

**"CERTAIN ASPECTS CONCERNING THE HINDU PARENT-CHILD
RELATIONSHIP IN A CHANGING SOCIETY"**

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JANUARY 1992

"I declare that: 'CERTAIN ASPECTS CONCERNING THE HINDU PARENT - CHILD RELATIONSHIP IN A CHANGING SOCIETY' 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".

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DEDICATED TO:
AVONISHA,
MISCHARLAN and
VANI

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SUMMARY

The objectives of the study were:

- to elaborate on and elucidate the changes in society which have impeded the quality of the Hindu parent's accompaniment of his child.

- to describe the life - world of the Hindu child as it reveals itself in his relations with himself, others, things/ideas and God.

- in the light of the findings from the literature study, to establish certain guidelines according to which accountable support can be instituted to meet the needs of Hindu parents and their children.

As an introduction a psychopedagogical perspective on parental accompaniment of their children was given, where it was stressed that the success of the child's education depended on the quality of the parent - child relationship. Parental guidance and support are also crucial in meeting the objectives of education, provided the child's basic physiological and psychological needs are met.

The study found that traditional Hindu lifestyles were fast disappearing within a changing society and this had severe

(x)

consequences for the upbringing of the Hindu child.

The pressures of urbanization and industrialization, and the need for employment, forced Hindu families to break away from their traditional extended family systems and move towards nuclear family units. Unlike in the earlier situation, where all members of the extended family assumed responsibility for the upbringing of the children, this is now the sole responsibility of the parents themselves. This has devastating consequences for the child since, generally, both Hindu parents are being forced to seek employment - due to the high cost of living - and consequently the time spent in the accompaniment of their child is considerably reduced. Conditions for pedagogic neglect are therefore created. In addition to this the children come under the strong influence of Western culture and lifestyles, which cause them to become somewhat estranged from their own culture and way of life. The lack of proper parental supervision and control in the urban environment, makes the child also easily influenced by factors within the environment which result in a wide range of behavioural problems. This affects the relationship between the parent and child, and also has a bearing on his education. Parents do not have the skills and training to cope with the situation or offer assistance to their

children, and they are desperately in need of outside help. In the light of the findings of this research the following was recommended:

- Hindu authority figures at schools.
- A multi-cultural school education policy.
- Hindu parents forum at schools.
- Further research.

OPSOMMING

Die doelstellings van hierdie studie was om:

- . die veranderinge in die samelewing wat die gehalte van die Hindu-ouerlike begeleiding aan sy kind belemmer te omskryf.
- . die leefwêreld van die Hindu-kind te beskryf soos wat dit openbaar word in sy verhouding met homself, ander, dinge/ idees en God.
- . aan die hand van bevindinge wat uit die literatuurstudie verkry word sekere riglyne te identifiseer waarvolgens verantwoordbare steun daargestel kan word om die nood van Hindu-ouers en hulle kinders te ontmoet.

Ten aanvang is 'n psigopedagogiese perspektief op die begeleiding van ouers aan hulle kinders gebied, met beklemtoning van die feit dat die sukses van 'n kind se opvoeding bepaal word deur die gehalte van die ouer-kind verhouding. Ouerlike leiding en steun is ook onantbeerlik in die bereiking van die doelstellings van opvoeding, op voorwaarde dat die basiese fisiese en psigiese behoeftes van die kind ontmoet word.

Uit die studie blyk dit dat die tradisionele Hindu leefwyse vinnig besig is om te verdwyn in 'n veranderende samelewing, wat ernstige gevolge rakende die onderrig en opvoeding van die Hindu kind meebring.

Die druk van verstedeliking en industrialisasie het Hindu gesinne gedwing om weg te breek van die tradisionele saamgestelde gesin-sisteem ten gunste van kern gesinne. Anders as in die geval van saamgestelde gesinne waar al die lede verantwoordelikheid aanvaar vir die opvoeding van kinders, berus die verantwoordelikheid daarvan nou slegs by die ouers.

Aangesien beide Hindu-ouers verplig word om tot die arbeidsmark toe te tree a.g.v. die hoë lewenskoste kan hulle derhalwe aansienlik minder tyd bestee aan die begeleiding van die kind. Pedagogiese verwaarlosing kan ontstaan. Samehangend hiermee kom die kinders ook onder die invloed van die Westerse kultuur en leefwyse wat veroorsaak dat hulle tot 'n groot mate vervreemd raak van hulle eie kultuur en leefwyse.

Die gebrek aan voldoende ouerlike toesig en beheer in 'n stedelike omgewing het tot gevolg dat die kind maklik deur omgewingsfaktore beïnvloed word en wat weer tot 'n groot

verskeidenheid gedragsprobleme aanleiding kan gee. Ouers beskik nie altyd oor die vaardighede en kennis om die situasie te hanteer of om hulp aan hulle kinders te verleen nie en daarom het ouers dringend hulp van buite nodig.

Na aanleiding van die bevindings in die studie is die volgende aanbevelings gemaak:

.Hindu deskundes in skole.

.'n Multi-kulturele skoolopvoedings beleid.

.Hindu ouer-forums in skole.

.Verdere navorsing.

CHAPTER 1

ORIENTATION

1.1 INTRODUCTION

According to Engelbrecht & Lubbe (1981:3): "...every person is a product of interaction between heredity and environment." In the case of the child on the path to adulthood - his development, maturation and learning commences immediately after birth and is influenced by the environment and interaction therein.

It is as a result of this interaction, particularly with his parents, that the child acquires habits, customs, traditions, language, social and moral development, attitudes and ideas. The parents are the child's first educators and it is within the family that the child has his first learning experience. The impressions made on the child and the influences during his early years seldom change in later life; and the foundation for his future development, maturation and learning are laid at home (Behr 1983 : 38; Van Niekerk 1982 : 6; Engelbrecht & Lubbe 1981 : 3).

In a sound home environment parents are able to spend sufficient time with their children and satisfy their basic physiological and psychological needs. They are able to influence, for example, the child's physical development by providing him with adequate food and clothing; and ensure his emotional stability through the creation of a peaceful atmosphere, the development of a feeling of love, safety, security, and freedom from tension and anxiety. He is taught to control his emotions and to give expression to feelings, desires and needs in a socially acceptable way. Principles of socially acceptable behaviour become ingrained in the child and he learns to operate within a group (Behr 1983 : 6; Engelbrecht & Lubbe 1981 : 107).

The child's relationship with his parents determines his attitude towards other members of the family, to people in authority and to institutions. The quality of the parent - child relationship, particularly, in a changing society has a direct bearing on how the child adapts to the changes, and deals with challenges, that confront him in his everyday life.

In respect of the Hindu community, in South Africa, this relationship has very special significance. As a very small minority, this community is confronted by more

powerful and dominant cultures which are constantly making serious in-roads into its traditional lifestyles. The Hindu parent-child relationship, within the multitudes of cultures present in the South African society, faces massive challenges and is exposed to severe stresses and strains. This seriously undermines the quality of the Hindu parents accompaniment of their children. The situation is exacerbated by the rapid social and political changes taking place in the country (Naidoo 1991; Padaruth 1991).

It is the writer's view that for the child to be able to survive within this rapidly changing environment and reach his ultimate aim - which is adulthood - it is vitally important for him to have the benefit of proper pedagogical support and guidance from his parents. This is only possible if the relationships of trust, understanding and authority exist between parents and their children and is maintained.

1.2 ANALYSIS OF THE PROBLEM

The traditional Hindu parent-child relationship is being severely threatened in a changing world as children, generally, are being fast estranged from their culture. This is due, largely, to the increasing pressures of

urbanization and modernization and the corresponding increase in the lack of parental authority, care and support in the upbringing of their children. As a result of this the Hindu child drifts further and further away from a sound pedagogical relationship with his parents, and finds great difficulty in adapting and coping with the demands of a multi-cultural and multi-ethnic society, as in South Africa. This drift also has a devastating effect on the structure and function of the traditional Hindu family unit, and is compounded and exacerbated by the political and socio-economic problems in a changing society (Nair 1991).

In the traditional setting the father remained the central authoritative figure, and the head of the household - being its breadwinner. The mother, on the otherhand, accepted the responsibility of the upbringing of children in accordance with the norms, values, culture and traditions of Hinduism, and their induction to them. The parental supported base was also wider, because a typical Hindu family unit was, generally, part of a bigger extended family unit - which was made up of grandparents, uncles, aunts and other relatives, who acted as parents to the child and shared the responsibility for his upbringing (Anand 1991; Nair 1991; Padaruth 1991). However, conditions in a changing society

have forced Hindu families towards nuclear family units. As a result of this the child's pedagogic support and guidance became the sole responsibility of only the father and mother - in the absence of other relatives, as in the traditional set-up. According to Broom & Selznick (1963 : 56) the situation is further aggravated by the fact that single breadwinner families can no longer function viably due to the high cost of supporting a family, and living, in a changing society. Both parents are, therefore, forced to work in order to support the family financially. The mother who was the chief educator, source of knowledge and seat of effective authority is, therefore, removed and the traditional Hindu parent-child relationship undergoes dramatic and fundamental changes. This affects the relationship of understanding, the relationship of trust and the relationship of authority between the parents and the child.

This dysfunctional education contributes towards social decay, and in juveniles can lead to delinquency and a high rate of drop-outs in society (Engelbrecht & Lubbe 1981:24).

According to Engelbrecht & Lubbe (1981 : 24) the child's learning, becoming and behaving is seriously affected and so is the traditional aim of the parent-child relations, in the following areas:

- meaningful existence;
- self-judgement and understanding;
- worthiness of being a human being;
- morally independent choices;
- responsibility;
- norm-identification; and
- philosophy of life.

According to Engelbrecht & Lubbe (1981 :26) the main causes of behavioural problems on the part of the child are due to:

- Lack of emotional stability, permanence and safety (these arise out of neglect, educational mistakes and the negative influences of society. Neglect and lack of education go hand in hand, and arises when the process of becoming an adult is hampered, delayed or perverted).
- Defective education and discipline.
- Defective family relations e.g. divorce of parents.
- Inclination to misbehaviour among members of family e.g. abuse of alcohol, drugs, etc., on the part of parents.
- Socio-economic circumstances.

Fundamental changes in the traditional Hindu parent-child relations, and the incidence of misbehaviour, is much greater among urban children than those in the rural areas. However, very little, if any, educational assistance or

intervention is undertaken to arrest the current trend in relations between the Hindu parents and their children (Naidoo 1991; Nair 1991).

1.3 STATEMENT OF THE PROBLEM

The problem that will be investigated in this study centres, largely, on the relationship between Hindu parents and their children and the changes that this relationship has undergone with the changes in society as a whole. This would be viewed, basically, from a psychopedagogical perspective. In essence this study will investigate the following problem: changes in society which have impeded the quality of the Hindu parent accompaniment of his child.

1.4 ELUCIDATION OF CONCEPTS

Certain basic and relevant concepts will be defined for the purpose of clarity:

1.4.1 Becoming

Becoming involves the purposeful transition to adulthood starting at birth. It is more embracing and less visible than

development as it includes the enrichment of dialogue, the acceptance of responsibility, the assigning of meaning, self actualization, the realization of aspirations, initiative, the exercise of will, purposiveness, intentionality and a host of other qualities (Van den Aardweg & Van den Aardweg 1988 : 28).

1.4.2 Dysfunctional education

If in the pedagogic situation any of the pedagogic relationships of trust, understanding and authority is absent then this will result in a dysfunction in the dynamics of the education situation. This is referred to as dysfunctional education (Van Niekerk 1987 : 9).

1.4.3 Family milieu

Perquin (1965 : 144-154) sees an education milieu (family) as an environment that must:

- Provide a safe living space from which the child can explore and experience life.
- Provide answers to his experience which will guide him on his life discovering explorations.
- Provide the child with personal experiences of security, love and trust.

- Equip the child with cultural and socially accepted virtues and behaviour.
- Be dynamic to accommodate the changing world and circumstances.
- Be a permanent intimate circle of personal relationships in order to enable the child to discover his own potentials and capabilities.

1.4.4 Hindu

According to Kuppusami (1983 : 3) South African Hindus belong to various linguistic groups, namely, Hindi, Tamil, Telegu and Gujerati. Many white and members of other racial groups, also embrace the Hindu faith. A Hindu child is reared in accordance with a Hindu way of life and its norms and values.

The Hindu religious tradition has a multiplicity of Gods and Goddesses. These are different forms of the supreme and absolute God, which they call BHAGWAN, who is conceived to be omniscient, omnipotent and omnipresent (Chaudhuri 1969 : 149).

1.4.5 Life-world

According to Vrey (1984 :15) life - world is the Gestalt of the individual person's meaningful relationships. One's life-world includes all the people, objects, ideas, systems, forces, attitudes, self and everything to which one has attributed meaning and which one therefore understands.

1.4.6 Pedagogic neglect

Pedagogic neglect is encountered when the participation of an adult in the dynamics of the education situation is not sufficient, or inadequate, as a result of which the essential meaning of education is not fulfilled. This is so because the child is not involved in an intimate relationship with an educator (parent) on the path to adulthood. When an educator and a child communicate inadequately, then all the acts of upbringing, itself, are performed inadequately and the pedagogic actualization of the child's psychic life is inevitably inadequate (Van Niekerk 1982 : 9).

1.5 AIMS AND VALUE OF THE STUDY

The aims and value of this study are as follows:

- . To elaborate on and elucidate the changes in society which have impeded the quality of the Hindu parent accompaniment of his child.
- . To describe the life - world of the Hindu child as it reveals itself in his relations with himself, others, things/ideas and God.
- . In the light of the findings from the literature study, to establish certain guidelines according to which accountable support can be instituted to meet the needs of Hindu parents and their children.

1.6 METHOD OF RESEARCH

Research in respect of this study will be conducted by means of a literature study of relevant literature. This will be supplemented by interviews with authoritative educational and cultural figures in the Hindu community.

1.7 FURTHER COURSE OF THE STUDY

Chapter 2 of this study gives a psychopedagogical perspective.

Chapter 3 deals with traditional Hindu family relations and the influence of changes in society on it.

Chapter 4 focuses on parenthood and problems experienced by Hindu parents in their relationship with their adolescent children.

In Chapter 5 attention will be given to accountable assistance to Hindu parents and their children.

Chapter 6 contains a short summary and recommendations.

CHAPTER 2

A PSYCHOPEDAGOGIC PERSPECTIVE

2.1 INTRODUCTION

In the relationship between the Hindu parent and child we are concerned mainly with the psychopedagogic perspective and its importance from a pedagogic point of view.

According to Van Rensburg (1991 : 20) pedagogics, as a science, has been well documented through the work of a number of leading educationists such as Langeveld (1945), Perquin (1967), Oberholzer (1968), Landman (1961), Van der Stoep (1961) and Sonnekus (1973). It is the pedagogic situation, and only the pedagogic situation, that unifies all the other part disciplines or perspectives, viz., Psychopedagogics, Fundamental Pedagogics and Didactical Pedagogics as a science and is also the point of departure of all pedagogic part disciplines. Changes in society have significant and far-reaching effects on the pedagogic situation, and consequently on the relationships between parents and their children.

As explained earlier our concern in this study is to investigate how the changes in society have affected the quality of the Hindu parents' accompaniment of their

children from a psychopedagogical perspective. In order to do this it is essential to:

- Look at the philosophical-anthropological foundations of pedagogics, in particular, the nature of Man and some of his essential characteristics.
- Get an overview of the pedagogic situation and the pedagogic relationships of understanding, trust and authority. This is precisely the area which is effected by the changes in society.
- Focus on the psychic life of the child in education that is feeling, cognition and action.

A brief theoretical exposition of the above will be given which will then facilitate a discussion, later in chapter 3, on the effects of the changes in society on the Hindu parent - child relationship.

2.2 PHILOSOPHICAL-ANTHROPOLOGICAL FOUNDATIONS OF PEDAGOGICS

These will be discussed as follows:

2.2.1 Fundamental principles which must guide any effort to define the nature of man

- (1) The nature of Man cannot be defined in terms of

anything outside of Man but only in terms of Man himself

This principle implies that it is not possible to understand Man in terms of animal behaviour (Nel & Urbani 1990 : 3). The philosophical - anthropological point of view does not consider the question of how Man came into being, but accepts as a fundamental principle that Man is a unique being who differs from all other forms of life on earth. What is important is that the essential characteristics of Man are characteristics of Man and Man alone. These characteristics apply to all human beings irrespective of race, culture or socio - economic class, and are present at birth; but have to be actualized as the child grows up. Education is, therefore, an absolute prerequisite for the actualization of these characteristics (Oberholzer 1968 : 143).

(2) It is not possible to arrive at a final conclusive image of Man

According to Nel & Urbani (1990 : 4) man is a complete person who cannot be fully known but can only be understood in his situational relatedness within his world. It is, therefore, not possible to ever give a true description of man through such means as a formula, graph, scheme, figures and

statistical averages. In the same way a child cannot be known completely as an object, but has to be understood as a subject in his communications with the world.

(3) Man is always situationally related to his world

According to Nel & Urbani (1990 : 4) Man is always a totality, situationally related to his world and does not change from one situation to another. He does not react to stimuli from outside of himself but takes the initiative in forming relations and he answers in freedom to appeals addressed to him from his world. This is also the case of a new born baby, whose modes of experiencing are the same as that of an adult but differs qualitatively.

2.2.2 Some essential characteristics of Man which underline a psychopedagogic perspective

(1) Corporality

According to Nel & Urbani (1990 : 5) Man is physically in the world and his body is both the centre and medium of his experiences. In the development of his body biological laws apply, but the development of the human body is essentially normative which makes education necessary (Sonnekus (red.) 1984 : 29).

(2) Intentionality

Intentionality refers to Man's continual directness at his world. The human world is a world of meaning and intentionality, therefore, implies that Man is in continual communication with his world with the intention of investing it with meaning (Barnard (red.) 1987 : 1; Van Rensburg & Landman 1986 : 85).

(3) Openness

According to Sonnekus (1985 : 21) Man is essentially open to the appeal addressed to him by his surrounding world and he has the freedom of choice in answering that appeal. Unlike an animal which develops along a pattern determined by instincts, Man in his openness can see the opportunities which are present in the real world, for the actualization of his psychic life, and chooses those that he wishes to utilize (Nel & Urbani 1990 : 5).

(4) Possibility

Nel & Urbani (1990 : 7) maintain that a child is possibility by virtue of the fact that he is born with potentials which he must actualize. His potentials are innumerable and so are

the opportunities available for its actualization. By virtue of his openness, the child is able to choose which opportunities he wishes to utilize and this, therefore, makes the child unpredictable. The role of education is, therefore, to control the available opportunities for actualization and to influence the child in his choices (Van Rensburg & Landman 1986 : 116).

(5) Initiator of relationships

According to Vrey (1984 : 14) Man on account of his intentionality, openness and his freedom of choice, does not react to stimuli but takes the initiative in establishing relationships between himself and his surrounding world. He, in the process, establishes his own subjective life - world which forms the basis of his self - concept.

(6) The child as an appearance form of Man

According to Nel & Urbani (1990 : 6) the child is an appearance form of Man and he, therefore, reflects in his life all the essential characteristics of Man. The following five principles must be taken into account when working with children:

(a) The biological principle

The range of a child's potentials and the level to which it can be developed are genetically determined and have a biological - neurological basis. However, the child's most basic needs lie on the physiological - biological level and he has to be fed, clothed, cleaned, allowed to exercise and rest in order to survive. To minimize the effect of handicap on the development of his psychic life, the child has to be protected against illness and helped in the cases of special handicaps such as blindness, deafness, epilepsy, etc. (Barnard (red.) 1987 : 52; Behr 1983 : 6).

(b) The principle of helplessness

The child, at birth, is helpless but possesses the essential characteristics of Man, namely, intentionality, possibility, openness, freedom of choice and initiator of relationships. For these potentials to be actualized the child must be assisted by an educator in order to move him away from his state of helplessness (Van Niekerk 1982 : 12).

(c) The principle of security

For the essential characteristics of Man to be actualized adequately, the child must be made to feel safe in order to have the courage to venture into the world. Fear and insecurity can make him become aggressive and retreat into himself (Van Niekerk 1982 : 14; Van Rensburg & Landman 1986 : 63).

(d) The emancipatory principle

To be adequately emancipated the child must seize opportunities for emancipation in the real world and utilize them. This will assist him in overcoming his helplessness and make him the person he wants to be in his own right (Nel & Urbani 1990 : 7).

(e) The principle of exploration

Exploration and emancipation go hand in hand. The child explores the world with a view to emancipate and as he emancipates he encounters new aspects to explore (Barnard (red.) 1987 : 21; Van Niekerk 1982 : 20).

2.3 THE PEDAGOGIC SITUATION

It is from the pedagogic situation that the psychopedagogic perspective develops, and categories such as experiencing, cognition, feeling perceiving and thinking acquire psychopedagogic status. The pedagogic situation develops within the matrix of the pedagogic relationship, which can be defined as a relationship between an educator and one or more educands with the specific aim of educating the latter (Nel & Urbani 1990 : 10; Van Rensburg & Landman 1986 : 186).

2.3.1 Pedaqogic relationship

(1) Pedaqogic understanding

In order to understand one must have knowledge of that which one wants to understand, and it involves thinking and the solving of a problem. We rely heavily, in everyday life, on intuition to understand situations. However, intuition operates on the pre-cognitive level and in a pedagogic situation we cannot rely wholly on it. On the otherhand it cannot be rejected totally as it would undermine the

educand's trust in the educator, as the latter would have to behave more inquisitively over the educand in order to understand him (Nel & Urbani 1990 : 11; Van Niekerk 1982 : 11). To understand the child in a pedagogic situation the educator must have knowledge of the following aspects:

(a) The essential nature of Man

The educator must understand the essential nature of Man. This knowledge and understanding of Man is based on common sense and is usually the outcome of a well - balanced education.

(b) Cultural Society

The educator must have a knowledge and understanding of the culture of the society in which he lives and in which he educates children. He has to guide the child to discover facts, principles, norms, values and customs and lead him, through education, into a cultural society (Nel & Urbani 1990 : 12).

(c) The functioning of a school

The school has to prepare and lead pupils into modern

society without separating them from their families. Families must be actively involved in the education of their children at school and must have a knowledge and understanding of how the school functions so that they may, in turn, understand their children as school children. This is, particularly necessary in rural areas where there is generally very little contact or involvement of parents in the functioning of the school (Nel & Urbani 1990 : 13).

(2) Pedagogic trust

Faith in a person is a fundamental necessity in order to place one's trust in that person. Put in another way, one can only trust someone if one has complete faith in him.

In the pedagogic situation pedagogic trust, according to Stoker (1967) reveals itself in numerous ways:

- The educator must have faith in the child being educable, and trust in the social order within which he educates, otherwise the pedagogic situation will be weakened.
- The child must have complete faith in the educator and this will depend on the latter's trustworthiness. If there is mutual trust between the educator and the child, then the latter's psychic life develops within the pedagogic situation and his orientatedness becomes more differentiated and refined (Nel & Urbani 1990 : 76). According to Van

Niekerk (1982 : 11) the psychic life of a pedagogically neglected child develops unsatisfactorily and his orientatedness remains relatively undifferentiated and unrefined.

In a family situation, where there is mutual trust between the parents and the child, the bond of love between them is strengthened and the child feels secure enough to venture out and explore the world. He is also able to move out to a vantage point outside the family from where he can observe and evaluate his family, and also expand his horizon in directions outside that of his parents and in some instances even beyond theirs.

A well educated adolescent has a good knowledge of the socio-cultural world in which he has to orientate himself and he also has a sound understanding of his own potentials and that of his parents. His trust in his parents is complete and it rests on the faith that they will not force decisions or situations on him which he refuses to accept. In a similar way, the child's trust in his teacher, in the school situation, is only unconditional if the teacher is an expert in his subject and proves to the child that he is a dedicated and committed educator (Nel & Urbani 1990 : 14; Van Niekerk 1982 : 16; Vrey 1979 : 23).

(3) Pedagogic authority

Pedagogic authority cannot be imposed on children but can be developed or acquired through interaction between the educator and the child in a spirit of mutual trust, respect and understanding. The educator has to display certain qualities in his inter-personal relationship or contact with the child in order to get him to accept and respect his authority (Nel & Urbani 1990 : 15).

(a) Love for children

An educator can only be entrusted with pedagogic authority if he displays love for the child, concern for his well-being and a genuine interest in his progress (Nel & Urbani 1990 : 16).

(b) Love for the subject he teaches

The educator must display a great measure of love for the subject he teaches and must possess sufficient knowledge of the contents of the subject in order for the child to respect his authority in the area of his work. The educator has to present his material to the child with confidence and authority so as not to confuse him but attract him to his teachings. It is also imperative for the teacher, or the

parent, to constantly teach the child what is correct rather than condemn the child's actions or attitudes which are not acceptable to them. For the parent or teacher to intervene, in any way, in the life of the child it is of paramount importance for them to have sufficient knowledge in the relevant areas of intervention or they should seek the assistance of a specialist. Without this they cannot accept pedagogic authority (Van Niekerk 1986 : 21).

(c) Love for culture

The educator, in order to be successful in his interactions with the child, has to show love for the culture in which he educates the child. At the same time he has to keep abreast and updated with the changes in culture prevalent in a fast changing society so that he may be relevant in a pedagogic situation. According to Du Plooy & Killian (1984 : 124) the educator does not have pedagogic authority on account of him being either a parent or teacher, but because he represents pedagogically acceptable principles, norms and values.

2.3.2 The pedagogic sequence structures

In a pedagogic situation distinct stages are discernible. Firstly, there has to be an association between the educator

and the child in which both parties are brought together physically.

Secondly, there has to be communication between the educator and the child during the education act.

Thirdly, the communication lends way to encounter during which the educator is able to enter the life world of the child, and vice-versa, so that they understand and trust each other better.

Lastly, once the educator has arrived at a true understanding of the child's situation he may decide to become engaged, or interfere, in his life in order to facilitate his teachings.

2.4 THE PSYCHIC LIFE OF A CHILD IN EDUCATION

According to Nel & Urbani (1990 : 21) the psychic life of a person is composed of three discernible but inseparable inter-related structures of feeling, cognition and action or orientation.

2.4.1 Feeling

Plessner (1941 : 147) states that "feeling is essentially the relation of oneself to something", and is therefore an inherent constructive factor in acting, thinking,

perceiving, etc. It must not be confused with motivation, but rather feelings may act as motivators and can inform the individual of the importance of an object, event or person. Feeling can be classified as follows:

(1) Drive feelings

These feeling are sensations and are not directed at objects, events or persons outside a person. They include such feelings as hunger, thirst, and sex drives (Nel & Urbani 1990 : 26 - 34).

(2) Affects

Affects form the basis of action and informs a person of his relationships with objects, events, people and ideas which form part of his surrounding world. They include both values and evaluative feelings.

A value is an enduring belief, and the child usually carries the beliefs and value system of the parents into the school. The value system reflects the beliefs of a person but these may not be based on proven facts (Dreyer 1980 : 104; Nel, Sonnekus & Garbers 1965 : 344 - 346).

In respect of the evaluative feelings, these may be classified as:

(a) Physical or sensory feelings

These feelings are related to such sensations as smell, taste and touch.

(b) Social feelings

These feelings have to do with relationships between persons and manifest themselves in various forms such as love, hate, sympathy, compassion, jealousy, etc.

(c) Intellectual feelings

These feelings are experienced when something is comprehended (Heller 1979 : 115).

(d) Aesthetic feelings

Aesthetic feelings are experienced during creative actions as in the case of drawings, paintings, acting etc. However, they are more susceptible to temporary influences than any of the other groups of feelings.

(e) Ethical or moral feelings

Such feelings are when something is experienced as good or bad and includes feelings of guilt, remorse and obligation (Nel 1988 : 38).

(f) Religious feelings

These feelings have to do with the relationship between Man and God and are, largely, influenced by the family background and religious way of life (Van Wyk 1979 : 120 - 121).

(3) Emotions

Nel, Sonnekus & Garbers (1985 : 350) see emotion as a reaction to an object, event or person which has a symbolic meaning. For example, the sight of a snake would frighten one because its bite symbolizes death. However, each individual experiences emotions in a unique way and is a victim of his emotions.

(4) Moods

Moods are a feeling disposition which lasts for a relatively

long time and may be either positive or negative and, also, determines to a large extent his involvements in situations. Moods may be due to illness, problems and difficulties or may appear without any apparent reason (Nel, Sonnekus & Garbers 1985 : 351).

(5) Life feeling

An individual has a basic affective orientation towards life which is more permanent in nature than moods and forms part and parcel of his character. This basic life-feeling may originate from genetic factors or its development may be rooted in the nature of the child's experiences, especially from birth to about 6 years of age (Van Niekerk 1982 : 36 - 49).

2.4.2 Cognition

According to Nel & Urbani (1990 : 40) the cognitive dimension can be divided into categories such as perceiving, memorizing, imagining and thinking. However, all these intentionalities rest on a pre-cognitive dimension, namely, sensing. For the child to be able to learn, sensing as a foundation must be stable.

(1) Perceiving

According to Nel & Urbani (1990 : 42) sensing is not a process inside a person but a mode of communication. In sensing a person experiences reality, uniquely, as it appears to him personally and to no one else. Sensing can be viewed as the preliminary "knowing" which is a prerequisite for subsequent knowing on the cognitive level. Perceiving, on the otherhand, is closely related with sensing, moving, memorizing and thinking. It is a mode of experiencing that is available to the child from birth and is subject to change and refinement through experiences.

(2) Human movement

Motoric or human movement is related to sensing and learning eg. in dance movements. According to Piaget & Inhelder (1969 : 47) movement constitutes a very important dimension of action in the life of the child, and it is only when he reaches the stage of formal operations that reflective thinking starts to play a more important role in his life than physical action. During early childhood moving is the most important way of exploring and learning. As human movements are learnt they become automatisms.

and his experiences in solving problems will enhance this (Nel & Urbani 1990 : 86).

(5) Imagining

According to Nel & Urbani (1990 : 71 - 74) imagining refers to a sequence or composition of images, ideas, memories, etc. which eventually form a composite whole, i.e. a story or painting. The modes of imagining may be classified as:

- Reproductive - when past experiences or events are recalled, and may occur when a child tries to flee from situations which are too problematic for him to solve.
- Anticipatory - when plans are made for the future and may assist in intercepting possible problems by having a repertoire of solutions ready.
- Creative - the child cannot be taught how to actualize his creative imagination but these can be expressed by himself in paintings, drawings, sculpture, etc. through the guidance of the teacher.

otherwise the child may be affectively, intellectually and morally neglected. 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.

To understand how the quality of the Hindu parent - child relationship is impaired, the situation must be viewed against the background of the nature of Man and his essential characteristics and see how these have been affected by changes in society. It is then necessary to examine the pedagogic relationships of understanding, trust and authority between parents and their children and see how these have been undermined or affected. Finally, any defects or impairments in the quality of the Hindu parents' accompaniment of their children will reveal themselves in the psychic life of the children ie. in their feeling, cognition and action.

The effects of changes in society on the quality of the Hindu parent accompaniment of their children - particularly, in their relationships of understanding, trust and authority - will be the focus of attention in the following chapter where the writer will also give attention to the influence of changes on the traditional Hindu family relations and on the behaviour of children.

CHAPTER 3

TRADITIONAL HINDU FAMILY RELATIONS AND THE INFLUENCE OF CHANGES IN SOCIETY ON IT

3.1 INTRODUCTION

The traditional Hindu family relations and culture have undergone considerable and in most instances irreversible changes due to the influence of the changes in the wider South African society on it. In addition it has come under the profound influence of the Zulu and the Western culture. The latter being more pronounced. There is much everyday evidence of the influence of Western culture, particularly in the adoption of English as a first language, style of clothing, educational curricula, recreational preferences, acceptance of Western music and drama, and many other readily observable acceptances of Western cultural items. The Hindu cultural and religious institutions are, therefore, affected in varying degrees of extent with the latter showing greatest resistance to change.

The family institution has proved to be most vulnerable to culture penetration and has been most affected by such

'Western' processes as industrialization and urbanization (Nair 1991; Reddy 1991).

Before describing the traditional Hindu family relations and the impact of changes in society on it, it is necessary to have a brief background discussion on Hinduism, its ethos and the Hindu way of life as experienced in South Africa.

3.2 ORIGINS OF HINDUISM

According to Bowes (1978 : 3) Hinduism is the product of a way of life of three distinct groups of people : the Aborigines of India, the Dravidians (who are believed to be people from the Mediterranean who emigrated to India and settled in the Indus valley) and the Aryans who entered India sometimes between 2000 and 1500 B.C.

These groups blended together to form a composite and complex tradition with the Aborigines constituting the lowest stratum of Hindu society. The Dravidians occupied the ranks of kings, priests, teachers and other skilled positions together with the Aryans. The Hindu tradition, therefore, developed out of the amalgamation and assimilation of different cultures and traditions, and its unity was fostered by the Vedas - the earliest religious literature of the Aryans - which contained a very clear

conception of the unity of one reality manifesting itself in diversity (Bowes 1978 : 4).

The supreme principle on which all existence depended was developed by the seers of the upanishads (philosophical treatises in the form of dialogue between the teacher and his disciple) and designated as BRAHMAN, the absolute reality, while the absolute support of being was designated as the ATMAN or the self of man (Maharajh 1989 : 79).

The world or SAMSARA, according to Thakur (1969 : 62), is conceived as a constant and endless cycle of change, birth, death and rebirth for man in accordance with the Law of Karma. According to this law man's reincarnation depends on the amount of good or evil he committed during his lifetime. For example, a person who has committed a life-time of sin will in his next life occupy lower forms of life such as that of insects or animals, and vice-versa. Man can, however, rise above the karmic law and attain salvation or MOKSHA by supreme moral and spiritual effort.

Maharajh (1989 : 80) explains that the Bhakti school, which developed centuries before the Christian era, grew out of the Hindu awareness that the supreme way to salvation was that founded on the love of God. During this period the

heightened missionary spirit of Hinduism successfully unified the heterogenous elements of the Indian population into a common religion and the Bhakti approach to God was reinforced by the following works (Maharaj 1989 : 81; Thakur 1969 : 64):

- the SVETASVATARA upanishad, which elevated the PERSONAL GOD over and above the IMPERSONAL BRAHMAN.
- the RAMAYANA, an epic in which RAMA was presented as an AVATARA or incarnation of the God VISHNU.
- the BHAGWAD GITA, another epic in which KRISHNA is presented as another AVATARA of VISHNU.

Both RAMA and KRISHNA became the object of worship and have become popular Gods of Hinduism up to the present time. The RAMAKRISHNA MISSION and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON), or the HARE KRISHNA MOVEMENT, worship both these Gods with great missionary zeal (Maharaj 1989 : 82).

In addition to this, the Hindu religious tradition has a multiplicity of Gods and Goddesses which have different names and functions, for example : the Goddess of knowledge and truth (SARASWATI), the Goddess of happiness and good fortune (LUXMI), etc. These different Gods and Goddesses

are different forms of the supreme and absolute God, which the Hindus call BHAGWAN - the equivalent of the Christian or Islamic God (Chaudhuri 1969 : 148; Thakur 1969 : 65).

However, this God is not thought of or worshipped directly but is conceived as omniscient, onnipotent and omnipresent and only invoked in times of pain, sorrow, suffering and tragedy. Chandhuri (1979 : 149) explains that this God is never discussed in the religious literature of the Hindus, but "...this undiscussed God is the only real God of the Hindu faith."

3.3 THE LAW OF KARMA AND REINCARNATION

The Hindus have formulated the Law of Karma which stands for the freedom of man's will, and together with REINCARNATION they form the cornerstone of Hinduism (Dhavamony 1982 : 248). The central idea of the doctrine of Karma is that a man's body, character, capacities and temperament, his birth, wealth and station in life, and the whole of his experience in life, whether of happiness or of sorrows, together form the just recompense for his deeds, good and bad, performed in earlier existences. In essence it means that every good deed or act will meet with reward and every evil deed shall be punished in strict justice either in this

life or in the succeeding one (Maharaj 1989 : 399).

Chennakesavan (1980 : 133) sums up the Law of Karma as "...a man's shaping of his own destiny by his very actions." The doctrines of Karma and Rebirth are inseparable in the Hindu way of life and the latter is referred to by Farquhar (1971 : 137) as the doctrine of TRANSMIGRATION - according to which souls are emanations of the divine spirit that are incarnated in a series of bodies, and the series of births and deaths go on until the soul finds release from the necessity of rebirth and returns to the divine source whence it came.

Mahadevan (1960 : 61) cites the theory of transmigration as an explanation for the differences found amongst individuals which can be attributed to their past Karmas in their previous births.

3.4 THE HINDU CONCEPTION OF THE DIVINE

In Hinduism Man and God are intimately related, or belong to each other, and according to Ross (1973 : 22): "In Hinduism divinity pervades all things." The nature of God is incomprehensible in its entirety by the human intellect and even though God transcends man's reason, man as a material -

spiritual being needs to adopt a conscious, existential approach to God. God is all, and there is nothing in the universe that is independent of or disconnected from Him.

The early Hindu idea of SIVA being the supreme Personal God, according to the SVETASVATARA upanishad, gradually made way for the development of the idea of God being a trinity concept: BRAHMA, the creator, VISHNU, the preserver, and SIVA, the destroyer.

In everyday life man has to seek God's help for his own perfection and for his salvation he has to seek the GRACE of Krishna - who is likened to JESUS CHRIST amongst Christians - and is depicted as the loving God and friend of all beings (Padaruth 1991; Reddy 1991; Sooklall 1991).

3.5 THE ETHOS OF HINDUISM

At the outset it is important to note that Hinduism has not been founded by any single prophet or leader nor is it based on a single scripture (Crompton 1971 : 9).

There is no specific doctrine or ritual that can be identified as a common feature observed by all Hindus, without exception, and any search for commonality runs the risk of missing the rich diversity which constitutes the

essence of Hinduism. In addition, there is no place for provincialism in matters of religion and the widest freedom in matters relating to faith and worship is allowed. A distinctive feature of Hinduism is that it does not claim exclusivity with regard to religion or truth but believes in the sanctity of all religions (Maharaj 1989 : 303).

Crompton (1971 : 9) describes Hinduism as "the garden of truth", since history has shown that the people of India have since ancient time dedicated themselves to the pursuit of truth and despite the schisms that appeared in its history it has proved to be a remarkably adaptive religion, which has ensured its survival.

According to Pannikar (1981 : 36) Hinduism displays the same ontic intentionality as other religions ie. it takes as its starting point the same anthropological ground: man's imperfection and vulnerability and his quest for fullness and perfection. This simply means that man is an imperfect and vulnerable being who strives to overcome his limitations and attain his goal of liberation or MOKSHA.

Hinduism displays a wide variety of beliefs and philosophies such as polytheism, monism and monotheism; and Hindus generally show a profound veneration for all things in the

universe and often direct their worship of God through the medium of symbols placed in their shrines (Mahadevan 1960 : 24).

Hindus see the many gods as manifestations of the ONE SUPREME GOD, which has many names and forms (Pannikar 1981 : 29). It is also the mark of a true Hindu to seek the face of God in all things that show prowess, splendour and rectitude and this is succinctly expressed in the BHAGWAD GITA as follows: "I am the beginning, the middle, and the end of all beings" (Motilall 1978 : 234).

One of the cardinal characteristics of Hinduism is reverence of life and espousal of the principle of non-injury (AHIMSA). This principle requires that man's entire life including his pursuit of worldly and spiritual goals and his quest for truth must be conducted according to non-violent means. This principle of non-injury was adopted by Mahathma Gandhi as a method of passive resistance in the struggle for India's independence and received wide acclaim in the first half of this century. The practice of AHIMSA is closely related to another practice, namely, vegetarianism amongst Hindus. But it must be pointed out that not all

Hindus are vegetarians, although the Brahmins and other higher castes in the social structure strictly adhere to it (Brockington 1981 : 3).

Another practice associated with the principle of AHIMSA is that of cow worship, which is probably due to the economic importance of the animal. Strict abstinence from beef-eating is observed by Hindus, although this is subject to change amongst the younger generation due to Western influence and predominant contact with Western foods in their everyday life (Naidoo 1991; Padaruth 1991; Sooklall 1991).

According to Maharajh (1989 : 312) Hinduism does not have a uniform set of principles such as the Ten Commandments of Christianity but its distinguishing features may be summarized as follows:

- Freedom of worship is a universal feature.
- The universe is pervaded by God, and man's pain and suffering are due to his detachment from our Creator.
- Man must seek fullness and perfection by personal discipline and effort in overcoming his imperfections.

- Belief in the divine origin and the authority of the Vedas constitutes a strong current in Hinduism.
- Polytheism and monotheism are harmonized in the dictum: The One is called by diverse names and forms.
- God incarnates himself for the establishment of Dharma and the protection of His devotees.
- A strong adherence to AHIMSA or non - injury characterises the Hindu way of life.
- One of the best known principles of Hinduism is the Law of Karma, an ethical doctrine based on the deeds by which man can hope to overcome the bondage of TRANSMIGRATION.

3.6 THE SOUTH AFRICAN HINDU WAY OF LIFE

As explained earlier (1.4) South African Hindus belong to various linguistic groups, namely, Hindu, Tamil, Telegu and Gujerati. Included amongst Hindus are also many blacks and whites (Kuppusami 1983 : 3).

A married woman, or a mother, of the Hindi or Gujerati groups is clearly recognised by a red dot (called TIKA or

BOTTU) on the forehead, or a line of red powder (SINDOOR) in the parting of her hair. Unmarried women and teenage girls usually wear a black dot on their foreheads. In the case of married women of the Tamil and Telegu groups a yellow cotton band which is a sacred thread of marriage or TALI, is worn around their necks. This may also take the form of a gold chain, as in the case of the Hindi and Gujerati groups (Kuppusami 1983 : 26).

South African Hindus usually observe a day of the week as a day of fasting, during which period they refrain from eating meat. Mondays are usually dedicated to the Lord SIVA, Tuesdays to the Lord HANUMAN, and Fridays to the Goddess LUXMI - the goddess of light and prosperity (Kuppusami 1983 :7).

During any special day of prayer a Hindu strictly refrains from eating meat which may, however, be consumed at other times although vegetarianism is highly desirable. Hindu homes, particularly those of the Hindi speaking group, are usually recognised by a red flag hoisted on a bamboo pole in front of the house as a symbol of devotion to Lord HANUMAN, who is regarded as an humble servant of God (Kuppusami 1983 : 72).

As explained earlier in chapter 3.5 the Hindu diet strictly excludes the eating of beef and pork, although the latter is consumed by very few. The belief in the sacredness of the cow constitutes part of the upbringing of most Hindu children (Anand 1991; Reddy 1991; Walker 1986 : 255).

Every Hindu is expected to perform his daily devotions, and for this purpose in every Hindu home a sacred lamp is lit daily and some form of prayer such as the repetition of sacred mantras (verses) or the offering of PRASHAD (items of food - usually milk, fruits and sweets) is conducted. Prayer meetings or SATSANGS are held in homes or temples and are characterised by the chanting of sacred mantras, the singing of devotional songs and the offering of PRASHAD. Religious discourses usually centre around the great religious books, and Hindu scriptures, which are available in their originals ie. Sanskrit, Tamil, Telegu and Gujerati, with English translations as in the case of the RAMAYANA, BHAGWAD GITA, TIRUKURRAL and MANUSMRITI. These play an important role in the lives of South African Hindus in respect of their moral life and their relationship with the Divine in their quest for salvation. Hindus have a firm belief in their own active role in bringing about salvation through whatever means best suits them - be it prayer, ritualistic worship, meditation and so on (Kuppusami 1983 :

90; Padaruth 1991; Rocher 1965 : 44).

According to Upadhya (1988 : 40) ancestral worship also constitutes an important element of Hinduism. A month of fasting in honour of the ancestors usually takes place during September and October each year. This period is known as PITRA PAKSHA or PARTASI, during which a strict vegetarian diet is observed and family members gather to observe their customary rituals (Kuppusami 1983 : 94; Upadhya 1988 : 40).

The Hindu equivalent of Christmas is DEEPAVALI or DIWALI, which is an annual festival of lights - the reasons for which are as varied and diverse as Hinduism itself. Some Hindus dedicate it to Goddess LUXMI, which is the goddess of light and prosperity; others see DIWALI as a glorious welcome to the triumphant return of Hindu idol RAM from exile and his defeat of the evil emperor RAVANNA, which symbolizes the victory of good over evil. There are still others who have different viewpoints as to the origins and reasons for the celebration of DIWALI but, nevertheless, all are united on one thing: DIWALI is a time for rejoicing, putting on new clothes, praying and exchanging of gifts with friends and relatives (Anand 1991; Padaruth 1991; Reddy 1991; Upadhya 1988 : 40).

3.7 HINDU FAMILY RELATIONS

Discussion on the South African Hindu family relations will centre on the traditional Hindu marriages, the traditional family set-up and the Hindu child. The focus on these areas is primarily to help, later in the chapter, to illustrate what effect the changes in society have had on them and to what extent they have changed.

3.7.1 Traditional marriages

Traditional Hindu marriages were usually arranged and sometimes the bride and groom were complete strangers to each other (Ramphal 1985 : 253). This is very much different to the Western concept of marriage, where companionship is the major goal and both the husband and wife are expected to accompany each other to most social occasions and devote their leisure time to activities they mutually enjoy. However, Hindu marriages nowadays are increasingly becoming more Western orientated due to the strong influence of Western education and lifestyles on younger Hindus (Anand 1991; Nair 1991; Ramphal 1985 : 253).

In the traditional set-up each partner got to know more

about each other only after the marriage and whilst living together. They were required to dutifully submit to what their parents and the Hindu culture had ordained. The bride was required to perform household chores within the extended Hindu family unit and play a largely submissive role towards her husband and his family (Anand 1991; Padaruth 1991; Reddy 1991).

According to Ramphal (1985 : 253) the parents of the groom were concerned mainly with finding a daughter-in-law who could bear male children to continue the family line and maintain the family shrine.

3.7.2 Traditional family set-up

The traditional Hindu family was an extended one consisting of "blood" relatives and their several nuclear family units. Within each nuclear family both the father and mother had very clearly demarcated roles. The father was essentially the breadwinner and was responsible for the economic well-being of his family as well as the extended family unit. The mother, on the otherhand, made most of the decisions about the domestic and social life of the family and the children looked to her as the seat of effective authority at home, second only to the father who was usually more powerful and

feared. She assumed the responsibility of bearing and rearing the children, making a home, rendering domestic service, offering loyal subordination of herself to the economic and social interests of the husband, accepted a dependent social and economic status, and also a limited range of interests and activities. Usually the mother had no schooling at all (Broom & Selznick 1963 : 48; Padaruth 1991; Reddy 1991).

The extended family which included uncles, aunts and grandparents was the major agency through which the Hindu child was inducted into the values, norms and sentiments of his culture. They also ensured its acceptance and conformity by the child. Children were generally instructed to perform duties or behave in a desirable way, allowing no room for debate or back answering (Broom & Selznick 1963 : 48; Nair 1991).

3.7.3 The South African Hindu child

According to Maharaj (1989 : 43) the South African Hindu child is one who is reared in a home where the Hindu religion is practised and whose lifestyle is governed by its customs and traditions. Although the Hindu child has his historical root in Eastern civilization he is not isolated

from the influence of Western civilization, which he experiences on a daily basis. A traditional Hindu child's view of life is shaped by his cultural upbringing. The values he upholds give him his distinctiveness or individuality. This is gradually inculcated in him as he grows up in the community and is made familiar with its religion, traditions, customs and history of its culture (Anand 1991; Padaruth 1991).

3.8 INFLUENCE OF CHANGES ON TRADITIONAL HINDU FAMILY RELATIONS

Traditional Hindu family relations have been subjected to intense change due to the influence of Western culture and its way of life on it. These changes have not only affected the family relations and the traditional lifestyles but also the behaviour of Hindu children (Anand 1991; Nair 1991; Sooklall 1991).

3.8.1 Changes in family relations

Hindu marriages have undergone radical changes under the influence of a Western orientated society. Gone are the days when partners in marriage were chosen entirely by

either the parents of the bride or the groom. Nowadays there is a greater degree of freedom in the choosing of partners by either the man or woman without the consent and prior approval of the parents. As a result of this Hindu brides do not strictly adhere to their traditional cultural roles and are in a sense "liberated" from the constraints and duties expected of them (Nair 1991; Padaruth 1991).

Aiding this process is the rising level of education of Hindu women and their greater contact with and experience of Western lifestyles. Hindu woman no longer marry and accept to play a subservient role and take care of household chores. They seek in marriage companionship, intimacy, understanding and creative use of leisure time. Modern Hindu women seek greater control over their lives and want to be joint decision-makers with their spouses on all family matters and accept nothing less than equality between husband and wife. They have greater economic independence and equal authority in regard to family finances (Ramphal 1985 : 257-261; Padaruth 1991; Anand 1991).

The trend amongst modern Hindu families is to discard the traditional extended family set-up and move towards smaller

nuclear family units, comprising essentially of the husband, wife and children. The sum total of all the changes within the Hindu family, makes it more susceptible and vulnerable to pressures and stresses from everyday life. For instance the incidence of divorce, which was unheard of in the traditional situation, is shockingly high these days and seems to be still on the increase (Ramphal 1985 : 78). The factors responsible for marital breakup and changes in family relations will be examined from two perspectives namely, societal and individual factors:

(1) Societal factors

These factors refer to those conditions associated with the social and institutional structure such as economic and living conditions, disintegration of the extended family system, technological change and others (Ramphal 1985 : 78).

(a) Changing family functions

In the traditional situation in earlier times the Hindu family was required to provide for its own economic, educational, religious and recreational functions but this has changed over the years and these functions have now been taken over by agencies outside of the family eg. schools,

creches, sports clubs, etc. The modern Hindu family is, therefore, less of a functional unit than before and is characterised by reduced interaction between members of the family within the family structure. In other words the forces that bind the family together into a cohesive unit is now lacking (Ramphal 1985 : 79; Engelbrecht & Lubbe 1981 : 6; Broom & Selznick 1963 : 46).

(b) Disintegration of extended family system

In the South African case, the disintegration of the extended Hindu family system has been due, largely, to resettlement and urban housing patterns. Another important factor has been the preference of modern couples to move towards nuclear family structures.

In the writer's view this was due to the quest by young couples for greater freedom and independence in their lives which have hitherto been almost strictly controlled by parents - even after marriage. The couples' experiences in modern Westernized society - with its freedom and independence - could not be reconciled with the rigidity and conservativeness of traditional lifestyles. Younger couples wanted a greater say in decision-making on matters affecting their lives; and with their comparatively better

Westernized educational background were willing to challenge the status quo. Their quest for a better quality of life and the need to be located nearer their places of employment were other important considerations.

As a result of this disintegration the nuclear family is isolated from other relatives who could give them moral support and increase the field of their interaction. Consequently the level of interaction between husband and wife is very high and any friction is, therefore, magnified and this creates instability in the marriage and within the family (Ramphal 1985 : 79).

This instability and stress brought about by the changes have very severe repercussions for the relations between the parents and their children. Such conditions do not contribute to the establishment of a warm, happy and secure home base for the child and could result in the pedagogic relationship between the parent and child being deprived or neglected. In fact this could be a factor in the behavioural and personality problems amongst Hindu children (Nair 1991; Padaruth 1991).

(c) Poverty and poor living conditions

A significant proportion of the Hindu community is poor and live under extremely poor conditions due to the lack of adequate accommodation, particularly, in the urban areas. This situation has been exacerbated by the rising cost of living, automation and technological advances in society - which often create greater unemployment and lower the standard of living. Overcrowding leads to lack of privacy which is not conducive to healthy marriage and family life. Under these deprived conditions it is difficult to cater for the child's basic biological and physiological needs adequately. If these needs are not adequately met then the pedagogical relationship between the parent and child suffers. A hungry child cannot be expected to learn normally and respect the authority of his parents. He naturally becomes rebellious and has very little stimulation or inspiration from the impoverished environment to conform to acceptable codes of behaviour. This then affects the relationship of understanding, trust and authority between the parent and child (Behr 1983 : 6; Engelbrecht & Lubbe 1981 : 6).

(d) Industrialization and urbanization

These processes have contributed greatly to the changed social structure of society, with the nuclear family becoming, largely, isolated from the extended family. Should the main breadwinner suffer a set-back the nuclear family becomes financially vulnerable as the support of the extended family is no longer readily available. In the battle for survival more often than not both parents are forced to work in order to supplement the family income. This seriously affects the quality and quantity of interaction between parents and their children and the traditional Hindu family relations.

Industrialization and urbanization have been the main contributory factors to the shortages in housing, overcrowding and the lack of adequate recreational and sporting facilities and amenities. This is hardly the environment in which to bring-up children. Worst still is to expect them to behave normally under these conditions. Incidents of misbehaviour have actually been found to be greater amongst urban children than rural ones (Engelbrecht & Lubbe 1981 : 105; Mc Neal & Rogers 1972 : 19; Ramphal 1985 : 39).

(e) The changing status of women

Due to a higher educational and economic status of Hindu women and the trend towards achieving greater freedom and independence in relation to their traditional roles, women are less willing to accept an unsatisfactory arranged marriage as in the past. They no longer accept the dominant and authoritarian roles of their husbands, or their parents, and would easily opt for a divorce instead. Disruptions and instability in family relations are more likely now than ever in the past (Ramphal 1985 : 82).

Women do not accept their traditional roles as only housewives whose tasks are to render domestic services and rear children. They no longer accept a dependent social and economic status but demand equal rights and joint decision-making powers in financial matters and all other aspects affecting the life of the family (Broom & Selznick 1963 : 48; Nair 1991; Ramphal 1985 : 83).

(f) Decline in moral and religious sanctions

The influence of Western culture and lifestyles have diminished the claim of all Hindu institutions, including

marriage, to being sacred and inviolable. Hindu family relations are easily disrupted or strained in the event of a divorce, which is, nowadays, less stigmatized than before (Ramphal 1985 : 84).

It is not uncommon for married persons to engage in extra-marital affairs or flout the moral values of their culture, which bound the family and the community together. These conditions do not create a healthy home environment in which children could be brought up and undermines the relationships of understanding, trust and authority between parent and child (Nair 1991; Padaruth 1991; Reddy 1991).

(2) Individual factors

These refer to the various physical, intellectual and personality components that are at play during any interaction between two or more people. These include sexual incompatibility, personality problems, infidelity, excessive drinking, financial difficulties and so on - which could undermine family relations and even disrupt them. This is possible because of the changed orientation of the Hindu family in its struggle for adaptation and survival in the

face of changes in society. Cultural bonds and sanctions are diminished considerably as Western lifestyles are being increasingly adopted. However, many of these problems did exist in the traditional Hindu family relations but were, largely, subdued or down-played and never posed any serious threat to the family relations due to cultural obligations and sanctioning (Anand 1991; Padaruth 1991; Ramphal 1985 : 87).

3.8.2 Changes in behaviour of children

Changes in society have contributed to a wide range of behavioural problems amongst children. The basic cause of behavioural problems is the lack of emotional stability, permanence and safety, and they arise out of neglect, educational mistakes and the negative influences of society on children. Neglect arises when the process of becoming an adult is hampered, delayed or perverted (Engelbrecht & Lubbe 1981 : 104).

The factors responsible for undermining a healthy Hindu family relation may be divided into three groups, namely, the domestic circumstance, the environmental circumstances and factors and causes related to the person himself.

(1) Domestic circumstances

According to Engelbrecht & Lubbe (1981 : 104) the domestic environment is the child's first and only education milieu before he enters school and is, therefore, of fundamental importance to the emotional stability and social adjustment of the child. The parental home is where the foundation of the child's character is laid and where the educational occurrence begins. It is also at home where the social and moral personality of the child is formed and developed.

Changes in society have resulted in far-reaching changes in the traditional domestic environment of Hindu families. Firstly, since the trend is towards nuclear families the authority, guidance and support of members of the extended family is lacking. Secondly, in the modern Hindu home both parents are usually compelled to seek work in order to meet their financial budget and this reduces the quantity of time they spend with their children - particularly, the mother (Nair 1991; Reddy 1991).

According to Engelbrecht & Lubbe (1981 : 104) this results in the child receiving inadequate parental guidance and support during a crucial stage in his life. The behavioural

problems stem from:

(a) Defective education

This is regarded as one of the most serious causes of neglect, maladjustment and misbehaviour. Five forms of defective education are distinguished, namely, unloving education, too indulgent education, egoistic education, compulsive and too strict education, and contradictory education - all of which could arise from an unhealthy relationship between the parent and child (Behr 1983 : 33; Engelbrecht & Lubbe 1981 : 104; Van Niekerk 1990 : 47).

(b) Defective family relations

The education of the child is the joint responsibility of both the father and mother and if either is missing as a result of death, divorce or desertion neglect and behaviour problems set in. In such instances normal parent-child relations are absent and this affects the relationships of understanding, trust and authority between parent and child. The child would under these conditions develop behavioural problems and show anti-social tendencies if adequate pedagogical assistance is not given. These problems could also be caused by inadequate support from step-parents or

foster parents and birth out of wedlock (Engelbrecht & Lubbe 1991 : 104; Padaruth 1991).

(c) Inclination to misbehaviour

The moral level of a family is detrimentally affected by the abuse of alcohol, drugs, gambling, immorality and crime amongst family members - especially parents. The modern Hindu family is being fast estranged from its culture and sanctions and is increasingly being caught up in these vices. In such situations the child receives a defective and neglected education, and discipline is non-existent. This prejudices the development of his personality and character, and he experiences difficulty in knowing the difference between social and anti-social behaviour. The child ends up imitating the criminal or immoral behaviour of his parents (Engelbrecht & Lubbe 1981 : 105; Padaruth 1991; Reddy 1991).

(d) Socio-economic conditions

Behavioural problems may also arise from a poor socio-economic environment, which includes poor living conditions, no recreational facilities, poverty, over crowded dwellings and continuous change of residence or environment (Behr 1983 : 25; Engelbrecht & Lubbe 1981 : 105).

(2) Environmental circumstances

The quality of the environment, its composition, the facilities for healthy recreation and relaxation, and the influence of friends and other members of society are important factors in connection with the incidence of misbehaviour in children.

Due to the rapid industrialization and urbanization, many families are forced to break from their traditional lifestyles and family systems and move closer to the urban areas to seek employment and a better quality of life and in the process have to contend with the pressures of a new environment (Engelbrecht & Lubbe 1981 : 105; Padaruth 1991; Reddy 1991).

Factors in the new environment that contribute to behavioural problems include:

(a) Neighbourhood

Engelbrecht & Lubbe (1981 : 105) found that the incidence of misbehaviour is much greater among urban children than rural ones as a direct result of poor urban neighbourhoods. This may be due to a large concentration of people in a specific

area, poor quality of neighbourhood, poor recreational facilities and poor social and friendship relations. In such situations firm family ties disintegrate and there is a looser family relationship. This results in a deviation from healthy moral, religious and social values and habits which invariably creates a fertile ground for misbehaviour.

(b) Negative peer influence

In poor urban neighbourhoods behavioural problems are common amongst most children who lack adequate parental support and guidance. They are also subject to the influence of undesirable street friends, who accentuate the problem of misbehaviour amongst children that are not properly supervised. The lack of adequate recreational facilities and the wrong use of leisure hours are further contributory factors to behavioural problems. Children tend to wander aimlessly on the streets and are tempted to participate in criminal activities of which theft and the forming of street gangs are common (Anand 1991; Nair 1991; Reddy 1991).

(c) School

The task of the school is to increase the child's knowledge, educate him and develop his character. However, this

function of the school is seriously impeded in urban areas where the population is heterogenous and there are wide differences in culture and ways of life. In such situations the child may experience problems in adjusting to school which can be made worse with rebuffs and failures. The effect of undesirable friends, unsympathetic teachers, weak discipline, large classes and so on are further contributory factors to the problems of the child and these have an impact on his social, moral and emotional life. This may lead to rebellion, feelings of inferiority and lack of self-confidence on the part of the child (Engelbrecht & Lubbe 1981 : 106; Nair 1991; Reddy 1991).

(3) Personal factors

Personal factors refer to the child's physical, mental and psychological condition. These can be profoundly affected by changes in society, particularly, by the domestic circumstances and environmental circumstances as discussed earlier (Van Niekerk 1990 : 62).

(a) Physical condition

This refers to the general state of health of the child, which may be poor due to malnutrition, overpopulation,

unhygienic environment and poor neighbourhood. Such a child cannot compete as an equal with his peers and he experiences failure, poor social relations and a general lack of confidence in himself. As a result his behaviour is characterised by truancy, theft, lying and neglect of schoolwork (Engelbrecht & Lubbe 1981 : 106).

(b) Mental health

The deprived domestic and environmental conditions within which a child is brought up can impede his normal intellectual development and contribute to scholastic retardation (Behr 1983 : 32; Vrey 1990 : 270).

(c) Psychological condition

The child has urges, motives, needs and emotions. If these are not adequately satisfied, or if sufficient opportunities for socially acceptable expression of his urges do not exist, then the child will engage in malpractices such as theft, damage to property and assault. Due to the changing lifestyles and conditions under which Hindu families now live behavioural problems due to psychological factors,

particularly, in urban areas is on the increase (Behr 1983 : 33; Engelbrecht & Lubbe 1981 : 108; Mc Neal & Rogers 1972 : 22).

3.9 SYNTHESIS

Changes in society brought about by urbanization, Westernization and industrialization together with the effect of such factors as population explosion, unemployment, violence, political changes, child abuse, drugs and alcohol, single parenthood and teenage pregnancies have had a dramatic influence on the traditional lifestyles of Hindu families and have created a norm crisis for them. They have adversely affected the Hindu parents' accompaniment of their children and also their relationship of trust, understanding and authority.

For example, Schoombee & Montzaris (1986 : 19) point out that Westernization, in particular, has created a schism between younger Hindus and the older generation. He explains that the attitude of younger, better educated and economically independent Hindus is more accommodating towards interreligious marriages and less tolerant of arranged marriages in comparison to those of older, less educated and economically deprived Hindus.

There are also indications which point to the decline of traditional values, norms and customs amongst younger Hindu South Africans, who show a tendency towards becoming more modernized or Westernized. The sharp cultural differences between parents and their children are apparent from the preceding discussion and it can, therefore, be expected that there will be tensions in the Hindu parent-child relations (Schoombee & Montzaris 1986 : 19).

According to Engelbrecht & Lubbe (1981 : 105-106) in addition to Westernization, industrialization and urbanization there have been other changes in society which have impacted on the traditional Hindu family relations. Hindu parents, in their quest for a better standard and quality of living deserted their rural family homes and moved towards the urban centres in search of employment. This move has been accompanied by its own set of problems such as a high cost of living and the shortage of accommodation. Mothers, who traditionally stayed at home and looked after the welfare of the family, have been forced onto the job market to supplement the family income. With both parents at work, the amount of the time spent by the parents with their children is considerably reduced and so is the pedagogic support and

guidance given to them. According to Nair (1991) this is a worrying factor from a pedagogical point of view since many neighbourhoods, generally, in urban areas have the highest incidence of crime, violence and juvenile delinquency and it is, therefore, crucial for the child to have adequate parental guidance and support to steer him clear of these adverse influences. Behavioural problems amongst children in urban areas are found to be more pronounced than in rural areas and there is evidence of a diminishing respect for traditional values, norms and customs. Hence the relations between the Hindu parent and child are consequently, directly, affected with parents having lesser control and influence over their children's actions. This situation is exacerbated by the disintegration of the traditional extended family system, where in addition to the child's parents other members of the extended family took the responsibility for the upbringing of the child and ensuring his conformity to the cultural obligations and sanctions of his community. The modern nuclear family simply cannot do this, given the constraints under which it has to function (Padaruth 1991; Nair 1991; Reddy 1991).

Parenthood in the Hindu community and the problems experienced by Hindu parents in their relationship with their children will have to be examined if accountable assistance is to be given to them.

CHAPTER 4**PARENTHOOD AND PROBLEMS EXPERIENCED BY HINDU PARENTS IN THEIR RELATIONSHIP WITH THEIR CHILDREN****4.1 INTRODUCTION**

Parenthood is increasingly becoming a matter of deep soul searching, and sober decision making, on the part of married Hindu couples - and is very much along Western lines. It is a decision arrived at after due cogniscance is taken of the family's economic situation and its social standing. In essence modern Hindu families are, generally, planned and are very much unlike the traditional situation where it was the pride of the parents, and the extended family, to produce children with almost total disregard for the economic or social implications. The change from the traditional lifestyles of the family, to the more modern and Westernized ways of living invariably brings with it, its own set of problems and difficulties (Anand 1991; Nair 1991).

Firstly, there is the problem of cultural differences between parents and their children which impede a healthy and clearly defined relationship between them as in the

traditional situation. Parents, generally, belong to a culture of a different era in comparison to their children. They come from a cultural background of rigid adherence and allegiance to norms, values, customs and ways of life of Hinduism and are forced by circumstances to enter into a new cultural experience, namely, that of modern, Westernized society - in which they encounter considerable difficulty to adapt and find a foothold. The children on the otherhand, are born into the Westernized culture of society and experience it on a daily basis. Invariably, there is bound to be significant cultural differences between parents and their children as both were born and brought up in different cultural eras and, consequently, this will create problems in the interpersonal relationships (Nair 1991).

Secondly, children are affected by the changed circumstances brought about by the changes in society. Industrialization and urbanization, for example, have drawn families closer to the urban core with the promise of better possibilities for employment, education and health. However, the reality is that whilst this may be so the domestic and environmental circumstances in which the child interacts is greatly impoverished. Domestically, the amount of time parents have available for interaction with their children is

significantly reduced and this can give rise to conditions such as neglect of their children which, inevitably, leads to a whole range of associated psychological problems. In addition, the environment of urban areas with its high incidents of crime, violence and street gangs have a negative influence on children. Children that lack proper parental support and guidance, under these adverse conditions, are more prone to developing serious behavioural problems. This in turn will have a direct impact on their relationship with their parents (Du Plooy, Griessel & Oberholzer 1982; Van Rensburg & Landman 1986; Van Niekerk 1982).

This chapter will in essence discuss parenthood in general and more particular amongst Hindus. The problems experienced by Hindu parents in their relationship with their children will be briefly described. A discussion on adolescent children and their parents will be given focussing on their inter-personal relationships. Finally, the factors responsible for the problems in the relations between parents and their children will be elucidated.

4.2 PARENTHOOD

In, general, it is the yearning of most couples to experience parenthood rather sooner than later. According to Ramphal (1985 :194): "...although the precise reason for any couple having children may vary, there appears to be a general belief that the presence of children in a family increases the chances of marital happiness." However, notwithstanding the benefit which parenthood and parenting may bring to a couple, the marital relationship is inevitably affected by the arrival of children - in particular the arrival of the first child. Ramphal (1985 : 196) goes on to say that there is consistent research evidence which shows that couples with children in the home have lower marital happiness levels than those without children. In addition they tend to have more financial problems and interpersonal stress. Much of this may, in fact, be attributed to poor preparation for the acceptance of responsibility and "bad" family planning.

According to Urbani (1982 : 42-46) parenthood changes the life situation of couples. In particular, during the early years the child is normally a source of considerable strain to both parents and can seriously affect their sleeping

patterns, sexual relationship, social activities and so on. It is taxing on the energy of the wife, who in addition to her housework may also be in full-time employment elsewhere. The husband, too, may have his routines of relaxation and monopoly of his wife's attention disrupted or reduced. Parenthood amongst Hindus will be discussed under traditional Hindu family settings and under the more modern Hindu family situations (Nair 1991; Reddy 1991).

4.2.1 Traditional Hindu family

As in any family situation the presence of children is a source of great joy, and marital contentment and happiness. Amongst Hindus the failure of a woman to bear children is a source of acute unhappiness and she is held responsible by her husband's family for her inability to conceive. Her affliction may be interpreted as a punishment for her sin in her previous life. She is then compelled to seek deliverance and does so by performing devotions, prayers and taking vows of penance to her gods (which her family worshipped) at the temple (Ramphal 1985 : 194).

To traditional Hindu women, children and marriage go together and it is precisely what most young girls look forward to. Despite the hard work, expenses and problems of

confinement most women look eagerly towards starting a family, and if they already have then a desire to see it grow bigger in size is usually expressed. Larger families in the traditional set-up was encouraged, and preferred, despite the economic consequences because the family structure was of the extended family type, in which the resources of the whole family was generally pooled for the common good of all. Larger families also meant that more labour was available within the family for its normal functioning. For example, young boys could be used on the field to till the soil, harvest crops, graze the cattle etc., whilst girls were used mainly for domestic work - as the family aspired towards self-sufficiency (Nair 1991; Padaruth 1991; Reddy 1991; Steyn et al. 1987 : 61-82).

According to Ramphal (1985 : 195) research indicated that Hindu parents, generally, saw children as sources of gratification and an overwhelming majority did not regret having them. The typical responses give on the advantages of having children were as follows:

"Children are a joy"

"Children make you happy"

"I enjoy watching them grow and I relive my own childhood through them"

"I will have someone to care for me in my old age"

"Children give us a purpose in life through providing something to work for, to plan for and to look forward to".

Some mothers also indicated that they valued the contribution child rearing made to their own development and felt that the experience helped them to settle down and become more responsible persons and less self-centered but more considerate of others (Ramphal 1985 : 196).

It is quite evident from the foregoing that in the traditional set-up parents, particularly the mother, spent adequate time with her children and this was further supplemented by other members of the extended family unit. As a consequence of this the child was able to be reasonably inducted into the values, norms and customs of the Hindu community. The continuous presence of adult figures was a built-in security that ensured his conformity and adherence to them, and his loyalty, devotion and allegiance to the Hindu way of life. This was reflected in the relations between the Hindu parents and their children (Nair 1991; Padaruth 1991; Reddy 1991).

4.2.2 Modern Hindu family

Amongst modern Hindu families the patterns of parenthood are markedly different in comparison to the traditional situation. More often than not parenthood is a matter for deep consideration and is usually delayed until the married couple are in a position to afford, or manage, the responsibility that goes with parenthood (Anand 1991). As a growing tendency Hindu men and women marry much later in life, usually in their early to mid-twenties, in comparison to decades earlier when it was not uncommon for a girl of sixteen years, or even younger, to accept marriage (Padaruth 1991). Parenthood is also not the result of arranged marriages by the parents of either the boy or girl - or both. Nowadays, to a great extent, each individual chooses his or her own partner in life (Nair 1991; Reddy 1991).

As indicated earlier the Hindu couple no longer just has children for the love of it or to please any one party. Families, and the size, are usually carefully planned with due consideration being given to the financial implications of raising a family and the cost of maintaining the children and providing for their basic needs such as food, clothing, medicines, etc. In addition to these are the cost of creches, pre-school education and higher education (Nair

1991; Reddy 1991).

According to Steyn et al. (1987 : 57) modern families are usually small in size. Parenthood, and the upbringing of the child, is the sole responsibility of the parents themselves as the modern families tend to be of the nuclear family type and receive no support, as in the extended family situation. The nuclear family is a conjugal unit consisting of only two generations ie. husband, wife and unmarried children and is divorced from the joint or extended family structure.

Modern Hindu families live in more urbanized environments and have come under strong Western influences, adopting Western practices in the upbringing of their children, for example, the use of creches, maids and nannies. Due to the high cost of living both parents, in most instances, are forced to work in order to pay the rentals/instalments for their houses, hire purchase instalments, transport costs, education costs for their children and so on (Reddy 1991).

The parents live highly pressurized lifestyles and have very little time to spend with their children in comparison with the traditional situation. In essence this means that they cannot give adequate parental support and guidance to their children and, therefore, do not perform their functions of parenting and parenthood as is desired of them.

Of considerable concern is the fact that Hindu parents do not accept the responsibility to be actively involved at school and neither are they very supportive of the school and the teachers. The education of the child is left almost solely in the hands of the teacher. Further, due to the fact that the parents live outside their traditional setting, and in a Western orientated society, they are somewhat estranged from their culture, and the constant reinforcement of it through interaction with members of their family and community (Padaruth 1991 Anand 1991; Reddy 1991; Sooklall 1991).

According to Nair (1991) due to the changed domestic and environmental circumstances Hindu children present a whole range of behavioural problems with which their parents have to contend.

4.3 THE LIFE-WORLD OF THE HINDU CHILD

According to Van Niekerk (1982 : 7) it is through learning that the child raises the level upon which he communicates with life and gives meaning to his world. His life-world includes everything to which he has attributed meaning and which he understands e.g. self, people, objects, ideas, etc. (Vrey 1990 : 67)

According to Maree (1990 : 4-6) the lack of a pedagogic relationship i.e. relationship of authority, trust and understanding between the Hindu child and his parents affects his life-world. Van Niekerk (1990 : 32) points out that the child's behaviour becomes most affected when he occupies two worlds: the world of the adult and that of the child. This in turn will influence the relationships he forms with himself, others, things/ideas and God.

The life-world of the Hindu child is built up through experiencing things and giving meaning to the world around him (Sonnekus 1985 : 60). According to Vrey (1990 : 184) one can only comprehend his experience by studying him in his relationship with himself, others, things/ideas and God. The most important relationship that must be experienced by the child within the family is that of the pedagogic relationship i.e. relationship of authority, trust and understanding.

According to Urbani (1982 : 18) a distinction should be made between the following:

- . experience of the child that occurs within his relationship to himself;

- . experience within his relationship with others;
- . experience within his relationship with things/ideas;
and
- . experience within his relationship with God.

4.3.1 Relationship with himself

In order to grasp the child's relationship with himself the existence of a psychological-physical self is assumed. By this is meant a bodily self and psychological abilities that can be known (Vrey 1990 : 25). The child's self-concept comprises the totality of evaluation of all the components of his self-identity.

(1) Physical self

According to Vrey (1990 : 78) the physical self is more important during adolescence than in any other stage of a person's life. His "new" body may be experienced as either admirable or humiliating (Vrey 1990 : 164). The child demands attention which centres on his body and this demand for attention assists him to know and understand himself and also permits others to know him and get an idea of what to expect from him (Van Niekerk 1982 : 165).

In the Hindu culture the purity and chastity especially amongst girls are virtues and can only be violated upon marriage. However, the permissive nature of modern society has strongly eroded these values and it is not uncommon for Hindu girls to experience pre-marital sexual, abortions and teenage pregnancies.

(2) Psychic life

According to Vrey (1990 : 78) the child is engaged in self-actualization, which is essential for his development and the realization of his latent potential. He forms a self-identity and seeks answers to the question: " who am I?" This self-identity is the child's conception of himself which he desires to be in agreement with those of people he holds in esteem (Dreyer 1980 : 29; Vrey 1990 : 78).

The writer is of the opinion that changes in society have caused the neglect of the pedagogic relationship between the Hindu parents and their children. This in turn has resulted in a dysfunctional upbringing of the Hindu child and has culminated in the under-actualization of his psychic life. The factors responsible for this are:

. inadequate exploration;

- . inadequate emancipation;
- . inadequate distantiation;
- . inadequate differentiation;
- . inadequate objectification; and
- . inadequate learning.

4.3.2 Relationship with others

According to Vrey (1990 : 82) man learns to know and evaluate himself in the midst of and/or together with others. Urbani (1982 : 11) goes further and states that human existence involves co-existence with others, which implies that man is continuously in dialogue with his fellow-man.

The Hindu child is able to establish his own world of meaning through interacting with others, who may restrict or encourage his activities, show him things and give meaning to a situation (Vrey 1990 : 34).

(1) Relationship with parents

Parents have authority and ought to provide the secure basis from which the child initiates other relationships (Vrey 19910 : 173). However, this is lacking amongst modern Hindu

families due to urbanization and adoption of Western lifestyles (Steyn et al. 1987 : 64).

According to Van Niekerk (1990 : 52) family disorganization is a major contributory factor behind the anti-social behaviour of the adolescent. The Hindu child is almost completely cut off from his culture and the time spent with his parents is considerably reduced by their adopted lifestyles. As a consequence of this the opportunities for the parents to exercise their authority and influence, and provide adequate parental guidance and support is diminished. The situation is aggravated further by the low level of education of parents in comparison to their children (Steyn et al. 1987 : 64-72).

(2) Relationship with teachers

According to Durkheim (1981 : 142) teachers can exert a tremendous positive influence on adolescents in their becoming toward accountable adulthood.

In the writer's view sound pedagogic relationship can be hampered if:

. the teacher has to cope with a large class and has insufficient personal contact with the child;

- . unrealistic expectations are made by teachers and parents concerning the child's ability to achieve;
- . the teacher does not create a love for his subject and/or is incompetent to teach it;
- . teachers are not worthy identification figures who exemplify all that is worth striving for in adulthood; and
- . the teacher does not have an understanding, tolerance and respect for the culture of the child within which he is brought up.

(3) Relationship with peers

According to Vrey (1990 : 163-169) peers are a very important part of the life-world of the adolescent because they play and relax together, share opinions and follow the same behavioural patterns. They are vital for the adolescent's self-actualization because they provide emotional support and security whilst he experiments with new roles.

The modern Hindu child spends most of his time with his peers than with his parents, who are usually at work during daylight hours. He is strongly influenced by them because he seeks their friendship and social acceptance and therefore conforms willingly (Reddy 1991; Vrey 1990 : 162).

As a consequence of this Hindu children in impoverished urban neighbourhoods display behavioural problems and anti-social tendencies consistent with their environment.

4.3.3 Relationship with things/ideas

In constituting his life-world, the Hindu adolescent is increasingly concerned with ideas as he becomes aware of their importance for him and their implications for his own identity. This is brought about by an increase in his intellectual ability. According to Vrey (1990 : 178). abstract thought enables the adolescent to conceptualise concepts of identity, which leads to a self-image and an ideal self-image which are compared.

The development of the Hindu child's intellectual ability and abstract thought is stifled by the lack of adequate parental guidance and support, and the undermining of the pedagogic relationship of trust, understanding and authority. The child's relationship with things and ideas are closely related to those of his peer group. In urban neighbourhoods where crime and violence are widespread the Hindu child develops a poor self-image of himself and this is reflected in the company he keeps and the deviant nature of his behaviour (Nair 1991).

4.3.4 Relationship with God

According to the Hindu religion Man and God are intimately related (Ross 1973 : 22). Man seeks God's help for his own perfection and salvation and he must account to God for his actions (Padaruth 1991).

The Hindu child is brought up in a home where rigid adherence to religious values and norms are practised. He is required to observed special days of prayer and worship, each week, and as a material-spiritual being he needs to adopt a conscious, existential approach to God (Ross 1973 : 22).

In the writer's opinion, and observations, the modern Hindu child has drifted away fom his traditional culture and religious way of life and is increasingly embracing Western culture. To the extent that many have now converted to Islam and Christianity. In the poorer urban neighbourhoods, where parental care and guidance is lacking, Hindu children are not only estranged from their culture but also from God. Atheism and satanism is constantly on the increase and is exacerbated by the lack of clarity on certain rituals and sacrifices by sections within the Hindu community.

4.4 RELATIONSHIP BETWEEN ADOLESCENT CHILDREN AND THEIR PARENTS.

According to Van den Aardweg & Van den Aardweg (1988 : 13) adolescence is the period of life between childhood and adulthood and the adolescent is the youth at the stage between childhood and adulthood. It is evident that almost every generation views the adolescent as a problem, with even the mass media focussing greater and greater attention on the problems of adolescence. Whilst there is, generally, no disagreement that the adolescent is probably the cause of many social problems, there is also another viewpoint which holds that parents may also be jointly responsible for the situation on account of their role in precipitating a conflict or disagreement - which at times could be unduly exaggerated because of the amount of attention that is focussed on it (Bell 1967 : 429).

The relationship between parents and their adolescent children could be affected by the stage of the parents' adulthood, for example, when their children are in adolescence many parents are moving into the middle-age years. In such instances, the adolescent period is made more difficult for both parents and their children, because the parents' adjustment problems to middle ages are often occurring at the same time. As Bell (1967 : 430) puts it,

"At the time of adolescence the contrast is between an organism which is reaching its full powers and one which is just losing them". It is common practice, however, for the problems of the adolescent to be often stressed to the point of ignoring the personal problems of the parents.

There is a growing tendency, nowadays, for parents to be "pals" to their children. This reflects a new social value with the creation of common world for both parents and their children and is developed around the notions of democracy between them - which implies they are equals socially, psychologically and intellectually. The problem with this approach is that the adult, who is usually "superior" to his children, cannot serve as role model for their children as they grow older. Whilst parents may strive towards this type of relationship with their children, research has shown that adolescents don't really think of adults as their "pals" and are more comfortable with their peers (Bell 1967 : 431; Nair 1991).

While some of the problems of parent-adolescent relations rest with the parents' personal problems, others result from a lack of clarity in the treatment of the adolescent. In particular, the problem for the parent and adolescent is the degree of freedom and independence the latter should be

permitted. Society has to develop procedures for moving their youth, from a state of dependency, into more independent adult roles. The conflict here is: when should the adolescent be encouraged to handle independency? Some parents, particularly the mother, stop keeping track of their children when they are about fourteen years old, whilst others may go on until the child is seventeen years of age. The latter situation has potential for conflict since the adolescent desires the freedom associated with being at high school, whilst his parents refuse to let go (Bell 1967 : 432; Nair 1991; Reddy 1991).

According to Vrey (1990 : 75) the child wants to be someone himself and he wants to do things on his own. His life-world is expanding and although he still needs the support and guidance of the adult, it is their educational help that causes the child to become less dependent on them and to act independently (Van Niekerk 1982 : 69); Reeves 1977 : 67). The child no longer performs what the parents command and because they command, but because it ought to be performed (Vrey 1990 : 147). He no longer accepts the parent as the final arbiter and begins to question what he once accepted as absolute authority (Bell 1967 : 433)

However, while some degree of conflict between parents and

their adolescent children is inevitable, in most cases it is not severe enough to lead to a breakdown in either the interactional relationships or the personality of the individual (Bell 1967 : 434).

According to Vrey (1990 : 174) the adolescent's relationship with his parents rests on the presence or absence of love as its dominant feature. If there is love from the parents then the child will trust them and feel free to take risks, to explore, discover himself, try out his abilities and develop his decision-making powers (Sonnekus 1985 : 241; Vrey 1990 : 182).

4.4.1 The adolescent subculture

By definition, subculture refers to a fairly cohesive cultural system within the larger system of the total culture. The adolescent subculture is, therefore, a system created, over a period of time, by adolescents themselves. The need for the creation of this subculture is born out of the fact that the adolescent is neither a child nor an adult and, in addition, has no clearly defined role available to him by the overall culture. The loose cultural system he creates is to provide him with some role meaning for his adolescence (Bell 1967 : 435).

Although the adolescent subculture accepts most of the values of the adult world, emphasis is placed on those areas in which the adolescent values differ from those of the adult world. Due to the fact that the adolescent subculture is still in the developmental phase certain conflict points, with the dominant adult cultural system, emerge. These conflict points are the basis for tension and concern in the interactions between parents and their adolescent children and are crudely grouped as the problems of adolescence. However, it must be pointed out that these conflicts are distinct and different from the behavioural problems, associated with adolescence, emanating from crime, violence, abuse of drugs and alcoholism and truancy (Bell 1967 : 435; Nair 1991; Vaughan & Brazelton 1976 : 235 - 240).

4.4.2 The mother

According to Vrey (1990 : 173) parents have authority and ought to provide a secure basis from which the child initiates other relationships. During the adolescent stage the mother is normally closest to the children and strong attachments and emotional bonds are developed between them. She is directly involved in their upbringing, to a greater extent than the father, and because she is more involved in the parent role than the father it is natural that she

experiences a greater number of parental problems. An American study showed that 19 percent of the sample of adolescents had disagreements with their fathers, whilst 33 percent said that they had disagreements with their mothers (Bell 1967 : 444). Because of the closeness of the mother to her children during their growing years she consciously or unconsciously resists them growing independent of her (Bell 1967 : 442). This creates a conflict situation, particularly, during the period of late adolescence ie. when the child is normally at high school, and is usually dubbed as the problem of adolescence. It is not uncommon for mothers, in particular, to maintain a new and modified parental role even after their children have left home and are married. This normally takes the form of providing financial assistance or playing the role of nannies to their grand-children, especially, in the case of Hindu parents (Bell 1967 : 446; Nair 1991; Reddy 1991).

4.4.3 The father

Fathers play a more limited role than mothers in the upbringing of their children and are essentially the providers for the family. However, the situation is changing rapidly to one in which both parents share joint and equal responsibility in the rearing of their children.

This is due to many factors, which include - nuclear family systems, both parents being breadwinners and the demand by women for equal status and democracy in marriages (Ramphal 1985; Reddy 1991).

Gone are the days when only the mother was expected to sit up all night nursing a sick or crying baby. It is not uncommon to see the opposite, nowadays. In the relationship with their children, research has shown that fathers are normally closer to their daughters than their sons, and it is the opposite in the case of the mothers. However, during the launching stage - when the children leave the family home - it is a less traumatic experience for the father, than the mother, especially if his parental role in father-child activities were more peripheral than central to his life organization (Bell 1967 : 444; Nair 1991; Reddy 1991).

4.4.4 The daughter

Generally, daughters have a closer attachment to their parents during adolescence and even after marriage than do sons. The strong ties with their parents is usually the result of the fact that being girls they are normally given less personal freedom, and are reared in close association with their parents (Nair 1991; Padaruth 1991; Reddy 1991).

According to Bell (1967 : 445) during late adolescence serious conflict situations arise between the mother and daughter in defining the latter's role. The mother usually defined the daughter's role in the past and assigns the same importance to her function as mother during this stage. What is ignored in this approach is that rapid social changes with regard to family roles have taken place. Parents will have to take cogniscance of them in order to diffuse conflict situations. The conflict is greatest when the daughter operates within a role concept of self and accepts many values that differ from that of her parents.

4.4.5 The son

During the adolescence period, the son more often than not, is the focus of misbehaviour or behavioural problems, which parents have to cope with and address. He, however, acquires independence more readily than the daughter because male emancipation from the family is usually more clear-cut and is brought about by peer group and societal pressures. The family, also, encourages the son's independence more than they do the daughter's. This is done by providing him with more frequent opportunities for independent action and privacy in his personal affairs during late adolescence (Bell 1967 : 446; Nair 1991).

4.5 PROBLEMS EXPERIENCED BY HINDU PARENTS

The problems experienced by Hindu parents in their relationship with their adolescent children are many and varied. These problems are, in the main, the result of changes in society and will be discussed, briefly, under their respective headings.

4.5.1 Communication

This is increasingly becoming a problem area in interpersonal relationships between parents and their children and can be attributed to the fact that they both belong to two different eras. The parents, generally, have been brought up in an authoritarian environment, where patterns of behaviour and cooperation were dictated to them, whereas the children are exposed to a more liberal and democratic society where almost nothing is accepted without questioning it. They expect to be consulted on matters affecting their lives and to be party to decisions, thereon, without it being imposed on them. In this regard there is clearly a generation gap, but this does not mean that children do not cooperate on other general matters that affect both their lives and those of their parents and family (Steyn et al. 1987 : 60; Nair 1991).

According to Steyn et al. (1987:64) problems in communication can also be attributed to the fact that the modern Hindu parents spend lesser and lesser time with their children, due to employment, divorce, etc. and do not have sufficient time with them to impose their authority and will. Peer group pressures and influences are another contributory factor together with the fact that the average Hindu child is better educated than his parents and this puts him on a path of greater independence, from them, on matters of decision-making in his life (Anand 1991; Reddy 1991).

4.5.2 Behaviour

According to Van Niekerk (1990 : 52) family disorganization is the major contributory factor behind the anti-social behaviour of the adolescent.

Misbehaviour or behavioural problems amongst adolescents are not peculiar to the Hindu community but have been on the increase due to changes in society and lifestyles of Hindu people. The management of these problems, without the support of the extended family system, has been taxing on Hindu parents. In such a system the discipline of the children and their conformity to desirable codes of conduct was the task of all the members of the family. In addition,

whilst the parents may not spend adequate time, due to job obligations, with their children their role was supplemented by others within the family system (Padaruth 1991; Reddy 1991).

Juvenile delinquency, the abuse of drugs and alcohol, and crime is now widespread amongst Hindu children and is assuming alarming proportions. Violence, assault and lawlessness is on the increase, particularly in the townships, and this has now even spread into schools. Parents with a limited and poor educational background are having considerable difficulty in dealing with these problems and desperately seek outside help (Nair 1991; Reddy 1991).

4.5.3 Lack of respect

According to Sonnekus (1978 : 164) the child shows a marked deviance in his behaviour if he comes from a home where family members do not really operate as a family unit. The disorganized family cannot fulfil the basic educational needs of the child (Van Niekerk 1990 : 52). The modern Hindu youth therefore no longer accepts the authority of their parents without questioning it as in the traditional Hindu way of life. In the past they were simply instructed or told what to do, when to do it and how to do

it - without question. There was simply no room for debate, argument or back-chatting with parents or elders in the family (Reddy 1991).

In modern society, with the greater emphasis being placed on the rights of children and together with the influence of the more open and democratic Western system, Hindu children challenge the traditional authority of parents. They desire more democracy, show a tendency towards taking their own decisions in respect of certain aspect of their life independent of their parents, are willing to stand up to their parents and challenge them on issues on which they differ. This tantamounts to a lack of respect for parental authority - with the situation being worse in instances where the educational gap between parents and their children is wide (Nair 1991; Reddy 1991).

4.5.4 Culture

According to Steyn et al. (1987:60) despite the influence of Westernization and the corresponding changes in lifestyles of Hindu parents, they still cling to their cultural heritage, traditional values and obligations and are active in cultural societies and other agencies that propagate their culture. Whilst they live, eat and sleep in the

Western world, their hearts are still with their culture and religious way of life (Padaruth 1991).

The same, however, cannot be said of the Hindu youth, who is largely influenced and immersed in the Western way of life. Inevitably, there is bound to be a clash of two cultural worlds in the interactions within the Hindu family (Anand 1991). According to Steyn et al. (1987 : 64) there is a real danger of Hindu children being completely cut off from their culture and being swept away by Western values.

The cultural gap between Hindu parents and their children is dramatically illustrated in their lifestyles. The extent to which Hindu children have strayed away from their culture can be gauged, for example, in the growing number that now consume beef and pork dishes, indulge in pre-marital sex, chose their own partners in marriage - even across racial and religious divides, and so on. All of this is taboo to the Hindu religion and culture. The values, norms and habits of Hindu children are being drawn, largely, from the Western culture and this is constantly in conflict with the culture of their parents. Hence it is difficult for the Hindu family to be culturally homogenous, in these circumstances, and this is a source of great concern and distress to Hindu parents. Parents in nuclear families cannot adequately inculcate the traditionally accepted values and behaviour patterns (Reddy 1991; Naidoo 1991; Steyn et al. 1987 : 64).

4.5.5 Schooling

According to Steyn et al. (1987 : 72) education is cherished amongst Hindu families. The reasons for this were revealed in a study which showed that twelve percent of all adults had received no formal education whatsoever, only 8 % had passed Standard 10 and only 3 % had post-matric qualifications. Parents desired the best for their children but due to the reduced time parents now spend with their children in view of the demanding modern lifestyles, proper parental support and guidance cannot be given to their children. Neither is this adequately compensated, or catered for in the school situation. This is an area of great concern to parents especially in view of the fact that juvenile delinquency, high drop-out rates, abuse of drugs and alcohol, smoking and crime at schools are on the increase. Parents are being forced to get time off from their jobs to attend to the problems of their adolescent children and seek counselling for them (Nair 1991;Reddy 1991).

Hindu parents sought "safe" careers for their children which enjoyed status and prestige within the community such as teachers, doctors or lawyers - dubbed the big three in the community - and are being frustrated by their under-

achievement or non-performance which affects the family pride and prestige. The increased militancy of a school-going child and the boycott of classes adds to the problems experienced by parents (Nair 1991; Padaruth 1991; Reddy 1991).

4.5.6 Demands of adolescents

The growing demands of adolescents on the emotional, spiritual, physical and financial resources of the parents is phenomenal. Apart from providing funds for their education, food, clothing and general upkeep, adolescents make great demands on their parents for their social, recreational and leisure spending which in most cases is extravagant and extremely difficult on the family budget, given the high cost of living (Dreyer 1980 : 27).

Greater stress is placed on the family when demands are made by the adolescents for more freedom and independence - especially if this is foreign to the upbringing of the parents themselves. The constant fears of parents is the late night revelry of their children and thoughts of them being caught up in vices, bad company, gangs, and the like. Hindu parents experience considerable adjustment problems in coping with the demands of their children - given their own backgrounds and upbringing (Padaruth 1991; Reddy 1991).

4.6 FACTORS RESPONSIBLE FOR PROBLEMS IN THE RELATIONSHIP BETWEEN HINDU PARENTS AND THEIR CHILDREN

Changes in society are directly responsible for the problems encountered by Hindu parents in their relationship with their children. In most instances parents simply do not have the capacity to counter or overcome the influences, or effects, that these changes have on their children and in their interaction with them, in the same way that they cannot influence or resist the changes themselves (Nair 1991).

In addition parents do not have the skills or training to adjust and adapt sufficiently to these changes in order to come to grips with the problems they face. Parents, invariably, find themselves straddling two different cultural horses at the same time - traditional and Western culture - neither of which they have complete control over in order to effect the desired changes in the interactions with their children (Nair 1991; Reddy 1991).

According to Steyn et al. (1987 : 64) Hindu families are faced with enormous problems during the transitional phase, from traditional to urban lifestyles and then to nuclear families, in order to keep pace with a changing socio-cultural milieu.

4.6.1 Education

In the past the education of the child was the responsibility of the parents, the extended family and the community, as any other outside agencies that performed this function simply did not exist (Padaruth 1991; Reddy 1991).

Formal schooling as is practised today is largely due to Western influences and practice and takes place mainly outside the family situation. As a result parents play a lesser and lesser role in the actual education of their children. Their contact with the school, and what goes on there, is also reduced due to their work obligations and other factors (Nair 1991; Steyn et al. 1987 : 73).

The nature of present day schools, which are open, multi-racial and multi-cultural, gives children a different experience from that of their parents, who were exposed to a racially and culturally exclusive educational environment. The children find themselves in a melting pot of cultures at school and some experience difficulty in adjusting and adapting to it. Parents, on the otherhand, do not have the skills to handle the situation, and help their children, and neither are schools well prepared and positioned to address these problems. This reduces the parent, or adult, involvement opportunities in the education of their children (Straker-Welds 1984 : 24).

The problems experienced by the children at school manifest themselves in various behavioural disorders such as truancy, lying, aggression, etc. which parents have difficulty in coping with. Problems in the relationship between parents and their children become more acute when the latter are in high school, or university. This is because a very small percentage of Hindu parents have university education and therefore cannot adequately guide their children, or control and have absolute authority over their decision-making. The authority of parents is challenged and this gives rise to conflict situations within the family (Nair 1991; Steyn et al.1987 : 72).

4.6.2 Permissive society

According to Reddy (1991) the trend in modern society is for adolescents to break away from traditional constraints which impose, or enforce, compliance to a set of values and codes of conduct that is upheld by society in its desire to protect, maintain and promote its moral and ethical standpoint. The permissive nature of society permits greater freedom and independency on the part of adolescents in taking decisions concerning their daily lives and their interactions with other members of society. This is

reinforced by greater rights being given to children, and their protection by law against child abuse or any forms of physical violence against them.

The result of this is that parents can easily lose control over their children, and their actions, and have their own authority flouted without any means of enforcing it. They are restrained in the use of corporal punishment which was normally used in the past for fear of being challenged or running the risk of having their child join the growing list of runaways (Nair 1991; Theron & Bothma 1990 : 15-16).

According to Padaruth (1991) the problems associated with the permissive nature of society include the following:

- lesser interest being shown by the adolescent in his own welfare and future and in the areas of education career. Greater focus of attention is placed on social pleasures such as late nights, discos, parties and the like;
- socially deviant behaviour and actions such as sexual relationships, teenage pregnancy, drug addiction, abuse of alcohol and gambling;
- erosion of cultural values, norms and morality.

4.6.3 Urbanization and industrialization

This has been the most significant factor in bringing about

dramatic changes in the lifestyles of Hindu families. The quest for a better quality of life and employment in a fiercely competitive society drew families towards urbanized areas and industry. Coupled with the influence of Westernization, urbanization and industrialization have caused more problems for Hindu families than they have solved. Initially, it was responsible for the breakdown of the traditional family system - the extended family structure - which has all kinds of implications for the relations between Hindu parents and their children. Problems with reorientation, adjustment and adaptation within the new society and its lifestyles became a new area of concern for parents (Narain 1991; Steyn et al. 1987 : 64).

According to Steyn et al. (1987: 64) the nuclear Hindu family lacks the atmosphere in which traditional values are reflected and reinforced. Culturally, it caused an estrangement of the Hindu child from his culture, values and norms and this created tension in the relationships between parents and their children (Narain 1991).

According to Steyn et al. (1987:65) television is in part to blame for the Hindu youth moving away from his cultural heritage by being over-exposed to a Western culture. This has affected the family in two ways. Firstly, it

accelerated the Westernization of the children. Secondly, notwithstanding the fact that parents already spend less time with their children due to work commitments, modern technology further reduces for example, spare time which is spent watching television instead of interacting with each other. Hence, the time for parent-child interaction is limited and this causes serious communication problems within the family (Nair 1991; Reddy 1991).

4.6.4 Poverty

According to Steyn et al. (1987 : 64) tensions in the nuclear Hindu family arise out of poverty, unemployment and lack of funds. This causes serious rifts in family relationships. However, in the rural set-up, despite the low standard of living, the family maintained a measure of self-sufficiency by growing their own food, tending their own livestock and even manufacturing items for personal use. They were gainfully employed and starvation was rarely a factor (Padaruth 1991). In the urban areas, particularly the townships, families face serious problems in housing. They live under overcrowded conditions, lack basic facilities and amenities for play, recreation and sports. Children from these backgrounds come to school handicapped compared to other children and a high proportion have emotional and learning

problems (Mc Neal & Rogers 1972 : 19).

Deprivation of housing, income and environment lead to deprivation of family experience and this affects the whole development of the child. In deprived areas the relationship between parents and their children is affected and this militates against the creation of a stable home base for the child. Poverty and deprivation adversely affect the quality of life. Under these circumstances the traditional role of the mother as the chief educator, housewife and symbol of authority is removed as she is forced to seek employment to support the family. In the poorer areas, the number of working mothers are higher and so are the behavioural, and other problems, associated with adolescence (Nair 1991; Reddy 1991).

4.6.5 Political beliefs

Most Hindu parents are politically conservative in comparison to their children (Nair 1991; Padaruth 1991).

The exposure of Hindu youth to university life and the politicized nature of Black campuses has sharpened their political awareness and increased their participation and involvement in politically related activity. This tends to divide the family along political lines and clashes of

political interests do surface from time to time (Reddy 1991). There is also a noticeable trend within the Hindu community for the youth to become more involved in civic and community organizations that have a clear political programme (Narain 1991; Reddy 1991).

4.7 SYNTHESIS

The notion of parenthood amongst Hindus has shown significant changes with couples now planning a smaller family to suit their lifestyles and financial means. With the smaller family size one would expect that there would be a closer relationship between the parent and child. However, this has proved not to be the case due to the changes in society and its consequent changes on Hindu lifestyles. Both parents are now compelled to work to supplement the family income and meet the high cost of living (Padaruth 1991; Reddy 1991).

This situation considerably reduces the period of interaction between the parent and child which in turn reduces the pedagogical guidance and support from parents. As a result Hindu parents do not perform the task of parenthood adequately. The study has shown that in the relationship between parent and child serious problems arose in areas such as communication, schooling and culture. Noticeable changes also took place in the behaviour of

children and in their respect for parents and authority. The factors identified to be the cause of this state of affairs were the permissive nature of society, industrialization and urbanization, poverty, political beliefs and tendencies and education (Nair 1991; Reddy 1991).

Of significance is the limited role Hindu parents play in the education of their children. This is reflected by a lack of active involvement in the functioning of the school and the poor support given to the teachers and the school's activities. Steps will have to be taken to involve parents optimally in the running of the school and in the education of their children (Nair 1991).

It is also evident that parents are ill-equipped to handle the problems and changes in the relationship with their children and require assistance from outside the family structure. Accountable assistance is, therefore, necessary to improve the relationships of understanding, trust and authority between the Hindu parent and child and to save the Hindu family structure and culture from destruction (Narain 1991; Steyn et al. 1987 : 72).

CHAPTER 5

ACCOUNTABLE ASSISTANCE TO HINDU PARENTS AND THEIR CHILDREN

5.1 INTRODUCTION

According to Van Niekerk (1990 : 6): "... without the active participation of the adult (parent) in the dynamics of the education situation, the essential meaning of education is not fulfilled." Parental involvement in the child's education is therefore of paramount importance as this not only improves the relationship between educators and the child but also equips both the parent and the child with skills to deal with problems in a changing society (Van Niekerk 1982 : 9; Nair 1991).

Whilst changes in society are of little or no concern to Hindu children, because they have been born and educated in a Western and industrialized society and have become orientated to it and finally adopted it, their parents are most affected on account of their strong cultural links with the traditional way of life. Accountable assistance to parents will therefore have to focus on areas such as the strengthening of cultural bonds and identity; engaging them in an adult education programme in order to equip them with skills to assist their children and providing them with guidance and

counselling to cope with the changes in society and increasing their involvement in the education of their children and the functioning of the school (Nair 1991; Padaruth 1991; Steyn et al. 1987 : 72).

Assistance to the children should centre around areas such as the correct and efficient use of leisure time, behavioural problems, cultural values and norms, and guidance and counselling. These forms of assistance will be discussed and will depend on a wide cross-section of society, namely, the state, employers, schools, the community and others making a contribution towards it (Anand 1991; Padaruth 1991; Sooklall 1991).

5.2 ASSISTANCE TO PARENTS

5.2.1 Cultural upliftment

According to Padaruth (1991) this is the area on which the greatest focus of attention needs to be placed since it is the culture of the Hindu community, and for that matter any other community, that makes it different and unique from the multitudes of other cultures in South Africa.

The state needs to play a direct role in this area in order

to preserve the cultural diversities in the country. The Hindu community needs to be assisted financially in promoting and propagating its culture and way of life so that both Hindu parents and their children can have a safe cultural home with which they can identify. The state, through the House of Delegates, has made funds available for the promotion of Indian culture and an infrastructure for this process is being slowly created (Anand 1991). This exercise will assist in more cultural organizations and agencies being established that will not only provide for the cultural needs of the Hindu community but will also cater for their spiritual, moral and religious needs. This will create a safe base from which Hindu families can venture out into westernized society without being unnecessarily influenced or side-tracked by it (Padaruth 1991; Reddy 1991).

According to Steyn et al. (1987 : 64) in the growing absence of the extended family system amongst modern Hindu families a culturally active and alive Hindu community can adequately supplement it or compensate for it. This could be achieved by getting Hindu youth to conform to the obligations and sanctions of their culture through their interactions' with the community.

Employers can also play a role in promoting the culture of

their workers by providing financial assistance and showing greater sympathy, tolerance and understanding of their cultural needs and wants (Reddy 1991).

Schools, which are fast becoming melting pots of cultures must also focus on the needs and problems of the Hindu parent. This could be done in two possible ways: firstly, by developing closer relations between the school and parents so that a forum may be created to discuss their respective problems and, secondly, by including elements of the Hindu culture in the school syllabus so that parental anxieties and fears over their culture being trampled over can be discounted (Engelbrecht & Lubbe 1981 : 108; Mc Neal & Rogers 1972 : 7; Maharaj 1985 : 620).

5.2.2 Adult education and guidance programmes

There is a need for special adult education programmes, particularly, in the poorer sectors of the Hindu community, for parents who do not have basic education. It will help them to understand the educational processes at school and assist their children, and also to understand the dynamics of changes in society and their effect on culture and the Hindu way of life. These programmes could be run by the state, in conjunction with schools, and also by employers themselves as

a social service to their workers. Schools must become educational centres for both children and parents (Maharaj 1989 : 620; Mc Neal & Rogers 1972 : 9).

5.2.3 Guidance and counselling

Hindu parents would benefit from a programme of guidance and counselling to accept the inevitable influence, and changes, brought about by Westernization, urbanization and industrialization. They can also be taught at schools skills, which could assist them in handling and coping with problems brought about by a changing society, such as: the behavioural problems of adolescence, pressures and stresses of Western orientated lifestyles and cultural decadence (Nair 1991; Reddy 1991).

5.2.4 Hindu parents forums

It would be of considerable assistance to Hindu parents if forums could be established at school, where problems peculiar to the Hindu community could be raised and discussed with a view to remediation. The forum should comprise mainly of Hindu parents and educationists who could offer advise and guidance on educational, cultural and related matters (Padaruth 1991; Maharaj 1989 : 622).

5.3 ASSISTANCE TO CHILDREN

5.3.1 Areas of assistance

Guidance and counselling could be given to Hindu children to assist them to overcome their problems in society and also to address any behavioural disorders that may be present.

Areas in which this assistance should be focussed on are:

- Correct and proper use of leisure time.
- Creation of conditions for effective social participation in leisure and recreational activities.
- Teenage delinquency and the related problems of drug abuse, alcoholism, gambling, etc.
- Reinforcement of traditional culture and guidance in adjusting to conditions in a changing society eg. Western lifestyles.
- Creation of role models for children to emulate both at school and in the community
- Behavioural disorders such as truancy, violence and other forms of anti-social behaviour.
- Creation of a healthy educational environment, both at home and at school, to arouse an interest in education.

- Extension of school hours to provide additional assistance to the pedagogically neglected child and reduce the time he is idle-especially at home when both parents are at work.

The nature and type of guidance and assistance will depend, basically, on the degree to which the child is affected by changing conditions in society and these will have to be undertaken by professionally qualified personnel at school (Engelbrecht & Lubbe 1981 : 105; Mc Neal & Rogers 1972 : 19).

5.3.2 Accountable support for children

To assist the child in the school situation and to compensate for the lack of parental guidance and support at home and the lack of adequate time spent by parents with their children, the school has to devise ways and means to deal with the problems.

(1) School education policy

Due to the multi-cultural nature of present day schools a new school policy should be introduced which would cater for the cultural diversities in the school situation. Towards this end themes from Hinduism and certain aspects of the

Hindu culture and way of life should be incorporated in the school curriculum (Nair 1991; Reddy 1991).

In the writer's view community schools should be encouraged so that the problems of cultural diversities, as in "mixed" or "open" schools, is minimized.

(2) Hindu authority figures :

Hindu parents are increasingly spending lesser and lesser time with their children due to the fact that in most instances both parents have to work to maintain the family. Vital elements of the Hindu culture and way of life are therefore not adequately transmitted to the child. This leads to cultural impoverishment. Hindu cultural figures at school could play a significant role to compensate for what the child lacks in the home environment (Maharaj 1989 : 620; Steyn 1987 : 64).

(3) School social workers

School social workers are essential in the urban areas to assist children who come from disadvantaged environments and neighbourhoods. Their role would be mainly to assist

children with behavioural problems and anti-social tendencies, and create opportunities for them to participate in socially acceptable activities. However they cannot take over the responsibility of parents, who must become involved in the welfare and education of their children. Schools will have to open up to allow the community to become more involved and they should be centres of learning for both children and adults (Engelbrecht & Lubbe 1981 : 108; Nair 1991).

(4) Role of principals

According to Ellenberg (1984 : 134) the principal as the head of the school must ensure that the school functions according to the expectations of society. He has to create a culture of learning for children and establish effective communication channels between his school and parents. The principal must involve parents in the education of their child and maintain effective communication with the parent community (Nair 1991). Through this process he could gather important information from parents which will help him to understand the child's particular problem and assist him accordingly (Ellenberg 1984 : 83).

(5) School management councils

School management councils should be established and they should be the official link between the school and parents. They should replace the present education committees which play merely an advisory role and should work with the principal with an intention of fulfilling the expectations of the community (Theron & Bothma 1990 : 164). They accept joint responsibility for the effective functioning of the school without interfering with the professional work of the principal and his staff.

They could assist in:

- . Establishing a meaningful role for parents in the education of their children.
- . Identifying particular areas in which parents could be involved in education.
- . Devising ways and means of dealing with cultural and behavioural problems of children.

(6) Parental involvement in school matters

According to Theron & Bothma (1990 : 61) parents assume the greatest responsibility for the education of their children. However, in the modern Hindu community the role of parents in

the education of their children is increasingly diminishing due to time constraints brought about by urbanization and the demands of modern lifestyles (Steyn et al. 1987 : 64).

This results in a lack of participation by parents in the education of their children and in the activities of the school. According to Theron & Bothma (1990 : 161) the teacher cannot educate the child properly without the assistance of the parents. Parents must take part in the child's education so that he may eventually actualise his potentialities.

Participation by the parents in the education of their children can be maximized by:

- . The establishment of parent-teacher associations, which would create opportunities for parents and teachers to meet and discuss matters of common concern.
- . Meetings with individual parents on specific matters such as the child scholastic achievements, disciplinary problems or personal matters.
- . Holding of parent-evenings to discuss such matters as the child's scholastic progress and to give the parent an opportunity to comment on his child's performance.
- . Having regular open-days or parents' days to give parents an opportunity to view the work done by their

children and to assist in resolving conflicts experienced by parents regarding their problems in educating their children (Van Niekerk 1982 : 166).

5.4 SYNTHESIS

Through accountable assistance normal relationships by the Hindu child with himself, others, thing/ideas and God can be restored. Parents too will have to take steps to establish a close-knit family structure in which effective parent accompaniment of the child takes place. Parents will also have to enforce their authority and discipline their children, and ensure that they themselves exercise self discipline.

To be effective the parent must also equip the child with a clear set of values and assist the child to accept responsibility.

To assist parents and their children to cope with the demands and pressures in a changing society, various actors in society have a role to play, namely, the state, schools, employers and the community. Each can make its own contribution in a different way. For example, the state could provide the funding necessary to set up agencies and

structures to uplift the social position of families and provide for their educational needs and cultural aspirations. However, the role of parents is still crucial to the education of the child and they must become more involved in the education of their children and in the work of the school. They cannot delegate this responsibility (Anand 1991; Nair 1991).

Assistance to parents should help them to cope with the behavioural problems of their children and the problems due to the permissive nature of society, industrialization and urbanization, poverty, cultural changes, modern lifestyles, political changes and beliefs and the impact of modern technological advances such as television and videos. Parents could be helped through such exercises as: adult education programmes, guidance and counselling and through the setting up of forums - where Hindu parents could get together to discuss their common problems and seek their own solutions (Padaruth 1991; Reddy 1991).

Assistance to children should be geared towards making them accept responsibility and guide them towards adulthood. These could be achieved through proper guidance and counselling by agencies outside the family - although not excluding it - such as schools and school social workers.

Accountable assistance to both Hindu parents and their children would contribute towards closing the cultural and educational gap between them and create a stable and secure home base from which the child could venture out into the world with confidence. It would in the final analysis make a significant contribution towards restoring the normal relationships of understanding, trust and authority between the parent and child (Nair 1991; Narain 1991; Reddy 1991).

In the writer's view separate community schools could help considerably to promote the Hindu culture and this should be encouraged. This will also bring Hindu parents closer to the school as they will identify with it more readily. Their participation in the school's activities will therefore be increased.

CHAPTER 6

SUMMARY AND RECOMMENDATIONS

6.1 SUMMARY

6.1.1 Statement of the problem

This study investigated the problems in the relationships between Hindu parents and their children from a psychopedagogical perspective. In essence this study investigated the changes in society which have impeded the quality of the Hindu parents accompaniment of his child.

6.1.2 A psychopedagogical perspective

The success of the child's education is dependent on the quality of the parent-child relationship. The adult must ensure that all the conditions for adequate and proper education are met to avoid the child being affectively, cognitively and normatively neglected.

The pedagogical relationships of trust, understanding and authority must be maintained otherwise this may result in

a dysfunction in the dynamics of the education situation. The parents will have to ensure that they spend adequate time with their children and give them proper pedagogic guidance and support. This is particularly lacking in the relationships between many Hindu parents and their children due to the demands of modern lifestyles on the parents.

From a psychopedagogical perspective the Hindu child is in an educational relationship with his parents that is often dysfunctional, and this could lead to his psychic life being under-actualized. For the child this could eventually result in:

- inadequate exploration.
- inadequate emancipation.
- inadequate distantiation.
- inadequate differentiation.
- inadequate objectification.
- inadequate learning.

In such a situation a stable and secure home base for the child does not exist for him to venture out into the world with confidence.

6.1.3 Traditional Hindu family relations and the influence of changes in society on it

Changes in society have had a dramatic influence on the traditional lifestyles of Hindu families, and the interpersonal relations within them. Westernization in particular has created a schism between younger Hindus and the older generation.

The younger generation of Hindus are more accommodating towards Western values and lifestyles to the extent that they flout longstanding Hindu practices, for example, they accept inter-religious marriages or marriage across the language barriers within the Hindu community which is fiercely opposed by the older generation and is against the traditional Hindu way of life.

These sharp differences on cultural matters, between parents and their children, give rise to serious tensions in their interpersonal relationships. In the traditional situation parents had almost absolute control over their children, with the mother taking care of their welfare and education whilst the father was the breadwinner. On account of them living within an extended family system other members of the family also assisted in the education and upbringing of

the child.

However, this set-up has changed with urbanization and industrialization and both parents are now forced to seek employment to meet the high cost of living. As a consequence of this the quality and quantity of time spent by parents with their children is considerably reduced and so is their pedagogic support and guidance.

Coupled with this are the problems of urban neighbourhoods with their high incidence of crime, violence, vices and delinquency. Due to the lack of parental supervision and the influence of the neighbourhood, serious behavioural problems develop amongst children. They show diminishing respect for traditional values, norms and customs and tend to experience problems at school.

The sum total of the effects of changes in society is the undermining of the relationships of understanding, trust and authority between parent and child.

6.1.4 Parenthood and problems experienced by Hindu parents in their relationship with their adolescent children

Patterns of parenthood amongst Hindu parents are fast

changing with the trend being towards planned, smaller families - unlike the traditional situation where large families were encouraged. Amongst the problems experienced by parents in their relationship with their adolescent children are:

- Difficulties in communication.
- Behavioural disorders.
- Lack of respect.
- Juvenile delinquency.
- Cultural decadence.
- Educational problems.

Many of these problems are the direct result of the lack of parental guidance, supervision and support due to the fact that parents do not spend quality time with their children. In addition, conditions within urban neighbourhoods are also contributory factors such as the impoverished nature of the environment, high crime rates and street gangs.

The factors identified as responsible for the problems experienced by Hindu parents in their relationship with their adolescent children are:

- Permissive nature of society.
- Greater freedom and independency of children.
- Urbanization and industrialization.

- Westernization and its values and norms.
- Poverty.
- Poor social conditions and shortage of housing.
- Lack of proper recreational and sporting facilities and amenities.
- Changes in lifestyles.
- Political changes and beliefs.
- Modern technology.
- Violence.

6.1.5 Accountable assistance to Hindu parents and their children

Very little assistance is at present offered to Hindu parents and their children to cope with the problems they experience in society.

Assistance will have to be offered on many fronts to deal with the problems in the cultural life of the community, the behavioural problems of children, the inadequacies of parents to handle changes in society and the problems associated with education and the school.

At present the state recognises the cultural diversities in the country and provides some funding through the House of Delegates for the promotion and propagation of Hindu culture

in the community. However, other agencies such as employers and schools need to play a more active role in finding solutions to the serious problems experienced by Hindu parents and their children.

Accountable assistance to both parents and their children can be summarized as follows:

- Encouragement and support for the Hindu cultural and religious life, through adequate state and outside funding. This would create a common cultural home for both parents and their children and overcome some of their cultural difficulties and problems.

- Creation of adult education programme for parents to assist them to uplift their educational level and contribute to the solution of their children's educational problems at home. They could gain a better understanding and appreciation of the multicultural realities of westernized society, such as open schools, and be able to accept them and work with them.

- Introduction of guidance and counselling programmes for both parents and their children to assist them with their difficulties.

- School social workers should be trained and placed at schools to assist children with special behavioural and / or educational problems.
- Welfare services in the community to be improved in order to monitor conditions and take appropriate remedial action.
- Recreational and sporting facilities in the community to be upgraded so that children could use their leisure time meaningfully.
- Establishment of Hindu parents' forum at schools.
- Introduction of Hindu authority figures at school.
- Introduction of a multi-cultural school education policy with themes from Hinduism and aspects of Hindu culture.

6.1.6 Aims of this study

The aims of this investigation were as follows:

- . To elaborate on and elucidate the changes in society which have impeded the quality of the Hindu parent accompaniment of his child.

- . To describe the life-world of the Hindu child as it reveals itself in his relations with himself, others, things/ideas and God.

- . In the light of the findings from the literature study, to establish certain guidelines according to which accountable support can be instituted to meet the needs of Hindu parents and their children.

6.2 RECOMMENDATIONS

6.2.1 Hindu authority figures at schools

(a) Motivation

Due to the fact that Hindu parents spend less time with their children, in view of their employment obligations, there is limited interaction between them from a cultural point of view. Adequate time is also often not available for them to impose their authority and guide their children along desired paths. Further, children are strongly influenced by

Western culture, its lifestyles, norms and values. Hindu authority figures could play a useful role during school hours to compensate for what the child lacks in his home environment; and also to ensure that he receives adequate stimulation at school that brings him to conform to his own cultural and religious obligations, norms, values and way of life (Nair 1991; Reddy 1991).

(b) Recommendation

The recommendations are:

- Senior Hindu teachers must be recruited to assist as authority figures.
- Cultural leaders must be invited to assist on a voluntary or part-time basis.
- Hindu vernacular and religious instruction must be introduced at schools.

6.2.2 A multi-cultural school education policy

(a) Motivation

South African schools are becoming increasingly multi-cultural in nature. Schools which were occupied exclusively by Indians, in the past, now have over 20 000 children

from other race and cultural groups. Education will, therefore, have to take due cogniscance of the cultural diversities in the school situation. Assimilation of the different cultures is an impossibility, at least, in the short to medium term (Reddy 1991). To give the Hindu child a foothold at school it is essential that themes from Hinduism, and aspects of its culture, be incorporated into the school curriculum (Maharaj 1985 : 620; Mc Neal & Rogers 1972 : 9; Nair 1991).

It is therefore essential to have a broad curriculum which will:

- Contribute towards creating equal educational opportunities for every inhabitant of the country.
- Recognize the diversity of languages and religions.
- Provide education in an educationally responsible but flexible manner directed at the needs of the individual and society, the demands of a economic development and personpower needs.

(b) Recommendation

The recommendations are:

- A multi-cultural education policy must be introduced at schools.
- Themes from Hinduism and aspects of its culture must be taught at schools.

- A broad education curriculum must be introduced at schools.
- Seperate community schools must be retained and assisted.

6.2.3 Hindu parents forum

(a) Motivation

Problems emerge at schools which are peculiar to the Hindu community. Hindu parents also experience specific problems with their children which is often culturally based. Assistance in these difficult areas may not be easily available since even research in these areas is very limited. However, there is a possibility that parents could be assisted if a forum is created for them to discuss their problems and pool their knowledge and experience together to assist each other. In addition these forums could be used to provide guidance and counselling to parents on how to relate to their children and cope with their problems: such as devising ways and means of spending more quality time with their children. These forums could assist to increase parental involvement in the child's education and in the functioning of the school. This could be effected by getting them involved in school management councils, which would work out the school's educational policy and curriculum.

(b) Recommendation

The recommendations are:

- Hindu parents forums must be introduced at schools.
- Parental involvement in their children's education and the school must be increased.
- Parents must participate on school management councils.

6.2.4 Further research

(a) Motivation

No extensive or intensive research covering the family structure and support systems amongst Hindus has been undertaken in South Africa. Whilst many Hindus have opted for a complete Western style of life and value system there are many others who cherish their cultural heritage and are concerned at the erosion of many aspects of their culture, and the threats of their children being completely cut away from it.

(b) Recommendation

The recommendations are that in depth research be conducted in the following areas:

- Problems experienced by nuclear Hindu families in the education of their children.
- The quality of the family life in nuclear Hindu families.
- The extent to which traditional culture is still maintained by Hindu families.

6.3 FINAL REMARK

It is trusted that this study will be of value to parents and the school, and in particular to the educational authorities and policy - makers. It is also hoped that it will throw some light on the problems within the Hindu community that have been brought about by changes in society.

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