system, popularly known as apartheid education, was characterised by low standards or education of low quality. The school-going population drastically decreased yearly, but at the same time there is acute shortage of resources, finance and facilities. As long as school are used as political weapons, black learners will continue to suffer. The results of this educational turmoil are poor school attendance; rejection of authority, destruction of school property and equipment and also the intimidation of anyone who wants to go on with normal education.

Urbani (1994:99-101) highlights the following facts with regard to black adolescents' relationships with teachers in Model 'C' schools:

* The girls agreed that they were fairly treated by the teachers, but the boys did not have a specific response.

* All three groups of the interviewees did not agreed that their present teachers are better compared to those of their previous black schools.

* The interviewees agreed that most of the teachers are always prepared to render assistance when they need help.

* The groups do not favour admission examinations (tests) for black learners to gain admission to Model 'C' schools.

* The groups admit that their accommodation and adjustment in Model 'C' schools was not easy.

* The interviewees did not agree that they all attended bridging courses (classes) for Zulu speaking learners.

* The interviewees confirmed that the academic standards are higher in Model 'C' schools compared to their previous schools.

* The three groups did not agree that their academic performance or improvements are as desired or as one would wish them to be.

* The three groups did not agree that the leadership possibilities for black learners did not exist in the school.

* The three groups did not agree with each other that their loyalty towards the school is very essential and vital.

* The girls agreed that the school and uniform rules are acceptable but with regard to boys one cannot give such an absolute verdict.

* The girls agreed that the approach towards religious education is acceptable, but with regard to boys a decisive conclusion cannot be safely arrived at.

* The groups did not agree that they regularly take part in sports and cultural activities in the school.

* The boys did not agree that the facilities and subject choice in the school are good.

* All three groups did not agree that the language and pronunciation create communication problems.

* All three groups did not agree that Model 'C' schools have been sufficiently prepared to accommodate learners with different cultural backgrounds.

*   All three groups did not agree that they feel safe in the school.

*   The boys did not agree that their relationship with the mentor teacher is good but the girls were affirmative.

*   All the three groups did not agree that they interact with the guidance teachers.

(1)   Perception of the school by some black adolescents

Vrey (1979:18-19) defines perception as a unitary process, in which sensation hinges on meaning and meaning on sensation, and sensing and finding meaning occur simultaneously. The whole that is observed is more than the sum of its parts. When an object (i.e. the school) is observed it is "seen" as a relation in a field consisting of the object, the observer and a complex background which incorporates the observer's aims and previous experience.

The influence of previous experience of a black learner may impact negatively on his perception of an ex-Model 'C' school. As Vrey (1979:19) points out the observer is not conscious of his previous experience and remains completely unaware of the fact that he is adding something to what is objectively there. Conscious perception is the product of integration of the stimulus situation and previous experience. Perception is an active condition directed by intentionality, by a total personal involvement. The whole personal involvement in perception occurs with the intention to attribute meaning.

According to Haigh (1976:23) the school as an institution represents societal traditional values, by a combination of deliberate choice and historical accident has landed upon the idea of educating its children in separate institutions, purpose built for the incarceration and instruction of the young. This being so and bearing in mind the fact that the adolescents themselves were never fully consulted about the

arrangement, it is surely inevitable that as pupil's grow towards adulthood they will begin to wonder at the fairness of a system of disenchantment is considerably enhanced by the fact that society attempts, in its schools, to perpetuate all sorts of activities, values and relationships which have begun to fade away in the world at large. School, in other words is a last bastion of traditional values, but the fact remains that last bastions of any kind are always likely to become targets for those of a revolutionary turn of mind, such as the black adolescents are supposed to possess.

Haigh (1976:24-29) portrays the school as a confrontational arena. The school purports the notion of hard work today for rewards in the distant future, the so-called deferred gratification. It seems clear that the only really convincing reason which is often given to adolescents for their being at school is that they are going to have a better adult life as a result of it all. The conflict emerges, because the adolescent does not share the values and attitudes of school. The adolescent sees little value in working hard for distant rewards. This problem becomes greater as time goes on because the basic premise of the deferred-gratification argument is gradually being eroded by social and economic changes. It is no longer axiomatic, especially for a black adolescent, that a better school career leads to a better adult life.

In any case, the clerical and white-collar employment which used to be the due reward of the lad who tried hard at his elementary school is neither so well paid nor secure as it used to be. In many industries the power of the unions is such that it is easier to back clerical workers than production employee. This same strength has brought increased wealth to the manual workers.

Haigh (1976:24) looks at close timetabling of the working day. A learner has the whole of his day mapped out for him. The timetable, in fact, is the pivot of any school's daily operations, and its completion and care are in the hands of a senior

teacher who annually retreats into a sort of *purdah* while he juggles with coloured and pins and squared paper in an effort to divide the lives of his colleagues and learners into the right number of forty-minute lumps. The adolescent demands more freedom than the school's closely timetabled regime allows him. Part of adolescence, after all, involves a searching around for an acceptable persona and way of life, and this must involve practice in the exercise of choice, as well as some time for thought.

According to Haigh (1976:24) the school purports close supervision by adults. A normal secondary school will have a teacher to about every eighteen learners, and it is the teacher who decides what is going to happen and who has the duty of supervising every aspect of his learners' lives in school. the most telling example of this adult supremacy is the fact that no learner can go to the lavatory without permission, other than at specified times. School, in fact is symbolic of society's assumption that children should always be told by adults what to do. In the past this was more overt than it is now, and arbitrary rules existed which seemed to serve no purpose other than to underline the dominance of the teachers, for example, children were made to stand in silent lines when they could just as easily have stood in informal groups.

These days schools are less regimented, but they still work upon the assumption that the children in them will accept adult direction. Again, this may or may not be right and the only purpose at this point is to spell out what happens. But, according to Haigh (1976:25) it appears as if the black adolescent yearns for some time free from the direct supervision of adults. In this respect it just might be that public schools arrange things better than private schools, for it seems from limited experience that public schools allow their learners greater freedom to organise their own activities outside the classroom.

Haigh (1976:25) confirms that the school is strongly associated with the notion of childhood. A school is specifically intended for children. The earliest state

schools were for young children, and thus the tendency is for all pupils, even the ones who are actually adults, to be subjected to a regime which was basically intended for people half their age. The phrase "school children" is deeply embedded in our language and is in fact, often written as one word. A secondary school still has much in common with an infants' school — more affinity, in fact, than it has with a university or college. Along with the assumption that children do not need adult facilities.

According to Haigh (1976:27) most irksome of all to the adolescent, perhaps, is the close link between school and the idea of childhood. The adolescent, by definition, is becoming an adult. Van den Aardweg and Van den Aardweg (1988:13) maintain that the adolescent is forced into psychological and physical independence, of being someone who counts, the over-sensitiveness, all put him on his guard and may lead to an attitude of rebellion as he claims he is not understood. Vrey (1976:165) ascertains that his intellectual abilities are more advanced than when he was a child, for his ability to think in the abstract has opened up a whole new world with which to come to terms — a whole new dimension. In fact, in some areas of his life, demands for an adult level of responsibility are thrust prematurely upon him.

School, however, is a constant reminder of his inferior status as a "schoolboy or girl". Thus it is a very common complaint among adolescent learners that they are "treated like children". According to Haigh (1976:19) these difficulties will be magnified by the fact that different standards will apply in different places, for example, a boy may be permitted to smoke at home, but not at school.

With regard to cultural values which are traditional and hierarchical, Haigh (1976:25) points out that schools by and large stand firmly on the side of the "high culture". They study, and put forward as worthy examples, the works of the great painters, the great novelists and the great musicians and by "great" is meant the

category which includes Thomas Hardy, Botticelli and Beethoven. This could be the situation in which the black adolescent finds himself in ex-Model 'C' schools as it has been confirmed by Urbani (1994:10) that model 'C' schools were insufficiently prepared for the diversity of cultural backgrounds of its learners. The general assumption, in fact, is that there is a superior culture, to be passed on to the young by its guardians, who include school teachers.

Haigh (1976:27) contends that it is believed that the adolescent tends to reject traditional cultural values. There is a paradox here, for if the growing youngster aspires to adulthood, how is it that he does not yearn for adult culture? The answer, according to Haigh (1976) is presumably that while an adolescent may well look forward to being grown-up, he wants to grow up in his own way, and not in a pattern determined by his elders. What this leads to is a situation where many adolescents who would never admit to liking Brahms or Rembrandt even if they secretly adored them. The adult will experience what is called "culture clash" or generation gap whereby an adult feels that his knowledge and experience of the cultural heritage which have been gained by hard work and by long years of struggle, hardly seems fair for a young person to dismiss it all with an airy wave of hand, and demonstrates a basic misunderstanding between them.

Haigh (1976:29) concludes by pointing out that the society has created a stable and highly distinct state called childhood. It (society) has gone on to decree that the passage from childhood to adulthood should be long and difficult, compounding the difficulties by treating the time of passage as a useful target for adult repressions, jealousies and prejudices. Then, the society has created the institution which is known as school, which embodies values and assumptions bound, by the very nature of things, to come into conflict with the values and assumptions which the society itself built into adolescence. As a result the secondary school, which is where most adolescents spend most of their working day, becomes an arena of confrontation or a place of conflict.

The final turn of the screw is provided by the fact that having produced in the school an arena of confrontation, the society then proceed exactly as it did in the case of adolescence to take delight in its difficulties. Thus a newspaper article about "Our troubled schools" is always good for circulation. It may be that the human soul needs its institutional scapegoats.

(2)   Society as a course of conflict in the black adolescent's life experience

Although peer group pressure is strong as is the desire to be accepted, but it is not all powerful. According to Van den Aardweg and Van den Aardweg (1988:167) adolescents with a strong affective relationship with parents will value their opinions and parents will be perceived as a very important as reference sources. The adolescent will be less peer orientated and influenced. The fact that peer groups develop their own value systems (peers dominant in control of areas such as dress, style, music state, language, movie stars, dating customs and practices) which are often counter to adult preferences. Nevertheless, Van den Aardweg and Van den Aardweg (1988:169) maintain that on long term issues such as a career, the adolescent leans more heavily on parental opinion and on the unfaltering support of the society in which he lives.

Parents and teachers alone, cannot carry successfully this tremendous responsibility of orientating adolescents towards responsible adulthood. The society has a very important role to play. According to Haigh (1976:21) the society carries a lot of guilt in all this. The society has created the institution of childhood and furnished it with all manner of indulgences from giant lollipops to black plastic machine guns. Haigh (1976:14) describes childhood phase in contrast to adulthood: at one end of the scale are to be found carefree, lovable children, who spend their days playing innocently with dolls and catapults, pausing only to ask naive questions. At the other end are grave, responsible adults. They carry burdens of work and worry, swear at each other, drive cars and drink alcohol. And in-between these

two extremes are to be found a large number of crazy, mixed-up adolescents who are quite likely to indulge themselves in all manner of bizarre conduct.

However, the society had made little or no attempts to help adolescents to grow into adults. In fact it has done the reverse — it has hindered their development by selfishly using the period of adolescence as a focus for its own fantasies and guilt feelings, deliberately emphasising its problems and weeping crocodile tears over its tragedies to make it more mundane adulthood a little more bearable.

Dhlamini (1977:7) observes the case where adolescents are coerced to stealing by adults as he reports in the City Press that "The Potchefstroom police have made a major breakthrough following last week's bust of a youthful cellular phone seam syndicate. According to the police, mainly black adolescents of between 13 and 18 were used by the syndicate members to steal cellphones. The youths were said to be breaking into homes and vehicles to steal cellphones, which they sold to the syndicate, which in turn supplied certain business with the stolen goods.

Society is becoming almost daily more worried about its young people. They moan because that if adolescents are disaffected from adults then the adults must do more than just stand about bemoaning the situation and praying for the return of the golden days. According to Haigh (1976:18) the world is as we have made it and we, adults: ours is the responsibility; ours is the task of winning over our young people. Teachers who work at schools have a particular responsibility which they cannot evade by blaming a vague thing called 'society".

According to Haigh (1976:16) the society has produced what is known as a reluctant adolescent, whose description fits many black adolescents in black societies. Haigh describes this typical youth as any young person between the ages of thirteen and seventeen who is quite deliberately rejecting the standards and advices which he feel are being pushed upon him by adults and society at large, as many manifestations of adolescence as a natural phenomenon owe more to the

pressures of society than to the workings of biology. This stage of becoming has always fascinated those who have passed it because they view with some envy the spectacle of adolescents freely doing things which are denied to them. It seems as if some adults yearn for lost youth because the adolescent has for some time been fair game as a subject for books, plays, newspaper stories and films.

According to Haigh (1976:15) affirm the idea that the western cultural assumption is that adolescence will be a long and agonizing process. The resulting problems are not in themselves unreal or mythical. What is mythical, according to Haigh (1976:16) is the assumption that they are God-given and inevitable, when in fact they are a product of the cultures in which the adolescents live. The mistake lies in confusing the physical or biological changes with the social and cultural phenomenon of adolescents. Haigh (1976:20) further argues that bodily growth cannot itself account for teenage problems. By and large, body changes happen quietly and without fuss and furthermore are usually settled and done with long before the period which we call adolescence has come anywhere near to running its course. If the roots of adolescence were biological, then it would cause the same problems in all societies. The key to the social nature of adolescence is in the very wide gap which has been created between the child and the adult. There is a complete culture of childhood with its own patterns of behaviour.

Haigh (1976:17) points out that the crux of the matter is not so much that the society see a difference in behaviour between child and adult, as that the society demands it ... to the point where parents begin to worry if their child seems to have adult traits of seriousness and responsibility at too early an age. Van den Aardweg and Van den Aardweg (1988:167) confirm that adolescents with a strong affective relationship with parents will be less peer-orientated and influenced. In connection with this assertion, Haigh (1976:18) cautions that the more secure a adolescent feels in his role as a child, then the more difficult it is going to be to winkle him out of it and turn him into a responsible adult. The urbanised black

parents no longer observe initiation ceremonies upon which black adolescents can focus their uncertainty, and this result in a lengthy and uncertain period of dependence and becoming.

According to Haigh (1976:18) if the developing adolescent was left to himself, he might find himself making ground faster in some areas than in others. As it is the very nature of adolescence as a cultural phenomenon means that the youngster is not left to himself. Instead, pressures are brought to bear which demand that he "grows up" quicker in some areas than in others ... and these pressures may not accord in the least with his own inclinations. This approach is contrary to totality approach.

As the child is so complex and so unique, no two children ever being the same, he can only be understood when seen in all his complexity. In this context the child has also been referred to as a unitas multiplex. Not only is the child seen as a complex entity but he should be seen in his life-world, in his environment or milieu, in his cultural setting, to be understood in his totality. Only in this way will the society be able to help the adolescent to adulthood and understand in some measure his behaviour.

Haigh (1976:19) contends that in some traditional societies the problems of growing up are inadequately or at least partly met by the fact that adults can give continuous understanding and guidance to their young people. The adult recognises in the youngsters all the stages which he himself went through, and with twinkling eye and gruff humour offers the right advice at the right time. Illustrating his instruction, perhaps with a few homespun examples from folklore e.g. tribal myths and legends. To a large extent, especially with regard to westernised urban black parents or society this is no longer the case, as urban black adolescents seem to have developed their own culture.

In a black society, there is what is usually called the generation gap. According to Haigh (1976:20) this implies a lack of understanding between young and old, not the differences between old and young. There have always been such differences. The young people behave more and more badly because of the delight they take in the outraged reaction of their fuddy-duddy elders. Haigh (1976:20) further warns that some sort of distance must be kept between young and old if sanity is to be preserved in the community. The wrong sort of generation gap is not one of space and habit, but of understanding, and it is caused primarily by the great speed with which society is changing. This quick change means that older people can no longer look to their own experiences when guiding youngsters through childhood and adolescence. Dreyer and Duminy (1983:54) state that in a stable social and cultural society a father recognises the problems and crisis points which his own son is meeting or countering because he himself had an exactly similar childhood and adolescence. In present-day black society a 15-year-old is quite likely to be living a different life from that which his mother or father experienced at the same age perhaps only twenty years before.

One result is that the traditional respect for experience which was awarded by the adolescent to the old in more stable black societies hardly exists now because there is no soil in which it can flourish. A parent no longer sees himself in his children. and his children see scant benefit in bringing their problems to the fireside.

Van den Aardweg and Van den Aardweg (1988:13) admonish that if society labels its adolescent as "teenagers" and expects them to be rebellious, unpredictable, sloppy, irresponsible and violent in their behaviour, and if this picture is repeatedly reinforced by the mass media, such cultural expectations may very well force adolescents into such a role. In this way a false expectation may serve to investigate and maintain certain role behaviours.

4.3.3 Relationship with things and ideas

According to Vrey (1979:177) in constituting his life-world, the adolescent is increasingly concerned with ideas. Like objects, people or the attitudes of people towards himself, ideas become important only when he becomes aware of their significance for him and their implications for his own identity. The adolescent's degree of personal awareness of himself and of the world, from which his life-world develops — depends on his cognitive development.

Vrey (1979:178) further affirms that the adolescent's cognitive powers function on an intellectual plane unknown to children. Piaget and others has shown that these changes are a function of three factors: viz (1)the maturity of the nervous system: (2) experiences with objects in his life-world and (3) experiences with people he esteems.

Van den Aardweg and Van den Aardweg (1988:43) maintains that the adolescent's logical powers enable him to reason from a verbalised by hypothesis. Adolescents are no longer dependent on the concrete to come to conclusion or voice an opinion, but they can handle numerous abstract possibilities and form hypotheses about which they can think and debate logically. They become active participants, especially in their peer group, in discussions on freedom, responsibility, sexuality, censorship, life, death, etc. Instead of being confined to the present, as in childhood, the adolescent can extrapolate into the future and visualise what might happen if ... With all these new dimensions to his cognitive structure the adolescent can compare and analyze his own thinking on issues thus gradually building up his self-concept and his personal philosophy of life.

According to Vrey (1979:178) directing his thought to himself, he becomes aware of new dimensions in his own identity and in his ability to conceive logical consequences. He can also think about his destiny and so form a conception of his

ideal self. His cognitive powers enable him to move on an abstract mental level where ideas can be assimilated and thoughts and situations understood.

According to Dreyer and Duminy (1983:63) the adolescent's cognitive development advances with respect to intellectual maturity by understanding and application of abstract ideas. By insight new relationships are logically grouped. Through continuous growth in his vocabulary, different values and norms are weighed and thereby decisions are made. Further insight is gained with respect to different concepts, ideas, relationships with respect to school-work, language and different cultures. Van den Aardweg and Van den Aardweg (1988:43) point out that the adolescent's ability to critically evaluate things is directed strongly at himself thus leading to typical egocentrism of the adolescent. In his striving to attribute meaning to the ideas and concepts, he will sometimes become depressed due to his personal involvement. The adolescent needs educational support to open up the significance and meaning of concepts, and also experience a sense of belonging and acceptance by his educators.

According to Janse van Rensburg (1991:123) the black adolescent seems to constitute an inadequate life-world and this will eventually influence his relations to ideas. The shortcomings of black formal education, an insecure home environment, culturally deprived environment and other essential factors for his becoming, inhibit the proper development of the black learner's cognitive powers. The life-world of the black adolescent will thus be inadequate because it focuses mainly on the essences of learning for survival (to be employed) and the rejection of things and/or ideas that cannot be utilises for survival purposes.

Van den Aardweg and Van den Aardweg (1988:175) emphasise that the cognitive development of the black adolescent determines the degree or extent of awareness of himself and his life-world. He susceptibility to external influences and his critical stance towards parents, teachers and other adults. Through abstract thought he can conceptualise images of his identity and destiny. Janse van

Rensburg (1991:126) notes that abstract thought is developed through formal education. The black adolescent tends to be rigid in his thinking and clings to his solutions. He tends to be reluctant to part with his own formulated hypothesis even if reality proves him wrong.

According to Janse van Rensburg (1991:127) the more strongly the situation at school is related to his fear to communicate, the more vehemently will the black adolescent reject the subject matter which is presented to him. His endeavour to escape by avoiding any measure of communication or involvement in school-work, however only serves to increase his anxiety yet again. He is constantly aware of the fact that his white peers do not avoid the situation which he is avoiding. Besides, he constantly anticipates humiliation, rejection and failure in the school setting. He would of course have liked to control his own situation as others do. And thus his feeling of impotence intensifies both his anxiety and his very low self-esteem. Vrey (1979:191-195) points out that as the result of the abovementioned scenario the adolescent sometimes becomes depressed due to the quality of these experiences, because usually the adolescent understands the actual home, school, country and the world situation.

According to Urbani (1994:72) black adolescents are strongly politicised and most of them reject parental authority in their participation in the political struggle. As a result dissatisfaction with the political system of apartheid and the inferior school system, they have become very impatient with adults who are apparently unwilling or incapable of doing away with social and other inequalities.

The future for these adolescents look bleak especially because there is a high rate of unemployment and even skilled or highly trained graduates struggle to secure jobs. According to Urbani (1994:72) there is 70% of black adolescents as young as 35 years and 60% of these adolescents' highest education qualification is Std 5 (Grade 7). The crisis in black education has resulted in the growing number of

black adolescents, the so-called "lost generation" who are mainly illiterate and who are in all respects, i.e. politically, pedagogically and morally rejected. The inspiring or inciting slogans encourage the youth further. The following slogans were indoctrinated by political activists:

* Liberation before education.
* Pass one, pass all.
* People's education for people's power.

According to Urbani (1994:73) in 1985 and 1986 the National Education Crisis Committee (NECC) during two historical conferences decided to drop the slogan "Liberation first, education later" in favour of 'People's education for people's power". This slogan has symbolised the freedom struggle of black masses and it has helped in doing away with the hated Bantu-education.

Urbani (1994:73) insists that there are other ideas and things about which the black adolescent must for himself decide in order to avoid depression. The present black family has in accordance with radical social, economic and technological changes disintegrated and that is characterised by family dysfunction. Most of the homes are "parking terrains" and shelters, or just a place to eat and sleep.

De Klerk (1989:445-446) suggests that the modern human relations with material things has changed from possessor to user and that things have become more important that human beings. Human creativity is suppressed because the machine between human hands and the reality has "walked in". The black adolescent finds himself most of the time in the centre of this child-hostile situation as a result of the complex social, economic and cultural environment.

Urbani (1994:74) concludes by pointing out that whilst within the education situation, the black learner is overpowered by constant damaging and threatening societal influences. His becoming adult is threatened by divorce, single-parent

situations, broken family communication, child abuse and pedagogical neglect. Youngsters indulge themselves in illegitimate sexual relations as a result of educational neglect and lack of intimacy and communication within the family. This can undoubtedly lead to unwanted teenage pregnancies. The modern black adolescents have begun to ignore the traditional moral values as a result of their situatedness within the western orientated society. His relationship with ideas and objects is greatly affected.

4.3.4 Relations with moral and religious values

According to Van den Aardweg and Van den Aardweg (1988:148) moral development is concerned with learning to distinguish between right and wrong, good or bad, acceptable or unacceptable behaviours within a particular society in which the adolescent lives. Thus such behaviours can only be learned and the adolescent learns by imitation. The parents are the most influential agents in the learning of morals. Parental attitudes and behavioural responses to right and wrong; and good and evil, set the tone and direction of the adolescent's actions, attitudes, his aspirations and volition; to is whole character, his virtues and vices, and at a later stage in his development to his values and judgements. Moral development is dependent on cognitive development.

Dreyer and Duminy (1983:68) point out that every black society has its rules of behaviour to which its members are expected to adhere and conform to ensure the safety of its members and the nurturing of healthy relationships. The black child, from his earliest years, should be introduced to such behaviours and even before the age of two he is able to be taught manners and behaviours which are acceptable to the black society. In traditional society codes of conduct were incorporated in the laws of the country whilst others were accepted as customs and traditions. Without moral norms a society would be chaotic and ungovernable.

Vrey (1979:180) underscores the aims of education as he emphasises that one of the aims of education is to bring the learner to a point where he supports the norms of his society from personal conviction. His culture contains moral, religious, social and other norms deriving from the corresponding values esteemed by the community. The totality of these values is subsumed in the way of life maintained by that community. The learner's relations with religious and moral values develop to a point where he will conform to such religious and moral norms of his own free will.

According to Van den Aardweg and Van den Aardweg (1988:149) the teaching of morals and values, especially to black adolescents, has become urgent due to issues such as rape, war, conflict, political corruption and drug abuse which have caught the headlines. Thousands of black families provide neither a good moral example nor anything approaching adequate moral instruction for black adolescents. Morals are not inherited — they have to be learned. Peer groups and the mass media do not make up for this deficiency, in fact they may add to it, and if schools do not make an effort nothing will get done.

Van den Aardweg and Van den Aardweg (1988:149) express disappointments, that even though schools in a by-the-way manner do teach manners, courtesy, tolerance and respect for the law, but many teachers do not take the question of morality seriously. Morals, however, should be taught and learned and given meaning. This can best be done by discussions and clarification and exchange of views thus stimulating the adolescent to think and take action.

Van den Aardweg and Van den Aardweg (1988:150) Dreyer and Duminy (1983:68) concur that black adolescents should be helped to recognise that moral values are important enough to be given formal attention. Adult guidance is essential as many black adolescents have not the judgement, experience or perspective necessary for an independent formation of sound value judgements

neither an they theorise adequately on moral matters because of their limited and unique experience. They should be exposed forthrightly and lucidly to what human experience over the centuries has taught us about principles and attitudes which enrich and govern lives.

(1) Moral development

Vrey (1979:181-182) maintains that moral development contains a clear cognitive element. As the adolescent becomes emancipated he becomes increasingly capable of conceptualising and generalising moral norms and understands moral concepts. He thus achieves morality based on principles.

Janse van Rensburg (1991:137) describes a gradual transition from heteronomous to autonomous moral judgements in the child's becoming. Heteronomous moral judgement is based on norms prescribed by others while autonomous moral judgement refers to a person's own convictions and judgements.

Since morality is basically learned, Van den Aardweg and Van den Aardweg (1988:150) point out that it is obvious that the family is central to the learning of moral codes. This is affected by:

* The degree of warmth, acceptance, mutual esteem and trust.

* The frequency and intensity of interaction and communication.

* The type and degree of discipline used.

* The role of model parents.

* The degree of independence opportunities the parents provide.

According to Janse van Rensburg (1991:137) the black adolescent tends to be more subjected to heteronomous moral judgement which may lead to the failure of constituting an adequate life-world. His actions of ascribing significance to matters, of exerting himself, venturing into life, hoping, planning, fulfilling his future, valuing, gaining insight into himself, attaining the freedom to be responsible and of accepting responsibility may be all of an insufficient quality. In failing to take sufficient distance from himself, the black adolescent will therefore be less able to adopt the proper attitude for truly involving himself with the things of this world which are outside of himself. This inability to experience matters and ascribe significance to them in a sufficiently dissociated, controlled and well-ordered gnostic manner by means of his perceptions thoughts etc. will bring about a further degree of pathic-affective lability. He will in effect fail to sufficiently control his emotional life by means of his reason.

According to Van den Aardweg and Van den Aardweg (1988:153) the insecure child (i.e. black adolescent) finds it hard to risk proceeding from the mode of sensing to perceiving, and onward to thinking, imagining and memorising, as he is hampered by anxiety and emotional unrest. A labile mode of sensing also frequently causes the child's attention to fluctuate when he tries to attend to something on a gnostic level.

(2) Religious development

Vrey (1979:183) sees a personal religion as a means of faith and hope to which a child can cling during the uncertainties and vicissitudes of his development. Two authentic requirements would be authentic knowledge and practical demonstration of religious norms.

The black adolescent is in a position of getting both authentic knowledge and practical demonstration while attending school in ex-Model 'C' schools. What remains to be seen is whether he accepts or rejects that religious wisdom. Urbani

(1994:38) maintains that in the culture of society wherein the adolescent may find himself, there are moral, religious and social norms which are highly regarded by the community. The child is educated to eventually convince himself and to endorse these norms and make them a part of his life-long obligation. This is a characteristic or hallmark of man to believe in God or god and a distinguishing mark of the relation between man and God is that man must trust and respect God and is dependent on Him. Christians believe in Jesus as their personal saviour. The child is regarded as an example of a religious image and according to Christian reformation and called (man of destiny) by God with a normal freedom of choice and a responsibility towards God and mankind. A professed believer can never be miled even though the parent educate them according to their own religious beliefs.

(a) Black adolescent in traditional black society

According to Nel (1979:47) the traditionally orientated black adolescent actualises his religious feelings in a manner different from that of his white counterpart. These feelings accompany the relationship of man with God and the sublime, with all-connectedness, with the meaning or meaninglessness of existence. Examples of this category are admiration, awe, humility, respect, trust, desolation, dependence, smallness, security and rebelliousness. These are the most profound feelings of affecting the deepest core of human existence.

According to Nel (1979:45) the traditionally oriented black adolescent regards his god as distant, beyond the reach of man. He regards his ancestors *(amadlozi)* who are living in the hereafter as his link with his god, it is doubtful whether the same feelings are aroused to the same intensity as in a christian. For instance the traditionally oriented black adolescent's relationship with his god is largely a utilitarian one. He is more concerned with what he may get from his god, what his god should give him, and not so much with humility before and glorification of his god.

Dreyer and Duminy (1983:68) describe the religious life of an average black adolescent in traditional black society:

* Religious life in traditional black society was characterised by a strong belief in ancestors (amadlozi). From his earliest childhood days the black adolescent was brought up to believe in the powers of the forefathers' spirits. He had to respect and accept these beliefs without question or argument.

* The black adolescent learned and accepted that his society looked to ancestors for its existence. The general happiness of the people, their good fortune, setbacks, their survival — in short all their spiritual, physical and religious needs depend upon the will of the forefathers' spirits.

* The adolescent in traditional black society soon learned to practise this religion by means of a variety of appropriate ritual ceremonies. He might perhaps have some doubts about the effectiveness or veracity of these religious beliefs, but he would never have ventured openly to express his doubts, not to mention open rejection of these beliefs.

With regard to the abovementioned principles, Nel (1979:47) points out that they do not imply that the traditionally oriented black adolescent has no religious feelings, but it is undoubtedly true that there is a difference between the actualization process of the religious feelings among traditionally oriented blacks and those of the western oriented christian. Since the traditionally oriented black adolescent's religious feelings are actualised in a unique way, his feelings of responsibility will also be actualised in a unique manner.

(b) Black adolescent in transitional black society

According to Dreyer and Duminy (1983:69) the introduction of Christianity by missionaries who started working among the black people in South Africa, brought

about a complete transformation of the religious life of many black people. Urbani (1994:75) concurs by confirming that the strong belief in the forefathers was gradually replaced by the new belief in God, the Creator, who holds the individual personally responsible in his life and hereafter; i.e. this replaced the concept of group obligation and appeal.

Dreyer and Duminy (1983:70) contend that black adolescents in transitional black society experienced a gradual neglect of the traditional ritual ceremonies as well as a growing disregard of the belief in ancestral power. Urbani (1994:75) asserts that many blacks become "Christians" and also become known as the "educated ones", since they generally desired formal school education for their children as well. The introduction of christianity among the black people had the further effect of converts from the "non-Christians" and the "uneducated" or "traditionalists".

According to Dreyer and Duminy (1983:56) and Urbani (1994:75) black adolescents in transitional society also encountered the typical religious doubts, confusion and irrationality found among western oriented adolescents. Dreyer and Duminy (1983:55) state that in transitional black society, there are some black parents who are becoming detribalised without being Christianised, while others are being Christianised without being detribalised.

According to Vrey (1979:65) adolescents are most affected by the changes in society. Thus Dreyer and Duminy(1983:56) point out that it is therefore easy to understand why the black adolescents of today are faced with many adaptation problems and have to struggle to come to an understanding of the variety of norms, values, views, principles, laws and rules they find in a society. Some of these are in contrast and in conflict, bringing further doubts into the minds of a group already struggling for independence and an own identity.

Dreyer and Duminy (1983:69) maintain that confusion and uncertainty among transitional black adolescents with respect to religious matters can best be understood when it is borne in mind that, while a great number of black parents eventually became affiliated to many different churches, many black parents continued to perform the ritual ceremonies secretly. Thus many black parents in the process of acculturation struck a compromise between Christianity on the one hand and the veneration of the ancestral spirits on the other.

According to Urbani (1994:75) there is still confusion and uncertainty about the black adolescent concerning his Christian duties and convictions. According to Griessel (1985:14-15) black parents' educative support is inadequate in this state of affairs to impart certain contents of knowledge and skills in a purposefully planned and technological way as an educator who really stands at the nodal points between the two worlds. A child is educated so that he is able to live a meaningful life instead of a meaningless existence. The child must live in the world as an adult, but in order to do this the adolescent requires support, to help the adolescent to take possession of the world in a particular meaningful way. He must not be educated in order to maintain a *status quo* or design a completely new world, as orientation in and constitution of the world does not imply that the adolescent has to design a completely new world. He is born into a common (though constantly changing) life-world in which his unique way of establishing meaning cannot be separated from the general constitution of the world in his particular life-time.

Thus Griessel (1985:15) emphasises that is not is a prerequisite for successful education that the adolescent learner must feel safe and sheltered. From this secure space he reaches out to the world of the adult. If the adolescent experiences the life-world of the adult as one of worry, doubt, indecision, uncertainty, insincerity and menace, he will probably be handicapped in his progress.

(c) Black adolescent in present-day society

Dreyer and Duminy (1983:54) maintain that black parents who, after decades of Christianisation, industrialisation and westernisation, have become considerably detribalised. They live mainly in urban areas where they have largely accepted the western way of life. It appears as if the majority of the black adolescents who attend school in ex-Model 'C' schools come from this society.

According to Dreyer and Duminy (1983:69) in present-day black society one finds that the parents' beliefs range from the traditional view of the importance of the ancestral spirits to a more westernised outlook which rejects the notion that the ancestors have any influence over daily life. This implies that uncertainty, confusion and doubts still persist in this society.

According to Dreyer and Duminy (1983) it is estimated that there are some three thousand Christian churches with a great majority of present-day black parents claim affiliation. These people's children attend Sunday school and church, where they are taught in a western-oriented way how to pray and praise God through various western hymns. Even the traditional religion which many black parents still purport to practise has become so disrupted that nowadays it can no longer provide an adequate basis for religious life for black adolescents, not even for the "traditionalists" themselves.

Dreyer (1980:18) points out that although the vast majority of present-day black adolescents express a serious belief in the Bible and the church of today, it seems as if religious confusion and doubts among the black adolescents are more obvious and complicated (perhaps due to the cultural heritage of traditional religion which continue to accompany the Christian religion) than for their western counterparts. According to Dreyer and Duminy (1983) it is sometimes accepted as understandable that for many present-day black adolescents religious conviction is

still in the making and that confusion and uncertainty will reign in many areas of religious belief.

With regard to black adolescents attending school in ex-Model 'C' schools, one must heed the following. According to Nel (1979:47) on account of his religious convictions, the traditionally oriented black man attaches less value than the white man to an actualization of his potentialities in a way as differentiated as possible. It has already been pointed out that traditionally oriented black adolescents actualise their religious feelings in a manner different from that of whites. Because of the traditional religious convictions, the intellectual, social, ethical aesthetic and religious feelings are under-actualised.

4.4 SYNTHESIS

The black adolescent finds himself to be a changing person in an ever-changing society. When changes in the economic and social structure take place, these being about changes in the views, attitudes, problems and generally development of black adolescents. Although adolescence is marked by significant physical and physiological changes, it is far more a socio-cultural than a growth phenomenon.

Most of the problems of the black adolescent centre around his search for an own identity — a search for a relatively stable image of adulthood. In his search for a clear image of man, the young person is often hampered by contradictions that he finds in society, especially in the examples set by adults. Not only must the adolescent come to an understanding of possibilities in the world, but especially the capabilities and limitations within himself, and he must come to a clear idea of what he is aiming at, namely adulthood.

As a result of his situatedness between two worlds, namely: the traditional and the modern western, his attitudes has also changed. He must adapt to the new school

where he has to sometimes socialise with whites. As a learner in ex-Model 'C' school his attitudes and relationships have to change towards his peers that are still at school in the black areas because of the different life-worlds. The demands on the family with respect to financial costs in travel, school uniforms, and fees, additional cost involved with cultural outings and casual clothing. The black adolescent now finds himself between two different cultural groups and has to adapt and be careful not to be rejected by both worlds. He must seek help and support from his peers, his educators, namely; teachers and parents to help him on his way to adulthood.

The next chapter will propose possible supporting services that could be implemented to render accountable support for the black adolescent in ex-Model 'C' schools.

CHAPTER 5

ACCOUNTABLE SUPPORT FOR THE BLACK ADOLESCENT IN EX-MODEL 'C' SCHOOLS

5.1 INTRODUCTION

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5.5 SYNTHESIS

CHAPTER 5

ACCOUNTABLE SUPPORT FOR THE BLACK ADOLESCENT IN EX-MODEL 'C' SCHOOLS

5.1 INTRODUCTION

According to Van Rensburg and Landman (1988:493) support means "an easing of the burden". The burden in this case is the need the black learner experiences in the call of self actualization. It can also be said that the educator eases the need or burden of the learner. Giving support in education does not mean cramming knowledge into, but the revelation of reality for the learner's exploring, controlling and mastering the world as a world-for-himself. It is therefore support in constituting the world to an adult world, with a view to attaining adulthood as a space for self-decisions subject to values (and norms) and ultimately, in obedience to the Absolute Value. Support is perhaps the category most clearly discernible in the education situation.

Van Rensburg and Landman (1988:493) maintain that insight into the essential structure of this category reveals many of the other categories. Support, for example, affords driving-force (motivation) to the category encounter, gives direction to openness, expresses the certainty of security, and gives perspective to expectation as expressing futurity.

Van Schalkwyk (1988:131) agrees with Van Rensburg and Landman that formative education takes place in the "heart" of the education system, that is, the school (or education institution) where educators and educands encounter one another in a pedagogical-didactical situation. The success of such an encounter depends at all times and in all circumstances on many incidental matters, of which supporting services are the most important.

According to Van Schalkwyk (1988:132) every supporting service for a child accomplishes a specific task in the interests of education as each provides specialised services for which the school and the family lack the requisite skill and knowledge. Yet supporting services are essentially educationally qualified. Ruperti (1976:12 calls supporting services the organised outside help given to individual schools so that their education may run smoothly.

With specific regard to the pedagogic situation Janse van Rensburg (1991:143) noted that after the root of the problem or problematic situation and its causes have been determined, guidance must also be given to the parents as they are usually the main cause of the child's problem. A pedagogic supporting service will naturally also include:

* the removal of the child from his present situation;
* the placement of the child;
* after-care and therapy.

As an answer to the question as why do black adolescents in ex-Model 'C' schools need more educative support than others? According to Van Niekerk (1990:132) a universal truth is the fact that a child must have an adequate upbringing, that is education. He cannot simply grow up. This immediately accentuates the fact that whatever casual factors or remedial strategies are to be considered, the point of departure can only be that the black adolescent is dependent on education. Consequently support services are essential for all learners, but special attention must be paid to the circumstances of the black adolescents who now attend school in ex-Model 'C' schools, as it will not be enough merely to bring together a teacher, a number of learners and the subject-matter and to hope that formative education will result and continue year-in and year-out.

Van Schalkwyk (1988:131-134) describes the following conditions as the circumstances that creates the necessity that supporting services must be constituted

for black adolescents who seem to be pedagogically neglected while at the heights
of constituting his life-world.

Van Schalkwyk (1988:131) points out that one must not forget that people involved
in these events, are dynamic, changing, developing people who could become tired
and bored, whose feelings could become dulled, skills and methods could become
outdated, some of the educational aims of the (black) community could alter, the
circumstances with the life-world of each person could change and make new
demands. Moreover, subject content expands, technology improves and the
education system itself develops.

According to Van Schalkwyk (1988:131) since both man and his life-world are
dynamic by nature, it stands to reason that education should also be dynamic and
for this, the black adolescent is dependent on help from outside the school. The
school is not self-sufficient, it is merely a "cog" in the great "educational machine"
(the education system) which has to be "oiled" continually so that it will not seize,
sharpened to remain effective and driven by other cogs which cause it to move and
keep it moving. Consequently, supporting services are indispensable for education
to function efficiently.

Van Schalkwyk (1988:133) assumes the point of view that a system of supporting
services must inevitably follow the establishment of the school and its subsequent
development into a school system. The HSRC (1981b:36) stresses that support
services are indispensable for the effective functioning of education if provision is
to be made for the varied abilities and interests of all learners, as well as for the
wide variety of manpower requirements of the RSA.

Van Rensburg and Landman (1988:493) agree with the abovementioned opinion
by emphasising that the structure of supporting services reflects the provision of
those services which enhance the effective and efficient functioning of the system.
Thus all those additional matters which are not essentially part of the scientific

teaching structure yet contribute to improved planning, execution and control of the characterising functions.

According to Van Schalkwyk (1988:132) the aim(s) of supporting services is to enrich and support educative teaching, to extend it, to co-ordinate it in all schools, to ensure that teachers will be acquainted with and will use the latest methods of teaching and learning, to advise teachers and to orientate them with regard to new developments in the educational field, to support the teacher in the task of educating deviant learners and disabled learners, to maintain the required level of educative teaching and also to test to what extent it reached this level, to place every learner in the type of education, school, class or training centre best suited to his individual needs, bearing in mind the particular mandate which he has to fulfil and ensuring attention to his best interests. Supporting services are for the sake of and in aid of educative teaching. Their aim(s) and significance are embedded in educative teaching and in nothing else.

5.2   SUPPORTING SERVICES TO THE LEARNERS IN THE RSA

Van Schalkwyk (1988:132) points out that the point of departure for this kind of service rests on the view that:

*   All learners are of equal value but at the same time different and therefore unique. This implies equal educational opportunities for all, which does not necessarily mean the same education for all. After all, education must be adapted to the uniqueness and individuality of each learner.

*   Van Schalkwyk (1988) further stresses the view that apart from the general mandate which each learner has by virtue of his humanity, he also has a particular mandate by virtue of his talents and abilities or because of his shortcomings or abnormalities. Consequently the educational needs with a

view to helping each individual to fulfil his particular mandate. it is not only every learner's universal right to receive the education which suits him best, but it is his special responsibility. It is therefore necessary that he receives the kind of education which suits his unique educational, physical, emotional and intellectual needs.

The situation, depicted by Ntshakala's report (1997:5) indicates beyond any shadow of doubt that black adolescent learners in ex-Model 'C' schools are in urgent need of supporting services. According to Ntshakala, while white teachers and authorities are adamant that the issue of racial integration and its attendant problems is exaggerated, black parents and black learners agree that problems do exist and are more profound than others would like to be believed. They also believe that although something is being done to address the issues and make black learners more comfortable, it is not enough.

Ntshakala goes on and states that cultural alienation, discrimination and harsh treatment are some of the problems cited by black learners attending the desegregated schools (ex-Model 'C' schools). The fact that they are usually in the minority exacerbates the problem. Culturally, language is central as an agent of socialisation and learning. Since these schools use English as the language of instruction and socialisation, it becomes a huge problem for black learners to communicate in English. For many, English is a second or third language. Instead of helping in their integration and self-actualization, it becomes a mechanism through which they are alienated.

Finances and the inability to pay fees on time is another contentious issue faced by black learners, particularly those brought up by single and divorced mothers. Ntshakala (1997) asserts that these negative experiences have resulted in a plethora of other related problems, some of which are psychological. Many black parents with children attending ex-Model 'C' schools said that their children were seeing psychologists and speech therapists.

The case of Zodwa Mbhete in Ntshakala's report (not her real name) was cited. Zodwa admitted that her 12 year-old son, who is in a private school, has been seeing a psychologist for some time and she is convinced that there are many other black learners who are receiving professional help because of their estranging school environment.

According to Coutts (1992:49) black learners in these "open" schools often lack the emotional fortitude they may have if they were schooling with their own racial groups, in familiar surroundings. This is common with children coming from township schools and attending predominantly white schools for the first time. They become over-sensitive to criticism directed at them or to one of their kind.

Coutts (1992:38) points out that black learners in ex-Model 'C' schools straddle two worlds, but belong to neither is well-known. Psychologically, this can manifest itself in many ways. Consequently, the historical legacy of lower standards and disrupted schooling experienced by black learners will have to be met by special programmes.

According to Thabisile Levin in Ntshakala's report, black learners may lag behind in class and develop speech problems. Teachers conclude that such learners have learning problems and put them in special classes. Instead of helping, these remedial or bridging classes, making her feel even more left out.

According to Van Schalkwyk (1988:132) a well-developed educational service must include the following:

5.2.1 Orthopedagogic supporting service

According to Van den Aardweg and Van den Aardweg (1988:158) the orthopedagogue is involved with the learner who experiences behavioural problems

such as aggression towards peers,, withdrawal, hyperactivity, anti-social behaviour and other emotional disturbances. The orthopedagogue investigates the child by means of intelligence tests, action media and an amanesis to obtain a composite person-image of the child. A therapeutic programme is drawn up based on the findings. The orthopedagogue may require the learner to be seen by an orthodidactician (learning problems), a socio-pedagogue (social problems), or other specialists. The orthopedagogue also gives specialist advise to parents, principals, staff, learners and guidance officers in connection with the prevention and/or correction of educational problems.

Black adolescents in ex-Model 'C' schools need this supporting service as Grey (1997:4) report that black boys are aggressive and 'always want to fight". The reason for this may be because they (black boys) were brought up in a war situation.

According to Ntshakala's report (1997:5) Samuel Ferreira agrees with his classmates that fights between black and white boys are because of race, but thinks the reason is that "they are trying to prove who's the best race". Ferreira shows an empathy for how language must be an obstacle for many black learners. "If they turned apartheid to whites and we had to go to schools with only Zulu, we would not be pleased".

According to Du Toit in Kapp (1991:75) the task of the class / subject teacher with regard to the learner with these problems has changed radically in the past few years. Where it was customary in the past to identify the learner with problems as early as possible with a view to placement in a special class or school for special education, the learner is now kept in the regular class as far as possible, in agreement with the principles of normalisation, integration and mainstream education.

Du Toit in Kapp (1991:75) points out that the teacher is now expected to make provision for glaring individual differences such as in learning styles or achievements. The teacher should not only be able to identify problems but to render aid up to a certain level. He should therefore be able to set individual objects and adjust the content and the rate of progress expected. In addition, this may mean that such children should receive attention on a one-to-one basis.

Gipps, Gross and Goldstein (1987:xi) summarise the situation as follows: This highly skilled professional task was now to be seen first and foremost as the responsibility of the class teacher, perhaps helped by a support service, the same class teacher who in the past had usually been encouraged to pass these learners on to someone else for intervention. The HSRC (1981a:201) states that in South Africa this trend is reinforced by the recommendation of the Work Committee: Education for children with special educational needs. They recommended that attempts to place all children in mainstream education deserve priority (recommendation 21) and that the class and subject teacher should be schooled to be able to identify children with learning problems and to offer to them remedial help within the class context (recommendation 3).

In this task the teacher may be supported as follows (Van Wyk, 1988:132).

* Guidance by principal.

* **Co-operation with the remedial teacher or school guidance teacher.** This co-operation may take different forms: the remedial teacher can act solely in a consulting capacity. He can assist the class teacher with the identification of the learner's problems and the designing of an aid programme. Or he can remove the learner from the class for certain periods and render supplementary remedial aid himself, which should complement the aid given in class.

* **Didactical assistance teams:** This form of support is based on a system developed in the USA, the "Teacher Assistance Team". It is used by some education departments in South Africa. Didactical assistance teams are composed of anything from three to eight knowledgeable and interested persons e.g. the principal, remedial teacher and other teachers. Sometimes the tutor teachers (register teachers) also form a team. The class or subject teacher completes a reference form on the learner in his class with learning or behaviour problems. The assistance team helps with the gathering of information in connection with the learner and also helps to decide if the learner's problems are of such a nature that further assistance should be given.

Du Toit in Kapp (1991:76) points out that in many cases the class or subject teacher stands alone and he must, to the best of his ability, render orthopedagogical or orthodidactical support himself. In order to fulfil his responsibility with regard to identification of and support to learners with problems, the class or subject teacher should possess the specialised knowledge, skills and attitude.

5.2.2 Orthodidactic supporting services

Du Toit in Kapp (1991:15) maintains that orthodidactics, which is composed of *Orthos* (straight, straighten out) and *didskein* (to teach), means the study of corrective (by implication disturbed or skew) teaching. Du Toit (1981:3) describes the field of orthodidactics as the disharmonious teaching situation. With regard to the black learner, the disharmonious or problematical aspects have in the past appeared in the teaching-learning situation with the educator/teacher and in the content which must be mastered.

According to Van den Aardweg and Van den Aardweg (1988:158) professionals (i.e. orthodidactians) involved in this supporting service which is concerned with

the learner who has learning problems — the learner who is not performing as he should, should be well grounded in orthodidactics which is the science of systematically transferring knowledge and skills to learners who have not successfully mastered the task of learning. Orthodidactic support is corrective instruction where previous instruction has been misapplied, or not applied at all in the learning situation.

Literature has shown that black learners have previously been unable to benefit from learning due to various disturbances in townships or rural schools. In ex-Model 'C' schools they need this corrective assistance to enable them to equal their white counter parts.

As Van Schalkwyk (1988:135)emphasises that the main function of this supporting service concerns the learner with learning problems or specific learning disability, his parents and his school situation. First of all it is necessary to identify the learner with serious learning problems, so that its nature, scope and causes can be determined. Secondly the learner must be given meaningful help in the learning situation in which he has been caught up so that the situation can be rectified.

Van Schalkwyk (1988) and Van den Aardweg and Van den Aardweg (1988:158) agree that the orthodidactian's work does not end with what has been said. Parents and teachers of the learners should receive counselling and guidance to help such learners. This supporting service is also closely connected with the institution and function of aid classes, for specialised assistance until he has overcome his problems and can return to ordinary class. Orthodidacticians are also involved in school readiness tests and follow-up.

5.2.3 Socio-pedagogic supporting services

In the literature it has been established the black adolescent learner participates (or ought to participate) in numerous sectors of life and in each sector, social

relationships and social patterns will differ; consequently it becomes difficult for the adolescent to determine his own niche in society.

In order to help, more especially, the black adolescents attending school in ex-Model 'C' schools, socio-pedagogue intervention must be sought.

According to Van den Aardweg and Van den Aardweg (1988:218) the socio-pedagogue is the person concerned with the learner who has faulty social relationships. To ascertain the nature of these, the socio pedagogue visits the home, interviews the parents and gives them guidance. The socio-pedagogue co-operates with the teacher and decides on a programme for the learner. Some learners are referred to a clinic school or special class. The socio-pedagogue remains in close contact with the learner, parents and the school. Socio-pedagogues are consulted when there are severe cases of truancy and so they closely liaise with welfare services, magistrates, etc.

According to Van Schalkwyk (1988:135) the main function, therefore of the socio-pedagogic supporting services is the scientific identification, examination and evaluation of problematic educational situations, that is, the family background of learners with learning and behavioural problems. After the root of a problem and its cases have been determined, it is the socio-pedagogue's main task to guide the parents, who are usually in black communities the main cause of the black learner's problem, towards a recognition of factors causing the stumbling block to education. Apart from this support to parents, learners themselves have to be helped to contribute to their further socialisation.

5.2.4 **Support service for speech therapy**

The HSRC (1981a:133) highlights the following problems in the teaching of languages:

* The use of the mother-tongue as a medium of instruction and the divergent problems that this creates for different groups of black learners especially.

* Learners' inability to communicate properly even in the first language after they have matriculated.

* The inability of a large number of learners to express themselves in writing leaves a lot to be desired.

* Where the medium of learning is not the mother-tongue, particular problems are experienced. Efforts to rectify these problems at a late stage in the learner's educational career are often expensive and unsuccessful.

* Environmentally deprived black learners experience linguistic and other related problems which at present are not being satisfactorily handled within the educational structures.

* Black learners are required to master three languages while generally speaking other learners are expected to know only two.

According to Van den Aardweg and Van den Aardweg (1988:33) when black learners enter school where tuition is given in another language, they are at a disadvantage and show retardation in language acquisition and development. Speech defects are common among black adolescents, which comprise:

* Articulation disorders: these involve omitting and distorting of sounds, the substitution of one word for another and adding Adelong sounds.

* Timing disorders include stuttering and cluttering. Stuttering occurs when the flow of speech is disrupted or broken through excessive or inappropriate

prolongations, repetitions and hesitations which are accompanied by struggle and efforts as the speaker becomes more and more aware of his problem. The clutterer cannot understand why he is not understood.

* Language disorders impede the comprehension, reading and writing of words.

Language is entwined with culture and conflict may arise if educators' communication becomes the symbol of educators' culture. In this instance, Jonas and De Beer (1988:323) describe the role of language as one of the main cultural systems is of major importance for education, not only as a medium of instruction, but also in connection with its influence on the thought process, i.e. an individual, that are necessary for him to cope with his present an anticipated future problems. Language is the principal medium through which transmission of knowledge for which it must serve as a medium is obvious. A language can only serve as a suitable medium of instruction if it provides the vocabulary and the conceptual framework for this knowledge. Any language develops through interaction with the culture of which it forms part, and therefore also in respect of the system of knowledge that is contained.

With regard to the abovementioned problematic situations, black learners in ex-Model 'C' schools need not only supporting services for speech therapy, according to Van Schalkwyk (1988:136) the main function of which is the identification of speech, hearing and language problems and the rendering of assistance to learners and their parents with regard to such problems, where they occur at all levels in the school. But Jones and De Beer (1988:323) point out that whenever bilingualism is striven for, the two languages are never learnt as perfectly as one language would have been. In an ex-Model 'C' school, English and Afrikaans are used as a media of instruction since the indigenous African Languages have not yet developed to a suitable extent. Jonas and De Beer (1988) assume the view that the adoption of Afrikaans or English language for this purpose is however, only part

of the solution, unless the people who have to teach and learn through these media have acquired adequate proficiency in the language. Such proficiency includes the ability to communicate and to understand what is being communicated as well as the ability to think in terms of a language.

Van den Aardweg and Van den Aardweg (1988:134) view support as a secure, healthy relationship between primary educators, the parents and the learner can ensure the smooth development of language. An environment in which language is presented clearly, unadulterated and frequently, where the learner is encouraged to actively participate without fear of ridicule, prohibition or objection and where a love of language is instilled will enable the black learner to develop as he should. Inadequate and defective models and the lack of stimulation hinder language development.

Coutts (1992:74) concurs and gives the example thating that if Afrikaans were to become an optimal regional language, it should be offered to learners who are positively disposed to it. It is the home language of many South Africans. The number (sixteen percent of the total South African population) speaking Afrikaans as a home language far exceeds the number for whom English is their home language. Teachers have a role to play in de-stigmatising the Afrikaans language. They must endeavour to free it from the narrow confines of being a white nationalist language, so that it can be given new life and a vibrant enriching role.

5.2.5 Guidance and counselling

Van den Aardweg (1988:104) describe guidance and counselling (a composite term) as a comprehensive, pedagogical, ancillary service involving the goal-directed, conscious, purposeful effort of an educator to support and advise the learner in all aspects of his becoming so that he can reach his potential.

Van Rensburg and Landman (1988:475) define this support as school counselling which should be seen as a service to the youth in the schools and as such it is the concern of every teacher and the responsibility of the school as an institution for learning. To eliminate overlapping it was, according to Van Rensburg and Landman (1988) decided to combine the existing counselling, guidance, as well as the educational programmes into one integrated programme, to be known as the counselling programme, while the youth preparedness programme would be treated as a separate entity.

According to Van den Aardweg and Van den Aardweg (1988:105) guidance and counselling involves learners at all phases of their lives. It is the personal assistance given by an adequately trained person, to an individual of any age, to enable him to manage his own life activities, make his own decisions and plan for his future. Its nature is informative, advisory, orientative and includes analysis, placement and follow-up.

Van Rensburg and Landman (1988:476) stress orientation by stating that orientation usually involves two particular people, namely, the learner (in this case the black adolescent) who has to be orientated and the orientation implies, amongst others:

Exploration of the learner's potential and realisation possibilities of which the essentials are still relatively unknown. **The discovery** of reliable personal abilities and related realisation possibilities. **Understanding and accepting** the learner within the limits of his abilities and possibilities for realisation. **Guidance** of the learner towards self-orientation, that is, self-introspection, self-discovery, self-evaluation, self-understanding, self-acceptance and self-realisation in terms of a personal philosophy of life and values and norms which this gives rise to.

The exposition here below, will be confined on three aspects or perspectives of guidance and counselling, viz., personal, educational and career guidance and counselling.

(1) Personal guidance and counselling

According to Smit (1989:66) personal guidance or support is essentially individual help or assistance given to the individual learner on a personal basis, and yet in the process of two-way communication. Support implies responses without which the educator would not know the effect of his support. Smit (1989) stresses that by showing understanding of and consideration for the learner in his every need, requirement and prospect, the educator has empathy with him. Such attitude helps the learner to devote himself to his studies. Wlodkowski (1985:22) emphasises that learners' needs and expectations for what they are taught will powerfully influence how they motivationally respond to what they are taught.

Van Rensburg and Landman (1988:476) describe personal guidance as guidance through differentiated education, teaching and school guidance to bring every learner to optimal self-realisation of his positive potential and possibilities.

According to Van Rensburg and Landman (1988:477) optimal self-realisation implies the highest level of realisation within the limits of the individual's own ability and possibilities. This is not possible without insight into the self and understanding of possibilities for realisation of the self. Concerning the self it is possible to distinguish between the physical, mental, social and spiritual possibilities. The possibilities for the self-realisation of the black learner in respect of occupation, culture, recreation and choice are mainly to be found within the family, the school, the church and the community. Understanding the self and its possibilities can only be achieved through orientation.

Personal guidance and counselling, is orientation, because Van den Aardweg and Van den Aardweg (1988:105) stress that this guidance and counselling concerns the learner as a person in his uniqueness, receiving support from the adult. It concerns the learner who, because of his uniqueness, may have personal problems such as "who am I?", "Why do others dislike me?, "Why do I have such an unhappy family?".

Verster, Engelbrecht and Lubbe (1983:11) call personal guidance and counselling, personality structure guidance. Personality structure guidance concerns adjustment in the classroom, in the school situation and in society. It is preparation for life as an adult.

According to Verster *et al.* (1983) personality structure deals with the learner as a human being, with his personality and his character, and with his acceptance of the social norms and values laid down by the society of which he is a very important member. Personality structure guidance should consider the learner as a whole and attention should be paid to all the components of his personality structure. As well as building personality and character, personality structure guidance deals with the process of communication between people and all the facets of decision-making. The primary aim of this type of guidance is self-knowledge and knowledge of man.

According to Verster *et al.* (1983:12-13) the aims of guidance for personal adjustment include the following:

* To assist the learner to realise that it is natural to experience periods of turmoil.

* To assist the learner to enter into mental activity with renewed interest as he gains in maturity.

* To assist the learner to become a good citizen in his civic and social relations, starting with his school environment.

* To encourage the learner to take advantage of the friendships that are offered him.

* To assist him to move gradually from dependence on others to independence of judgement and action.

* To encourage the learner to work to the limit of his capacity while fully aware that he may not always be as capable as other learners.

* To assist the learner to benefit from the practice of emotional control.

* To help the learner to reap the full benefits of participation in social life through joining clubs and taking part in school activities.

* To help him develop sound ways of communication with fellow-pupils, with younger children, and with his elders.

Black adolescents in ex-Model 'C' schools need support through personal guidance to develop and improve the following personal characteristics: friendliness, honesty, diligence, creativity, courtesy, loyalty, helpfulness, good manners, positive attitudes to academic work, enthusiasm for school activities, etc.

Van den Aardweg and Van den Aardweg (1988:106) assume the point of view that undesirable manifestations such as disobedience, lying, cheating, laziness, truancy, bullying, rowdiness, disloyalty can be discouraged by the teacher in the following manner:

* Educate learners to become responsible adults.

* Assist learners in overcoming problems by nurturing an environment which helps them to solve problems they cannot solve alone.

* Get to know each learner, compile a person-image of the learner and keep records and maintain an active interest in each learner and develop approachability, i.e. help the learner towards a self-understanding which includes knowledge of oneself and acceptance of one's limitations and strengths.

* Nurture an environment which encourages individuality and self-acceptance, due to a positive self-concept.

* Adjust instruction to meet individual needs, set realistic goals to avoid constant failure which damages the self-concept.

* Attend to the cases of unsocial behaviour before they become chronic.

* Help learners learn to relate well to others and so to become other-orientated.

Although class teachers or subject teachers can significantly contribute to self-actualization of the learner, there are hindrances which underscore the need for outside help in this regard. According to Van den Aardweg and Van den Aardweg (1988:105) the obstacles are:

* Too little time is available for class or subject teacher.

* A teacher has too many learners to be able to cope.

* The teacher has little know-how or insight into guidance and counselling.

* The teacher is unable to know all his/her students with their needs and problems.

* There is no co-operation from the principal and/or staff.

* The teacher's personality may not encourage a teacher-learner relationship.

With regard to the demand for a school guidance service, the HSRC (1981b:45) points out that in the practical educational situation there is a demand for a system of education in which each learner receives education in accordance with his particular abilities and in which he should also have the right to make educational and vocational choices that will suit his personal abilities and interests, taking into account also the needs of the country. The necessity for a school guidance service as an integrated part of the formal educational system is implicit in any consideration of the following poles; namely, the school's task to give each pupil the schooling and formative education to which he is entitled, with due allowance for the needs of the country on the one hand, and the learner's right to self-determination and to make his own choice on the other.

(2) Educational guidance and counselling

According to Verster *et al.* (1983:42) educational guidance in the school is distinguished from other types of guidance by its relating to the curriculum. It involves the courses of study pursued, the continuance of education on a higher level or the entrance into a vocational field, the choice of schools or institutions, the choice of subjects, and guidance in respect of learner's learning problems and the best methods of study. In general we may state that educational guidance involves the academic aspects of learning and is aimed at rendering help and guidance to learners in their choices an orientation regarding the school curriculum and teaching situation.

Van den Aardweg and Van den Aardweg (1988:104) prefer to use the phrase "Educational guidance and counselling", which is defined as help given on the pedagogic-didactic level to the learner/student to enable him to benefit fully from the instruction he receives. It can be seen as General educational guidance which includes: advice and assistance in choosing subjects, courses and careers. It is the task of the counsellor (i.e. school guidance teacher) to:

*   Provide the information needed to help the learner arrive at self-knowledge and self-understanding and knowledge of various subjects and courses the school offers to enable him to make a responsible choice.

*   Interviewing individual learners, parents and others concerned about the learner so that the best advice can be given to learners concerned.

*   Introducing the learner to study methods and techniques so that his learning can be meaningful and can become motivated.

The HSRC (1981b:48) points out that it appears that because of the diversity of standards entrance requirements and duration of training courses, the construction of syllabuses (curricula) and other aspects of provision have led to an unsatisfactory situation. The provision of school guidance for coloureds is totally inadequate, while there is very little or no provision for blacks, despite legislation which makes it possible.

Recommendations have been made on the training of guidance staff. The functions of school guidance have to do with prevention, identification, provision of assistance, referral to other services, and professional career orientation. The school guidance counsellor and the career guidance counsellor should therefore be equipped to handle all these functions. In the school situation itself it appears that there is a need for a new look. At the curricula and syllabuses and teaching

methods. A tendency towards superficiality in some institutions, which means that justice is seldom alone to school guidance and career guidance, should be guarded against.

According to Verster *et al.* (1983:9) the aims of this much needed support also reflect the importance of this type of guidance especially with regard to black adolescents in ex-Model 'C' schools. These aims are:

* To assist the learner to select the curriculum that best suits his abilities, interests and future needs.

* To help the learner to develop work and study habits that will enable him to achieve satisfactory results in his studies.

* to help him to gain some experience in learning areas outside the particular field of his special interests and talents.

* To make him understand the purpose and function of the school in relation to his needs.

* To help the learner to discover all that his school has to offer.

* To assist him to learn about the purpose and function of the institution he may wish to attend later.

* To assist him to develop potential leadership qualities.

* To assist him to appraise his readiness and fitness for continued study.

* To assist him to adjust to the curriculum and the life of the school.

*   To assist him to appreciate the value of education and teaching.

*   to help him to understand the value and necessity of obeying school rules and behaving in a disciplined way.

*   To help learner to develop a sensitivity towards his school environment and towards co-operation with other learners to create an atmosphere that will be advantageous to teaching and learning.

Verster *et al.* maintain that to achieve the abovementioned aims, educational guidance and counselling endeavours to assist learners in meaningfully tackling the following issues:

The issues mentioned on page 236 (see diagram) must be addressed as a matter of urgency, as there is no doubt that serious, even overwhelming problems exist in many schools, even in ex-Model 'C' schools, but these must be contextualised. According to Vally (1997:19) in a one-year study between 1995 and 1996, co-ordinated by the Wits University Education Policy Unit (EPV) and commissioned by the Gauteng Ministry of Education, of 16 schools in and around Johannesburg, it was found that attendance was sporadic, the principal had given up attending to problems, teachers had lost their desire to teach and there were tensions between rival organisations and between all elements of the school community. Vandalism, gangsterism, rape and drug abuse were rampant. The morale of all parties in the school community was low.

Teaching in the field of educational guidance

Value of education and teaching

Differences between the primary and the secondary school	System of teaching Aim of teaching Contents Nature of curriculum Teaching methods Subject choice

Discipline in school and behaviour of learners.	Discipline vs punishment Requirements for discipline Good behaviour/misbehaviour Types of transgression Behaviour problems (causes) Disciplinary measures Principles for punishment

School rules and regular school attendance

Homework	What homework is Necessity of homework Principles involved

The school and its environment

(3)   Career (vocational) guidance and counselling

According to the HSRC (1981b:30) serious shortages of skilled manpower at all levels are highly detrimental to the further development of the South African economy. One of the direct causes of this is the neglect of career education, especially at the secondary level.

To demonstrate the extent of the neglect of career guidance or the inadequate thereof, Smit (1989:66) points out that many students have very little self-knowledge at the beginning of their academic studies. In spite of the career guidance they had received at school, they are still unsure about their choice of course and subjects. The teacher should at all times be ready to advise his students about subject and career potentials, especially if they had made "haphazard choices, based on information from unprofessional sources such as family, friends and others".

According to the HSRC (1981b:46-47) the fact that the problems experienced require sepcialised aid, make it even more impossible to make school guidance with its three components the responsibility of one person. All learners will work at some occupation on leaving school and at school they ought to receive, according to their potential, education which is linked to career directions. This fact makes it essential that career guidance should be presented as a specialised service. A factor which emphasises the necessity for career guidance as a specialised service is technological and industrial development which has forced specialisation upon the occupational sector and made guidance essential in order to orientate prospective workers in the complexities of the occupational world. The tremendous increase in the population — particularly the black population — also makes it essential that school-going black learners should receive vocational guidance at school in order to equip them for the future career.

Verster *et al.* (1983:9) stress the point that any vocational guidance activity is simply another educational activity, consequently, the orientation of a learner in respect of occupational life is directed and formed with the support and assistance of the educator. it is impossible, therefore, to separate the vocational aspects of guidance from the educational, moral and cultural aspects.

Van den Aardweg and Van den Aardweg (1988:105) concur with the above, by emphasising on the fact that work is the means of enhancing the learner's sense of his own value and his changes of obtaining a certain social status. Work offers the possibility of self-actualization, creative occupation and the realisation of goals and ideals. Career education is:

*   A purposeful effort.

*   A programme commenced not later than Grade 1.

*   A programme for all.

*   A programme that stresses education as a preparation for work.

*   a programme which attempts to help the learner make meaningful choices.

*   Helps the learner to know his limitations, potential and capabilities.

*   Understand the requirements of various careers he is interested in so as to ascertain whether he can meet such requirements.

According to Fourie and Bodibe (1994:103) there is a wide variety of careers from which a learner can choose, each requiring different:

* Abilities

For some occupations you need an above-average mental ability, while for some a below-average ability is sufficient while physical strength may be necessary.

* Aptitudes or skills

Some learners may have an aptitude for numbers, others for language. others may have creative or practical aptitudes. Some learners are artistically inclined and others may have excellent teaching skills; as each occupation demands different aptitudes or skills, one can find an occupation which suits one best.

* Interests

Some learners are interested in working with people, others prefer numbers or tools. An occupation in which your interests play a role is most satisfying.

* Levels of achievement

If a learner has an aptitude for the subjects he has chosen, it usually is not difficult for him to do well in these subjects. But even if individuals have exactly the same abilities and aptitudes, they can still differ in respect of their levels of achievements: it depends largely on their interest and motivation. Every occupation demands a specific level of achievement.

Fourie and Bodide (1994:104) point out that as careers differ, so do learners — even identical twins may have quite different personalities; some occupations seem to suit women better than men and vice-versa. The ideal would be for each learner to find the best suited to his unique possibilities and capabilities. Learners are not, however, always aware of all the options which exist and what each career implies. This makes career guidance of the utmost importance.

The HSRC (1981b:46) indicates that research shows that in general black schools leavers are ignorant about future study and occupational opportunities and that even at the end of their school careers they have not made a choice regarding their future occupation. Surveys have also revealed that is exacerbated by the fact that justice is not being done to guidance at school and that the school guidance counsellor has very little influence on the study and occupational choices of learners.

According to Van den Aardweg and Van den Aardweg (1988:105) the purpose of career guidance and counselling is to orientate every learner to make a responsible, well-founded choice of vocation. A meaningful choice of subjects and courses and vocational maturity is only possible if the learner has been systematically guided towards self-knowledge and the nature of the vocational reality with all its demands.

Verster et al. (1983:10) mention that most important aims of career guidance, from which the necessity of career guidance will be evident:

* To assist the learner to acquire such knowledge of the characteristics and functions, duties and rewards of the group of occupations within which his choice will probably lie, and he may need for an intelligent choice.

* To assist him to find out what general and specific abilities and skills are required for the group of occupations under consideration.

* To provide opportunities for experiences, in school and out of school, that will give required information about conditions of work, so that the learner will be assisted to make an intelligent choice.

* To help the learner to develop the point of view that all honest work is something valuable, and that basis for a choice of occupation should be the

service that the individual can render to society, the personal satisfaction to be derived from such an occupation, and the specific aptitude for the work required.

*   To assist the learner to acquire a technique of analysis of occupational information and to develop the habit of analysing such information before making a final choice.

*   To assist him to secure information about himself, his abilities, his interests and his powers.

*   To assist him to secure a knowledge of the facilities offered by various educational institution for vocational training, and of the requirements for admission to them, the duration of training offered and the cost of attendance.

*   To help and guide him as a future worker with regard to orientating himself to the occupation he will probably be engaged in.

*   To assist him to understand his relation to other workers, his seniors, his juniors, to colleagues in related occupations, and a society as a whole.

5.3   THE INTERDEPENDENCE AND INTERACTION BETWEEN SUPPORTING SERVICES, SCHOOL AND THE FAMILY

According to Van Schalkwyk (1988:133) the educational ancillary services remains essentially a supporting service for the pedagogical event to help the learners, teachers and parents concerned. It may never make inroads into the sovereignty of the school or family. Its task and place in education are limited.

Van Schalkwyk (1988) however, points out that the school and the family must acknowledge the sovereignty of supporting services. Each provides a specialised

service for which the school and the family lack the requisite skill and knowledge. When a learner's particular educational needs require attention, the school and the family become aware of their own inadequate insight, their defective diagnostic technique and therapeutic aid.

Because of this inadequacy, the help of trained educational psychologists, vocational guidance officers and educational sociologists is necessary. Thus the pedagogical supporting service cannot be a service offered from and by the school (only), but it must be an independent service to the school on behalf of the school and the family. According to Van Schalkwyk (1988:134) in an ordinary school there is usually a section or certain persons who liaise directly with the supporting service on behalf of the school. Initially the staff must identify all those learners who are handicapped, have special problems or are neglected: they must gauge the seriousness of the problem and try to solve it. If it is a case requiring specialised attention, this section gets in touch with the supporting service, co-operates in and assists with the therapy and aftercare, etc. These members of staff are specially trained to act as a link between the school, the family, the learner and the supporting service.

Apart from the link between the supporting service and the school with regard to learners with special problems, the educational supporting service is responsible for a guidance service for all learners. This service is provided by specialised school staff (usually the same as referred to above, in guidance and counselling section of this chapter) and by the staff of the supporting service. The guidance service comprises the administering of aptitude and interest tests and dissemination of information regarding amongst other things, choice of subjects, tertiary courses and careers.

According to Van Wyk in Kapp (1991:109) supporting services, as aid programme must also give the parents the necessary information and guidance in order to obtain their approval, understanding and co-operation.

5.3.1 **Parental involvement**

Du Toit in Kapp (1991:62) indicates that in recent years there has been a growing awareness of the fact that the family and school are jointly responsible for the educative teaching of the child, and that parents should therefore be involved in education. In many countries strong organisations and clear channels of communication have already been created in this regard. In South Africa, too, there has been considerable development lately concerning parental involvement. Parental involvement is vague and a general concept may take on different forms. According to Du Toit in Kapp (1991:63) in special education the following forms of parental involvement are particularly important with respect to black parents.

(1) Parent-teacher co-operation

In the education of both handicapped learners and other learners with problems, close co-operation between parents and teachers with regard to the learner's education is considered most important. From a teaching point of view it is realised that co-operation with parent is necessary for the effective instruction of the learner. The parent can provide important information concerning the learner and can help in applying the same educational procedures at home. Parents are therefore not only co-educators but "valuable instructional partners" (Berdine & Cegelka, 1980:262).

From the parents' viewpoint, they require guidance and help from specialists because their lives and those of their families have been complicated by their children's problems. Investigations carried out to ascertain the effect of such co-operation between the school and the home have, according to Simpson (1982:82) led to unquestionably positive findings.

The most important requirements for successful co-operation between teacher and parent, according to Simpson (1982:82), is the disposition of the teacher. He should accept that the parent can make an important contribution to the child's teaching. According to Perry (1974:610) and Suran and Rizzo (1979:416) a certain code of conduct is furthermore expected from the teacher: understanding of the parent's problems; the ability to cultivate a relationship of trust; tactfulness; sensitivity for the parent's feelings; honesty in the sense that creating false expectations are avoided; the ability to communicate information in a clear and understandable manner without using jargon unnecessarily; and striving to retain the parent's sustained interest.

(2)   Parent guidance

Parent guidance is closely related to parent-teacher co-operation. However, the emphasis here falls on the deliberate guidance of the parent with a view to helping him in his complicated educational task. This is especially true in the case of parents with young children.

(3)   Parent counselling

The parents of children in integrated schools (ex-Model 'C' schools) have special problems for which they often receive little understanding and support. Shea and Bauer (1985:44) summarise these problems as follows: "without doubt, life for the parents of an exceptional child is difficult. They must weather the tornado of the initial crisis of diagnosis and then the periodic storms of obtaining treatment, education, vocation training, and other services throughout the child's school life". The black adolescent in ex-Model 'C' schools is treated here as an "exceptional learner" for he is undergoing life experiences that are novel and unique to his parents.

It is increasingly realised that parents particularly need opportunities to discuss their problems with experts. The role of the consultant is usually filled by the principal or school psychologist in special schools. According to Ehly, Conole and Rosenthal (1985:137) the norm is that often teachers have to take on this role themselves. This task makes high demands on the knowledge and skills of the teacher.

(4)   Family Therapy

According to Suran and Rizzo (1979:90), this form of therapy has gained ground particularly during the last two decades. It was increasingly realised that assistance given to the child will only succeed if the family is involved — especially instances where the child/learner's problem is the result of disturbed relationships in the family. In this case the therapist works with the child, the parents, brothers and sisters (and sometimes even the grandparents). Firstly, this has the advantage that the therapists himself is better able to judge the family situation and the relationship between family members and secondly, that the new insights that can be acquired are immediately applicable because they do not have to be transferred to the family situation first.

5.3.2   The school and its secure supportive environment

According to Verster et al. (1983:41) the basic function of the school is to create and maintain the best opportunities and conditions for teaching and learning to be carried out as successfully as possible and without any hindrances.

The school and its physical environment are very important matters, for which the teachers and learners must assume responsibility. It should albo be the responsibility of everyone in the school to ensure that the school's social or cultural environment creates a pleasant atmosphere for teaching and receiving instruction.

With his admission to ex-Model 'C' school, the life-world of the black adolescent which includes physical and psychic environment change dramatically. This new situation can be traumatic and bring about degeneration and bewilderment. To what extent can an apt cultural environment be created for black adolescents in ex-Model 'C' schools? Most ex-Model 'C' schools' outward appearance as well as their interior are such that it appears as if it is a wonderful experience for any teacher or learner to be actively engaged in such an environment.

Coutts (1992:43) describes ex-Model 'C' schools as multi-cultural schools and multi-cultural schooling implies the presence of learners with different cultural heritages learning together in the same positive and enriching classroom environment and enjoying the protection of their own cultures while being exposed to cultures of others. In the multicultural classroom the various cultures are accepted as valuable educational resources. Although participants are more or less inevitable assimilated into the "mainstream" culture, the cultural heritages of constituent minorities are also consciously valued and supported.

(1)   The major features of supportive school environment

According to this description, the implication is that the tradition and ethos of the ex-Model 'C' schools should be supportive, for example, Smit (1989:71-72) points out that any educational institution should have "an effective personnel administration" as having the right numbers and the right kinds of people, at the right places, at the right times, acting in a way that provides both the school and the individual with maximum long-range benefits such as direct support and service in helping the learner to find his way around the institution.

According to Coutts (1992:46-47) the schooling model with the following features could provide the best social environment for black adolescents to feel welcome and secured in the school.

* All cultures are respected and used as a learning source, Coutts (1992:39) points out that those who try to live in isolated and encapsulated cultural cocoons are living in a very small world indeed. They deny themselves access to the broad human experience. Open-mindedness is needed if we are to live in harmony in a world in which interests can so easily clash. It is clearly to our advantage to take into account the similarities and differences in cultures of the social communities served by education. Learners in ex-Model 'C' schools are exposed to a wide range of ideas, and they should be encouraged to try to discern for themselves what is appropriate, good and true. The range of cultures in South Africa should therefore be seen as a strength, a rich resource for learning, and not as a problem. Centralising and unique cultural elements are accorded respect.

* The supportive school model reflects a reaction to conservatism and liberalism and promotes knowledge of (and empathy with) other cultures. It should combat confusion of cultural or racial basis, propagated by concepts of "own culture" being transmitted by the community from the older generation to the younger. According to Coutts (1992:43) learners should be taught about various ethnic groups, with a view to generating more tolerant attitudes. It should not allow that the cultural heritages of a group of learners are submerged in a process of integration into "the mainstream culture" (usually western industrial).

Coutts (1992:40) states that the schooling dispensation of the past has also been explained and argued on the grounds of cultural identities, with each cultural group cocooned into schooling structures that are designed to affirm and transmit such cultures. That system had many discrepancies. Therefore the supportive schooling model should discourage the school from becoming rather isolated from other communities. It discourages the perception of being elitist which has been the object of ever-growing criticism and arrogance with

insensitivity to other models of living and experience. Intolerant elitism, paternalism and racism can be discouraged from being bred in the schooling environment where learners are offered little contact with others.

* Supportive school environment must not unwittingly be an accomplice in cultural discrimination. Coutts (1992:39) points out that in South Africa, there is a confusion of the concepts culture and race that is not strictly justified and a blurred view of culture is widely current. The policy of social separation has been seen by politicians and academics as a logical and even benign approach. It is referred to as cultural differentiation, but has often resulted in cultural discrimination, leaving a legacy of suspicion and even hatred. In South Africa cultural boundary markers have been delineated for more than is justified, and cultures have been seen as frozen into unchanging blocks. Yet it is in our massive urban centres in particular that the melting has occurred.

* The supportive schooling model must respect the freedom to achieve in a capitalist system, i.e. those who are talented must be given freedom and educational opportunities to realise their aspirations. Coutts (1992:43) contends that because socio-economic class differences have tended to act as a powerful source of division in schooling in South Africa, the radical multi-cultural paradigm could enjoy considerable support amongst the working class and the unemployed. Current efforts to improve the well-being of the poor (through equal quality education) should certainly be reinforced by ex-Model 'C' schools although the comparative inability of schools to ameliorate discrepancies in cultural capital must be clearly understood. It is essential that these schools continue to work towards equality of expenditure. Efforts must be made to improve the well-being of the disadvantaged groups by academic support programmes. Schools acting alone do not have a very good record of equalising the distribution of opportunity or wealth in society. Working-class children who enter ex-Model 'C' schools with very little cultural capital

(educational background) which seldom seem to free them from their disadvantage.

Coutts (1992:44) assumes that many black parents will probably insist, as a first priority, on their children gaining access to a world language (English) as well as the dominant, first world economy, society and lifestyle. All parents want the empowerment of their children to allow them to compete equally with others in the job market.

Teachers in supportive schooling system must become more knowledgeable concerning strategies of affirmative action, academic support, bridging courses, second-language teaching, and literacy programmes, to give learners an equal start. Indeed, widespread changes are needed in the economic system to provide more realistic opportunities for the disadvantaged, since many black entrants will come from disadvantaged backgrounds. Teachers should not make social and economic discrimination still in existence in wider society a central issue, but strive to eradicate racism on the school premises by bringing learners together into a microcosm society where they can participate on an equal basis politically, economically and socially.

According to Coutts (1992:42) both genders are accommodated in such a supportive school environment, because patterns of interaction and open communication are encouraged within such schools which tend not to be accepted in other lack families where a more authoritarian ethos is prevalent. Girls are particularly vulnerable, since their status in the rural, traditional society is often lower than the status that is usual in such schools.

* The supportive school is typically a community school. community schools will no doubt, not be likely to exclude educable learners on any grounds whatsoever and will serve all learners who reside within the geographical location or zone of the school, to reduce problems of transportation presently

experienced mostly by black learners. According to Coutts (1992:45) these schools must offer well-constructed compensatory and remedial education programmes, since many black entrants besides coming from disadvantaged backgrounds, will have endured poverty in the home, with few books and no electricity. In many cases, black adolescent learners will not have experienced necessary parental mediation of the environment during early years. Previous schooling, in township and rural schools, could have proved to be inadequate. Others might bring a supportive peer group culture that will be in vigorous opposition to school norms. Despite the fact that schools are inevitably limited in correcting problems that originate in the wider society, many learners and their parents who come from deprived backgrounds will have high initial expectations of what ex-Model 'C' schools can achieve.

Coutts (1992:44) believes that much can be done, for example:

* Careful and sensitive use of the language of instruction must be implemented with second-language learners, with a thorough explanation of difficult concepts.

* Balance on emphasis on unique cultural elements by the inclusion of a "main streaming" element (assimilation in a common, natural culture).

* Place emphasis on building self-identity and self-respect in all learners.

* Use elements of culture sensitively.

(2)   Admission policy considerations

According to Coutts (1992:45) the following criteria should be adhered to when admitting learners:

* No racial criteria are implemented, i.e. admission to supportive schools will be open to all who are educable. Testing and evaluation as is implemented at entry will be solely diagnostic in nature, in order to channel learners into appropriate remediation strategies where necessary.

* All learners are accepted from the residential zone of the school and consequently, all cultural heritages are accepted.

* The testing of school readiness is the focus of testing as standards are of concern and high academic achievement is fostered. Coutts (1992:45) points out that schools that are unwilling or unable from the outset to offer an academic support programme through the years of schooling will no doubt use entry tests as a "sifting mechanism". Such tests, forming part of the policy of admission, tend to focus on the language of instruction and mathematics (the areas of symbolics) as well as intelligence or "culture free" tests such as the Raven matrices.

Coutts (1992) assumes the point of view that, however discriminatory, there is perhaps some justification for such an initial approach, since the rapid entry of radically disadvantaged black learners under an affirmative action programme might well lead to poor academic results and a loss of their self-confidence, with resulting disruptive behaviour and little benefit to anyone.

* Diagnostic testing might be done, so that learners' needs can be most effectively met. Coutts (1992) admits that it seems sensible in some cases for schools serving more privileged sectors to proceed with cautious determination, while gaining experience in second-language teaching and learning support. Further, there is every justification for ensuring that the needs of capable learners are catered for by means of enrich programmes in the classroom.

5.4 THE FUNCTION OF THE SECTION FOR EVALUATION AND GUIDANCE (SEG)

5.4.1 Nature of the SEG

According to the HSRC (1981) the task of the SEG includes comprehensive diagnosis, designing remedial educational programmes and guidance. The SEG does not provide continuous remedial and other assistance, therapy, special education, etc. This is provided within the various educational institutions where guidance, re-diagnosis, follow-up treatment and in-service training can be done by the staff of the SEG.

Comprehensive evaluation includes an evaluation, diagnosis, guidance and designing programmes by a team comprising educationists, social workers, psychologists, medical doctors and paramedics. The SEG therefore provides preventive as well as diagnostic and guidance services in that evaluation, diagnosis and guidance are provided for children (from birth onwards) as well as parents (a genetic advisory service is also included).

To create greater clarity and rationalisation in respect of these team members, the Work Committee: Education for children with special educational needs as a result of its findings held in-depth discussions on the personnel who should be involved in the school clinics and co-operative evaluation and guidance centres and laid down guidelines for the functions and training of the following team members:

* Educational psychologist

* Educationist (orthodidactics) and

* School social worker.

An educational psychologist is someone who has been registered in terms of Act No 56 of 1974. Ideally, he has five consecutive years of training in psychology, has served an internship of 18 months at an approved institution and is capable of using diagnostic tests and making corrections in terms of diagnoses that have already been made.

The educationist (orthodidactics) has qualifications as laid down by an appropriate professional council. His functions include the interpretation of scholastic data of a diagnostic nature (or psychological reports), the development of didactical programmes, didactical evaluation, consultation with the teacher and remedial teacher in particular and the implementation of educational and remedial programmes.

The school social worker is registered according to Act No 110 of 1978 and is responsible for family guidance, the socialisation of the child and for dealing with problems that may arise in the child's transition from mainstream to special education or vice-versa.

The above is merely a brief and preliminary exposition of some of the main functions of the functionaries mentioned. In the light of this the following categories of professional personnel are proposed for a fully developed SEG (Urbani, 1981).

On a full-time basis:
* The head as team leader/co-ordinator.
* Doctor.
* Educationist (orthodidactics).
* School guidance teacher / counselling psychologist.
* Educational psychologist.
* School social worker.
* Nurse.

Medical specialist, paramedics and legal advisors will also be included on a part-time and consultative basis. it is important that professional personnel in particular who are involved in the SEG on a full-time basis should also play a part in the in-service training of staff at the SEG as well as related personnel.

In the light of the above the following recommendations were made:

Recommendation 16

The training of educationist (orthodidactics), who are responsible for designing remedial programmes for children with learning problems with a view to the remedial or class teachers at schools implementing those is an urgent matter.

Recommendation 18

Within the context of the SEG the task of the school social worker should include family guidance, socialisation of the child and dealings with problems that may arise in the transition from mainstream education to special education or vice-versa.

(1) Registration with a statutory teachers' council

It is imperative that the existing professional personnel involved in the tasks of evaluation and diagnosis of and proving assistance and guidance for parents and learners with special problems and who have undergone predominantly educational training, should be subject to the discipline and registration requirements of a professional council. The committee does not wish to express an opinion on what the field of jurisdiction of the three professional councils for psychologists, social workers and teachers in particular should be, for it feels that these professional bodies should judge for themselves. The abovementioned two categories should be able to register with a statutory teachers' council.

(2)   The relation between the SEG and school clinics

School clinics which are under the same control as the schools in a specific region serve as an intermediate body between the SEG and schools. personnel attached to school clinics consist of the same categories of team members working at the SEG. Comprehensive evaluation, diagnosis and guidance as well as assistance, therapy, remedial treatment, compensatory education and parental guidance can be provided at school clinics. School clinics form an integral part of an education authority's provision of education in a particular area or region. The staff at school clinics and teaching staff at schools work together as a team. personnel of the SEG can also assist with the in-service training of personnel at school clinics. An infrastructure for the education of and the rendering of assistance to learners, children with special educational needs, should be built up simultaneously within schools and school clinics. Initially the staff at the school clinics will have to serve more schools and provide in-service training for teachers. It is only in cases where the personnel at school clinics cannot deal with specific problem situations satisfactorily that the assistance of the SEG will be sought.

5.4.2 School social work

In considering school social work as means of an accountable support system for learners, the following important factors must be borne in mind:

*   The majority of learners with problems in ex-Model 'C' schools at present are black adolescents (Vally, 1997).

*   Compulsory education for blacks does not yet exist in the RSA.

*   Psychological services (school clinics) within black education departments are virtually non-existent.

(2)   The relation between the SEG and school clinics

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These three factors would thus imply that at present a school social work programme within ex-Model 'C' schools as means of rendering an accountable support system for black adolescents would actually be commendable. The main reason for this is the fact that education for blacks in not yet compulsory and would therefore make the identification of black learners with special problems possible. However, school social work can render a crucial contribution as a support system for black adolescents where there is compulsory education.

(1)   The scope of school social work

According to Le Roux (1987:211) the behaviours of a child that is deprived of the secure environment of the school will manifest itself in aggressiveness, anti-social behaviour and the development of a phobia regarding the school and education. If a school social worker can assist the teacher in identifying, diagnosing the problem, working with the problem and even refer the problem for specialised attention, preventive action could be taken timeously within the school context. Social work training is geared towards assisting the client (e.g. child displaying deviant behaviour) to achieve his maximum potential within any given circumstance.

Due to the fact that formal education structures concentrate their efforts mainly on teaching or the transfer of knowledge, very little time and opportunities remain for the teacher to give special attention to pupils in need of care (HSRC 1981:58). In the same manner principals of schools are usually buried under administrative responsibilities and have neither the time nor opportunity for supplying guidance to families where problems exist.

According to Van Wyk (1989:88) the "Subject Advisor: Guidance" is not professionally qualified to handle welfare-related problems in schools or compile reports regarding them. This task could be fulfilled by a school social worker

within the school. As highlighted by the De lange Report on the Provision of Education in the RSA (1981), the school social worker is registered according to the Act No 110 of 1978 and will be responsible for family guidance, the socialisation of the child and for dealing with problems that may arise in the child's transition from mainstream to special education or vice-versa. The school social worker will have statutory support as well as the training to perform these functions within the school environment. At present no teacher, guidance teacher or principal has any statutory power, the required training or experience to perform these functions adequately.

5.5 SYNTHESIS

South African is a developing country that is changing more rapidly than most developed countries. Modern science, technology and management skills, which are the most powerful resources that man has ever had at his disposal to enable him to change his environment, are not yet the cultural assets of significant sectors of all our population groups. A very large percentage of the learners of the total population groups. A very large percentage of the learners of the total population still grow up in environments in which they do not acquire enough concrete appearance of science, technology and management, to serve as a basis for mastering mathematics and science, for example, on the abstract level at which these subjects are presented.

This partially explains the shortage of skilled black manpower in technical and scientific fields, including teachers in these fields. An academic and theoretical method of instruction frightens learners (specially black learners) away from these subjects. The 'academic' system of tuition also tends to place a high premium on the acquisition of knowledge. Since this knowledge is often not related to the field of experience of the black learner from a more traditional culture, it leads too often to memorisation instead of the development of insight. The result is that in

spite of the spectacular expansion of the educational system, the aim of development, namely provision of skilled manpower with the value system, insight and skills necessary to contribute to the development of the country, is not achieved. If a situation such as this continues for a considerable time, it becomes exceedingly difficult later, if not impossible, to change the *status quo* because of considerable vested interest in retaining it.

This means that the most important asset of South Africa, namely its human potential, cannot be developed adequately or utilised properly, in spite of large-scale allocation of scarce resources to educational expansion.

In the light of literature study, the black adolescent has been described as a learner with a multitude of learning problems, who really needs support to enable him to be taken on board to cope in ex-Model 'C' schools. The black adolescent would need support with regard to problems surrounding the teaching of natural sciences and mathematics, teaching of languages and the provision of support for learners with 'special' educational needs.

In the South African education system the number of institutions which perform specialised or particular tasks in education and thus providing support services to learners are inadequate, especially in the transition period South Africa is undergoing. Supporting services find their meaning in support to learners who experience problems in educational and teaching situations. This support may take various forms that not only differ regarding nature and duration, but regarding the environment in which it takes place. This implies that support given to learners must also be in line with their diverse socio-economic or political cultural backgrounds or environments. The policy of mainstream education enhanced by school desegregation has gained momentum in the last few years. It has certain pros and cons for learners, teachers and parents and makes high demands on the educational system concerning provisions for accountable support, especially for

black learners who are deemed pedagogically neglected due to the disadvantaged backgrounds.

In South Africa the policy of mainstream education is still applied conservatively. it is, however, very important for class and subject teachers to accept their rthopedagogic responsibility regarding the identification of and support to learners with problems. However, for these teachers to function meaningfully in ex-Model 'C' schools they also require special knowledge skills in certain aspects such as ethnic or race relations. Their training ought to focus on:

*   Prevention of learning problems through effective instruction which takes into consideration the particular circumstances and needs of individual learners, should be given top priority.

*   An attempt should be made to identify deductive neglect and a learner's consequent learning problems as early as possible.

Identification should not be seen as only the task of the teacher(s) concerned, but the principal, the parents and the learner himself should be involved. Remedial support for the didactically neglected learner should in the first place be rendered by the learner's class and/or subject teacher. If, however, it becomes apparent that the learner's learning problem is too comprehensive for services to be remedied in this way, he may be given by a school guidance counsellor or a school social worker, a remedial programme over and above the help given with his normal school-work. Dreyer and Duminy (1983:170) suggest that if the problem is not solved in this way either, the advice and help of an educational psychologist may be called in. But the HSRC (1981a:179) insists that besides the importance of being adequately trained, the help, advice and support of remedial teachers and guidance teachers can contribute much to enable the teacher to identify learners with these and other forms of learning problems and to offer their remedial support.

To be able to offer effective help to didactically neglected learners, it should be a requirement, during the initial teacher training course, for every teacher to acquire knowledge concerning the identification, evaluation and remediation of learning problems that occur in multi-racial schools, such as ex-Model 'C' schools. The HSRC report of the Work Committee: Education for children with special educational needs (HSRC, 1981a:179) emphasises the key role which the teacher in mainstream education ought to play in the initial identification and support to learners with learning problems.

Accountable support for all black learners can be a vehicle for true education transformation in the interest of all in a country suffused with problems and shadowed by unrelieved poverty. Black learners need an accountable support with global perspective from all structures of society with an interest in education to enable them to close the gap created by racially divisive policies of the past, and to afford them the opportunities to be participants in the process of globalisation.

CHAPTER 6

SUMMARY AND RECOMMENDATIONS

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CHAPTER 6

SUMMARY AND RECOMMENDATIONS

6.1 SUMMARY

6.1.1 Statement of the problem

In essence the questions investigated in this study centred around the following:

* Are black learners in ex-Model 'C' schools experiencing educational distress?

* What is the nature of the life-world of the black child in ex-Model 'C' schools?

6.1.2 An historical perspective

The early 1990s marked the start of an important of change in South African education. The government finally allowed its racially-segregated schools to begin admitting learners of all colours. By the end of the 21st century, South Africa's schools system will probably have changed enormously. The beginning of the end of apartheid in schools marked a victory for those who had been campaigning for equal access to education for all. But the campaign is not over. There is much criticism of the government's maintenance of models for open schools, though a demand for a single education department for all South Africa's learners has been partly satisfied. South Africans, particularly black communities, are far from being convinced that the ex-Model 'C' schools are the apt vehicle which will sustain transformation and deliver education of equal quality to all South African learners.

Even before the apartheid government's change of heart in 1990, a few black learners had been able to attend white, coloured, and Indian schools. In the mid-1970s, some church schools began to question the morality of segregated education. Some white private schools, too, began recruiting black learners, and did so with greater urgency following the 1976 student uprisings. Coloured and Indian government schools also started bending the rules, and admitted some black learners.

Different groups had different reasons for supporting the opening of schools. Black communities also had or still have a range of reasons for wanting schools to open up. Most black learners believed their schools are inferior to those the apartheid government has provided for white, coloured and Indian learners. It was the disparity in the allocation of resources between black and white that was, the kernel issue. Statistics reveal the discrepancy in expenditure between the black and white schooling systems, and differences in teacher-pupil ratios and teacher qualifications. In all cases the provision of facilities and accountable support favoured white learners, while black learners were mostly disadvantaged almost in every sense. In recent years the *per capita* funding gap has been significantly narrowed, nevertheless, great disparities still remain, for example, many black parents are disappointed with the poor exam results in township and rural schools, but they endorse the end of apartheid education, even those who cannot send their own children to ex-Model 'C' schools. Whatever the motivation, support for non-racial schooling is growing. Therefore the purpose of the historical perspective is to give a brief survey of the historically pedagogical neglect experienced by black learners which was enforced through legislations and provision, in support of separate schooling systems in South Africa. In doing so, it is hoped, understanding and profound insight into the complex problems of black adolescents who presently attend school in ex-Model 'C' schools will be attained. The attainment of such knowledge and understanding will enable parties with interest in education to suggest means whereby the best possible ways in which black

learners, parents and teachers can better prepare themselves for changes that accompany the opening of schools to all learners.

6.1.3 A psychopedagogical perspective

This study investigated problems surrounding black adolescents in ex-Model 'C' schools as viewed from a psychopedagogical perspective. In essence the study investigated the following problems:

* The inadequate self-actualization of the psychic-life of the black adolescent and the quality of adult accompaniment with regard to the educational situation.

* The life-world of the black adolescent as it reveals itself in adolescent's relations to himself, to others, to things / ideas and to God.

Although both the adult and the child are to be held responsible for the success of the child's education, the educator is the one who should mainly be called to account for any dysfunction in the dynamics of the upbringing. When the educator, who is the more responsible person, does not take care that the conditions for adequate education are met, the learner is usually affectively, intellectually and morally neglected. It is not suggested that this neglect is always intentional. It may for instance happen that the educator's appeal to the learner is not sufficiently clear and unambiguous, and is consequently misunderstood. This example does, however, imply that the pedagogic relationship of understanding is not being adequately constituted. If any of the pedagogic relationships of trust, understanding and authority are absent from the pedagogic situation, it will result in a dysfunction in the dynamics of the education situation necessarily performed inadequately. The pedagogically inadequate actualization of the adolescent's psychic life is the inevitable result.

Emancipate and explore are two of the most fundamental forces underlying experiencing. The black adolescent's experiencing of reality does not allow him to determine what opportunities are available for his emancipation. The exploring and emancipation that the black adolescent experiences always has a negative connotation. This directly pertains to the modes of his exploring, emancipating, distantiating, objectification and differentiating, which are in the same event inadequately actualised in terms of the pedagogical norm. He is indeed obstructed in his progress towards adulthood. The rate of his becoming is slowed down and his progress is much slower than it ought to be, there is a developmental lag between the level which the black adolescent has in fact attained and that what he should have been on according to his potential. In a nutshell, there is a discrepancy between what the black adolescent is and what he ought to be as a person. His actions of ascribing significance to matters, of exerting himself, venturing forth, hoping, planning, fulfilling his future, valuing, gaining insight, attaining the freedom to be responsible and of accepting norms, are all of an insufficient quality.

Differentiate has been used to describe the unfolding of the affectivity. Concurrently with a differentiation of the affects, differentiation is also inadequately actualised by the black adolescent in respect of sensing-perceiving, motoric, imaging and imagining, memory and thinking i.e. the black adolescent does not learn according to his learning abilities. The black adolescent is also hampered in his will to actualise his potentials. Without the need to learn and a differentiation of the affects the cognitive aspects of the black adolescent's becoming is not actualised.

The absence or the presence of (conflicting) ethical and moral factors in the educational setting could also hamper the black adolescent's education. The functional task of the "church" is related to human development (teaching, instruction, education). The "church" is thus particularly concerned with (1) the

development of man's function of faith which enables other functions to develop along normative lines (because man's faith fundamentally directs and determines the normative development of all other functions) and this takes place (2) through the opening up of the realities of faith and religion to man. Through such a development of man's function of faith, his faith in God should be awakened and he should accept God's dominion over his life and subject himself to it. When God's dominion over a human being's life has been actualised, the kingdom of God has become a reality in his life. It is for this that the "church" is instituted and it is in this that the "church" finds its purpose and meaning.

The lack or inadequate educational dialogue between an adult and the (black) adolescent is one of the major factors that short-circuit the dynamics of the educational situation. The point where the subjective interpretations of the adult and the adolescent intersect is insufficient and results in the progression of the black adolescent being replaced by retrogression. The self-evident norms are passed over in silence and thus actually disregarded.

From a psycho pedagogical perspective the black adolescent finds himself in an educational relationship which could easily turn to be dysfunctional if he the learner does not receive proper guidance and support. Dysfunctional education implies that the black adolescent's psychic life is under-actualised. This under-actualization of the psychic life of the adolescent will eventually result in:

* inadequate exploration.
* inadequate emancipation.
* inadequate distantiation.
* inadequate differentiation.
* inadequate objectification.
* inadequate learning.

6.1.4 Relevant research regarding the life-world of the black adolescent in ex-Model 'C' schools

A meaningful life-world is formed when the adolescent, by attributing meaning, forms relationships with objects, people, ideas, values, himself and God. To attribute meaning to a relationship implies much more than mere understanding. The quality of both meaning and involvement is determined by what the adolescent subjectively experiences, and both are components of self-actualization which, because of the need for educational assistance, is guided actualization. The black adolescent's relationships are therefore an expression of his life-world in ex-Model 'C' school.

In the foregoing chapters we tried to provide a psycho-pedagogical view of the black adolescent; an attempt was made to give a picture of how the black adolescent becomes (develops) and how he learns. With this knowledge it is hoped that teachers in ex-Model 'C' schools and prospective teachers will be able to teach and educate their black learners more effectively. The lifestyle of black adolescents in ex-Model 'C' schools is, more often than not, an example of the outcome of disharmonious educational dynamics. It represents inadequate personality development, which, although it took place through the adolescent's own initiative, is mainly the result of educational misguiding by the parents and other adults. From an educational point of view it has been argued in this chapter that the black adolescent, by virtue of his being human, must be educated and needs education to come what he ought to become. The realisation of his potentialities en route to adulthood depends upon an interaction of the following: the black adolescent's own potential and participation; the possibilities in his milieu, and the role of adults who intervene consciously in the life of the adolescent in a series of meaningful educational situations.

A consideration of socio-pedagogic problems besetting the black adolescent in ex-Model 'C' schools, brought to light for instance, that the peer group, the family

and the environmental circumstances under which the black adolescent grows up, all have far-reaching effects on the adolescent. Where the black adolescent feels himself unaccepted, rejected and unwelcome, he develops a feeling of inferiority which inevitably destabilise his self-concept and self-identity. Whether the adolescent will develop a constructive or destructive attitude, in the first place depends on his parents' attitude to him. The fact that the black adolescent finds himself in a situation of dysfunctional education, implies that his psychic life is under-actualised. Adolescent problems such as feeling of alienation, drug abuse, alcoholism and delinquency are usually the result of influences exerted by the peer group, the family and the milieu in which the black adolescent grew up, or a combination of these factors. Parents, teachers, and all educators, are responsible adults, must devise effective ways and means of guiding and aiding the adolescents as smoothly as possible on their way to adulthood.

To enable the black adolescent to constitute a meaningful life-world in ex-Model 'C' schools, the black learner needs the aid, guidance and support of responsible adults with regard to the following developmental tasks:

* The black adolescent has to establish his own identity; he has to accept his own physique and use his own body effectively.

* He has to achieve new and more mature relations with the peer group(s) of both sexes.

* He has to come to terms with the independence-dependence conflict, realising that respect and affection for parents and adults can be developed without childish dependence upon them.

* The black adolescent has to develop his intellectual skills and acquire concepts necessary for school competence and especially for competence in life.

* He must take account of socially responsible behaviour in order to participate fully in life.

* He must acquire a set of values, habits, norms, religious principles, i.e. an ethical system, which can serve as a frame of reference for future behaviour.

6.1.5 Accountable support for the black adolescent in ex-Model 'C' schools

In the teaching-learning situation a teacher does not meet with a homogeneous group of learners, especially in ex-Model 'C' schools. learners differ considerably from one another, especially as far as intellectual abilities are concerned.

In order to cope with these differences, special educational provision has to be made to meet, for instance, the needs of disadvantaged learners, of slow-learning learners, of gifted and of other exceptional individuals. Self-actualization (realisation) is the ultimate aim, that is, each learner must get the opportunity to realise his potentialities as fully as possible.

The best organised way of getting the learner involved in the teaching-learning situation is by confronting him with learning content. The teacher uses the learning content not only to transfer knowledge, skills and facts to the learner, but especially to teach him something about reality, about the world in which he has to take up a responsible position as an adult. The influence of the teacher in imparting values, norms, habits, etc, is far-reaching.

The black adolescent, on the other hand, finds opportunities to develop his abilities through the learning content. He finds opportunities to learn about the values, habits, norms, etc required in society, and opportunities to compete in a healthy way with equals. Teachers have to consider the learner at each level of development (i.e. secondary school years) in order to find the best ways of arousing and holding his attention and interest.

Black adolescent's with learning problems are also a reality in the ex-Model 'C' schools' classroom which no teacher should overlook. In most cases more than one reason is responsible for the adolescent's problems. Once the causes are identified, it is possible to narrow the gap between actual and expected performance.

A primary consideration is to try to prevent learning problems before they occur. A teacher can do much to prevent learning problems by the way in which he deals with learners and the way in which he teaches in class. In the different types of learning, language was singled out as an important and indispensable means of aiding in the acquisition of meaningful learning matter. it is also emphasised that:

* The learner must be actively involved in the learning act.

* The teacher must play a guiding, supporting role and must prepare the field onto which the child must venture.

* For lasting knowledge and insight to be the result, learning must be (or must be made to be) meaningful to the learner.

Secondly, the causes of learning problems need to be identified as thoroughly as possible. Learning problems can be caused by possible factors and conditions, and what is true for one child is not necessarily true for another. However, the causes of learning problems mainly centre around unfavourable conditions in the school and the home, as well as factors and conditions pertaining to the learner himself.

Thirdly, a remedial or corrective programme which aims at:

* Identifying a particular adolescent's problems.

*   Employing the best possible methods and techniques to overcome that problem.

*   Bringing the learner back to the required level of academic performance.

*   Restoring the learner's positive self-image must be instituted for all black learners in ex-Model 'C' schools.

With regard to guidance, which comprise almost all supporting services from outside, we have learned that guidance consists of three main components, namely

*   Educational and teaching guidance.

*   Personality structure guidance.

*   Vocational guidance.

The first component deals with the learner at school, the second with the learner as a human being, and the third with the learner as a future worker. When we combine the components, we have an overall strategy which is directed at the human being in his totality and which contributes to the education of the learner towards adulthood. It has been highlighted that black adolescents in ex-Model 'C' schools are in desperate need of guidance which aims at moulding and educating the learner so that he may become a balanced adult person (personality structure guidance) and a happy worker (vocational guidance). This implies that guidance is a preparation for life in all its facets. it is an activity by means of which individuals are supported and helped to acquire that self-concept which they need to adapt themselves in the best possible way to the school, to the home and society.

Against the background of this view of guidance, guidance does not comprise the following:

* Employing the best possible methods and techniques to overcome that problem.

* Bringing the learner back to the required level of academic performance.

* Restoring the learner's positive self-image must be instituted for all black learners in ex-Model 'C' schools.

With regard to guidance, which comprise almost all supporting services from outside, we have learned that guidance consists of three main components, namely

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Against the background of this view of guidance, guidance does not comprise the following:

* giving rigorous instructions.

* forcing one person's views and opinions on another person.

* making decisions on behalf of a person who must make them himself.

* assuming the responsibilities and burdens of another person's life.

Guidance has as its direct aim to help and guide the black adolescent so that he can face his problems and resolve them as they may arise. In fact, the final aim of guidance is self-guidance. It is necessary for guidance to satisfy the following needs of every black adolescent in ex-Model 'C' schools.

* The need of place and circumstances where personal happiness can be expected.

* The need to acquire a sense of moral as well as spiritual values.

* The need to be acknowledged and respected as individual.

* The need to feel that he is making a contribution to any group to which he belongs.

* The need to understand himself, his own abilities, his own limitations and his own potentialities.

* The need of opportunities to enhance abilities and experiences.

* The need of self-direction to orientate himself to changes in society.

Responsible and effective teaching and learning (the essence of education) in the system of formal education rests to a large extent on supportive services. Where

these services are lacking and especially when it comes to differences of quality and extent as between communities all kinds of barriers are placed in the path of actual teaching and learning. The meaningfulness of decisions made by black adolescents and their parents regarding learning and progress with a system of formal education, choice of fields of study in formal and non-formal education, etc is dependence on well-grounded guidance.

Educational support structures in the form of school social work services could prove to be very supportive, however, at present the effective functioning of such a service within the black community will be extremely hampered by the fact that black education is compulsory only in principle within the RSA.

Where compulsory education does not exist the needs of the pedagogically neglected learner could be addressed by the school social worker. It will therefore be imperative that suitable persons be recruited, trained and all schools provided with a school social worker. The school social worker will be of value due to his situatedness within a school environment. The school social worker will at the same time have the required training to link up with those at present involved in offering support for the white learners. The school social worker will be able to canalise black adolescents to where the best support can be offered. The main tasks of the school social worker will be to identify the black learners with regard to a wide range of problems, be responsible for family guidance or therapy, the socialisation of the black adolescent and for dealing with problems that may arise in the adolescent's transition from mainstream to special education or vice-versa.

Regarding the accountable support for the black adolescent in ex-Model 'C' schools it can be concluded that at the present there are no apt support services which take into account a wide range of problems confronting black adolescents with regard to transition and transformation of the school and family relationships. The actualization of the adolescent's full potential therefore becomes more elusive and remote.

6.1.6 Aims of this study

The aims of this research were formulated as follows:

* To pursue a study of relevant literature of the life-world of the black child in the ex-Model 'C' school.

* In the light of the findings obtained from the literature study formulate recommendations which could serve as guidelines according to which accountable support can be instituted in order to met the needs of the black learner in 'ex-Model 'C' schools' who may be experiencing educational distress.

6.2   RECOMMENDATIONS

6.2.1 School preparedness

(a)   Rationale

It is time to challenge the nation of "school readiness". Currently, it refers to the child being ready for the school. Should it not rather refer to the school being ready for the learner? A school must make a conscious effort to change itself and its curriculum so that a common identity may be created.

Consider the following:

* If the state wants to provide equal opportunities for all learners, the government will have to find ways of ensuring that the rich do not maintain a privileged education for their children by using their wealth, because this will reproduce a largely racially-separate education system, since only blacks will attend the

poor township and rural schools, while whites and a few affluent blacks continue to attend schools in the privileged, "non-racial" sector.

* As ex-Model 'C' schools have a mixture of learners from different communities, backgrounds, language groups, religious cultures and philosophies of life, it is crucially important that every ex-Model 'C' school looks at how each learner is accommodated.

* The South African society is a prejudiced one, and individual attitudes are a reflection of broader structural inequalities. Therefore, it is imperative that every school must teach directly about equality and justice, and must reflect such beliefs in its structures — composition of staff, governing body members, and parent representatives.

* Prejudice is learnt from a very early age. It would be wrong to pretend that everything is fine, when the chances are that it is not. Ex-Model 'C' schools curricula must include careful exploration and discussion of attitudes, even if these are not immediately apparent. Prevention is better that cure.

(b)   Recommendation

The recommendation is:

That ex-Model 'C' schools make a serious effort to be prepared for the influx of learners of all races in order to address the following areas:

* How each learner is accommodated.

* Teach directly about equality and justice.

* Curricula must include careful exploration and discussion of attitudes.

* Find ways of ensuring that the rich do not maintain a privileged education.

6.2.2 Academic support for black learners at ex-Model 'C' schools

(a)   Rationale

An important point to note here is the extent to which black adolescent township learners who attend ex-Model 'C' schools are discriminated against from all sides. They are not easily accepted by their township counterparts; neither are they accepted by black or white suburban learners from middle-class backgrounds. The white and colonial character of the ex-Model 'C' schools is psychologically reinforced by the fact that a number of black learners in these schools live outside the suburbs. They do not have a sense of belonging. They commute from the townships in order to obtain a "good" education from former white schools. Thus township students always feel like outsiders. This put an enormous amount of stress on these black learners.

Where deep-seated characteristics of a group are the hampering factors (such as a fatalistic attitude or general deprivation caused by poverty) less progress can usually be achieved at school, unless the home circumstances are drastically altered. Where gaps are especially large prior courses or powerful academic support should be offered as early as possible.

(b)   Recommendations

The recommendations are:

* That learning support programmes be introduced at ex-Model 'C' schools to assist the black learner.

* That supporting services, i.e. socio-pedagogic supporting services be employed.

6.2.3 Compulsory guidance and counselling

(a) Rationale

At present the education system does not provide compulsory guidance and counselling for black learners, especially for those who intend or who are already attending school in ex-Model 'C' schools to implement the principle of transformation and provision of education of equal quality. Supporting services on individualistic basis, general guidance and career guidance are non-existent in black townships and rural schools, where the majority of black learners come from.

Although provincial education authorities indicate that their budget is simply too small to carry out their obligations in terms of the Constitution, School Act and other legislation, new policies are adopted but not budgeted for, and instituting compulsory and counselling service for all cannot at present be attained and accommodated within their financial budgets.

(b) Recommendation

The recommendations are:

* That guidance and counselling, appropriate supporting services for all black learners in ex-Model 'C' schools be compulsory.

* That the training of all guidance personnel be improved. through more specialised courses.

* The organisation and control of guidance as well as the provisions for liaison in guidance be renewed and co-ordinated, with minimum standards laid down.

* Regional guidance centres as part of the Education Service Centres, be established.

* That present guidance programmes be enriched to provide for cultural orientation and career opportunity.

6.2.4 Establishment of school clinics

(a)   Rationale

In order to be able to render effective services, the supporting services should be made available through educational aid centres (child guidance centres) everywhere. Therefore the educational system should establish a network of school clinics. Each should function as a separate and complete unit with sufficient staff trained in orthopedagogics, guidance, orthodidactics, speech therapy and occupational therapy, as well as socio-pedagogics.

(b)   Recommendation

The recommendations are:

* That the so-called "redundant" teachers should be re-orientated, directed and trained in much needed specialisation services.

* That ample provision should be made for educational psychologists, apart from the essential staff of a school clinic.

6.2.5 Appointment of school social workers

(a) Rationale

Once school clinics for the pedagogically neglected learners in need of special care have been established, black learners in ex-Model 'C' schools as well as in township and rural schools, should be encouraged and motivated to attend such clinics. The identification and resulting canalising of the learner to a special school can only be enforced by suitably qualified personnel who also have statutory power to effect these actions. It is recommended that a four-year degree course (SSW (Ed.) Degree) be instituted to train school social workers. This degree must include four years of social work training as well as courses in Pedagogics, Psychology, Sociology and Guidance. This degree will allow entrance to both an M.A. degree in social work or a B.Ed.degree. The aim is to enable a suitably qualified school worker at a school to be promoted to a senior position within the structure of a school and/or education department.

No teacher or principal at a present regular educational institution is suitably qualified or has statutory power to institute such actions. There is a dire need for such a person within the school environment.

The school social worker could play a vital role with regard to rendering support and general guidance for black adolescents in ex-Model 'C' schools. In the first place the school social worker will be suitably qualified to identify and work with black adolescents and their parents. Secondly the school social worker will also have the statutory power to enforce or to see to it that black learners' parents do adhere to the 10 years' compulsory schooling for all learners in the RSA. At the same time the school social worker will have the required knowledge and statutory backing to assist, and work with other specialists (e.g. orthodidacticians), school psychologists, parents and educational authorities. Thirdly, the school social

worker will be an absolute necessity in unravelling the mysteries around multicultural phenomenon and the rehabilitation of the culture of teaching and learning in such school environments.

(b)   Recommendation

The recommendations are:

* That school social workers should be trained and made available to all ??? schools, i.e. the school social worker should form part of the staff structure of every school.

* The training of the school social workers should qualify them as teachers as well as social workers within the school environment i.e. registration with Council for Social Work as well as the South African Council of Educators (SACE).

* The following four-year degree course (SSE (Ed.)) for the training of school social workers at universities within the RSA is recommended:

SSE (Ed.) Degree			
First year	**Second year**	**Third year**	**Fourth year**
Social Work I Pedagogics I Psychology I Sociology I	Social work II Pedagogics II Sociology or Psychology II Method of Guidance II	Social Work III Pedagogics III	Social Work IV

* The school social worker should be able to be promoted within the educational structure of an education department to any position for which he may qualify.

6.2.6 Parent guidance and involvement programmes at ex-Model 'C' schools

(a)   Rationale

Because a large number of urban parents of the black child are unable to read, they are forced to develop their own child-rearing strategies and omit to develop certain elementary codes of conduct in their children regarding that which society expects from them. Illiterate parents have to keep up with a rapidly changing society and technology in South Africa which makes it extremely difficult for the parent to give guidance and assistance to the child. Many black adolescents come from homes where a more traditional culture is dominant whereas the adolescent learner is more exposed to a modern culture within the school. This factor seems to be a source of conflict in many black families if the child / learner tends to favour the more modern culture.

In line with this is the traditional belief that large families are an indication of wealth and therefore the idea of family planning is rejected or even politicised by certain traditionalists. Poverty, unemployment and a lack of proper facilities cause havoc regarding parent-child relations in large families. On the other side of the coin, the emergence of single parent families in the black community usually implies the absence of proper parental guidance in these families.

It is therefore obvious that there is an urgent need for some form of education, training and guidance for parents themselves. In this respect ex-Model 'C' schools must endeavour to make parents who are reluctant to participate, into parents who are active policy-makers, organisers and co-teachers. This can only be achieved through a thorough analysis of the community, followed by planning of priority activities such as parents' evenings and work parties, so that parents can learn to appreciate their role as stakeholders in the education of their children.

Each parent should be provided with a clearly worded mission statement or statement of school policy. It should make clear the principles on which the school is managed, its basic ethos, and its major expectation of parents. With a multi-cultural parent body, such as one for ex-Model 'C' schools, it is important that communications use the language of parents, if possible, or else the English used should be simple and free of idioms.

The school could and should play a more prominent role, especially in the provision of training programmes for parents wherein the educative role of the parents and the teaching part by teachers could be synchronised and be more interrelated. At the same time family planning and guidance should also receive serious consideration.

A programme designed to involve black parents in the activities of the school might attempt.

*   Encourage common aims for all parents, as an aid to social solidarity.

*   Encourage participation on school boards.

*   Involve black parents in community service projects.

*   Gain advice from black parents on a disciplinary policy.

In order to avoid paternalism and build a climate of trust, ex-Model 'C' schools' administrators should treat the black parents as co-educators by using their skills in developing curriculum materials, in helping with extramural and as guest speakers.

It might prove difficult at first for parents to interact on the same social level. There is usually acceptance of friendship in "open" schools as social mixing

occurs, and an understanding of the dignity and work that can be found in all races. parents increasingly experience a growing ability to debate contentious issues vigorously, while retaining good social relationships.

(b)   Recommendation

The recommendations are:

* That training programmes for black parents are instituted in ex-Model 'C' schools wherein the educative role of the parents and the teaching part by teachers could be synchronised and be more interrelated.

* Family planning and guidance clinics are held on a regular basis at schools in order to tie in with the whole training and assistance programme for black parents.

6.2.7   Adequate pre-services and in-service preparation of teachers for ex-Model 'C' schools

(a)   Rationale

At present the teacher training programmes at Colleges of Education do not include or provide any training regarding teaching at a non-racial school. As in many cases, early policies that were pursued during the initial phases of inter-cultural contact tended to be unsophisticated and sometimes confrontational or neglectful, to the disadvantage of the black majority. Policies of assimilation or absorption were followed. In all cases, a legacy of suspicion remained. In South Africa the Policy of strict apartheid has left a similar legacy of suspicion and anger. The disenfranchised majority have long articulated their demands for equality. Some minority cultural groups, who have been educated in isolation for

several decades, can be expected to agitate loudly for a preservation of their heritages, while insisting on absolute equality.

The acceptance that the black majority's demands for equality are legitimate has brought a hastening of reform and a gradual opening of schools. Non-racial education will be one outcome of the shift to a more just society. Superficial education reforms will clearly not be accepted, and a complete transformation of education to a non-racial model that promotes social and economic equality is essential if the RSA is to prosper in peace.

Central to the success of any non-racial school are the members of staff. They will be required to understand different lifestyles and styles of learning, avoid stereotyping, encourage positive multi-cultural activities, foster contact with parents and challenge racism. It is important that teachers should show sensitivity in their teaching about other societies, cultural, religious and moral systems not their own. Teachers might try as far as possible to let the cultures "speak for themselves". There must be sensitivity to cultural diversity and questions of race and historical inequality should be dealt with in an open, objective and professional way. Teachers should be committed to drawing on the most representative elements of different cultures in a process of enriching the learning experiences offered.

For instance as part of a remedial programme in an in-service course, it is of importance that teachers should be trained in basic orthopedagogical guidelines. This should enable them to identify, evaluate and diagnose elementary educational problems and furthermore to give basic assistance. it would be expected from every teacher to be capable of handling continuous evaluation and reporting as a normal part of his classroom activities. All teachers should be capable of executing the early identification of high risk learners by recognising, *inter alia*, impeding environmental factors which could be harmful for the child's development. Teachers will then be in a position to:

* Neutralise negative effects on the child's learning strategies and possible deviant behaviour.

* Execute learning readiness programmes.

* Inform parents about their own educational strategies and identify shortcomings in this regard.

* In pre-service programmes prospective teachers should be trained in basic knowledge of cultural pluralism, as well as competence in translating such knowledge into effective practice.

The following skills and knowledge are suggested:

* Theoretical knowledge about the philosophy and approaches relating to non-racial (multi-cultural) education.

* Anthropological knowledge about cultures implicated in such schooling system.

* Skills and techniques for teaching cultural different learners, and also for teaching multi-cultural content to all learners.

For teaching in an ex-Model 'C' classroom is perhaps the most challenging classroom task will be to create an environment in which:

* Competent black and white learners can progress unhampered.

* Hitherto disadvantaged black learners can be exposed to productive learning situations so that their full potentials are achieved.

(b) <u>Recommendation</u>

The recommendation is:

* That properly designed pre-service and in-service programmes for teachers and student teachers staff is instituted at Teacher Education Institutions.

6.2.8 Further research

(a) <u>Rationale</u>

The literature study investigated in this study has shown that some very serious problems can be expected in moving away from the apartheid education, to non-racial education. As a result of cultural differences and the rapidly changing society there may be certain differences regarding the problems surrounding the life-world of the pedagogically neglected black, Indian and coloured learner in ex-Model 'C' schools. Each of these learners may have distinctive needs and experiences with regard to constituting meaningful relationships with adequate self, significant others, ideas and religion. Research findings covering all the population groups will facilitate responsible planning of comprehensive and accountable support for all races in the RSA considerably.

(b) <u>Recommendation</u>

The recommendation is:

* That an in-depth empirical research study concerning the life-world for all races in ex-Model 'C' schools should be conducted.

6.2.9 **Final remark**

It is trusted that this study will be of value, particularly to the various Educational Departments with regard to meeting the needs of learners and their parents. it is also hoped that the study will contribute towards brightening the perspective futures of learners in non-racial schools.

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