

THE PROBLEM OF THE PEDAGOGIC  
RELATIONSHIP BETWEEN THE EDUCATOR AND  
THE EDUCAND IN BLACK URBAN AREAS.

BY

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DECLARATION

I declare that: THE PROBLEM OF THE PEDAGOGIC RELATIONSHIP BETWEEN THE EDUCATOR AND THE EDUCAND IN BLACK URBAN AREAS is my 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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## CHAPTER 1

### ORIENTING INTRODUCTION

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## CHAPTER I

ORIENTING INTRODUCTION.1 Statement of the problem

Educands in the present-day urban environment in South Africa find themselves in an era of transition from a traditional simple life pattern to that which is highly industrialised and polyvalent.

The modern era has ushered in, with it changes in almost all areas of life and these changes do affect the education system and activity. Among these changes one may note the following few as examples. During the preliterate era the home and the immediate surrounding was the centre of learning for the young child. As Shipman (1975) notes, most preliterate societies test that the male child has acquired skills and values necessary for him to play a full part as an adult, before giving him this status. Around puberty there was usually tuition to ensure that a child is ready for initiation. This was accompanied by elaborate ritual and intensive instruction in the history and religious secrets of the group by the elders. Frequently there is a further testing of physical, mental and moral readiness at this time. Girls were usually prepared for marriage and household management. In the modern era the school has taken over to a great extent the tasks of leading the not-yet-adults to responsible adulthood.

Ndaba(1975) points out that as civilisation advanced, bringing science and technology in its stride, the gap between the capacities of the young and the concerns of adults widened. Thus it became necessary that the task of teaching certain aspects of life be delegated to trained teachers. School education came to supplement informal or parental education. It had become impossible from the parents side to transmit all the resources and achievements of a complex society.

In the preliterate era education concentrated on moral and social aspects. The homogeneity of culture made for a unity of cultural aims and methods used in inculcating them

in the young. The modern epoch has brought structural differentiation in its wake. This differentiation has affected schools in the same way as it has affected any other organisation. Schools split up into primary schools, junior secondary and senior secondary schools, and post secondary schools which offer tertiary education. The secondary schools divided into general education, and technical and commercial education. Higher education branches into universities, advanced technological institutions (technikons) specialist colleges and a number of technical colleges with different functions. Within each school and college teaching becomes more specialised. Specialisation starts at the secondary level and by the time one gets to higher education a general subject teacher is an unheard of person. Within each school specialisation creates its own areas of concentration and emphasis.

These changes introduce into an education system an additional function for education viz. allocating the young into jobs and occupations. This is not determined at birth. Education has progressively become more important in deciding adult status. This added function of the school is best appreciated when one reads the way Shertzer and Stone (1971) conceptualise what they call the developmental function. For them education has a responsibility to develop the unique qualities of each individual. More specifically, it should enhance the individual's skills in the arts, sciences, social adjustment and personal philosophy, as well as their skills in vocational endeavours. The uniqueness of an individual often finds its ultimate expression in highly personal activities outside one's occupational endeavour. Through education individuals have the opportunity to enlarge their special interests, abilities and talents. Ndaba (1975) emphasises that pupils must be guided in educational and vocational matters with due observance of their person-structures. Educational, vocational and person-structure guidance implies distinguishable but inseparable components of the school guidance service.

A change from the traditional way life to the way of

life that encompasses aspects of western civilisation has implied a process of modernisation. Traditional culture was characterised by, amongst other things, the closed custom-bound society as opposed to diversity, extended family as opposed to the nuclear family, collectivism or communalism versus individualism, marked co-operation versus competition, subsistence economy versus complex money economy, a leisurely mode of existence versus the clock-rush, original home industry as against industrial products from factories. Blacks in the new era are individualistic profit-motivated and technologically conscious. This phenomenon means that the adult has changed his rôle in society. The Black man is now fully responsible for himself and for his family, and for that he is dependent on a salary or wages, a value completely alien to traditional society. (Luthuli, 1981).

Changes from traditional to modern life patterns have also widened skill demands on Blacks. Nkabinde (1982 ; 1981) believes that the post World War era has seen phenomenal progress in the scientific and technological fields. For example, electronics, the computer and the communications satellites have been staggering in their impact on man's environment. They have transformed life - distance has been conquered, massive information can be organised, collated, transmitted and stored easily and economically. Rapid industrial, mining and commercial growth of this country over the past decades has created vast job opportunities for trained workers. The relaxation of colour-bar laws in most areas of employment previously reserved for Whites has opened enormous work opportunities which will, by present standards, take the best part of the next twenty years to fill. Nkabinde accordingly emphasises the need for trained manpower.

The Spro-cas publication on education (1971) also emphasises the inadequacy of vocational and technical teaching for Blacks.

According to this report the Eiselen Commission reported before the great industrial expansion of the 1950's and the 60's but even by 1970 the recommendations were not yet fully met. In 1982 Chief M.G. Buthelezi (1982) Chief Minister of Kwa-Zulu was still speaking of a great need for Blacks to acquire technical and academic skills as there is need for them to acquire any other ability. He mentioned that there is a terrible backlog of Black expertise to accumulate expertise of a technical nature.

Recreation in past years was engaged in using simple tools and activities were uncomplicated. Playing with whatever object became handy for the occasion, be it a stick (for ukungweka), or a stone (for amagendo) or pieces of cloth (for doll-making) or a round object (for ukunqakisana) are some of the objects that were used frequently. However, modern forms are machine-bound - from self-propelled toys to computer games. Thus the modern child should be attuned to using the recreation contrivances of the latest technology. In this instance, the school has a major contribution to challenge the the child's cognitive processes if they are to be of value to the child.

From the fore-going it may be noted that the new demands in education are that the not-yet-adult should be lead along the lines of his own interests. The task of educators is more hidden and more silent than taking part in political strife, fighting on barricades or legislating in parliament. Van der Leeuw (1937) avers that old education regards the child as a box to be stuffed with knowledge, and under the strictest discipline lest any knowlege might be lost. In present times educators deal with living material, the humanity of to-morrow; they quietly and unobtrusively guide the new generation to build a new and better world.

However, the mind of the average Black educand is invariably divided into three apparently water-tight compartments. With one compartment he absorbs traditional beliefs handed over to him by his forebears concerning his

origin and the purposes of other living things around him. These traditions comprise various genres of myths, legends, fables, folk-tales, riddles, proverbs, poetry, rituals, dances and songs. Myths deal with the subjects of the mysteries of life and death and love and hate in the form of stories. Zulus, for instance, believe that they were created from a reed (uhlanga). Death is explained in terms of a chameleon that was too slow to bring them a message that there should be no death on earth. UMvelinqangi (Great God) then sent an intulo, (lizard) that outran the chameleon and brought the message that people should die. On the other hand Leshoai (1981) says that the Basotho believe that they originated from a place called Ntswana-tsatsi - the place where the sun rises. The first Mosotho on earth to emerge from Lehlakeng, Ntswana-tsatsi i.e. from the reed-bed was Tlake, sometimes called Mopedi-Moholo and his surname was Masito.

Legends are regarded as historical stories which contain some historical fact. They are about characters whose historical existence has become rather mystified. Among the Zulus there is the story of Nontombinde, the king's daughter who was captured and swallowed with other people and animals by the Isiququmadevu - an ugly hairy monster as big as a mountain. After it had swallowed Nontombinde, the king's army was sent to rescue the daughter.

Riddles are really used to test intelligence, alertness and observation powers. Fables and folk tales are sometimes used to give moral lessons to the young.

The Black child from such an environment is ever-conscious of powers wielded by evil spirits surrounding his home, which spirits delight in afflicting his family with tribulations, diseases and death.

With another compartment of his mind this self-same child, if he is a Christian, absorbs doctrines of the new religion - religion of the Bible. He is told about God's creation of the world in six days, about God's punishment for those who do not live righteous lives.

Such people are threatened with doom and perdition. He reads about Lot's wife who ignored God's injunction and looked back to Sodom and Gomorah burning and, as punishment she turned to a pillar of salt. These and such Bible stories are meant to make him shy away from life of debauchery and licentiousness.

When this same child gets to the science laboratory in his school, he strives to learn with the third compartment of his mind. He has to master facts on the properties of matter, the atomic theory and the theory of biological evolution. This idea of three compartments of the mind comes from Onabamiro (1964).

Bearing in mind the perplexing modern technocentric urban environment and the tripartite modern Black's mind why should be brought about by pathological fear of failure and rejection by others. This would be a typical reaction should norms of daily existence appear inapplicable to, inconsistent with or irrelevant to the achievement of aims of daily living. The result is a general loss of social orientation and a feeling of emptiness and indifference. Resultant value conflicts show up in a situation of crossing-swords with an abstract, undefined entity - "the system or establishment."

Focussing on the Soweto 1976 riots, Zulu (1981) cites Colin Legum (1976) who argues that the flashpoint for violence in Soweto

"could have been any one of a score of other frustrating and equally humiliating grievances of the daily lot of five million Blacks living in their urban ghettos."

Hartshorne (1982) on the other hand points out that when the authority exercised by the "establishment" is not regarded as legitimate by or acceptable to, some of the clients of the education system, those clients may well have their own hidden aims and purposes which they use the system to achieve. He also uses Soweto as an example.

In Black schools the drop-out rate is very high. Many reasons can be given for this, some of which are lack of motivation for continuing with school, repeated failure which lowers the educand's self-esteem and liking

for school, financial constraints, illness, more interesting avenues of gaining prestige in society, family disorganisation and many more. This means that the school should be conscious of the possibility of their charges leaving school prematurely, and that they should be helped find a place in the open world. A Report on Adult Education in South Africa (1946) stipulated special educational needs of the school-leaver as Vocational training - to enable school leavers to earn a living. More technical and expert knowledge is required for the man-power centred around the industries. In the absence of appropriate training, the youthful citizen is an economic burden.

Citizenship training - the school-leaver should not merely be a cultured individual with good manners, sense of reverence, consideration and courtesy, show good breeding, but should also be an efficient wage-earner, a good home-builder, and a good neighbour. Training must make him realise his obligations to the State over and above realising that he possesses rights that are sacred. They must be protected and maintained by the State. The youth should also be ready to broaden his view and regard himself not merely as a good citizen of his own State, but as a world citizen with a knowledge and understanding of international brotherhood and goodwill.

Training for leisure-time occupation. The school-leaver should spend part of his leisure time in healthy physical recreation, provide himself with a hobby, and learn to realise the value of making social contacts and following cultural pursuits.

Cultural development. At school the pupil is often unconscious of his capabilities and his taste is undeveloped. He should be afforded an opportunity to participate in and profit from cultural activities, like local youth clubs, movements such as Inkatha, student organisations, as a member. He should not merely learn to appreciate aesthetic values, but also to participate in some of the creative arts, like poetry-writing, photography, graphic arts and theatre performance. Particularly as an adolescent,

the educand is faced with ethical and religious problems and is susceptible to religious and counterproductive political influences. There is a quest for anchors and a search after new values. In these years educands need the steadying and formative influences of enlightened educators. Clergymen and educators should cooperate in order to give educands a conception of a new and deeper life, a true realisation of brotherhood and the right relationship between himself and his Maker. Murray (1937) aptly points out that the aim of religious education is to help people to organise their lives by a loyalty to the worthiest of all purposes, the Kingdom of Christ in the soul of man and in the society in which we live.

Studying the objectives given above one finds that the task of the teacher is quite a formidable one. He is educating children with a view to assisting them educatively to become worthy human beings on their way to responsible adulthood. The educand will not become human unless he has been educated according to the dictates of his society. This society is responsible for shaping the adult world. Langeveld (1949:139) makes this assertion very clear when he points out and emphasises that:-

" Zonder menselijke opvoeding wordt het mensenzorg geen mens. Dat de mens een wezen is dat opvoedt, opgevoed wordt en op opvoeding is aangewezen, is zelf een van die fundamenteelse kenmerken van het mensbeeld."

Education aims at developing the whole child as a psycho-somatic-noetic being. This means education aims at moulding the child in his entire totality. Education reaches the child's psyche, his physical body and his ego and spirit. The essence of the educator's task is appreciated when one considers the Greek word paidagogia. From this word are derived terms like pedagogy, pedagogics and pedagogue. Pais means child, and agein means to lead (to accompany). Originally the word indicated the literal accompanying, guiding and protecting of a child on the way to some destination or other. In the course of time, this meaning was extended in a more figurative sense, so

as to indicate the giving of spiritual guidance to a child as he grows up. The theme and essence in pedagogics is child-leading.

The educator continues the work started by parents when he intervenes. His intervention in the life of the child for the sake of proper progress on the way to responsible adulthood is an act of accompaniment of the child who is still dependent, in need of help and seeking help, by means of assisting and supporting guidance, in instruction, example and enlightenment, encouragement and discouragement, approval and disapproval, command and prohibition, counseling, warning, reward and punishment etc. (Gunter, 1974). To this intervention the child has to respond positively by accepting and welcoming the intervention of the adult. What if he does not accept educator intervention? There are numerous stunts he may adopt, which stunts are inimical to an educative experience. Some of them are the following:

- A tactless Jim. He prides himself on speaking his mind. He has something to say on everything, yet his frankness is often acutely embarrassing. He is apt to blurt out bluntly. Fellow educands resent his manner which he himself is too insensitive to notice.
- A doubting Thomas. He doubts everything a teacher says and is in the habit of questioning a teacher's views and decisions. The teacher finds himself acting defensively all the time when he is confronted and forced against the wall. Incidentally the pupil has no authority to fall on when he is expressing his doubts.
- Steamroller. He fails to understand or appreciate why other people do not always side with him. His opinions are always strongly held and should not be controverted. He always has firm ideas on how things should be done, and shall never admit that he might be wrong and others right. He bullies the poor teacher and fellow pupils. Even when he is told to sit down and shut up he shall seek to re-open the debate at any opportunity. His resentment will be registered in trunculent asides and caustic comments.

- The truant John. Not coming to school on certain days, dodging during school times is a means of psychological withdrawal from an otherwise untenable situation. In this behaviour he may be unconsciously or consciously punishing the teacher. The teacher shall waste his time and patience trying to scoop out from him reasons behind the unbecoming behaviour, sending him to the headmaster for punishment or calling for parents to come to school. In this case parents often take time to respond because they are tied down by their own personal and private concerns.
- Always sullen Tilly. She seems to regard just being at school as a severe penance. Everything is done begrudgingly. Asking her to do a task at the periphery of straight subject matter is often not worth the trouble. ~~It shall be done, if half-heartedly, but the teacher will~~ feel the smouldering of her resentment on his back.
- The coquettish Thandi. When the teacher is concentrating on something else she shall get a way of amorously drawing his attention. Naturally the teacher will be put out of gear if he is not careful, and she shall secretly enjoy that. Should the teacher positively respond (if he be so inclined) she shall be the first to spread embellished embarrassing stories about him, even to the point of officially complaining of sexual harassment.

Sexual harassment may be conceptualised as unwelcome sexual advances, requests for sexual favours, and other verbal or physical conduct of a sexual nature, when submission to such conduct is made either explicitly or implicitly a condition of a pupil's being in school; submission to or rejection of such conduct by an individual is used as the basis for in-class control decisions affecting such a pupil; or such conduct has the purpose or effect of unreasonably interfering with a pupil's work performance or creating an intimidating, hostile, or offensive in-class working environment.

James' (1981) sees sexual harassment as one-sided. The interchange may have started as two people exchanging

comments but one quickly drops out. The offender continues, often spurred on by the withdrawal of the victim.

Another aspect of sexual harassment relates to power. Frequently the offender makes clear to the victim that there are "strings attached." Should she not comply, she faces negative evaluation, and withdrawal of support or retaliation.

Clair the loner. She is more skilled in the use of dumb insolence. She thinks rules are there to be broken. Asking for permission to leave the room when she is sick is taken as an invasion of her privacy. She follows the rules only when she has to, and constantly seeks to use them to her personal advantage.

Clair has no concept of teamwork. She is always cold and aloof to her classmates. She shies away from group activities. She will not easily be drawn to a group discussion, she finds no purpose in sharing her ideas with mates or co-operate with them. Her hobbies cater for her individual interests such as reading, taking walks and philately.

Clair shall fabricate a reason for not participating in a group activity, be it physical, intellectual or aesthetic. She has her own goals in life and they mesh only occasionally if ever with those of the school in which she is a pupil.

- The Dumb Vic. He is fairly intelligent and is able to do the work given to him. The only problem with him is that he is completely unresponsive. When it comes to class participation he plays dumb. Given work is done haphazardly and in a sloppy manner, often incompletely.
- Familiar Jerry. He shows a gushing over-familiarity. He wants to be in company of his teachers jumping in into their conversation. He will also regale his teacher with unwanted confidences on a "man-to-man" basis. He expects the relationship to earn him special privileges that will help him avoid his student responsibilities and obligations.

Business and friendship often do not mix and educators should maintain a certain distance from educands to preserve authority.

- Cartoonist Chris. If the teacher gets into a tavern on his way home Chris will pass a limerick on the subject the next morning.

Should the teacher argue forcibly and with anger amongst themselves on some matter in which they differ Chris will find a good subject for a cartoon ridiculing them. This cartoon will be placed in a suitable position for most pupils to see. Even the head-master may be a subject of venomous cartoons. He loses no opportunity of poking fun at his superiors, or anyone else for that matter. This shows that Chris has seething and searing hatred for his teachers. This hatred inspires him to direct his creativity into such picaresques. This is typical of a case of education that was not or is not received positively by a child.

Grumbling about people in authority is a common occurrence. Often a teacher shall overhear pupils passing some uncomplimentary remarks about him. But that need not worry him, as long as he is convinced that he does his work effectively. But Chris's behaviour oversteps the limit. It is downright insolence indicative of a negative response to the teacher's intervention.

For teaching to be initiated and continued with the greatest efficacy a sound pedagogic situation has to be established. An education situation is conceptualised as the totality of data and circumstances in which education takes place and in which the phenomenon of education reveals itself. It arises or is constituted when an adult (i.e. the educator) comes forward to meet a child (i.e. the educand) in his situation of dependence and need for help and support. By methodical use of well-chosen means and guides the educator accompanies the child towards the achievement of something as valuable as the education aim. This shall serve the educand as a new stepping stone on his way to responsible adulthood. (Gunter, 1974). An education act takes place between educator and educand. In this encounter the educand simultaneously encounters the objective world comprised of a selection of what exists, of what is true, good and beautiful, of what ought to be as manifested in the person of the educator. This is properly selected

knowledge, experience, and culture of the past, that is deliberately and intentionally transmitted to the educand. An intentional education situation is by and large one of encounter and the educator - educand relation is a relation of encounter. Characteristic of the pedagogic relationship of encounter is that:-

• whereas the educator accepts the educand as he is he cannot be content that the educand should remain as he is, hence he tries consciously, deliberately and intentionally through his personal intervention to influence the educand for the better, so that he becomes an adult in the true sense of the word;

• it is an encounter between unequals - master and pupil - hence it being a relation between one exercising authority and leadership on the one hand and the other being subject to, and a follower of authority on the other hand;

• it is one - sided since the educator as the adult who intervenes repeatedly places himself in the place of the educand with the aim of finding out the educand's real needs, problems and desires and furnishing him with the support necessary and important for greater self reliance. Whilst the educator stands on both sides of the common education situation so that the educand on the other side of the education situation is embraced and succored by him from his side, the educand, conversely, since is not-yet-adult is incapable of placing himself in his educator's situation and is not called upon or expected to do so.

The educator, therefore, must create a meaningful work relationship with the educand so that the goal of guiding and aiding the not-yet-adult to mature and effective adulthood will be realised.

This study is concerned with the problem of the pedagogic relationship between educator and the urban black educand.

This dissertation is a discussion in the field of philosophy of education, but has relevance to the other part disciplines of pedagogics, particularly socio-pedagogics, didactics and psychopedagogics. It is a study that is both theoretical and practical, since theory provides the basis for

making decisions about practical day-to-day questions so that changes for improvement should be effected with clearer and greater facility. So questions will be raised and suggestions at improving the unsalutary situation shall be made.

One question has already been raised, viz. what are some of the possible reactions from the educand if he is not in a position to accept the proffered guiding hand of the educator? This may be because he experiences the life-world of the educator as one of worry, doubt, uncertainty, insincerity and threat.

In Chapter Two the nature of the pedagogic relationship shall be examined with, the aim being to highlight the pedagogic situation as it should be in the ideal situation emphasizing the educator's task vis-a-vis the educand. The question raised here is whether this ideal situation is what is actually happening in the case of Black urban educands.

Chapter Three focusses on the urban Black society and how this fosters a sound working pedagogic relation or how it hampers it.

Chapter Four deals with some aspects of child-rearing practices in Black society and their significance for establishing an effective relationship for an efficacious classroom atmosphere.

Chapter Five proposes that it is by the educator's continuing concern for educands as beings on-their-way-to-adulthood that a sound and healthy educator-educand pedagogic relationship may be maintained. Considered in this chapter are the educator's exercise of his administrative leadership, his fostering of a humane environment to allow for meaningful communication between teacher and pupil, and the teacher's effectiveness and expertise in delivering the subject matter. Considered also is the involvement of pupils and parents in educational matters.

Chapter Six gives the summary for the study and suggestions for further research.

## 2. Elucidation of Concepts.

2.1 Black. This denotation has evolved over a number of years from many others e.g. Kaffir, Native, Bantu then Black. The denotation Kaffir which according to the University English Dictionary refers to a member of the most important dark race in South Africa, has now been relegated to the limbo of insults and other epithets of dejection and denigration. The government report on Adult Education in South Africa (op. cit.) refers to the Native population noting the languages spoken by them (Bushmen tongues, Hottentot tongues, Nguni language forms, Xhosa and Zulu; Sotho tongues, Pedi, Sesuthu and Setswana, Shangana-Tonga language forms and those who speak Venda tongues.)

As an example of the era of the denotation "Bantu" the Report on the Commission for the Socio-Economic Development of the Bantu Areas with the Union of South Africa (1955) whilst sticking to the earlier language classifications, considers the Bantu as inhabiting the whole area south of an imaginary line drawn from the bulge of the West African coast and passing south of Nigeria eastwards through French Equatorial Africa to Lake Albert, then swinging southwards to the lower end of Lake Victoria and thence, crookedly eastwards through Tanganyika to the mouth of the Tana River on the east coast. The term "bantu" derives from a word or stem meaning "people" which occurs in various forms in all the languages of the group (among others abantu, batho, ovandu, anthu). This denotation has also fallen into disrepute, mainly because it was considered offensive and inappropriate (To a Black speaking of one Bantu is intolerable). Also state laws and regulations meant particularly for the so-called Bantu were unbearable and brought many difficulties and hardships for Blacks.

At present the denotation Black is largely accepted by Blacks and has been promulgated by government gazette to be used in the place of Bantu. It replaced "Non-whites" since the negative prefix was not applicable in the same way to refer to groups who were not Black as non-Blacks.

Instead they were positively referred to as Whites, Asiatics, and Coloureds. So when reference is made to Government departments, such as those of education Black education, White education, Coloured education, Indian education are accepted.

### 2.2.2 Urban Blacks.

Urbanisation has been understood from four approaches: the behavioural, the sociological, the structural and the demographic.

From the behavioural point of view urbanisation is equated with an adjustment of personal behaviour in the sense that it looks at conduct of individuals. Certain patterns of behaviour or thought, regardless of social environment and locale, are said to be "urban". Thus the progress towards urbanization is one experienced by individuals over time.

Sociologically urbanization refers to changes in behaviour consequent upon coming to town. Mayer (1962:580) defines urbanization strictly in terms of relationships: a person is fully urbanized when his extra-town ties - i.e. with people in the rural tribal areas - are of minimal importance or have completely disappeared in comparison with his social relationships have completely disappeared, in comparison with his social relationships in the town itself.

The structural aspect ignores the patterned behaviour of individuals and concentrates on patterned activities of whole populations. The process of urbanization is typically said to involve the movement of people out of agricultural communities into other and generally larger nonagricultural communities. This conception gives primary recognition to the differential ordering of occupations or industries within a given territorial space.

The demographic approach focuses on space but largely ignores individual behaviour and the structure of occupations. Postulated succinctly is the consideration of urbanisation with particular reference to population concentration. Only two variables are recognised : population and space. (Lampard, 1967 )

Considering these approaches the demographic will be ignored mainly because there are various densely populated areas in the rural areas, but the inhabitants of those areas are still tied down to the traditional way of life in manner, dress, thinking and behaviour. The increase in numbers is a result of natural increase which is rapid, but people do not have much land at their disposal into which they can spread.

The difficulty with the structural definition is that it looks at patterned activities of whole populations. Blacks in Urban areas are in the various stages of urbanisation depending on their time of coming to towns, their interests and their behavioural inclinations, as research by Glass (1964) clearly shows. She sees urbanisation of Blacks as following the residence of wives and children, the reasons for movement and the shedding of ties with the rural area and points out that there has been an emphasis on permanent employment, complexity of occupation and vocational integration.

Remaining are the behavioural and sociological definitions. Emphasized in both is adjustment to the urban way of life (behaviour and thought) and severing of strong ties with the rural areas. Ignoring social environment and locale does not serve this purpose as in this country urbanisation has followed migration into towns and cities and a continuous period spent there. Glass views adaptation to the urban social forms as a process that cannot be achieved in short intermittent periods. She, therefore selected, ten continuous years of urban residence as a criterion to be considered.

So, for purposes of this dissertation an urban Black is defined as a person whose language has a stem -ntu, meaning people, resident in town or city or its environs (metropolitan area) for ten or more years, the personal behaviour and thought patterns of whom are consonant with that of townspeople and whose ties with rural traditional existence are flimsy, if not completely severed.

Glass (op. cit) found that among completely urban men in her sample, there was a considerable number who prefer the urban area. Urban men were in a more favourable economic position. Completely urban men and those with urban preferences were able to communicate in both official languages, or at least one, a skill ruralites had not yet developed. Home owners - proprietors or tenants were found among urban men, when ruralites lived in hostels, compounds or on building sites. A great majority of urbanites never followed a migrant pattern, or ceased this pattern early in their industrial history. Men who qualify on the urban residential scale also qualify on the industrial ten-year scale.

### 3. Methodology

Pedagogical research is undertaken to arrive at

"inzicht in het wezenlijke van de geheln van betekenis - relaties in de uitgroei naar de volwassenheid". (Stoop, 1958:63)

A prominent consideration then of pedagogical research is grounded on growth to adulthood of the not yet adult, and the outcome of the investigation will only become relevant and significant when it relates to the educand in the educative situation. The teaching and educational task of the school is related to the typical ontic structure of the school. The educator, working in a school-typical educational environment is pedagogically active in order to introduce the educand to the various aspects of cosmic reality. Seeing that in pedagogy cosmic reality is revealed to the educand within a pedagogical situation the pedagogical researcher should, himself, be grounded in pedagogical theory.

Pedagogical research aims at the definition, analysis and interpretation of the practical pedagogical situations and the delienation of the ideal situations so that the course of action of the educator in his task of helping and guiding the educand on his way to adulthood is brought to light. The situation is thus evaluated with respect to the manner as to whether or not the realization of the image of

adulthood is harmoniously attained in a becoming and properly accepted cultural milieu. Cognizance should be taken of values, mores, ethics and dictates of a given culture. Norm-centricity of education can never be ignored.

The total educational context of a given object of research is taken into consideration. To grasp this image of totality the educand should be seen as a being-in-the world, as what he factually is and his existence in which he takes up a stand in respect of his actuality. He should be seen as a being who stands in a specific relation to the world and life. His being time-bound as to past, present and future should be highlighted in educational research:

„da ik ten dele ga kennen in zijn verleden,  
in zijn huidige bestaan en in zijn  
denken, hopen en verlangen in verband  
met een toekomst." (Beets, 1952:18)

The research method that guides the educational researcher in his investigation is the phenomenological method. Phenomenology has the primary objective of direct investigation and description of phenomena as consciously experienced, without theories about their causal explanation, and as free as possible from unexamined preconceptions and presuppositions. This is a method by which the researcher succeeds in seeing the essence or being of the phenomenon. The method used by the educational scientist enables him to know, to explain and to understand the phenomenon in question.

The phenomenological method avoids any influence exerted by any external principle or knowledge upon the phenomenon investigated, and it takes great pains to avoid the scientist's life and world-view having any effect on the scientific work done by him. (Van der Walt, 1981).

Phenomenology is not a particular philosophical system, but a way of thought - it is the scientific attitude that allows the phenomena to speak for themselves. The word phenomenology is based on the Greek words, phainoma, meaning "I appear", or "I reveal myself"; and legoo, which means "I speak." Phenomenology then, relates the basic attitude of seeing and listening to that which the phenomena desire to impart. Gunter (1974) explains this approach succinctly when he says that

"The phenomenological concept of phenomena refers to the data as they manifest themselves in this original event of appearance, and phenomenology is the methodical laying-bare of the data of our experience in their original appearance as meaningful data."

Phenomenology is practiced in a systematic way, proceeding through various steps or techniques, viz.

Phenomenological Description - consisting of intuiting, analysing and describing. Intuition is a cognitive activity in which we immediately understand or grasp whatever presents or reveals itself as self-evident. It is the method of entering into, and inner intellectual viewing or examining of a matter in order to gain insight or understanding of the ultimate essence of the phenomenon as it becomes obvious on its own. Husserl gave a privileged position to intuition because it is that act in which a person grasps something at once in its genuine presence and also that it is a primordially given act upon which all the rest is to be founded. Intuitive understanding or "Schau" is considered by Nel (1974) as an extremely demanding action that calls for utmost concentration on the phenomenon. Of greater importance is the ability to distinguish that which one wishes to study phenomenologically as a phenomenon in our actual experience, that is a human experience.

What is intuitively perceived will then be analysed. The researcher examines a wide variety of educational situations. He starts to isolate, pick out and describe the essential characteristics of the phenomenon. He studies the elements and the structure of the phenomenon, distinguishes the constituents of the phenomenon and explores their relationships and connections with neighbouring phenomena. He then gives a name to anything he considers as genuine and essential. He devises a name that he considers the best linguistic reproduction of one aspect of reality. (Van Vuuren, 1978).

The next act is that of description. A statement is then given in words of the phenomenon analysed so that other researchers can understand what it is and what its nature is.

Wesenchau - study of general essences. Recollection, in imagination and judgement must help the researcher ascertain whether decisions which have been made about the phenomena are universally and generally valid. The essence is that identical something that continuously maintains itself during the process of variation. The researcher should thus limit himself to the unchangeable and ultimate nature of the phenomenon. It is only then that consciousness may be directed to the eidos (i.e. the true nature of things) without any obtenabrating impediments. This is eidetic reduction.

Wesenszusammenhänge - Understanding of essential relationships between the essences.

Analysis should lead to the detection of certain essential relationships with the essences. This is known in German as Wesenszusammenhänge. ~~The research~~ should ascertain if the component belongs to the essence, or is part of the essence, or is in the nature of it. Relationships may either be within a separate essence or between essences.

Internal relationships within an essence centre on whether the integral constituents thereof are essential or just incidental properties. Viewed phenomenologically, learning consists of various essences, viz. an intentionally directed active act; the situational boundedness; the character of action; the structure aspect; affectivity as essence, etc.

With reference to relationships between separate essences, one must determine and assess as to whether existing essences are in a necessary or essential relationship to each other, or state if there is an essential possibility of relationships to essences other than the existing one, or whether there is a clash with the original essence or not. In this way a new significance of existing concepts shall be uncovered and/or new concepts may be built.

Nel (1974) posits that the phenomenological analysis can never be ignored since, in pedagogical studies of children, a person-person relationship is always at issue. An essential condition or requirement for the effective and satisfactory endeavour for the phenomenological method is to debar temporarily consciously and intentionally, prejudices, theories, habitual modes of thinking or stereotypes. This is called *epoché*, a Greek word meaning absention.

Noting the difficulty and intricateness of the phenomenological method. Ripinga (1979:24) quotes Husserl who writes

"That we should set aside all previous habits of thought, see through and break down mental barriers which these habits have set along the horizons of our thinking.....these are hard demands.....to learn to see what stand before our eyes, to distinguish, to describe, calls.... for exacting and laborious studies."

#### 4 Summary

The problem of this investigation lies on the urban Black child and how his environment may affect his relationship with the teacher. Being a Black child in an urban environment presupposes that he or she is a person of two-worlds- the traditional and the modern technocentric world. The modern school education aims at making him a fully - functioning adult who will be part of this new age. How does he then relate to the teacher and the school system?

The urban environment is too much of a hustle and bustle where divergent values and modes of conduct and behaviour abound. For an urban child the confines of the backyard are too narrow for him and the lures of the streets are overpowering, and he or she is moved by the irresistible spirit of physical and psychic activity and is likely to absorb and reproduce whatever meets his or her vision. Whenever there is quarrelling and fighting there urban children throng. Wherever there is an arrest or revolting scene, there children flock, eager to know all about it. Will these depraved tastes and

appetites not affect pupil-teacher relationship in an organised school setting?

The urban environment is much too complex with different forms of stratification and greater mobility, less parental authority and diminished close interpersonal relationships. How does this affect him when he is under the tutelage of his teacher?

To investigate this problem, the phenomenological method of investigation is undertaken within the ambit of philosophy of education, the aim being reflecting, analysing and evaluating the encountered situation; using results of experience and research in relation to the issue in question in order to see education comprehensively and constructing a guide to action in respect of the problems uncovered by the investigation.

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## CHAPTER II

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## THE NATURE OF THE PEDAGOGIC RELATIONSHIP.

### 1. The Concept Pedagogic Relation

Pedagogical relation may be conceptualised as an interaction between individuals, that is the educator and educand in this case, that takes place within a professional setting, viz. the educator being the teacher as the authority figure and the educand being a child who opens himself to being taught. This relationship is an interaction that is initiated and maintained as a means of facilitating growth and development in the educand on his way to maturity or adulthood.

du Plooy and Kilian (1980) write that in education situations the educator initiates many relationships with the educand, who is calling for educative help and to whose call he has to answer adequately. In that way the caller's need is filled with a meaningful response. In the educative relation the educator must take into consideration his own limitations as well as the potentialities and limitations of the educand. He must take into account his own facticity, that of the educand and must acknowledge the norms of propriety under all circumstances and at all times.

The pedagogic relation develops from the interaction between a trained professional, the educator, and the person seeking his professional services and guidance, that is the educand. It may be initiated by the educand when he himself approaches the educator asking for help in academic matters; or by the third person (parent, or parent surrogate bringing the child to school and continually checking on progress being made) or by some other agency that, for example, may commit a child for remedial help in one subject or another. Interaction shall be maintained, however, only on a participatory and coöperative basis i.e. both the educator and the educand collaborate to perform a particular mutually acknowledged function of their interaction. The function mainly involves guiding, leading and directing the not-yet-adult to full and mature adulthood. Both the educator and educand must recognise that growth

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and development desired and towards which they interact go beyond the walls of the classroom. As a matter of fact it always pertains to what the learner will do, what he shall be expected to do and what he shall be able to do long after years of formal schooling are over. It pertains to what ought to be in terms of the educand's situatedness. The educator is a builder of skills and a developer of potentials; he is an advisor and guide. On the other hand the educator should be open, willing and amenable to the educator's influence.

From the foregoing it is recognisable that this study looks at a rôle relationship. Educator and educand being rôle words, designating prescriptions, or demands or expectations upon rôle incumbents. The nature of the relationship between the rôle partners is so structured as to bind them together in a special manner. According to Schreeman (1980) the term 'pedagogical' is employed to indicate a disclosed-logically qualified structure. The educand should open himself up and be activated so that he can benefit from school experience. Conversely the educator, who works in a school-typical educational environment, is pedagogically active in a disclosed-analytical way, in order to introduce the educand to the various aspects of cosmic reality.

Friedman (1976) cites Buber and notes that the spheres in which the world of pedagogic relationship arises, can be divided into three broad categories, namely:-

Our life with nature;

Our life with men - we can give and accept the Thou; and

Our life with spiritual beings.

Buber sees human life as consisting of two basic movements; the primal setting at a distance and entering into a relation. Since man is not able to enter into a relation with a being that has been set at a distance from him and thereby has become an independent opposite, the first movement is the presupposition for the second. Buber terms the act of entering into relation "synthesizing apperception". This can be regarded as the apperception of a being as a whole and as a unity.

In the two basic movements principle, man sets man at a distance and makes him independent. He is consequently able to move closer into relation in his own individual status with those like himself. Confirmation is desired of what he can become. For this reason man can only rely on other men for his manhood or adulthood. This presupposes that the concept of "relation" is an expression of solidarity of man and the word solidarity connotes "belong" and also "listen" (hear). Conversely, solidarity as relatedness means that man and the world not only belong together, but also that man must always listen to the demands and claims made on him and respond to them in his togetherness with others. (Van Vuuren, 1976).

## 2. Components of the Pedagogic Relation.

### 2.1. Uniqueness

In this relationship, two individuals are involved; the adult and the not-yet-adult, in a situation that stands out of its own. The educator and educand are mutually involved. The pedagogic relation is unique in that it is a relationship between a professionally trained, competent educator and an individual who accosts the teacher for help, direction and guidance. This relation becomes effective when the teacher can help the pupil. In the process the teacher shows positive regard for his charge by showing interest in him both as a person and as one who has the potential to grow. He shall take specific actions to set the stage for leading the not-yet-adult to adulthood.

The pedagogic relation is different from other everyday personal relations, as the latter are characterised by more mutuality. Friends help each other, while, the pedagogical relationship is more formalised and rôles are more clear-cut: one is the educator and other the educand. The educator/teacher must find deep satisfaction in his task, but he is not being led to adulthood by the pupil, nor is he ordinarily establishing a friendship.

The educator is far more crucial for successful teaching. It is not difficult to teach someone who shows

good teacher attributes, some basic teaching skills, and make an effective teacher out of him. On the other hand, it is unlikely that one can train somebody, in teaching skills beyond the most superficial, who is basically not a teacher. Through practice this person may well be able to mimic and impersonate a teacher, but in a crisis situation where the facades crumble, the 'non-teacher' shall resort to various ineffective techniques and skills such as assaulting and battering pupils, giving unprofessional favours to children, and many more.

In this relationship the child accosts the adult, soliciting help, guidance and direction. He so to say stretches his arm out so that it may be seized by the adult who will then lead him to a safe, sound and secure futurity. The adult is accosted by his very being-adult to lead the child. The adult as an educator, in turn calls upon the child to reveal his own human possibilities and become an adult. The child becomes an educand when he submits to the educator's authority - allowing himself to be led. The situation which has been changed by the decisions, skills and techniques of the teacher and actions of both, in the process of assisting the pupil to become a responsible and worthy human being, is non-recurring. It is for that reason that the teacher initiates such a situation of guiding and directing the pupil, must do so in a very responsible and pedagogically accountable way.

## 2.2. Collaboration.

The educational activity involves collaboration between teacher and pupil. Consequently both should accept responsibility for the outcome. Some pupils, and in certain instances some teachers assume, wrongly though, that the teacher is highly trained and brings a great degree of expertise, proficiency and competence into the educational activity, he should provide direction at all stages. Such an attitude does little to forward the second half of the learning problem, the personal discovery of meaning. Combs (1982) points out that the personal discovery of meaning goes on inside the student. That calls for teachers who

are helpers, facilitators, assisters, and guides, to involve pupils deeply in learning processes. Teachers must be skillful in stimulating and encouraging pupils in the personal discovery of meaning. It is important for the pupil to participate fully.

Combs (1982) emphasises experiential learning which he explains as concentrating attention upon what the student is making of information he has obtained in class. Experiential approaches to learning call for actively encountering information or events in some fashion and the vigorous participation of pupils in the learning process is more important for pupil growth than exposure to a given curriculum. Teachers facilitate experiential learning of pupils by suggesting new and more fruitful ways to attack problems. They inspire pupils to explore new and unfamiliar methods. Teachers should at all times maintain a flexible attitude that shall allow the pupil to articulate his own goals, even if these are at variance with the teacher's frame of mind. Otherwise the educational activity boils down to propaganda ad captandum vulgus.

With healthy and meaningful collaboration and consilience between the teacher and the pupil the unfolding of the potentialities of the latter shall be realised so that he is able and likely to act responsibly and function adequately long after leaving school.

### 2.3. Unequalness.

The pedagogic relation reveals itself as a child-adult relation in which the participants are intimately and reciprocally involved. The aim is to lead the child to maturity. However, the child and the adult meet in their unequalness. By virtue of his being adult, the teacher wields authority. He has rational power, and if he commands respect from those who look up to him for their knowledge and skills he shall be listened to when he exerts his influence. Thus teachers can easily bring behavioural changes in the pupils and redirect their wills. Schoeman, (1980:68) agrees here when he maintains that:-

"Competent control of pedagogic situations by competent office-bearers is ... regulative regarding the positivation of norms and appears where competent educators enforce their pedagogic power in such a way that they actually guide the educand via this power and authority in the development of theoretic-logic (i.e. scientific) thought and the analysis and indication of norms (logical and lingual figures)".

(Emphasis in the original).

As a person wielding pedagogic authority the teacher is expected to:-

- help pupils to achieve the transition from school to institutions of higher learning both in academic and in personal terms;
- think about in-class work both in terms of academic content and the needs of the student;
- find out if a pupil is in a position to be able to receive and understand the material of the subject and if not, to help him acquire them.
- take account of the pupil's level of growth, physical and intellectual ability;
- arouse the pupil's interest in the subject material and help him or her to maintain that interest;
- keep the pupil aware of his progress;
- talk informally to pupils helping them cope with their own problems;
- be aware of the basic factors in interpersonal and group processes. (Hills, 1979).

Pupils, on the other hand, are not invested with this power. They are not expected to direct their teachers according to their whims, wish and will.

It should be further noted that every person is unique and singular in his existence. Every person is involved in the way he is becoming a good, worthy, virtuous and well-intentioned human being. He is continually giving an ever improving expression to his "humanness". Over and above his individuality, he has to bear in mind his interest and limitations, his personality reveals some of his aptitudes and dispositions, the environment from

which he springs and the way of life in which he is enmeshed at the time. These aspects widen the gap between him and those around him. He is not equal to them. Referring to this unequalness du Plooy and Kilian (1980:53) write as follows:

"What a blessing that the adult and the adult-in-the-making are not equals in the education relation. ... That is why education can be realized. If the child were the equal of his educator then education would be out of question."

#### 2.4. Equal dignity.

Both the teacher and the pupil, being human beings, are bearers of equal dignity. However, the pupil, who is not yet fully responsible can, under no circumstances implement his dignity to the same extent as the teacher does. The child is not yet in a position to assume full responsibility for his task. So, the teacher should in no way harm the dignity of the pupil. He should adopt a stance of acceptance and a caring for the pupil as a separate person, with permission for him to have his own feelings and experiences, and to find his own meanings in them. (Rogers, 1961). This acceptance of the pupil as a being with dignity demanding to be respected involves two aspects to be taken into account, namely:

- a willingness to allow the children to differ from one another in all sorts of ways; and
- a realisation that the ongoing educational experience is a complex pattern of striving, thinking, and feeling. Each child will respond to the situation in a way that is in consonance with his nature and previous experience.

Thus the teacher accepts and respects all children, regardless of their unequalness. He further recognises that they are living in a highly personal world. This allows pupils to feel free and secure in the company of their teacher. They readily develop trust and confidence in the ability of the teacher to be their leader. Behavioural patterns of pupils will then be purposeful, normatively

controlled, and steady. As Lortie (1975:151) put it  
 "...concern with discipline and control, in fact,  
 largely revolves around the need to get work  
 done by immature, changeful, and divergent  
 persons who are confined in a small space."

#### 2.5. Dialogue.

Smit and Kilian (1973) point out that the teacher and the child are always engaged in a dialogue in the classroom, and that this dialogue is occurring through learning contents. The teacher's instructive actions are always correlates of the child's learning activities. Certain actions of the teacher call for particular actions on the part of the children, and vice versa. Dialogue in the education relation is an appeal-answer-relation. The appeal the child makes to the adult raises the latter to the status of educator. Intimate proximity established by the presence of the adult to whom he can communicate his needs and demands gives the pupil confidence and determination to carry on dialogue with the teacher. For that reason it remains one of the prime obligations of the teacher to foster a positive attitude within his pupils. This is only possible when the teacher really tries to understand the unique situatedness of every individual child.

As soon as the child experiences answers to the appeals he makes he finds that the educator demands certain ways of acting which are compatible with societal norms, beliefs, convictions and way of life as 'mists' of life. Education is realised when the child responds correctly to the demands of refinement and propriety, that is, he has then become an acceptable human being. Goodland, (1979:106) maintains that

"The school should take on the cultivation of those individual sensibilities long entolled in humanistic thought and the aims of education. These are the attributies of thought - understanding, relating, judging, integrating, reflecting, and the like - that require deliberate, systematic, and sustained attention."

This becomes possible if the dialogic relation between teacher and pupil is sincere and genuine.

## 2.6. Bindingness.

The pedagogical relation is also a binding one. The binding of the child to his education is his strongest motivating power to assist him to constitute new relations and in view of strengthening, deepening and intensifying the lasting relations bringing about permanence in his life.

Bindingness is actualised by a pedagogic tie of love. If the child is not accepted with love, he shall never experience the security that the school can offer him to obtain a foothold as a firm stand in the world. It is necessary at this point to distinguish among at least three different senses in which the word love can be used: eros, philia, and agape or caritas.

. Eros may be ignored. It is connected with sexual desire and self-assertion. It should never characterise the teacher-pupil relationship. But this does not mean there are no instances of this. Gilbert (1982) interviewed 1829 pupils from seventeen secondary schools in Kwa-Zulu on, among other things, incidents of love affairs between teachers and pupils. 23 percent knew a lot of incidences, 17 percent knew of a few and 14 percent knew of one or two. Only three percent knew of none. Love affairs between teachers and pupils are likely to create tensions between pupils and staff not only because it may lead to favouritism in the class but also because boys, in particular may resent the unfair "competitions". Teachers who are culprits should be sought out and disciplined accordingly.

. Philia is described by Reid (1936) as the love we give only to the comparatively few persons who happen to attract us. It is love arising from natural sympathy or affection. We are moved by such love and it cannot be commanded. It is love between friends who are close to each other and desire each other's company. Like eros, it is unsalutary for the teacher-pupil relation, because it is confined to a teacher and some particular child or group of children or types of children. It has the potential of favouritism or nepotism and unfairness.

Entwistle (1970) maintains that the fundamental

character of the teacher-pupil relation is that it must ultimately be dissolved. The teacher does not give himself fully, but gives the skills, knowledge and attitudes of the people he represents. The end-result of the successful teacher-pupil relation is a child's capacity to become what society wishes him to be. Should a bond of personal affection be the primary aim of education then there is no need for schools, except perhaps, as child-minding establishments during the time when parents are fulfilling their economic functions away from home.

. Agape, on the other hand, is a love for a person as a person, with no expectation of a return from the other party. It is a type of love in which a person seeks to assist other people to grow. Oberholzer (1972) quoted in du Plooy, Griesel and Oberholzer, (1982:97) maintains that

„Die agape-liefde kies en onderskei nie op grond van wat die liefhebberende in die ander vind ten einde dit in besit te neem nie, maar soek slegs die geliefde se belange.“

Agape is therefore a condition of possibility for genuine encounter. Agape aims towards the supreme good for the dependent co-subject, even in reprimanding him with a view to protecting his dignity precisely because sympathy or compassion is felt when punishment is deemed essential. It contributes explicitly and implicitly to the welfare of the person loved. It allows the loving person to be a source and proximate cause for self-enhancement of the loved one. This is the love that forms the substructures of all pedagogic support. Just because the love given envisages support to the child with the aim of making him self-reliant and resourceful it should not exclude reprimand for the protection of his dignity and image as a person.

du Plooy, Griesel and Oberholzer (1982) aver that research has revealed that pupils who do not experience the feeling of being safe-guarded, which initially is based on a loving relation between the teacher and the child, try to compensate for their deficit in other ways. They can totally withdraw themselves and then reveal all kinds

of asocial traits. It is also possible that such pupils get overaggressive, tell lies, go a-stealing and tend to give vent to their inadequacies in underhand ways.

### 2.7. Pedagogic Activism and Pedagogic Negativism.

These are forces that may serve to show the direction the pedagogic relation shall take. Pedagogic activism may be equated with what Robinson (1980:23) calls "one-way traffic teaching system" with the teacher assuming a directive rôle. The teacher is an active agent who is in absolute authority and is "the fount of all resourcefulness." A number of assumptions by the teacher may form the basis for pedagogic activism. Some of the assumptions may be the following:

- . That it is absolutely essential for a teacher, as a pedagogue, who is a mature adult and is an authority in his task to lead and guide the not-yet-adult. So he takes it upon himself to structure the pedagogic situation according to his idea of the ideal as reflected in the philosophy of life of a people. The child is then forced to fit into the already existing societal structure without a click. This idea comes out clearly when Reitman (1981:37) writes that:-

"The enculturation or acculturation of the young to society's collective achievements has always been a central charge of schools."

- . That the child should be completely competent, adequate and achieving in all areas if he is to be a worthwhile, worthy and acceptable future member of society may be the assumption. To attain this he takes the initiative in deciding behavioural patterns to be eliminated or reinforced. He ignores the functions these behavioral patterns serve the pupil and what supports them. He even goes to the extent of positive reinforcers or negative reinforcers without taking into account how the child will respond to these.

- . That children may be seen by the teacher as being dependents and underlings who should have someone stronger than themselves to be their pillar of strength. It is this assumption that may lead the overconcerned

teacher even to interfere in play activities of children up to the point of channeling their play and deciding games to be played.

. That a teacher should be very concerned and upset by the problems in which pupils find themselves. This may lead the teacher into being involved in trying to guide pupils actively in their problems, even though petty, all in a directive manner, not taking the potential for emotional growth in the child.

. That a teacher may believe that there must be a correct solution to every problem and he is the custodian of those correct solutions. As such he may stifle a child's creativity, by not accepting anything that is at variance with his "beaten track" approach. (These assumptions are adapted from some of Ellis' (1967:152-153) irrational ideas.)

The negativistic approach demands of the teacher that he should start for each learner "where the learner is." Hass (1980:94) sees criterion questions of the developmental perspective as:-

- . Does the planned curriculum provide for the developmental differences of the learners being taught?
- . Does the planned curriculum include provisions so that learning may start for each learner where he or she is?
- . Has the significance of developmental tasks, stages of growth towards a mature personality, and the successive models of intelligence been considered in planning?
- . Do the curriculum planners and teachers attempt to provide for earlier tasks inadequately achieved and for their maintenance when successfully achieved?
- . Has the curriculum planning been adjusted to the biological, social, cultural, and intellectual changes occurring and that have occurred in recent years at each stages of development?
- . Do the curriculum planning and teaching allow for the inborn individuality and innate uniqueness of each learner?

However, should the progress of the child deviate from the

average developmental stages, then the educator should intervene. du Plooy and Kilian (1980:16) agree and believe that:-

"The aim of any pedagogic activity is to assist the child on his way to attain adulthood. The child is also actively engaged to attain this end."

Over - and underestimation of the teacher and/or the pupil's contribution to the pedagogic activity distorts activity in the educational endeavour. A child, being a not-yet-adult, cannot be expected to be aware of various ways to attain adulthood. In helping the child, it is advisable that the educator frees children from needless restrictions; encourages self-responsibility; support the uniqueness of children by helping them set their own learning goals, find their own resources, and evaluate their own experiences. This reduces the teacher's authority and dependency relationship deminishes. Implementing these strategies may help foster pedagogic relationship.

### 3. Pedagogic Relationship Structures.

du Plooy and Kilian (1966) distinguish among three essential relationship structures, namely:-

- the pedagogic relationship of trust
- the pedagogic relationship of understanding and knowing
- the pedagogic relation of authority.

#### 3.1. The relationship of trust.

The child's need for guidance and direction prompts him to reach out for an adult - an adult whom he shall only accept in a relationship of mutual trust. Kgorane (1976) conceives of trust as a way of being that makes he who lives it to have a good grip on his world and life. Trust between the educator and the educand ensures that the two parties are confidently bound together, thus influencing each other.

Development of a sense of trust is a component of the pedagogic relation in that the educator trusts that his charge can become a worthy adult. Given the necessary help, instruction, control and guidance, he shall become what he ought to become. Hence the educator sensing the

need for involvement with what the educand did, is doing or is about to do in his own particular world - of - living. It is imperative that the educator involves himself intentionally and with a goal in mind with the activities of the learner. He should experience an inner urge to guide the child to mature worthy adulthood. The teacher must be constantly aware that there are certain convictions, beliefs, attitudes, expectations, ideals and norms that he feels should be instilled in the young if his intervention has to be successful. He then allows dialogue between himself and his charge to take place in such a way and at such a level that the educand shall be conscious of and appreciate the interest displayed in him. This shall enable the child to understand norms, values and attitudes the educator wishes to bring to his notice and shall be able to apply these to his own particular life-world. (Cilliers, 1975).

Conversely, the educand, who came to trust his parents and became aware of their presence must also experience a trust in his educator who will help him acquire independence in accordance with the demands of propriety. du Plooy, Griesel and Oberholzer (1982) posit that events that are aimed towards a future are still uncertain in the mind of the educand. He searches for certainty. His human form of existence is a venturing out of the future. It is inevitable that he has to rely on the support of the adult to do so. He searches for or is need of someone whom he can trust and in the way gain a foothold in life, today, tomorrow and in the days to follow. The educator becomes the strongest clutch for this purpose. Genuine educative trust takes into account the incomplete self-realisation of childhood, as well as human frailty and limitations. In opening himself up for being trusted by the child, the educator is taking a risk. Occasions for failure are many and possible. But

"The educator who, for fear of failure, does not provide the educand with the opportunity to act and bear responsibility in accordance with his capabilities, is just as irresponsible as the educator who takes indiscriminate risks."  
(du Plooy, Griesel and Oberholzer, 1982:92).

In this way trust can be conceptualised as a belief in the integrity of another individual, here the educator. It increases security in the relation and reduces defensiveness. It is necessary that the educator and the educand open their endeavour to their full potential for personal engagement together with interpersonal growth.

Trust is necessary for self-disclosure in the pedagogic relation. The educand will consequently sense that the educator becomes more accessible. Treated as a fellow human being, the educand feels respected as a person-in-need. Pedagogic trust in the educational relation lays the ground for a primarily pathically grounded relation, i.e. a relation characterised by deep feeling, compassion and tender feeling.

### 3.2. Relationship of knowing and understanding.

The relationship of understanding and knowing is a condition for creating and maintaining the education relation. To be able to educate the educand, the educator has to learn to know the child well, and to acquaint himself progressively and more thoroughly with him, especially regarding whether and to what extent he is educable, and who he actually is. However teachers must not be oblivious to fact that an educand is not a person-in-isolation. Their teaching must be geared to meeting the needs of the society as a whole, the needs of subgroups within the larger society and the needs of unique individuals in the society and its subgroups. (Reitman, 1981). A teacher, as a bearer of knowledge, is appropriately placed to assist and guide the child to adulthood. The child is **no** miniature adult. His is not born with ready-made knowledge. He cannot attain maturity single-handed. Support by an educator is necessitated to help him acquire knowledge for which he is capable. What the educator gives is accepted and constituted in a way consonant with the child's being. Intervention by the educator with knowledge of the child's needs and yearnings in his particular existential situation must be well thought out and well planned in order to answer the child's call.

After all he knows the way ahead together with the expected goal. Strasser (1970:17) puts it emphatically when he writes

„Voorts wordt verondersteld dat hij, de leiding geeft ergens naar toe leidt. Hij is de leider omdat hij het doel kent en de weg naar het doel. Hij de geleid wordt, kent het doel nog de weg en is daarom op leiding aangewezen."

Thus, in the pedagogic relation the participants differ in respect of stages of development in one or more aspects of their spiritual development en route to the ideal maturity. The one participant, the educator has travelled furthest along the road. He is a greater authority on the norms of right-living and on specific pedagogical structures that enable him to design systematic situations on which the child shall be given the opportunity to proceed towards maturity. His guidance of the child in these situations must ensure safety, security, protection and guardianship for the child. The other participant, the child, not-yet-mature, makes a passionate call to the adult to intervene. The mature adult intervenes in the child's constitution of his world and in his outlook on life, though with an added recognition that the child is unique in his own world. (Kgorane, 1976).

The child must come to know his leader well in all the education situations in which they are bodily and spiritually involved. These two need to coöperate in coming to know each other mutually. du Plooy and Kilian (1980) argue that knowing expresses a relation between people. It means being more acquainted with each other, being more familiar with each other's conduct and learning to accept it. In that way the venturing child can feel secure, confident, fearless and reassured in the presence of the educator that nothing will make him feel out of place in the teacher-child relationship.

### 3.3. Relationship of authority.

The establishment and maintenance of authority is one of the major aspects of every educative endeavour. The teacher carries into the classroom authority from various sources, namely:

As a representative of the school in the classroom he has vested in him the authority of the school. He is the custodian of school policy and must see to it that whatever in-class activities are in progress are in accordance with norms operating in school.

The teacher's being adult also gives him authority over the educands on the basis of the prerogative which primogeniture confers. He has knowledge and experience that the child lacks. He is thus best able to bridge the chasm between the child's world and the world of responsible adulthood. This is natural authority.

The teacher as a representative of the child's society has legitimate authority over the child. He has to pass on to his pupils the values and norms, the beliefs and patterns of behaviour of Blacks. Gammage (1982:35) points out that

"In technological societies children are 'locked up' as the cultural, social, political and scientific investment for the future. Schooling is enforced, it is necessary for survival; and schooling focuses the culture upon the children and shapes their cognitive development in many ways, including confirmation of value systems."

This quotation clearly indicates the socialisation task of the school and it is the teacher who, in the final analysis, must make this task an actuality.

The trust and confidence pupils have in their teacher is another source of authority. Knowledge may be conceived as a social construction linked to human intentionality and behaviour. This knowledge is to be translated into a meaningful pedagogical principle. It has to be defined not only as a set of meanings generated by human beings, but also as a communicative act embedded in specific forms of social relationships. The principles that govern the selection, organisation and control of classroom knowledge have important consequences for the type of classroom encounter in which such knowledge will be distributed. The teacher is therefore expected to hold meaningful pedagogical principles which, in the ultimate end, will help the child realise what he ought to become on his way to responsible adulthood.

The teacher should exercise his authority to promote the freedom of the child, either by enhancing the range of choices open to the child. or by developing in him an ability of making choices. He must take whatever action he judges necessary to promote child progress towards autonomy.

Oeser (1970) argues that the teacher must strip himself of his status consciousness and be willing to be accepted because of his superior knowledge and skills. He should not take recourse of his physical prowess and power behind his institutional status. He should be less distant from children so that the relationships will be more interpersonal. The extent of his authority must depend on a wide range of pedagogical abilities.

From the foregoing it can be noted that Gunter's (1980) conclusion is pertinent. He says that without exercise of authority on the part of the adult and the acceptance of that authority by the child for the sake of his own progress towards what he ought to be an educational situation as a consequence is unthinkable.

#### 4. Principles of the Pedagogic Relationship.

##### 4.1. The principle of humanness.

Education is a typically human activity. Langeveld (1949) avers that without human education the child cannot become human. That man is a being who educates, is educable and is committed to education, is itself one of the most fundamental characteristics of the image of man.

Redden and Ryan (1956) view man's nature as three-fold, namely, sensorial, intellectual and volitional. They emphasise that man's essential nature, through education, tends to seek for the intellect. (*splendour veri*). It seeks the comeliness of the good (*decor virtutis*). Finally, it seeks the highest form of truth and the highest form good. Therefore, education should centre primarily upon the attainment of beauty, truth and goodness in their superlative degrees. Education should guide the child to ONE who incarnates beauty, truth and goodness.

#### 4.2. The principle of pedagogic accountability.

Pedagogic intervention in the life of the educand connotes that the educator should have a clear understanding of what precisely man in general and the child in his care ought to be as an adult. His teaching and discipline should be supported by the example of his personal life. He should be a source of ideology. Systems of beliefs and codes of conduct provide a helpful guide to children especially when they encounter novel situations. Societal traditions can be particularly helpful in those problem-solving situations that do not allow the child to engage in higher level intellectual functioning. An internalised belief structure may be particularly useful in a time of crisis such as bereavement over the death of a loved one. He should carry out the socialisation task through the analysis of norms and values, those patterns of behaviour which are common to given social groups and those ideas of right and wrong appropriate to a child's cultural group.

The teacher should be a guide and mediator in problem-solving. This help is given in groups and/or individually when children have to take a stand on an issue, be it personal or societal.

The teacher should set high standards for the pupils. He at the same time calls upon them and inspires them to give of their best. But he should never lose sight of the nature of his pupils, what they are able to do and what they are prepared to do. He should urge them to discover their own value and dignity as persons. They should sustain these continually.

Teachers should be adept at diagnosing learning difficulties and in appreciating the relevance of particular instructional materials for the acquisition of particular learning by the child. They must be able to communicate ideas to the child's level of intellectual maturity and subject-matter sophistication. This ability should be significantly related to the learner's acquisition of clear, stable and unambiguous meanings.

A teacher who is accountable provides emotional support for pupils, is sympathetically disposed towards them and accepts them as persons. He distributes much praise and encouragement. He is sensitive to pupils' feelings and affective responses. He promotes wholesome self-concepts in children. A child, identifying with this source of acceptance and approval, is disposed to assimilate the teacher's values. He becomes more motivated to learn and to attain a higher level of academic achievement at school.

An accountable teacher is orderly and systematic in his classroom management. Classroom behaviour shall be more productive. At all times there should be a pattern of orderly, systematic, responsible and businesslike behavioural patterns in classroom activities.

Teachers should be ingenious in improvising teaching materials, should be less dictatorial and less punitive. They should be capable of utilising the learner's frame of reference to encourage questioning and hypothesizing.

Pedagogic accountability in an education situation relates greatly to how a teacher relates himself to the children before him and his teaching style.

#### 4.3. The principle of being directed towards a situation.

Lichtenstein quoted by Venter (1979) explains an educational situation as a particular qualified situation. He considers it a meeting with the younger generation having an ethical claim and challenged by transcendence. This is a situation in which a personal relationship is won, a situation in which the goal of guiding upwards into a free and wide humanity is at stake. It leads to the freeing of a given and restricted horizon of Dasein. It pleads for man as a being existing in time and space who is educationally needy. The child wants to be somebody and attempts to be somebody. To achieve this he uses the co-existing world as a dialogical partner in this activity or endeavour of advancement towards being-human. Both the educator and the educand acting persons participate

in constituting the pedagogic situation which has leading the educand to worthy adulthood as its aim. This goal is determined by society of which the child is part.

Gunter (1980) sees the goal as twofold. It is future-oriented in that the child is a mature adult of the future—and, at that time the future shall be more secure. The goal is also norm-oriented, that is, it is guided by values and norms. Instilled in the educand should be norms, values, beliefs, attitudes, aspirations and expectations held in esteem by his social group.

The educator should have an insight into societal norms and values so that he may not corrupt those he intends to motivate. He should understand his duties and responsibilities according to the dictates of specific and particularised norms. His policy, his influence and his outlook should, as of necessity be based on an acceptable philosophy of life of the people he represents.

#### 4.4. The principle of encounter.

Encounter is defined by Viljoen en Pienaar (1971:57) as "an act of meeting of man and fellow man." Two human beings can meet each other by a welcoming hearty word, or it can be a meeting of eyes, revealing the light inside a fellow-man's spirit. This light may also reveal his friendliness, well-disposedness, hatred, scorn, and his pleading for urgent assistance in his helplessness as in the case with the educand who is confronted by an educator who aims at establishing and promoting an authentic encounter. In the pedagogic situation educator and educand, in their being intimately and closely drawn together, realise that they belong together.

The pedagogic relation is one of mutual appeal, listening and response between the adult and the not-yet-adult. Pedagogic encounter is started by the educator. He starts it in his response to being addressed by the child's existence as an existence-in-need. Vandenberg (1971) sees the problem of the teacher as being how to let the being of the child, his being as a teacher and the being of the world emerge and shine forth in this relationship.

These three elements of the encounter, that is, pupil, world and teacher indicate the three aspects of the founding of the authentic pedagogic relation, namely:-

- . leading the pupil back to himself in a return to the origin of his being. It leads to the restoring of his wanting-to-be-someone himself so that he can be authentically there as a learner;

- . leading the child to an encounter with the subject matter, thus disclosing regions of being as part of his explorations, inquiries and investigations of the world, so that he might become more at home in it; and

- . leading the pupil to an encounter with the teacher himself as a person who is able, prepared and willing to supply help and guidance the learner appeals for.

Per contra, the creation of the education situation as a situation of encounter is facilitated and demanded of the teacher by the child. The child desires and seeks help and guidance in his entreaty and imploration to become an adult. As such he accepts the adult as the being who can make him what he ought to become. He longs to be accepted and met by the adult who is mature and responsible. The child thus shows a pre-formed field which the educator as leader and supporter can use to lead him to worthy adulthood.

Landman et al are cited by du Plooy, Griesel and Oberholzer (1982) as emphasising that pedagogic encounter creates with its pedagogic nearness, turning-to-in-trust, presence-in-trust, experiencing-of-belongingness, and accessibility, the possibility for educative moments to become perceivable. In the pedagogic encounter both the teacher and child are closely committed to each other. If a child is not encountered meaningfully he cannot be supported in a pedagogic way. The teacher should meet the child personally, and guide him in the form of sympathy. He should enter in his spiritual life, provide a good example and get involved in what he wants to achieve. At the same time teacher and child must coöperate and participate in the education occurrence.

Van Zyl as cited by Gunter (1980) contends that an encounter in its fullness and ideal form is of short duration. It does not occur frequently and certainly not in every pedagogic situation. There should be mutual address, listening and response.

#### 4.5. The principle of reciprocal action.

In the pedagogic situation the educator and the educand are dependent on each other, intentionally directed at each other and in a common activity. The educator answers the child's pathic appeal for support, help and guidance. He confronts the learner with a task, assignment, command, invitation or challenge, to which he must actively respond by assimilating, interpreting, reconstructing, appropriating and applying what is presented to him. This idea is succinctly brought out by Van der Stoep (1969:132) when he writes:

„Onder die veilige begeleiding van die onderwyser as meeganger, vertolker van die werklikheid, singewer, gesagdraier, leier en mede-eksploreerder kom die kind dan tot die akt van die konstituering.”

#### 4.6. The principle of contemporaneousness and directedness towards the future.

Education is concerned with learners of a specific period. Thus there needs to be acknowledgement of the learners' autonomous thought and tastes. The school should, at the same time seek ways to complement ideas and values of the time both by accelerating the development of critical faculties, by giving time, opportunity and help for the deeper analysis of themes current in contemporary times. Contrary to the child of the previous centuries the child of today lives in a world of electronic technology.

Inkēles and Smith (1974) believe that in developing countries the school is one of the most powerful means of inculcating modern attitudes, values and behaviour. They see teachers unconsciously creating social change by, for example, transmitting certain attitudes, such as a preference for urban living or a belief in rational, scientific explanations. They change their pupils' outlook on the world.

Classroom learning also has a strongly modernising effect on the personality of the children. School children are encouraged to explore the whole range of their talents. Learning in a disciplined way, absorbing new knowledge and opening up their minds helps children obtain an optimistic sense of being able to control their futures and their environment. This is a sense of efficacy, characteristic of the modern personality.

Punctuality and learning to plan activities are important characteristics of the modern individual. The school gives this modern sense of time. The idea of dividing each day into set periods must have some effect on those who have been to school. But it has yet to be researched as to what extent the modern school child internalises these modern values, and to what extent he becomes future-oriented in his outlook.

The modern educated man has not forgotten the power of supernatural charms to ward off ill health. He has not yet abandoned all traditional medical practices or herbal remedies. All that being so the teacher should foster modern attitudes that shall help the child cope with the future.

Ripinga (1979) notes that if modern culture is virtually by definition scientific-technological culture, the modern Black man must understand and know the essential features of the scientific-technological movement. The masses in Black society must be helped to adjust their lives to the new advancing age of science and technology.

There are some areas that should be covered if the school wants to promote a future outlook in the child. One major educational need is to teach children how to relate in a nonhostile manner to people from diverse cultural backgrounds with differing values. In urban society, children must learn to establish good relationships easily and quickly and also be prepared to end these relationships rapidly.

Children should be made able to tolerate and perhaps to integrate novel ideas and different values that are part of a pluralistic culture. They must learn to cope

with the great diversity of new and increased personal and interpersonal problems in an age of instability and new opportunities. Schools should help children to analyse significant problems of living in a new age, and to test hypotheses for resolving them.

Children of to-day should be helped to find personal fulfillment in an uncertain environment that no longer possesses institutional structures that clearly define the individual's rôle or place in the community. The inevitability of a certain degree of existential loneliness and ambiguity because of the loss of a primary community should be accepted. Children should learn not to search for empty pleasures in the local taverns, but to develop artistic outlets for creative expression and ideas that engage the mind and heart.

Toffler (1970:398-399) has a very pertinent criticism for schools of to-day. He refers to the often expressed idea of schooling as a preparation for the future. Parents, churches, mass media, governments all emphasise the idea that education is a preparation for an effective and meaningful future.

"Yet for all this rhetoric about the future, our schools face backward toward a dying system, rather than forward to the emerging new society. Their vast energies are applied to cranking out Industrial Men (and Women) - people tooled for survival in a system that will be dead before they are."

#### 4.7. The principle of discipline.

Responsible classroom discipline is viewed by Jones and Jones (1981) from three angles, namely

- . It is based upon developing an understanding of the needs and goals expressed by both the teacher and the learner, and creating a clear philosophy of teaching that effectively responds to these needs. Teachers who employ classroom management strategies without understanding students' needs will feel ineffective and frustrated, because their strategies will very often not tap at the source of the problem. As a result changed positive child behaviour will not result.

- . It involves the application of teaching strategies that facilitate optimal learning and personal growth by responding to the personal/psychological and academic needs of individual children and the classroom group. So changing the conditions of classroom learning may possibly increase pupil motivation, thus reducing disciplinary problems. An attempt should be made at creating more desirable child behaviour by focussing on developing positive, supportive classroom environments. Walker (1979) is of the opinion that many teachers arrange classroom conditions, albeit inadvertently, that lead to inappropriate child behaviour without recognising that their own behaviour is indirectly responsible for the undesirable behaviour of the children. As a general rule, in the process of changing behaviour, the teacher should examine antecedent variables first as a means of possibly changing the behaviour in question. He shall then decide how best to manipulate consequences.
- . It involves skills in applying a wide range of problem-solving and behaviour management techniques.

In the training of the young discipline generally serves four important functions, which Ausubel and Robinson (1969) p. 467 explain as:-

First, it is necessary for socialisation - for learning the standards of conduct that are approved and tolerated in any culture;

Second, it is necessary for normal personality maturation - for acquiring such adult personality traits as dependability, self-reliance, self-control, persistence, and ability to tolerate frustration. These aspects of maturation occur in response to sustained social demands and expectations.

Third, it is necessary for the internalisation of moral standards and obligations or, for the development of conscience.

Fourth, discipline is necessary for children's emotional security. Without the guidance provided by unambiguous external controls they tend to feel bewildered and apprehensive - too great a burden to be placed on their

own limited capacity for self control.

The following principles of school discipline by Alcorn, Kinder and Schunert (1970:316) are aspects to be taken note of.

.The ultimate goal of all teacher control is to enable learners to achieve self-control, and adequate teacher support is necessary for individual security and for a happy, orderly group climate.

.A technique that is right for solving an individual's problems must be harmless as far as the effect upon the group, and conversely, any technique rightly chosen for desirable group effect should be harmless in terms of individuals involved.

.School disciplinary procedures, based on sound learning theory are important if learners are to develop acceptable and morally justifiable personal and social behaviour.

.The student must first understand the need for the school to establish and maintain certain conditions for the achievement of important objectives. He should also understand what is expected of him in terms of the behavioural goals and limits established by the school and society.

.There is no one prescription applicable to all disciplinary issues. Methods will vary with the student, the teacher, the place (home, school, community), the weather, or even the day of the week.

.In helping students achieve maturity, the teacher must continually evaluate his own behaviour - his speech, courtesy, and consideration. The teacher who resorts to vulgar speech, such as profanity, or to undignified actions, such as manhandling students, soon loses the respect of his students.

.A teacher should remember that all misbehaviour stems from causes. Because of the complexity of human nature and the teacher's own limitations of time, skill, and resources, reasons for many incidents of misbehaviour will remain undiscovered. However, when a teacher is unable to remove causes of undesirable behaviour, he can at least develop more sympathy and understanding for

children who have adjustment problems for which they are not entirely responsible.

4.8. The principle of directedness towards culture.

Van der Stoep and Van der Stoep (1973) maintain that the task of the school is the presentation of the cultural heritage, aimed at assimilation of such culture by the child. This is the specific aspect of the child's development towards adulthood for which the school is responsible. So it should be the specific aim of the educator in every education situation to transmit to his learners a selection of the accumulated knowledge, experience and culture, and with it the inherited traditions, values, and norms from the past. In that way he shall best inspire and influence educands so that they can become what they ought to be, namely adults who have their roots in the rich cultural heritage of the community of which they are part.

Luthuli (1981) sees education as an attempt to transmit the society's philosophy of life to its young persons. Hence the ways of life of Black societies, their beliefs, convictions and ideals collectively brought together will be reflected in their education theory and practice. The concept of adulthood as an aim of education should be culturally interpreted and given meaning in accordance with the value schemes of the particular society. He then gives a guideline of what a Black-oriented school curriculum should aim at, namely, moulding individuals who:

- . are skilled in communication with others. This means the curriculum must aim at moulding the young generation into future Black adults who shall be able to express their own thoughts efficiently by means of the spoken and written word;
- . are in possession of useful work habits, skills and methods of thinking conducive to the Black community in particular and to South Africa and the world in general;
- . have a guiding set of values based on a Black way of life. (Luthuli, 1982:65)

Those involved in educating Black children must understand the yearnings of the Black child, and Ripinga (1979) complains that one of the greatest calamities of the present education system in the Black society is that school education represents an unfortunate break from the process of cultural development at home. Amongst other subjects, Ripinga would like to see the following aspects emphasised.

African music, art and literature, as it is through these artistic expressions that a people finds its soul and voice. Boys and girls should be taught to cultivate a high sense of regard for things distinctly Black: local guitars, drums, wooden bells and flutes should be played.

African History and Geography. To participate fully in the economic, political and social life of their local communities and Africa as a whole, Black children should be helped to familiarise themselves with their physical, social, ecological and political environment.

A number of thinkers on Black education all agree that the existential mode of being a Black person is an important aspect. The Black school child is seen as unique in the sense of the particular experience to which he is exposed. This experience is the result of being in an environment whose physical and socio-cultural complex predispose him to being a particular person, hence the need for Black authorship when it comes to the organisation of courses and textbook writing. Educational thinking of a community is determined by the ground motive. When a Black, in the grip of a ground motive, actualises an educational system, it implies that he individualises and particularises those fixed and universally given structural principles of the education system in a way that is in consonance with the ground motive of Blacks. So charged a Black can be entrusted with making a personal contribution to his cultural heritage.

##### 5. Conclusion.

In this chapter an attempt has been made to show a pedagogical relation as a special type of relation, as a relation of closeness between the educator and educand in

which both are accountably responsible for the progress of the latter to mature adulthood. But the onus rests on the educator mainly to structure the relationship so that the pedagogic aim is realised. To do that he must take cognisance of the main principles of the pedagogic relation.

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CHAPTER III  
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CHAPTER IIIBLACKS IN URBAN AREAS1. Definition of urbanisation.

Theorists on urbanisation have focused on the changes of society as people moved away from the traditional pre-industrial pattern. Reissman (1964:154) for example sees urbanisation as social change on a vast scale, a change that is irreversible once begun. He mentions that:-

"The impetus of urbanization upon society is such that society gives way to urban institutions, urban value, and urban demands."

On the other hand economic growth has been viewed by some theorists as being at the root of urbanisation. Sjoberg (1966:237) for instance succinctly puts it that economic development demands expansion of the sector, while Berry (1962) claims that economic advancement is related to urbanisation. Increasing specialisation and continued urban growth go hand in hand. The significance of specialisation is seen by Lampard (1964) as promoting a territorial division of labour between town and country. It differentiates town from town. He sees city growth as simply the concentration of differentiated but functionally integrated specialisms in rational locales.

In social sciences three views on urbanisation are noted, viz. the behavioral, the structural and the demographic.

The behavioral view conceives of urbanisation as an adjustment of personal behaviour in the sense that it focuses on the conduct of individuals; certain patterns of behaviour or thoughts, regardless of social environment and locale, are said to be "urban." Hence the process of urbanisation is one experienced by individuals over a period of time.

The structural view looks at the patterned activities of whole populations. The process of urbanisation is typically said to involve movement of people out of agricultural communities into other and generally larger nonagricultural communities. This conception gives primary recognition to

the differential ordering of occupations or industries within a given territorial space.

The demographic approach concentrates on space. It largely ignores the individual behaviour and the structure of occupations. In its most epigrammatic and crisp form it postulates that urbanisation is a process of population concentration (Lampard 1967).

Glass (1962) avers that urbanisation has included the creation and growth of centres with "urban characteristics" especially with aggregates of population. It has covered the movement both of populations and individuals to towns. It has been concerned with relative periods spent in each area. It has followed residence of wives and children, reasons for movement and the shedding of ties with the rural area. Emphasis has been on permanent employment, complexity of occupation and vocational integration. Finally, urbanisation investigation has penetrated deeper socio-psychological levels of change of behaviour, of social relations, of social systems and of participation in new and voluntary organisations.

Following Hellman (1948), Glass believes that adaptation to the new social forms in an urban area and to the ramifications of a more complex organisation cannot be achieved in short intermittent and periodical presence in urban areas. She thus selected ten continuous years of urban residence as the exposure periods required for a person to learn ways of the city and become familiar with and assimilated to the new behaviour patterns. Another assumption is that during this period, the person would establish new social relationships differing from those in the tribal society, and that he or she would become urbanised not only by virtue of continued residence, but also by inclination and preference.

Among completely urban persons, Glass found that they were in a more favourable economic position. Integration into an urban work environment should depend on the facility to communicate in this situation.

Looking for the most important links binding a person to

the urban environment, it was found that in contrast to ruralites who live in hostels and compounds urbanites were home-owners - whether proprietors or tenants.

Investigation into patterns of movement between town and country showed that as people moved into industrial occupations, a change occurred in their mobility patterns. The greater majority of urbanites never followed a migrant pattern, or ceased this pattern easily in their industrial history. According to Ndamse (1962) who commented on Glass's paper, in the urban situation, the traditional chief or his urban representative is of no consequence. The young man finds that his future does not in the least depend on the whim of the traditional chief but on his comradeship with his co-workers from other tribal groups bound together by economic demands and problems.

This conceptualisation of urbanisation ties up with that of Mayer, (1962) who chooses to define urbanisation strictly in terms of relationships. He sees a person as fully urbanised when his extra-town ties - i.e. with people in the rural areas - are of minimal importance or have completely disappeared. His social relationships are based in the town itself. Put in another way, the migrant becomes a townsman when he is no longer subject to the pull of the country home, but is fully committed to the town and its people.

From what has been noted above urbanisation should be understood as

- the process through which people move from rural to urban areas
- to live, work and reside, independent of agricultural activities
- with very minimal contact (if at all) with rural connections;
- with the result that urbanised people develop attitudes, ambitions, value systems, and behavioral patterns that are in consonance with an urban outlook and way of life.

2. The Trend Urbanisation of Blacks has taken.

According to the Tomlinson Commission (1955) the urbanisation of the South African population is a consequence of economic development, especially of the secondary industries, which for the most part are established in urban areas. Prior to the Bantustan era with its decentralised National states, rural areas did not offer sufficient opportunities for work or opportunities which were sufficiently remunerative. That the economic factor is still a pre-eminent factor for people moving to urban areas is borne by the fact that in 1981 the South African government sent back from Nyanga in the Cape Peninsula to the Transkei people considered not qualified to be in that urban area. However, with the help of certain bodies most of these people returned to the Peninsula. According to the Rand Daily Mail, (Sept. 2. p. 3) Dr. the Hon. P.G.J. Koornhof, the Minister of Co-operation and Development, speaking in Parliament said 229 buses carrying more than eight thousand people from the Transkei had been intercepted at road blocks.

On this issue the editorial comment of the Rand Daily Mail is pertinent:

"Ship them back and they return, on foot if they must. Put them in jail and they stay, because it requires only three months of work in a city to make a man richer than he would be if he spent the whole year in his "homeland". House them, and more come in their wake; refuse to house them, and they squat. Smash their hovels and they put up sheets of plastic. Rip down the plastic and they sit in the cold rain. What next? .....

"They come because the alternative is to die or, worse, to live without hope from one hungry day to the next. To stop them requires the Government to inflict on them greater misery and hopelessness than they suffer when they starve ....."

In addition to what may be recognised as the 'pull' of a town, there is also a 'push' from the countryside. Mountjoy (1980) gives the following factors as at the base of the push.

- . Opportunities for advancement in the rural areas are poor;
- . Subsistence agriculture prevails over much of the developing world and methods of husbandry, hallowed by tradition, and generally primitive and, in Western eyes,

inefficient.

- Agrarian overpopulation often leads to the farming of unsuitable land to exhaustion of soil, and possibly to erosion and general land degradation.
- Fragmentation of holdings, too short periods of fallow, and the incidence of drought and pests all contribute to make farming a hazardous way of life.
- Where tribal rule prevails, land may be allotted or worked communally, neither method offering incentive for improvement or innovation.
- The extended family system is a further disincentive to the individual seeking personal betterment, since his wealth, like his poverty, is shared with a multitude of kith and kin.

Mountjoy (ibid.) concludes that it is against a background of chronic rural poverty, of a stagnating countryside, that the economic and social attractions of the towns may appear so alluring.

Gann and Duignan (1981) point out that the Black trek to the town went through five stages.

The first phase (about 1887-1923) was marked by the discovery of minerals and their initial exploration. Black men migrated to the towns in search of seasonal jobs; most of their womenfolk stayed at home in the villages. The earliest immigrants who flocked to townships like Kimberley, Johannesburg and Bulawayo had consisted mainly of unmarried young men. European officials, missionaries, chiefs and clan heads were all equally opposed to the migration of Black women to the cities, lest the women should become corrupted, lest tribal life should decay, and lest Blacks should acquire a permanent stake in the cities.

The second stage in Black urban history was marked by the Native Urban Areas Act of 1923, which provided for legal segregation between Whites and Blacks, accompanied by attempts to clear the slums in which urban Blacks lived. White legislators continued to work on the assumption of Black

impermanence in urban areas. Jobless Black townsmen continued to be regarded as "wastrels" and idlers. However urban development went on apace, despite strict measures at influx control, and elaborate pass laws. The Black city population began to experience a natural increase of its own, as babies were born in the towns, and as a new group of Blacks came into being city folk born and bred, men and women who had never known any other life than the kind led in urban streets.

When Blacks were attracted to the towns and cities, and as no houses were provided for them at this time, there developed around places of employment a number of vast slums, without control or services. People spilled onto the bare veld with their belongings. Shacks built of tin, cardboard, hessian, mud, and any material available, mushroomed overnight. Writing about conditions in Durban in the 1920's Wickens in "The Industrial and Commercial Workers' Union of South Africa" is quoted by Lacey (1981:250) as saying:

"the African urban population was growing fast, women were settling in Durban in larger numbers, and grievances were accumulating, such as inadequate housing for families and the humiliating precautions taken by the municipal authorities against the spread of typhus".

That shacks are still the order of the day in urban areas is seen from the report about conditions in <sup>2</sup>a Black township called Clermont situated in the Pinetown district in Natal. This report is in the Daily News property supplement of Friday, July 9th, 1982 p.8.

"Thousands of people are living in wood and iron shacks in a township outside Pinetown because of severe shortage of houses and unattainable loans.  
 .....  
 More and more shacks spring up because of the low cost of building materials and easy construction. Living conditions drop and health hazards become more of a threat".

A chronic shortage of housing forces low wage workers to live there, hopefully awaiting better conditions. These urban squatters occupy land illegally, putting up temporary

shelter wherever there is vacant land and ignoring urban standards of housing, hygiene and sanitation. Shelters are built with whatever material is available: wood, flattened petrol tins, packaging cases, straw, little to ameliorate summer heat or winter cold. Cooking pots on fires in the open surrounded by rags of drying washing, rubbish and rats, open latrines and drains, the breeding grounds for flies and diseases.

Settlements of this character are scenes of great poverty and discomfort. They may be regarded mainly places of refuge to which earlier migrants and some urban-born population turn as part of their adjustment to city life. (Mountjoy:1980).

The third phase was marked by the Group Areas Act of 1950, followed by the Native Services Act of 1952. During the second world war, South Africa had entered into a new industrial revolution. Manufacturers accounted for an increasing share of the wealth; there was an increasing demand for skilled Black workmen, permanently settled in the cities. Between 1960 and 1978, the number of Black pupils in primary schools doubled, the number of Blacks in institutions of higher learning quadrupled and the number of Black secondary school pupils went up nine times. The government inaugurated vast urban renewal schemes. Soweto, near Johannesburg, was an improvement over the unorganised slums like Sophiatown in Johannesburg, Lady Selborne in Pretoria and Cato Manor in Durban. The majority of the country's Black urban population had lived in these localés before. Conversely, the Group Areas Act and the Native Services Act continued to operate essentially in terms of the old impermanency tenet.

Large numbers of scattered slums were later consolidated into major locations. The proportion between men and women equalised; in Johannesburg, the ratio between African men and women ranged from 12:1 to 1:1 between 1900 and 1969. Urban Blacks ceased to be immigrants; they increasingly became a settled urban population. Labour became increasingly stabilised.

Urban skills increased and occupations once considered "white" increasingly turned "black".

The fourth phase was ushered in when the government, during the 1960's, tried to develop urban centres in the homelands. Blacks could only rent houses in the so-called "white" urban areas, but Black townsmen could buy houses in the homelands. At the same time, an attempt was made to resettle non-productive Blacks in the homelands, and to limit Blacks that could be employed in certain industries.

Homeland townships were proved not to be an answer to the government's urban Blacks problem. The Black urban population acquired an increasing degree of purchasing power. Standards of dress, personal hygiene and self-assurance increased remarkably. Urban Blacks increasingly became part of the population. Blacks by 1975 already owned 29,7% of the 447 733 houses in Black urban residential areas.

The fifth stage came in 1976 when the Department of Bantu Administration at last accepted the principle of home ownership for Blacks in urban areas. The government at last recognised that industrial Black workers would no longer be regarded as "temporary sojourners". The Community Councils Act, of 1977, made provision for transferring a variety of administrative powers to elected councils. After the 1976 Soweto riots, an Urban Foundation came into being to improve living conditions in Black townships. By 1977 there were about 4,5 million urban Blacks, they still included, however, more than one million migrant workers.

### 3. The Legal Basis of Residing in an Urban Area.

#### 3.1. Persons who qualify to reside in an urban area.

##### 3.1.1. Householders.

The Minister particularises and designates for which national unit a township is created and established. Then, unless with permission, only members of this unit may occupy fixed property there. The township manager should be satisfied that an applicant for residential rights is a fit

and proper person to reside in the township.

Apart from very few exceptions, permits for the occupation of urban dwellings may be issued only to male adults who are South African citizens and have dependents qualifying to live with them in town.

A man and his wife, to reside in an urban area, should qualify under Section 10 (1) of the Urban Areas Consolidation Act. Members of his family who may live with him must themselves qualify under this section to remain in the area.

Further conditions are that an applicant for permission to occupy property must be in employment in the urban area concerned, or carrying on some lawful occupation there. He must relinquish any right that he may have to occupy property in any other urban area.

The urban Black labour force can qualify under Section 10 (1) a, b, c, or d of the Blacks (Urban Areas) Consolidation Act of 1945. This act enables them to stay in urban Black residential area inside the White area on a continuous basis.

Section 10 (1) (a) qualification is acquired by birth in a particular urban area. Section 10 (1) (b) qualification is acquired by virtue of a period of lawful employment of ten years with a single employer or fifteen years' residence in a particular urban area. Section 10 (1) (c) authorises the wife or unmarried son or daughter under the age of 18 years of a Black person qualifying in terms of Section 10 (1) (a) or (b) to remain in an urban area, provided they entered lawfully and ordinarily reside with the person concerned. Section 10 (1) (d) empowers a labour official to grant a Black person permission to remain in an urban area for a specific purpose and specified time, provided accommodation is available. Concessions that may be granted under this subsection are varied in nature, ranging from permission to pay a visit or to work in the area concerned for a specified or even an unspecified period to permission for a wife or dependent to join a person who is already authorised to be in the area. After a lawful entry in terms of Section 10 (1) (d),

the other qualifications may be gained under either subsections (b) or (c). Where a mother has entered lawfully her children who are born there gain qualification in terms of section 10 (1) (a) for as long as they remain continuously in that prescribed area.

### 3.1.2. Visitors and Lodgers

Regulations provide that no householder shall allow anyone other than his dependents, as listed on his residential permit, to reside on the premises (unless the person concerned has been issued with an accomodation or lodger's permit).

Any Black from outside the urban area who wants to visit an urban township for more than seventy-two hours must apply for an accomodation permit, unless he/she is an official or a minister or religion, registered medical practitioner or nurse or midwife visiting the area on duty.

The holder of a lodger's permit must be bona fide employed or carrying on some lawful trade or occupation within the area concerned. The permit is renewable montly.

Government officials may require any person in a township to furnish his name and address and proof of his right to be there.

### 3.2. Women heads of households.

Regulations do allow for dwellings to be assigned to women heads of households. They provide that the dependent or heir has preference in the assigning of the dwelling of a deceased person, providing that she qualifies to occupy it. In urban areas of the Republic, no woman, single or widowed, may be placed on the waiting list for housing on a family basis. Women who need accomodation and who qualify to be in the area must become lodgers with registered householders.

If a woman becomes widowed while occupying a house with her husband and family, and if she qualifies in her own name to remain in the area under Section 10 (1) (a) or (b) of the Urban Areas Act, she may be allowed to continue occupying the house provided that she is able to pay the rent.

Should a woman become widowed and is not qualified in her own name to remain in the town she may stay on in the house only with the specific approval of the Chief Commissioner. Whenever possible, such a woman must be resettled in the homelands. Permission may, however, be granted for a woman to continue occupying her house, if for any reason she cannot be so resettled and if she and her family cannot be placed with her parents, a brother-in-law, or some other guardian.

A divorced woman who has been granted custody of her children may stay on in her home with the proviso that she can prove convincingly that she was not the guilty party; if she herself qualifies to remain in the town; if her ex-husband agrees to vacate the house and to transfer the tenancy to her; and if she is able to pay rent.

### 3.3. Classification of urban Blacks.

From the foregoing one notes that Blacks residing in South African urban areas may be classified into four groups, viz.

#### 3.3.1. Foreign migrant workers.

These are largely engaged in mining and live without families in compounds. Among other merits, compounds and hostels are low-cost, so rentals are lower and employers in turn benefit by using this fact to justify paying lower wages. These "single workers" are paid at an individual rate and not a family one, on the assumption that their families subsist partly from the land. The repression of urban African wages and enforced migrancy is seen by Lacey (1981:270) as part of the State's strategy for dealing with the poor white problem.

"Ultra-cheap African wages helped balance employer costs in subsidising "civilised" pay for whites. Migrant labour by definition would stay unskilled so, as more firms mechanised and needed semi-skilled operatives, the chances were that whites would be employed rather than Africans especially as whites were the ones who had benefited from state education and training."

### 3.3.2. South African migrant workers.

These are largely engaged in mining and some in industries. The latter live in townships for the duration of their contract (usually one year), after which they are repatriated. Most are in lower paid and less attractive jobs. They also live without families in single quarters. However, the right to city life of such Blacks is at present under scrutiny following Rikhota vs. East Rand Administration Board and Another (Rand Daily Mail Sept. 8 1981 p.9.)

The crux of the matter is the provision of Section 10 of the 1945 Black Urban Areas Consolidation Act, that under Section 10 (1) (b) workers qualify for permanent urban residency if they have worked "continuously" for one employer for ten years or for several for fifteen years. The ERAB, argued that despite the existence of this clause in the law, regulations introduced by the Government in 1968 take this right away from them. The only way workers from the black "homelands" can get to the white cities to work and live legally is through recruitment in the "homeland" labour bureaux on work contracts that usually expire after one year. Officials have interpreted this to mean that migrants who were registered as contract workers on one-year contracts after 1968 are never able to work "continuously" in the cities. Even if they return to the same employer each year they are doing so on a new contract. Each time their contract expires, they must renew it and their contract expires, they must renew it and they are therefore breaking their employment and starting it afresh.

In the case of Mehlolo Tom Rikhoto the labour officer conceded that the fact that he was allowed repeatedly to enter into a one-year contract, after an absence from work is specifically intended, especially taking into account that the applicant is a citizen of a homeland, to prevent him obtaining rights in terms of Section 10 (1) (b). Conversely, his company considered this absence as annual leave. However

the court ruled in favour of Rikhoto.

Migrants remain in a rural-oriented population by necessity. Nearly all remit their money to their families at home and keep up the links with their rural home, even with homeland politics.

### 3.3.3. Illegal residents.

They lodge in the houses of legal residents. They are liable to be fined and endorsed out when caught.

### 3.3.4. Legal residents.

These qualify under Section 10 of the Urban Areas Consolidation Act. This is the only category of Blacks legally entitled to have their family staying with them. These residents are the urban rooted core element who are evolving the norms of a Black urban committed society. They may be classified as follows

- . Ordinary working people. These are often the progeny of economically struggling rural-born forebears. These children may have had four to eight years of school and dropped out for multifarious reasons.
- . To eke out an existence they have had to sell their labour in neighbouring industrial complexes and the public sector, as unskilled or semi-skilled workers, or entered domestic service.
- . The upper-blue and pink-collar workers. These include factory operatives, induna's, fitters, handymen, and drivers.
- . The lower white collar worker including sergeants of the police force, teachers, sales personnel and clerks, nurses etc. They share a general life-style - one with more Western urban middle class amenities.
- . The upper white-collar workers, who are fairly small in number. Many of them are concentrated in the prestigious Black sections of the Urban areas. Included here are people in the top echelons of employment like station commanders in the police force, managers in industry,

matrons in hospitals, professors in universities, rectors in colleges of education and circuit inspectors in education.

The thorn in the flesh for the urban Africans has always been deprivation of individual land ownership. According to Cooke's typescript evidence to the Native Economic Commission 1930-1932, quoted in Lacey (1981

"The increasing growth of the Native population of urban and industrial centred has created a class of Native who is desirous of acquiring definite and permanent residential sites in the vicinity in which they are or have been working. They aspire to be free from the irksome restrictions which are associated with the Municipal Native Location."

Motsuenyane (1982) avers that projections in South Africa's Black population indicate clearly that the bulk of the Black population numbering some twenty-six million at the turn of the century shall have been urbanised and will be living mainly in the present so-called White areas of South Africa. In order to give reasonable accomodation and timeous consideration to these trends, it would seem logical and appropriate for South African leaders to begin to make room for considerable future adjustments and readjustments of our present land policies in terms of changing demands.

However the government uses this land tenure technique to prevent mass urbanisation of Africans. Coetzee, (1982) posits that land tenure reform, if applied prematurely and too rapidly will result in removing large numbers of people from the land and a concomitant large-scale urban development. Employment will have to be created for masses of the urban people, apart from the development of accomodation and ancillary infra-structure. Moreover many of these people will be without useful skills so that a massive training and education programme will have to be embarked upon.

### 3.4. Removal of Blacks from urban areas.

A Black, with due regard to his family ties and other circumstances may be removed from the prescribed area if

- . he has been convicted of a contravention of sections 10 and 12; or
- . has been introduced into the prescribed area contrary to the provisions of section 11; or
- . his employer has been convicted under section 12.

A warrant is issued by the court that convicted him or his employer or by a commissioner to his place of origin. The court or Commissioner may order the employer who introduced such a Black or employed such a foreign Black to pay the costs of his repatriation (section 14 (4)).

Section 29 of the Act provides for the procedure to be followed for the removal of idle or undesirable persons. An idle person is any person between the age of 15 and 60 years who is capable of being employed, but who is not employed. For a period or periods of not less than 122 days in all during the preceding twelve months such a person may not have been lawfully employed

- was not bona fide engaged in any trade, business, profession or other remunerative activity for which he has been so authorised by a labour bureau; or
- has on three successive occasions refused or failed to accept suitable employment offered to him or has failed to keep such employment; or
- has been discharged due to his own conduct; or
- is addicted to drink or drugs;
- fails to provide for his own support;
- is a beggar;
- has failed to comply with a warrant to leave a prescribed area.

These provisions do not, however, apply to a bona fide housewife or a pupil or student who is at an educational institution or who, having completed a course of study at one institution, is awaiting admission to

another institution, or a person registered as a workseeker and who has not been offered lawful work during the preceding 122 days.

4. Elements of the Urban Way of Life and Their Demands on the Educands.

4.1. Mass division of labour accompanied by high specialisation and mass production of goods and services for the widest distribution.

The bulk of Black urban workers are not skilled, but out of them employers are able to select workers who are able to operate on most kinds of industries with very little previous job training. This is made possible by organising jobs so that they become highly specialised and routinised. Having constructed assembly lines and engineered assembly into dozens of refined and repetitive tasks, unskilled employees could be accommodated. Plunkett (1975) maintains that a large number of production line workers prefer their repetitive, specialised jobs because

- some don't want a challenge and the additional effort it could represent;
- others are working to their capacities with their job the way it is and could not adjust to more duties;
- still others don't like the new responsibilities or the way in which their jobs were, are being, or will be improved to demand more responsibility and decision-making.

These apparently job satisfied workers are likely to talk about the joy of being employed and the nature of what they do in their places of employment. To a school-going adolescent, uninitiated into the world of work, such talk is likely to influence him negatively towards continuous schooling. It may reinforce his tendency towards truancy and eventually dropping out of school. Let it be noted that some of these apparently satisfied workers may be their former schoolmates or associates and

acquaintances who dropped out of school, earlier, or their parents or parent-surrogates.

Specialisation is found in groups of workers associated in a particular production process. In this collective sense, specialisation is found in plants, shops, plants or offices. Thus all workers in a metropolitan area are integrated impersonally into a community-wide division of labour with which hundreds of occupations and "semi-occupations" are associated. (Baali and Vandiver 1970). Awareness of such divergent groups of workers and coming into contact with their members in day-to-day living may fire a simple-minded youth with idea of how a happy group workers are. He may start thinking of whether it is possible for him to carve for himself a worthwhile niche in a world of work. He will then associate himself with a particular group. He is now on his way of looking askance at schooling and aligning himself with paid employees. He might, like a parrot, begin to remember and repeat the sacred beliefs. In his description of major transformation in consciousness and behaviour of adolescents Keniston (1972) among other things, refers to relationships with elders. During this stage, older people become more real and three - dimensional. The youth learns to see parents and others as complex persons, to be emulated in some ways and not in others. A wage -earning elder, seemingly satisfied, and couched in the comfort of his group members, should be looked at with envy and desire for emulation by a youth who sees him frequently.

Specialisation and routinisation of jobs makes it possible for school going adolescents to get temporary employment during their holidays. In this way the adolescent is then inducted into the world of work. This may possibly affect negatively his view of continuing with schooling and he may possibly no longer derive pleasure out of long hours in class with no hope of immediate

material reward. However employing school going youths is not always bad. Among students earnings may play an important rôle in financing education and hence affect the amount of human capital acquired for later life. A good work experience between the ages of sixteen and twenty-four may be important in developing good life-time working habits. Without these habits, an individual may not be able to succeed economically in later life.

#### 4.2. Commitment to mechanical power and technology.

Mechanical power has a very wide application including street patterns, water systems, electric power networks, transport systems etc. The urban way of life is one that makes increasing and more varied use of constructed facilities and mechanisms. In this way an urbanite exposes himself to jeopardy and slipperiness. To be well adapted to this form of mass use of mechanisms one should acquire and develop certain attitudes, behaviours and habits of safety. He must also maintain a constant awareness of mechanisms until alertness becomes a constant element in his behaviour.

These contrivances are both challenging and intriguing to an adolescent with an inquiring and scientifically-oriented mind. In his fascination with these he may expect school subjects to give a lead in this direction, which lead may not be forthcoming. Teachers, because of inappropriate and inadequate training may not give satisfactory answers, and schools, owing to lack of funds and qualified personnel may not have the necessary laboratories to whet the scientific appetite of the adolescent. Buthelezi, giving an address during the opening of the Mangosuthu Technikon on the third of April 1980, said, among other things that there is a great need for Blacks to acquire technical and academic skills as there is for them to acquire any other ability. (Buthelezi, 1982). But this type of school is still new in the Black community.

An adolescent who is at a school in which the curriculum is not challenging, and is viewed as irrelevant to his life may end up being alienated. Havighurst and Levine (1975) say that the word "alienated" means dissatisfied, resentful and unhappy about present situation and future prospects. This alienation is more likely behaviour that is unacceptable in school. Kelley, (1963) notes that a large percentage of our young have dropped out but are still in school. If we visit a secondary school class and look at the faces of the young people, we see that in many cases the outstanding characteristic of the members is that they are not involved in what is going on. Most of them are going through motions to please their elders. Some are engaging in behaviour which can only be interpreted as a protest.

It is noteworthy that Computer Studies and Business Economics have been recommended by the Joint Matriculation Board as higher grade subjects for matriculation. If the National Committee of Education decides to go with the J.M.B. recommendation, it shall mean that pupils will be able to use these subjects for entrance to university. (The Daily News, Sept. 14, 1982. p.1). This is a step in the right direction particularly for children who grow up in situations where they should develop attitudes and react to situations which are a field of these subjects. The curriculum must contain subject fields that will help the learner understand the technocratic era of which he is part.

Increased technological knowledge has brought new products and industrial processes into everyday living. Curriculum planners should incorporate this new information in syllabuses. The primary objective is giving pupils a wide range of preparatory experiences that shall lead to later vocational and avocational pursuits. A pupil so equipped will adjust without much difficulty to the rapidly changing demands of a technological order.

#### 4.3. Detachment of individual from traditional controls and loyalties.

An urbanite is individuated in that he is detached from traditional loyalties and groupings. At all times he must be responsible to and for himself. His most pertinent resolutions, judgements and intentions tend to be his rather than a family responsibility. In his roles he has his own identity and status. The extended family rôle sinks into oblivion. The nuclear family is on its own, no longer embedded in the web of kinship. Parents are called upon to accept responsibilities and functions - educational, economic and emotional - that were formerly carried out by a group of kin.

Commenting on Durand's book *Swart Man, Stad en Toekoms*, Bertelsmann (1971) points out that forced to the city by economic necessity, the Black finds himself confronted by a way of life completely alien in its differentiation to his undifferentiated past. He is cut loose from his "great family" or clan, the rigid authority which gave him a secure position in society. Not only does he miss this essential stabilising factor, but he is in many cases separated from even his immediate family. Even if his wife and children accompany him, the facts of city life aggravate the already existing social disintegration: children are forced to become economically self-sufficient at an early age, thereby lessening parental control, which in many cases is practically non-existent because both parents are forced to work long hours.

Involved in the revolutionized world of the urban area the urbanite realises that he must master it in order to be able to exist and further himself. Therefore he will reject with every fibre any effort to hamper his development in this regard or even any suggestion that he should return to a life in which technology does not

play a decisive rôle. Therefore, the maze of legislation surrounding the Black in the city and especially those measures frustrating his economic advancement are utterly rejected by him.

Politically, the urbanite does not feel the importance and significance of his traditional chief or king. He owes allegiance to location managers and superintendents and to his employers, who, more often than not, are whites. Kotze (1971) portrays urban Blacks as political spectators. He notes that only a fraction of them participate in homeland elections. Homeland parties' attempts at maintaining branches in urban areas have only limited success. People who participate in branch activities do so for various reasons among them, using the party structure to achieve status; wishing to maintain links with the homeland; believing the party can assist urban Blacks in marginal ways to ease some of their problems such as housing, education, welfare, influx control etc.

Kotze (1971) avers that urban Blacks appreciate utterances and policy statements on their behalf by homeland leaders, but remain incredulous, skeptical and unconvincible about their ability to do something for them. Homeland politics remains essentially homeland-oriented and urbanites are in a political vacuum. Their participation is a temporary escapist outlet for a very small number.

In the case of urban children Durand and Bertelsmann (op. cit.) speak of lessened parental control, which is, in many ways non-existent because parents are forced to work long hours. This means that children do not have much support from parents. Parents do not have enough chance for protecting children from negative influences in the environment. This type of childhood tends to result in limited preparation and aspirations for

education, and it does not help children learn to function independently in institutions like the modern school. (Havighurst and Levine, 1979).

Working class children in an urban setting tend to be drawn into the lower working class street culture which has the effect, among other things, of reducing the likelihood that they will succeed in the school. Parents, however, do make an honest attempt to teach their children rules of proper behaviour. But, during this time, the child is also learning what are called the rules of the street, that is those of the peer group. Thus, for some years, parents fight the ascendancy of street rules over home rules. The child shall react differently to the enforcement of these ideals. He will learn to act accordingly in both places.

For a pupil the urban environment is highly stimulating and anxiety producing, particularly with regard to frequency of violent behaviour and exposure to adult sexual activities. This environment offers little protection from dangers as well as rewards of adult society. It poses threats to physical, cognitive and emotional growth. Children face an excess of opportunities which make it difficult to attain a stable and authentic sense of identity. Families tend to have few real roots in the communities in which they live. Parents attempt to develop self-direction but frequently are unable to provide very much actual direction for the future, and the knowledge children gain is difficult to integrate into a coherent set of values to guide growth and development.

Children in this type of environment have an opportunity to develop a multitude of identities, but too much impermanence in self-definition can destroy the sense of self that is to be fulfilled. A neighbourhood in which a person with shifting or unfinished identity functions also is likely to seem unreal, thus generating

an endless search for a more satisfying definition of self. New experience and opportunity to experiment with a variety of identities possibly generates feelings of satiation and boredom with the world. (Havighurst and Levine, op. cit. p. 152). These aspects are inimical and pernicious to sound, effective and fruitful school life.

#### 4.4. High mobility resulting in job changes and changes in status.

Decentralisation of industry results in high mobility in the working class - people who should keep on chasing jobs. Another cause of high mobility is urban renewal. Civic ills accompanying metropolital growth has led to urban renewal. This involves tearing down the worst of slums like Cato Manor (Mkhumbane) and building certain areas for public housing for low-income families. A variety of aids for housing have been initiated. Bantu Investment Corporation and Urban Foundation have taken care of this and some sections of the private sector do offer supplements to aid low-income families to secure better private housing. There are also subsidized low interest rates for housing for people of mederate income.

As working-class people improve their occupational skills and their earning power through training programmes, they also move into areas where they can live more comfortably.

Schools in urban areas should be better than rural schools in terms of building, facilities and personned. Still in urban areas, parents may judge schools as desirable or undesirable. Their children will then continually be moved from an undesirable to a desirable school. Havighurst and Levine (op. cit.) observe that the point at which a school becomes undesirable is subjective and variable, depending upon attitudes, circumstances, standing and experience of a particular parent, and depending also upon such factors as the tradition of the

school, the type of curriculum, and the quality of the teachers. Upper-lower class and middle-class parents may even opt for sending their children to private schools e.g. Inanda and Mariannhill and to multiracial schools. They believe that these types of school have better facilities, are better staffed and more progressive. Of course, they are able to pay the higher fees charged.

However, Mr. Cunard, a counselling psychologist for the Pinetown Psychological Clinic is reported as pointing out that frequent moves involving new schools, different teachers, friends and work often meant added stress in unusual behaviour. But this would not necessarily be abnormal, as people often reacted differently under stress. (Zululand Observer, Sept. 10, 1982 p. 13).

#### 4.5. Complete subordination to mechanical time and increasing control by the clock.

The clock has helped the urban Black develop a new relationship with time. The urbanite must always consider how much time he has available and how he should use it as it is of utmost importance to his plans. Time is the unit of measure for most of his personal and work activities. Timing of one plan may directly affect the timing of others, as is the case in sequential activities. Scheduling of work is almost always based on time. The ruralite does not need to draw a clear line between his work and non-work time.

In places of employment for urbanites time becomes more costly, so should be used more efficiently. More tempo is injected into work operations. Promptness is highly prized. Speed is demanded in the movement of persons, in dispatch and delivery of goods and information. Nel (1977) says that objectivised clock time constitutes a dynamic driving force for development in the Western culture. All actions, whether labour, sport or social

intercourse, and sometimes even the length of a church service, are evaluated by means of time as a criterion. Productivity is measured in terms of quantity produced in a given length of time. To the urbanite clock time has already become a fundamental norm on the strength of which he accounts for his actions.

Nzimande (1951) found in his study that the Black man is beginning to take over the Western concept of time as he gradually becomes more West oriented. He writes as follows in this connection:

"Contact with Europeans is giving Africans the so-called 'time neurosis' characteristic of Western culture. The African is becoming aware of, and anxious about the passage of time. He is learning to care about the future, to be anxious about the possible eventualities, and to plan ahead."

#### 4.6. Need for quick adaptability to all forms of change.

The way of life, social structure and general environment in the urban area differs significantly and radically from that of rural areas. When De Ridder applied a modified Thematic Apperception Test to 2 500 male urban Blacks over the age of eighteen years, resident in the urban areas of Johannesburg, he found that

"Urban living, with its social peculiarities, its economic emphasis, its cultural clashes and its environmental pressures, in terms of laws, regulations and various restrictions, is a type of living, which, for the African, requires a number of adjustments and re-adjustments.... Indeed, social adjustment between three societies: the tribal society, the urban township society, and the European society." (De Ridder, 1961).

The man is forced to hurry, which is foreign to him, and he has to exert himself constantly. There is no point in living a life

that is restful and slow and effortless. This constant tension causes deep-seated feelings of fear and uncertainty to develop - fear of the environment, fear of own people and fear of the law.

This situation gives an added responsibility to the school in helping the educand discover his values and organising these values into a hierarchy of importance. A communicating atmosphere that gives the pupil the opportunity to become involved in the discovering, processing and synthesizing of values. The educand should be moulded so that he can live more effectively. He should acquire skills needed to live a more worthwhile and productive life, being able to handle the socio-emotional dimensions of life.

#### 4.7. Cultural change.

In the urban environment people of different cultural backgrounds are drawn together. The urban area has proved a solvent of national heritages. These urbanites have then developed a set of instincts, intimacies, patterns of emotion and behaviour; a sense of reality all of which are a result of being mixed together. These have helped the urbanite in adaptation and accomodation which aspects promote greater understanding, tolerance and changes in outlook. Blurring of ethnic barriers, intermarriage and mixing of languages increased. This, again, has an influence on the urbanite's values and expectations in life. Kane-Berman (1978:95) notes that

"urbanisation has tended to loosen ties with pre-industrial cultures and to promote cultural integration, a process facilitated by common subjection of all blacks to discriminatory laws."

Kane-Berman (*op. cit.*) cites Welsh's research which showed that 83 per cent of the people in Soweto were shown by a survey to be opposed to the imposition of

ethnic grouping.

The type of pupil found in urban schools therefore will show a mixture of values, norms, ethical standards and morality that is influenced by members of other ethnic groups with whom he associates. His philosophy of life is shaped by factors different from those that shape the philosophy of life of his rural ethnically-pure counterpart.

#### 4.8. Alienation.

Work in urban areas differs from pre-industrial work in that it is highly impersonal, and starkly competitive. Competitiveness gives the industrial institution its dynamism, thereby creating social costs that are staggering, for example, incurable unemployment and poverty in the midst of plenty.

Dynamics of the industrial work, to be effective, is marked by order and precision, and it makes demands upon those who perform it.

In the industrial society, much learning has to be done. However, while a recruit is still undergoing training, the nature of the job may be changing. This may be frustrating and somehow he thinks society is to blame. Or perhaps the recruit is given too little training and enters work life at a low level where there is the least security and where guidance is least to be provided. This situation alienates employees from their jobs. Not seeing any meaning in their work or significance of what they do they'll end up being indifferent and uncommitted, seeing their jobs as mere instruments to obtain off-work satisfactions. (Anderson, 1971).

Further, alienation is brought about by various factors, such as the routine nature of some jobs and occupations. These have profit as their sole aim and

the pathological fear of failure and rejection by others. Alienation is the typical reaction when norms of daily existence appear to be inapplicable to, inconsistent with or irrelevant to social orientation and of a feeling of emptiness and indifference. It is a condition in which life is seen as no longer having meaning.

Frustrations of the urbanite are associated with a conflict over values, conflicts within self and the community, between freedom and authority and over material aspirations and the choice of ways to achieve them. All these aspects generate feelings of alienation.

A study by Schlemmer, (1975) showed a number of major foci of discontent among Urban Blacks in Durban

in percentages	Less than Std. 8.	Std. 8 or above.
Discontent with economic conditions	62	62
Discontent about general race discrimination	54	56
Resentment directed against whites	44	34
Resentment of government or administration	18	21
Discontent with housing, community conditions.	10	16
No discontent manifest	6	6

N.B. Since more than one response could be given, percentages exceed 100.

Alienation of parents affects the way they bring up their offspring. Many children sense the despair in their parents and cannot believe that they can achieve anything better. (Slabbert, 1981). Where children experience rejection and feel their needs are not met, hostile and suspicious attitudes develop. The streetcorner gang becomes very attractive. It provides identification, and a sense of belonging. For some children it is also more

meaningful than school. Unless parents are there to supervise and discipline, school work and school attendance, motivation in the child remains low.

#### 4.9. High crime rate and violence.

Quoting figures as on 30th June, 1979 Slabbert (1979) notes that the crime rate is high for Blacks (362 per 100,000), and for Coloureds (792 per 100 000). Many explanations have been suggested for a high crime rate amongst Blacks.

- . Ferrinho (1979) explains the incidence of crime on the basis of reduced opportunities. According to him the handicap of being non-white reduces opportunities of finding social acceptance and a job.

Morris, (1980) posits that unemployment is recognised as a very severe problem facing South Africa. Present estimates of those unemployed vary between 900 000 and over two million. It has been estimated that the economy must grow by at least six percent if all those seeking employment are to be provided with jobs, but the Prime Minister's economic advisor estimates that the economy will grow at a rate of only 3,6 percent over the next ten years, which means that unemployment could snowball.

Because most have never earned enough to qualify for membership of unemployment funds, the vast majority of unemployed Blacks are not receiving unemployment benefits.

Among other surveys Morris (op.cit.) cites findings of a survey by Markinor of unemployment among Blacks in Johannesburg, the Reef, Pretoria, Durban, Port Elizabeth and East London in November 1979. This survey revealed the following

- almost every second household in the cities under investigation reported one or several unemployed persons;

- of all Blacks living in multiple household in the defined cities who were willing to work, 23 per cent could not find employment;
- seven out of ten unemployed were women;
- almost half of all unemployed belonged to the age group 16-24 (i.e. those who had finished schooling, but so far could not be incorporated into the labour market);
- the unemployed came disproportionately from Durban, Port Elizabeth, East London and Johannesburg. The Reef and Pretoria had a comparatively low ratio unemployed.

This point of being jobless is corroborated by Lodge (1981) who notes that in many households there is at least a man without regular work and many have been without a job for at least six months. These will be found concentrated in sections where housing conditions are worst, and where illegal brewing, dagga-peddling and the incidence of anti-social crime is highest.

. Ferrinho (op. cit) also considers the legal system. According to him non-whites are under the South African legal system but they have no voice in establishing it. One cannot therefore expect the non-whites to respect such an "alien" dominant system of values imposing on them a definite lower status, lower wages and inadequate level of education for competing with Whites in social life. Referring to the general causes of crime in urban Black areas, the Viljoen Commission found that poor, social and political conditions were the main causes of the high crime rates. Other more specific causes were:

- the economic gap between Blacks and Whites which caused frustration, a breakdown in moral fibre and a cynical and reckless attitude;

- the White man's laws, courts and administration to which Blacks were subjected, caused friction;
- the regulation of their lives by involved laws many of which were regarded as unnecessary and which brought them into conflict with authorities;
- the acceptance by Blacks that they would spend some time in jail over an issue that appeared petty removed the stigma of a prison sentence;
- the poor social conditions, including poor housing, bad planning of township, few telephones and police stations, and the monotony of existence led to the abuse of liquor, and high incidence of rape, robbery, assaults, housebreaking and thefts;
- many youngsters in the townships were idle and without supervision. They roamed the streets and formed gangs. (Morris, 1980)

. Culture conflict has also been given as an explanatory factor for the high crime incidence. Ferrinho (1979) says Blacks tend to reject White culture. Such rejection is an internalised part of their struggle for their survival as a native African people with their own political and cultural identity. The danger of culture conflict is high in transition situations as Blacks find themselves involved - when original value systems rapidly disintegrate and an ambiguous cultural environment is created by the people's internal rejection of the dominant culture and the inadequacy of the traditional one. Such a biplicity of conduct norms develops an indefiniteness of expectations. This biplicity develops an indefiniteness of expectations which introduces uncertainty into the people's orientation about what is right or wrong, especially when such a distinction does not constitute a sharp dichotomy of values in their traditional culture. In this situation the socio-cultural controls perceived as valid tend to be at a minimum. Gangs and individuals

rationalise their criminal behaviour, defining it as realistically necessary since they have no other alternative. Ferrinho (1979) says that they tend to organise themselves around subcultural values such as toughness, physical prowess, aggression and violence in general.

The situation favourable to crime among urbanised Blacks, developed by cultural conflict is reinforced by various factors such as those of a collectivist nature. Migrants from rural areas are mostly young males. They are easily recruited to crime by organised gangs providing them with an interpretation of the new situation. Another reinforcement is the fact that urbanised Blacks often tend to perceive behaviour defined as crime by Whites as a source of status and economic success.

The foregoing discussion highlights the amartitude of the socialisation of the urban child. Urban Black children are subject to less parental supervision. Homes are not measuring up to their original responsibility. Parents and children are seldom at home at the same time, so they become strangers to one another. The home has become a rest-stop at which members of the family eat, rest, clean-up and are off again. Adolescents face a very uncomfortable psychological situation. They need adult models to guide them into the world, but they are less likely to find such an adult available. The parental reduced level of interest in child training and the fact that it is not a legitimate object of great concern for them makes the urban children to select models from among their age group. So the street culture with its models of delinquent behaviour is transmitted almost intact. Tsanoff, (1898:293-294) writing about street culture socialisation in slum children has this to say:

"Moved by the irresistible spirit of physical and psychical activity, they inevitably absorb and reproduce whatever meets their vision. Wherever there is quarelling and fighting there the children throng. Wherever there is an arrest or a revolting scene, there the children flock, eager to know all about it. They pinch pennies, cheat at marbles, play rudely and as they please. When they have graduated from the vile school of the streets, they receive a diploma that entitles them, by depraved tastes and appetites, to enter the saloon, the gambling den, the low theater and the dive."

Implicit in the above is social learning as another explanatory factor for the incidence of crime. L and S. Soares (1970) give a "social learning" model which premises violence on the following conditions.

- the observation of successful and rewarded aggressive models.
- the resultant imitative learning, and
- the expectation of actual or vicarious reward on the part of the observer.

The Soares argue that much of the continuation of disruption is contingent on the immediate publicity given to the disrupters, with its attendant recognition of their social power to influence events. The behaviour is further reinforced by active participation of admired adults and parents.

Some individuals, the Soares note, are particularly susceptible to imitative learning. Those whose ego control is weak, who demonstrate an unwillingness to delay rewards, and lack persistence in obtaining long-range goals will demonstrate more aggression, a greater tendency to imitate, and a relatively low level of social responsibility.

#### 4.10. Change in the Black urban family.

The traditional Black family is described by Dubb (1974) as a patrilineal extended family. It consists of

a kraal head, his wife or wives, his unmarried children, his married sons and their wives and children. It was a large unit of relatives, and other dependents could add still further to its size. Polygamy was the ideal form of marriage and in a family of peasant farmers with a simple subsistence economy, additional wives and children added up to the earning capacity of the family. However, a modern system of production disrupts this pattern entirely, removing from the family its co-operative economic base and replacing it with wage labour, individualism and competition.

Another disruptive factor to the traditional Black family is that new urban conditions make communal living arrangements impossible, as small houses prevent members of patrilineage living together. According to Morris, (1980) the standard house consists of four rooms (two bedrooms, a living room and a kitchen), and was designed according to minimum space standards for a household of five persons.

However, it should be added here that with an average approximately three persons per habitable room or four to five per bedroom, elementary health and privacy standards are exceeded beyond any reasonable temporary expedient. This point is further highlighted by Unterhalter's Moletsane study. (1976). In this study sixty percent of families investigated had four or more children - 36 percent had four to five children ; 14 percent six to seven children and 11 per cent eight to 9 children. She comments that families of this size give a very low level of comfort and privacy, bearing in mind each family's restricted living space and its low income level.

Pauw (1963) in his East London study distinguishes four types of household

- the most common comprises the nuclear family plus, possibly, one or two other relatives or dependants.

- the multi-generational male-headed household. The nuclear family is augmented by the children of an unmarried daughter or daughters. Interviews in the Unterhalter Moletsane study show that all groups consulted regarded illegitimacy as a family misfortune and a departure from a previous honourable tradition of keeping births within wedlock. But all conceded that the young mother and her child must be kept within the family unit and the young mother should be encouraged to return to school or to a training course. Interviewees regarded the treatment of the unmarried mother in White society as cruel and callous. They were appalled by the practice of adoption of illegitimate children into 'strange' families and they spoke feelingly of the young unmarried White mother who is deprived of her child.
- the mother-child household. This one comprises an unattached woman (widowed, divorced, separated or an unmarried mother), and her unmarried children. In the course of time, this may develop into the fourth type.
- the multi-generational female-headed household. In this one, the mother-child unit is extended to include the offspring of unmarried daughters, and even grand-daughters without any permanently attached male.

Many female-headed households shall have a succession of male consorts. However, concubinage is often encountered. A man with a wife and children in the rural area may set up a fairly stable relationship with a woman in the urban area. They establish a common home to which the man contributes financially, and often they have children together. The man has no jural rights in these children nor they in him.

In contrast to the traditional family which was the unit of production and consumption and was self-sufficient, the urban family has it that household members are involved in the economic life of the city. While the wife, mother, or eldest daughter may, if she herself is not forced to take up employment, devote her full time to ministering to the homes of other family members, any individual who earns money can perform most of the household chores himself/herself. This change in the economic rôle of the family and of economic relations between its members has had important consequences for husband-wife relations. In such households there is close coöperation between husband and wife, consultation about money matters, the children's educational, economic, and emotional concerns.

It is also common to find families under strain because of the unresolved conflict between the husband's patriarchal conduct and the wife's new rôle as wage-earner, manager of the household budget and educator of the children. Changing rôles come with challenges to earlier male dominance. Sometimes the male still makes important decisions and has power, in other cases the wife is dominant whilst in still others there is partnership. Conflict comes with the power struggle. Even more often there is confusion and ambivalence, with both husband and wife uncertain as to division or sharing of labour, authority, and responsibility. These uncertainties contribute to instability in many urban families.

Working in paid employment is a liberating experience for a wife who is no longer tied up to endless household drudgery. She now enjoys the stimulation of a change of environment and people, can fulfil herself in a job she likes, and can afford buying little luxuries that give her pleasure. However, it is likely that a husband will resist this consciously or unconsciously. He knows that employment out of the home makes the wife less economically and emotionally dependent on him, and

because it complicates household management, often leading to a sharing of chores and blurring traditional sex-linked behaviour patterns.

One factor which causes strain in the urban Black family is alcohol abuse. The implications of this abuse of family life as stressed by SANCA (not dated p.4-5) are:

- . the important roles of each family member may be distorted, i.e. the mother may have to compensate for the father's lack of leadership and this affects her relationship to her husband and children and the children have to adapt to a poor father-figure;
- . normal family behaviour becomes distorted;
- . values and standards held by the family seem to disintegrate;
- . the spouse becomes so absorbed in her partner's drinking that little energy and thought remain for the children's development,
- . personal difficulties with the partner are exacerbated and embittered.

Noticeable also in urban families is the decline of the sexual code. Steyn and Rip (1968) give the following factors as contributing to the decline of the sexual code

- . disintegration of the traditional social order and primary social control in general.
- . loss of parental control and insufficient parental supervision over children;
- . disintegration and disappearance of age groups and the loss of control measures by age groups;
- . lack of sanctions and punishment which can be applied to offenders by groups which are still functional in society;
- . overcrowding, lack of privacy, and knowledge of sexual intercourse at an early age;
- . the fact that the husband must provide the lobola himself, and that it often takes time to get all the

necessary money together often leads to extra-marital cohabitation of couples.

- the move to the white cities has resulted in a numerical imbalance between the sexes, which also contributed to illegitimate or rather to extra-marital sexual relationships.
- fertility of the woman remains important and the man often wants evidence of ability to bear children before he will marry her.

To this should be added the perniciousness and peccancy of advertisements for birth control aids and advice. In newspapers and periodicals that are aimed at the Black audience these advertisements are full-page and written bold capital letters to capture the reader's attention. Radio Bantu programmes repeat these advertisements many times per day and also one never fails seeing bold posters in public places bearing the same message. This advice and aids are rendered free to the public and all this is likely to aggravate intemperance and licentiousness in sexual matters among urban adolescents. They can sleep anywhere with any person at any time without fear of pregnancy. Concupscence, lasciviency and stupration is encouraged in these young, impressionable minds. Even the "so-called" advice columns" in periodicals meant for Blacks are not exempt from this cankering rot dished out to the young.

What is evident here is that the family and urban social environment has serious implications for the socialisation and exposure of the school-going adolescents. Patterns of sexual behaviour are an example of cultural continuity and change in the transition from rural to urban life. There is a high incidence of extra-marital births among the urban Black population. Increasing influence by the different mass media on sexual matters probably play a rôle in creating 'new norms' and fashionable behaviour.

#### 4.11. Citizen participation in civic matters.

A need was felt to accord the urban Black population a greater say in the management of their own affairs. With this object in mind, provision was originally made for the establishment of Black Advisory Boards under the Blacks (Urban Areas) Consolidation Act, 1945. The bodies were limited to giving advice on matters affecting their communities.

During 1961 the Urban Areas Black Councils Act, 1961, was passed. This provided for urban Black councils the members of whom were elected and to which certain executive powers could be assigned as provided for in the said Act. These powers could, however, be exercised only on behalf of administration boards.

The Minister may, after consultation with an administration board, by notice in the Gazette establish a community council for an urban Black residential area. A community council consists of members elected by the Black inhabitants of the area who have the prescribed qualifications to hold office as members thereof and to vote.

- Among its powers a community organisation
- promotes moral and social welfare of persons living in its area,
  - promotes sound community development in its area,
  - administers sport and recreational facilities, library services, and awards bursaries,
  - makes recommendations to the body concerned in respect of educational matters, including the priorities in the erection of schools, the use of school buildings, sport and other facilities at schools after school hours and the use of donations for educational purposes
  - may control and manage, subject to the provisions of the Act, a community guard established under section 8 in

so far as such community guard exercises its powers and performs its duties in its area.

Welsh (1979) says that in practice Councils remained largely advisory. Accordingly, their credibility among the communities they were intended to serve remained low.

In 1977 the Government again attempted to address itself to the Community Councils issue. The Community Councils Act sought to establish Councils in urban areas elected on a non-ethnic basis, and enabled them to be vested with more powers and duties than Urban Bantu Councils. However, at numerous points urban Black townships are studded with overriding Ministerial control, including a provision that the Minister of Coöperation and Development may, after consultation with the particular Administration Board and Community Council, withdraw any power or duty vested in the Council. Real power that a Community Council can exercise is seriously circumscribed. Soweto residents, for example, rejected Community Councils and called for a boycott of elections held in 1978. The result, a six per cent poll, indicated the strength of popular feeling on the issue.

The crisis of the urban Africans' situation remains unresolved. They remain unimpressed by proposals that offer the shadow, but not the substance of real power. Welsh (1979).

Schools, then should imbue those in their classes with ideas on good citizenship - civil, political and social. In this way they shall be able to utilize their abilities to the maximum in their own interests.

#### 4.12. Social stratification.

Wilson and Mafeje (1963) describe various categories of town-dwellers. There are townees, also called location boys. This type of urbanised young man is distinguished

by his dress which tends to be flashy and fashionable. He uses a mixture of Afrikaans, English and vernacular slang. The age set varies from fifteen and twenty-five years. Townees may be violent and boisterous, smoke dagga, and fight with knives. They look for jobs that are neither too dirty nor involve too much hard work and provide opportunities for pilfering.

Another section of townsmen are the very respectable people - the decent people. Many of them are educated and essentially middle-class. They are fairly conservative in outlook and in their community they are often accused of being aloof.

The emerging class is the wealthy self-employed class. It includes businessmen, professionals and higher-paid white collar workers, constituting the élite by Black township standards. These serve as an important reference group for other urban Blacks. This group shares common conceptions of home and family life; similar achievements and interests, leisure-time activities and membership in voluntary associations; attitudes which are characteristically success-oriented in terms of European-type goals. This is a class of upward mobiles who react positively to the bureaucratic situation and succeed in it. They are most likely to afford their children a sound educational opportunity.

##### 5. Conclusion.

This chapter has focused on the urban environment from which the urban Black child springs from. Frustrations of Blacks in these areas and congested slum conditions in others are noted as affecting the quality of life. School children here are likely to find difficulty in coping with the exigencies of school life. Attention must now be directed at how child-rearing practices affect the pedagogic relationship.

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CHAPTER IVTHE SIGNIFICANCE OF SOME CHILD-REARING PRACTICES FORA PEDAGOGIC RELATIONSHIP

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CHAPTER IVTHE SIGNIFICANCE OF SOME CHILD-REARING PRACTICES FOR A  
PEDAGOGIC RELATIONSHIP1. Reception of a Neonate into a Black Family.

The nature and intrinsicity of the meaning and importance of the reception of a neonate into a family varies from culture to culture, and even from one family to another within the same culture. The family is, however, a **matrix** for development, set in the larger social environment of the neighbourhood, the culture of which it is part and the social structure, including the economic and political systems. (Clausen, 1978). It is pertinent, therefore, to look into how a Black neonate is received in his family and how this reception will be reflected in his later life.

The family serves three principal functions, among others, for the child. The familial environment caters for the physical survival of the child as a human being. It provides him with nurturance and protects him from adverse conditions that may lead to the injury of life and limb. Secondly, he depends on the family environment for initial warmth and a feeling of safety and security. Family members share his joys and tribulations. They value him as a person, separate from any evaluation of his behaviour or thoughts. This warmth is generally communicated through a wide variety of non-verbal media such as gesture, posture, tone of voice, touch or facial expression. Thirdly, the child depends on the familial environment for his education, moulding or training in particular areas essential for his adequate adaptation to his environment. The intervention into his life by family members includes imbuing him with culturally prescribed norms of conduct and the inculcation of various attitudes and values that relate to important aspects of socialization.

Traditional Black societies have a polygamous structure in which a man has several wives. The husband and his wives occupy a number of huts together with several other such family groups. Family units within a kraal ( a homestead ) are usually related to one another through the men being brothers with the result that the whole "kraal" forms a closely-knit social and economic unit under the authority of the eldest brother or the brother's father. All children in the kraal are related to one another either as own brothers or sisters, or half-brothers and sisters or cousins, while all their elders are either half-parents or uncles and aunts. Direct parents are firstly responsible for their upbringing, but later the whole kraal takes a collective responsibility for the children within the kraal.

This kraal structure is beneficial for the young Black. With the whole kraal involved in his upbringing there is cross-fertilisation of ideas, attitudes and modes of conduct which must be instilled in him. In this situation the young Black is not likely to develop singular dependence on his biological parents, for they shall not always be there to molly-coddle and pamper him. In this family set-up the young child is accepted by all as a worthy addition to an already big family - all sharing responsibility for his up-bringing. This is a fertile ground for nurturing a feeling of self-worth and human dignity. He is confronted with essential norms by which man is qualified human, and therefore different from beast. His involvement with children in the kraal fosters in him the "strong bond of the community's Weedhood, a framework in which you are already in me and I in you." (Egbujie,1977).

This author says that this

"is a setting in which all the meanings by which it is sedimented reach and strike the inner being of every member of the community. The outcome of this perspective is that of loving-contests, in accordance with the dictates of their religion." (op. cit. ibid.)

Egbujie further explains that by virtue of this understanding, each person in the community is respected and accepted for who he is, and should reciprocate this by a similar understanding. Life thus becomes ever-meaningful. Certain inner person consciousness of his consciousness of his worth and the high value that his community at large places in him, the young Black makes every effort to capture and actualise the potentiality that constitutes his being.

This extended family system is according to Julius Nyerere the foundation and the objective of African socialism. (Nyerere, 1972).

The neonate in Black society comes well expected by the kraal: This is explained clearly in Msimang (1975:47-48) when he writes about isihlambeso.

"Nabo okhokho babeqalela ukunakekela umntwana esesiswini kunina..... Isihlambezo lesi njengegama laso sisho umuthi wokuhlamba insila esiswini nasesibeletweni sowesifazane ukuze athathe isisu. Kanjalo futhi ubethi angedlulwa inyanga noma ezimbili enzelwe esinye futhi isihlambeso sokuhlela kahle kuhlelelwa umntwana lowo empeleni oselihlule, osengumzanyana."

There is a link between ancestors and the neonate. The place the ancestor fills is both historical and cannot be thought away, because without this continuity the neonate cannot become a member of the family. As Msimang ( op. cit.) describes traditional midwifrey,

community midwives would help during child-birth, but should difficulty be experienced, they believed that ancestors were somehow involved. The kraalhead would be notified and he would send a boy in the kraal with a stick to slam the very hut in which childbirth is taking place. In this way the ancestors are accused as to why they allow wickedness to abound in the kraal. Should the kraalhead remember some omission or an act that could have angered ancestors he would then get to the cattle kraal wherein he would plead with them. Thereafter the woman would give birth. The woman is going to occupy this hut for about six months, not sharing the bed with her husband.

Six months after, she will then present the neonate to his father who will then give him a name and later there'll be a ceremony for inducting the child into the clan. A cow is usually slaughtered for this ceremony.

The discussion above highlights the family as a major support system for the growing Black child. Caplan (1976) has identified nine support system functions of the average family.

- . As a collector and disseminator of information about the outside world. Children learn vicariously from their parents' experiences with the outside world.
- . As a feedback guidance system. The family provides a continuous training ground for the offspring to

learn how to adjust to immediate feedback about what other people feel about their behaviour. This is possible because signals in the family are usually obstrusive and easily understandable. It also provides a receptive group where members can relatively undefensively report what they have done and how people have reacted to their actions. The rest of the family can help them understand what was involved.

- . As a source of ideology. Systems of beliefs and values and code of ethics internalised around the fireplace at home provide a helpful guide to individuals, particularly as they encounter novel situations, or when they are faced by a crisis.
- . Guide and mediator in problem solving. Family members individually help each other by giving advice and guidance in the face of problems.
- . Source of practical service and concrete aid.
- . As a haven for rest and recuperation - a family surrounding is a place where it is safe to relax and be oneself, where, despite continual changes, one can speak one's own language and be understood.
- . As a reference and control group. The family has an important judgmental role in providing social control. It serves the essential function of reference group in making judgments about the behaviour of its

members and controlling their conduct through the provision of appropriate rewards and punishments.

- . As a source of validation of identity.
- . As a contributor to emotional mastery. From his family the child learns to master and control such emotions as frustration, anger, grief, anxiety, and guilt, and how to react positively in the face of inefficacy, impotence, blunder, fault, repulse, rebuff, drubbing and defeat.

The Blackman's communal approach is seen by Irvine (1970) as a major problem confronting Black education. He is quoted by Van den Berg (1980:105) as saying

"Schools in such a system (West-oriented) generally operate highly competitive examination systems emphasizing individual differences; while in the rural areas, and to a lesser extent in the towns and cities, harmonious social relationships are primary, and individual success is recognised only when it contributes to communal well-being."

## 2. The Impact of Hospital Child Birth.

In the urban areas the situation is different, though it is in no way consoling to a pedagogician. During pregnancy the expectant mother goes to a clinic at particular times. There, a consistent check is made on the development of the foetus and the health condition of both him and the mother. The mother, amongst, amongst other things, is also given advice as to the healthiest ways of protecting the developing foetus, advice on types of food she must eat,

the amount of rest she needs and the type of clothing to wear during this period. In areas where malnutrition is rife she is also provided with food supplements like multivitamins. At the time of delivery she goes to hospital where she gets expert medical care. Here the mother and infant are separated after birth, except at feeding time, until they go home. This practice led two pediatricians, Klaus and Kennel in 1976 to carry out research on whether this typical hospital practice was in any way interfering with the formation of a "bond" between mother and child.

Two matched groups, each including fourteen mothers with their firstborn infants, were used in the study. The first group experienced the normal hospital procedure. They had a glimpse of their infant at birth, had another short visit at six to twelve hours after birth, and then saw the infant every four hours for feeding. The second group had in addition, a total of five hours per day extra cuddling with their infants. Contact began within the first three hours of birth and then continued regularly afterwards.

After their hospital experiences, the two groups of mothers went home and began caring for their infants on their own. A month later, the researchers interviewed the mothers, examining the infant in the mother's presence and observed the mother feeding her baby. They interviewed and observed again when the babies were a year old. Mothers of the second group held their month-old infants closely while feeding, while those with "normal" hospital experiences were more more likely to use distant contact.

When babies were a year old there were still several differences. Some of the mothers in each group had gone back to work or school. When researchers asked about that, nearly all second group mothers talked about missing their baby or worrying about him while they were away, while mothers who had been through the normal hospital practice rarely mentioned their child when talking about their work. The two groups behaved differently while their child was

being examined by the doctor. Mothers of the second group stayed closer and were quicker to come home to the aid of their child if he cried or showed other signs of stress.

This study shows that in homes where children are given birth to, in hospitals, as is very usual with urban Blacks the strong emotional tie between parent and child is broken at birth. This certainly should affect the style of upbringing the child will get. The child will not experience tender loving care and succour when he needs that most, namely, during times of difficulty, stress and strain. Moreover if parents work for most of the day, one does not expect their child to get his full share of direction, control, supervision and guidance from them. Parent surrogates may not be emotionally involved in the development of the child either to offer that. Such a child is likely to be a problem-child when he is given advice, instructions and injunctions from his teacher.

### ✓ 3. The Problem of Illegitimacy.

In Black urban areas illegitimacy is high. Moeno (1969) in her study of illegitimacy in Wattville found that a large proportion of unmarried mothers i.e. 86,23% of her sample had a primary or secondary school education. This could be attributed to the fact that young girls are forced to leave school in the 'teens' because of a pregnancy or because of economic pressures on their families - they have to start earning a living at an early age. Due to this, 68,81% were found to be working as unskilled or semiskilled people.

Comparing illegitimacy in male-headed as against in female-headed (matrifocal) households, she found that there were more unmarried mothers in the female-headed households (49,08%) as compared to male-headed households (42,20%). There were more illegitimate children in female-headed families (48,84%) than in male-headed households.

The greater incidence of illegitimacy in female-headed households can be variously explained.

First, it must be conceded that by middle childhood there are new needs in this period that parents should meet. Explaining rules and reasons for punishment, and listening to the child's opinions and ideas are especially important when the child can think logically about specific events. Both parents must be involved in providing guidance and support while allowing the children to think for themselves. Children without this guidance are likely to become a problem for their teachers at school, and they may find difficulty in relating to the male model.

Secondly, it seems especially necessary that parents decide what moral values to encourage, and then provide both information and example. Sex education, for instance, is important during these years, for children need to know about the physical changes they will be experiencing in a few years and to think about the cultural conflicts surrounding sex before they reach adolescence. This is equally true with regard to many other areas in which children must make value decisions, from education, economics, or religion to drugs. Talking with a child helps clarify misconceptions and establishes a channel of communication that might be crucial in a few years. In addition, it must be kept in mind that children deduce a good deal from the attitudes parents reveal in their relationship with each other and in their dealings with other adults. The absence of one parent in a family affects the rounded moral development of the offspring. //

#### 4. The Effect of Divorce.

One other factor that may be associated with a one-parent family is divorce. However, the degree of feuding between parents, of disruption in the children's routine, and of financial strain following divorce varies from

household to household. But that divorce is almost difficult for a child, and that the first year after divorce is usually the hardest, are incontrovertible facts. According to a study by Hetherington et al (1977) as cited by Berger (1980), in the typical divorce in which the mother has custody of the children and the father has visiting rights, mothers usually become stricter and fathers more indulgent in the first few months after divorce. Changes in daily life, such as where children live or go to school, what rules they are expected to follow, and what responsibilities they are supposed to assume, also are common soon after divorce. As a result of all these changes, children frequently experience a decline in their school achievement and often become more demanding and less obedient in their first year after their parents' divorce (Hetherington, et al. 1977).

Hetherington, (1972) cited by Santrock (1981) has shown that the heterosexual behaviour of adolescent girls from father-absent and father-present homes is different. Adolescent girls with absent fathers acted in one of two extreme ways. They were either very withdrawn, passive, and subdued around boys, or were overly active, aggressive and flirtatious. Girls who were inhibited, rigid, and restrained around males were more likely to have come from widowed homes. Those who sought the attention of males, showed early heterosexual behaviour, and seemed more open and uninhibited were more likely to have come from divorced homes. In addition, early separation from fathers usually was associated with more profound effects, and the mothers' attitudes towards themselves and marriage differed for widows and divorcees. Divorced women were unhappy, anxious, hostile towards males, and more negative about marriage than widows were.

In a continuing study (Hetherington 1977) these girls have been followed into young adulthood to determine their

sexual behaviour, marital choices and marital behaviour. Daughters of divorcees tend to marry younger and tend to select marital partners who more frequently have drug problems and inconsistent work histories. In contrast, daughters of widows tend to marry men with a more puritanical make-up. In addition, both the daughters of the widows and the divorcees report more sexual adjustment problems than daughters from intact homes. Daughters from intact homes seemed more relaxed and dealt more competently with their roles as wives, suggesting that they have worked through their relationships with their fathers and are more psychologically free to deal successfully in their relationship with other males.

Hetherington, Cox and Cox (1978) cited by Santrock argue that a coercive relationship develops between single mothers and their sons. The mother is overburdened with her responsibility as a single parent, thus reducing the quality of her interaction with her youth. Boys, because of their relatively greater tendency to engage in aggressive behaviour, probably contribute to this coercive cycle.

##### 5. Sequelae of Maternal Employment.

Coming to working mothers other problems come up. Santrock (1981) sets the following conditions for the proper emotional state of the working mother.

- . She must be satisfied with her work.
- . She must be able to make adequate arrangements for her adolescents so that the dual rôle of worker and mother does not lead to a great amount of stress.
- . She should not feel guilty and attempt to overcompensate when she is with her offspring.

If one reads about the situation in domestic employment of Black women one notes that these conditions are not met.

Cock, (1980) in her study of domestic workers found that her sample was frequently subject to some degree of family disorganisation. 78 per cent had been married, yet only 48 per cent were still married. Only two were widowed, others divorced or deserted. 98 per cent were married to unskilled workers. Many expressed considerable anxiety over the disruption of their marital relationships. e.g. "I have to sleep in and neglect my husband." "While we are at work other women can play with our husbands." (p. 52). From domestic workers' long working hours and family circumstances a picture emerges that they experience a considerable deprivation of family life. ✓

All domestic workers in the sample were mothers, some with very young and some with school going children. 35 saw their children daily, five once or twice a week; six once or twice a month; one once every two months, and two once a year.

One worker's children were looked after by neighbours; 12 by 'no one' ; 25 by a relative, usually a grandmother or an older child. Often the person looking after the children is a daughter who is thus kept out of school in order to run the home. On this position Cock comments that this perpetuates the cycle of poverty, inadequate child care and incomplete education. ✓ The mothers of pre-school and school-going children expressed anxiety of having no check on what these children do between the time they get home from school and the time their mothers get home. If it is remembered that domestic work employs many Black women then the picture is bleak indeed. Preston-Whyte as cited by Cock found that female domestic workers made up 74 per cent of the total number of economically active African women in Durban.

From her study Cock notes that none of the workers in her sample enjoyed domestic work. Work is a means to an end. The end is survival in a complex hostile society which often seems to deny even the modest goal of giving a sense

of fulfilment. Quoting from Young, Cock writes that domestic work is described as "barbarously unproductive, petty, nerve-wracking, stultifying and crushing drudgery." (p.67). Similarly Preston-Whyte found that domestic service is the least prestigious of all occupations open to Africans in Durban and nearly all those women seeking employment in this field do so from urgent necessity alone.

Anyway, there are a number of workers employed in the private sector and in the public sector whose lot is better, but research findings that give a global picture of their situation are still lacking.

#### 6. Possible Relationship Between Socio-Economic Status and Upbringing.

From the foregoing one notes that the black urban families are in most cases in a socio-economically disadvantaged class. Bruner (1970) explains that being socio-economically disadvantaged does not mean that one is suffering from "a cultural avitaminosis that can be dosed by suitable inputs of compensation." He considers it as

"a complex of circumstances at the center of which is usually a family whose wage-earner is without a job or where there is no male wage earner. If there is a job, usually it is as demeaning in status as it is unremunerative. The setting is a neighbourhood that has adapted itself with much human bravura to 'being at the bottom,' with little by way of long range perspective or hope, often alienated by a sense of ethnic separation from the main culture" (pp. 23-24)

Bruner (ibid) cogently argues that poverty, by its production of a sense of powerlessness, alters goal striving and problem solving in those it affects, whether the powerlessness occurs in a depressed London working class borough, among Kurdistani immigrants to Israel, in a black ghetto, among uneducated and abandoned Greenland Eskimo mothers, down-and-out in literate Copenhagen, or in the midst of Appalachia.

Graves (1969) in her study of child rearing in three cultures (rural and urban Spanish Americans around Denver, rural and urban Baganda around Kampala and Entebbe in Uganda) is cited by Bruner as having found that urban mothers had come to believe that their pre-school children cannot understand, cannot be taught ideas or skills, cannot be depended on. When the poor mother moves to the city, she becomes trapped with her children - more irritable, more interested in keeping pace than in explaining and encouraging adventure. At the same time the urban environment itself restricts outlets for the child, it also reduces the mother's confidence in her children's capacity with those that are left.

This evidence leads one to the conclusion that urban mothers who are in the lower socio-economic rung are likely to bring up their children in a way consonant with their idea of what these children are able to do. They presumably shall not behave in ways which would encourage the child to attend to the basic features of the problem before them. Their suggestion may be highly specific, not emphasising basic problem-solving strategies, they shall seldom going to require a reply from the child. They shall invariably deprive the child the opportunity to solve a problem on his or her own. The mother's non-verbal intervention into the problem-solving activity will influence the child. Such mothers shall order and evaluate, pleading for performance on grounds that would please her. Parents like this in discourse shall often order, or plead, or complain and are not interested in setting up a problem and giving feedback. Should parents of the children behave in ways given above, they seriously stifle effective cognitive development in their offspring. In school abilities called for, are among other things cognitive-rational and task-centred. Analysis and synthesis abilities are required. A capacity for dissecting relevant features in a task and their appropriate recombinings in terms connection, cause-and-effect, relationship, convergence-divergence etc. A pupil is expected to be able to analyse his thought processes as he solves mathematical problems,

isolate the discrete behavioral acts, and express these in terms that can be generalised to the class of all similar problems. He must learn first get an overview of the problem, then determine relevant information and discard the irrelevant, then break the problem down into particular operations it calls for, and determine the order in which these operations should be performed so that he arrives at an acceptable answer. Not having had experience and exposure to this type of exercise during the formative stages the socio-economically deprived black urban child will find difficulty in satisfying demands made upon him by his teachers and thereby coping ineffectively with his school work.

Cervantes (1965) lists three prerequisites for every successful student. viz.

- . A strong self-image that is the product of being accepted as a worthwhile person and of various success experiences. This self-image of personal worth insures the child that he is wanted and induces a feeling that he can succeed in a task undertaken.
- . The successful pupil needs the intellectual alertness, the vocabulary, and the reading potentials that only extensive intercommunication with sympathetic confidants can readily supply.
- . The advantaged young scholar needs to derive pleasure from team-work, competition and the discipline inherent in orderly social interaction.

The home environment of the urban black child and the type of upbringing to which he is most likely exposed is unpropitious for the emergence of a successful pupil with all three essentials stipulated by Cervantes. On the other hand if one reads Havighurst's (1961) research into underachievers, one concludes that these pupils are likely to end up being underachievers. He maintains that underachievers have not been effectively processed by society for maximal or optimal educational achievement for one or more of the following reasons:

- . Inadequate home environment leaves them personally maladjusted and unable to use their intellectual ability.

- . Inadequate home environment limits their horizon and fails to stimulate them to use education for vocational achievement, although they are personally well adjusted;
- . Inadequate home environment fails to instil in them a deep drive or need for achievement,
- . School and home together fail to instil in them an intrinsic love of learning.
- . The social rôle of wife and mother is seen by some girls as more important than that of student; and the home, school and community have caused them to see conflict between marriage and a home, on the one hand, and continued educational achievement on the other.

#### 7. Sequelae of the Care-giver's Interaction with the Child.

Most mothers of urban children are employed outside the home, since they have to help boost family finance. For this reason, these mothers employ surrogate care-givers, and this often creates multiferous problems of child upbringing.

The age of the child when left to the surrogate care-giver is important. In infancy the child needs warmth, succour and molly-coddling of the mother. The biological mother is likely more psychologically prepared for this task since she has felt the joys and pangs that go together with the birth of her child. The surrogate care-giver may not be tuned to the task as she will take her rôle as duty to be performed for some type of emolument. She may not be close enough emotionally to the child to provide an environment that is secure enough for the infant. This may affect a sound emotional development in the child. As a result, this child might become a problem in school.

The age of the surrogate care - giver should also be taken into account. In some cases the surrogate care -giver will be an elder sister who may not have gone through primary education, a daughter of a relative, or an employed female person who could not take up employment in the private or public sector for any of a number of reasons. If the care - giver is too young and inexperienced in baby behaviour

the upbringing of the infant will not be proper for sound and healthy development. She may not be sensitive enough to the infant's needs. Research by Wolff (1969) cited by Fein (1978) distinguishes among three types of baby cries, viz. the basic cry, also known as the hunger cry, the pain cry and the mad cry. It is doubtful if young care-givers have learned to identify properly much infantile communication. Individual differences among infants also affect how clearly others understand the message of a cry. Wasz-Hockert et al (1968) also cited by Fein (ibid.) have shown that the more atypical a cry is, the more difficult it is for the care-giver to know what an infant wants. Fein says that the first step to stop crying is feeding.

Baby feeding shall pose problems for the inexperienced care-giver. She won't be clear as how to mix the feed properly for an infant at a particular age, and the times when the infant should be given a food formular, water or glucose water.

Other techniques to stop baby crying are rhythmic tapping, swaddling and rocking. Studies have shown that faster rocking is more effective than slower rocking, possibly because of its effect on the autonomic nervous system (Ter Vrugt and Pederson, 1973 cited by Fein.). Infants who are carried on their mothers' backs receive this kind of steady rocking and often stop crying readily. The care-giver should be adept at these skills. She should know how to clean her utensils satisfactorily.

Often care-givers are not only concerned with baby care, but should also undertake other household chores. This does not leave her with enough time to tend to the baby who may spend the greater part of the day with wet and dirty swaddling clothes. Sometimes the crawling baby may wander about until she hurts herself. Many a baby has been burnt to death in an open fire-place or drowned in a home swimming

pool.

A surrogate care-giver may be rough with the child, and such roughness will affect the baby's social interaction with his care-givers. Individual differences among care-givers also play an important rôle. When a difficult baby meets a tense care-giver, for example, their problems compound each other. The result may be extreme infant irritability, refusal to cuddle or be consoled, and inability to quiet self. Yang and Halverson (1976) found a relationship between fussy, protesting infant behaviour and disruptive behaviour in nursery school. (Fein, 1978). This shows that infant behaviour may persist in later life, and underlies the importance of expedient child care.

The problem with the paid surrogate care-giver lies in the attitude she takes about her job and how she is treated by her employers. She may bring up the child desirably or may take out her frustrations and stresses on the defenceless baby knowing he will not report her to his parents. This latter behaviour is inimical to competent child-care and its effects will probably show up in later years.

Sometimes the care-giver is too old for the task. She, in most cases, is an aged parent of one of the spouses. Because of physical incapacity, or clouded perception she may evince a dull understanding and short-sightedness in her interactions with her charge. A baby and the care-giver are always involved in an exchange process in which one response begets another, which in turn elicits a reciprocal response, and so forth. Care-giver and infant need to achieve a basic coördination of their respective schedules. (Fein, 1978). An aged care-giver is not likely to be perceptive enough to effect this exchange process adequately enough.

An aged care-giver who is a parent of one of the spouses may so love his child that she shows that love on the grand-child. In so doing she may so dote on the child that she becomes too permissive. This shall determine her level of permissiveness in areas of their grand-children's manners of deportment and decorum, toilet training, neatness, orderliness; noisiness; care of household furniture; obedience; aggression towards siblings, peers and parents. Eson (1972) points out that a child who lacks limits in his environment will exhibit anxiety in addition to difficulty in learning appropriate self-control.

How the care-giver (be it the parent or her surrogate) understands the child is very important. Eson (1972) says that the parent ordinarily lacks a developmental norm against which to assess the child. This should be a more serious case in the case of an urban Black parent who is often away from home to observe her child blooming out, and does not have the time or interest or capability of reading expert views of child-care and upbringing. Eson cites a study by del Solar, (1949) who found that parents often made demands not in harmony with their child's abilities or current stage of development. Teachers believed that this lack of coordination between parental expectations and demands and the child's ability to meet them had caused many children to lose confidence in their abilities. This tended to make children apprehensive and tense. Many parents in the study reported that only after their child started school did they understand what they could reasonably expect from their children.

#### 8. Rigid Control.

Durojaiye (1976) posits that many children in African homes are rigidly controlled. They are expected to obey their parents without questioning. Van der Vliet (1974) notes

that certain values are commonly stressed throughout Black society. Respect for elders, obedience to those in authority, generosity, responsibility, willingness to share, and the ability to live in peace with others, because they are basic to adult relationships, are heavily emphasised in childhood. Sanctions against those who do not conform are applied by the peer group and by adults, with the father being the main authority and disciplinarian in the family. Adults, peers or older children may all threaten a child with a beating in cases of disobedience, but these threats are seldom carried out.

This form of socialisation has many aspects that may show up when a child is in school. Respect for elders, obedience to those in authority and the ability to live in peace with others are very good virtues to be inculcated in not-yet-adults. Articulation of them, however, may so affect the young that they find that not to be assertive is virtue. This in turn may lead to timidity in the pupil. He will constantly check himself when he feels an urge to speak up his mind. This self-censure is uncomfortable and disturbing. It shall adversely colour his interpersonal relationships and responses.

In the family situation the father is the main authority figure and disciplinarian. It shall not be difficult for a Black pupil to subject himself to the authority of a male teacher, because he is a father surrogate. But the number of female teachers even in the higher levels of learning is fast increasing. The pupil who has been socialised into respecting male authority will find difficulty in bowing down to the discipline and injunctions of a female teacher. Such a pupil will have great difficulty in acclimating to school well enough to take an active part.

Rigid control by parents may be equated with restrictiveness. Restrictiveness during the child's first three years, according to research by Kagan and Moss (1962), seemed to

have lasting inhibiting effects on both boys and girls. Children who were restricted during early years tended to be more conforming, more dependent on adults, and to exhibit less mastery behaviour. They were less competitive, less dominant and less aggressive. (Eson, 1972). Such pupils in school are likely to manifest social withdrawal, anxiety and forms of aggression towards self. They are not likely to show initiative and independence, coöperation, a higher level of creativity, originality and spontaneity, which attributes are highly prized in a school setting. In his research on primary and secondary school children from Ibadan, Durojaiye (1976) found that children from homes where rigid control is the norm were judged by teachers to be low in originality. They were reported to be unable to plan their work and showed little curiosity for intellectual work. They could not do simple things on their own initiative. The great majority, 95%, of the teachers said that pupils would not do their work unless teachers were strict with them.

Familiarising the child to empty threats - threats that are seldom carried out - makes the child not to pay heed to what is told to him. Often teachers caution and warn children first if they behave in ways that are not becoming or ways that are at variance with their being pupils in an organised and orderly school setting. This is supposed to warn them that if they don't conform more severe punishment will follow. Intransigence presages punishment which definitely follows. Pupils who have internalised that threats are oftentimes empty fail to be perceptive of the teacher's intentions and find themselves punished for two things, viz. an offense by omission or commission and also for failure to heed an earlier warning. They then run foul with their teachers.

## 9. Corporal Punishment.

Van der Vliet (1974) writes that many Black parents are likely to favour corporal punishment. The child's discipline is a function of his parents' personality. A child in such an environment will learn physically punitive tactics and thus be aggressive to others. Bandura (1967) summarized how parental modeling may account for the physical discipline-aggression relation:

✓ "When a parent punishes his child physically for having aggressed toward peers, for example, the intended outcome of this training is that the child should refrain from hitting others. The child, however, is also learning from parental demonstration how to aggress physically. And the imitative learning may provide the direction for the child's behaviour when he is similarly frustrated in subsequent social interactions".

Consistent exposure to physically punitive disciplinary patterns may serve to sanction such behaviours so that they are viewed as normative for child-rearing. Physical punishment may be a deliberate and rational execution of well-ingrained patterns of behaviour viewed by the parent as a reasonable and necessary aspect of appropriate child-rearing. A child from such a home may be aggressive to his peers and shall oftentimes be involved in fights, even with his teachers at worst. His violent outbursts are often too impulsive, too quick and involuntary to be greatly affected by his belief as to what will be the outcome of their behaviour, beyond the simple idea that they will hurt their victim. (Berkowitz, 1974). There is no place for such behaviour in a school setting.

This use of corporal punishment in Black homes also leads teachers to use it as a deterrent of choice. Reverend Peter van Heeswyk sounded his concern as to the way Black South African pupils are corporally punished. He pointed out that he saw corporal punishment meted out in a way

contrary to regulations in schools at Richmond, Dlangezwa and at Inanda. (Ilanga Sept. 13-15 1982, p.1). Durojaiye (ibid.) points out that in his investigation 92% of teachers defended their constant punishment of pupils on such grounds as, 'This is the only language they understand', 'Parents flog their children constantly at home', 'Parents demanded that I punish them.' He comments that children who are often punished also develop excessive anxiety which may make it difficult for them to learn effectively. ✓

The Rand Daily Mail editorial (August 8, 1983:8) pointed out that even the protagonists of corporal punishment agree that caning is a brutal and humiliating form of censure. Equally important is whether or not it is effective. The editorial cites a survey in Britain which revealed that when corporal punishment was meted out in schools, the same names cropped up again and again - a sure indication that caning is not a strong deterrent to the kind of unruly behaviour for which it is administered. The editorial points out that South African educational authorities allow caning as a form of castigation. It is a punishment that may be administered only in strictly controlled circumstances for serious misdemeanours like bullying, indecency, gross insubordination or grave neglect of work. But that does not make it right. Clearly, it is a system too easy to abuse and there is obviously a very thin line between corporal punishment and child battering.

Excessive use of corporal punishment for an urban teacher poses problems. First, parents are seldom at home with their children to note behaviour that is punishable corporally. So these children will not be used to constant corporal punishment. At school they will resent it and the teacher who is fond of it. Secondly, adolescent pupils, consider themselves old enough to understand sober reasoning and may

interpret corporal punishment as an affront and an assault on their person. They may then decide to retaliate. Many of them do. Thirdly, urban Black areas are full of gangsters and muggers. Violence is the order of the day. So Black boys will join clubs that teach them different forms of combat. In addition to carrying weapons in their persons they may also be good at boxing, judo and karate. A teacher who is fond of corporal punishment may be their victim when they experience an urge to show their skills and bravado in front of their peers.

#### 10 Parent-Child Interaction.

Parent-child interaction lays the foundation of attitudes of questioning, curiosity and investigation. Schiff, according to Durojaiye, found Ganda children lacking in curiosity and active exploration of the environment as a result of the child-rearing practices there. From his own research Durojaiye concludes that it is reasonable that the influence of mother-child interaction and communication will show in the way children benefit from school education. According to him in schools in Nigeria, Uganda and other African countries children frequently do not answer questions put to them by teachers, often giving the impression that they do not know the answer. He suggests the reason for this being answering questions.

✓ "Yet how can we expect teacher-pupil dialogue and interaction in the learning process from children whose cultural background does not emphasize and encourage verbal interaction between adult and child? Where the child is merely expected to be seen and not heard, verbal interaction is minimal..... African children do not exchange ideas with their teachers at school because they do not know that teachers are different in their outlook to parents. They do not realize that teachers would encourage verbal exchange during lessons." (Durojaiye, 1976:26-7).

From the explanation given above the teacher should be constantly aware of the cultural background of his students

when he interacts with them. In that way friction may be avoided. So writers speak of the school as a middle class institution. (Olsen, 1965). It mirrors middle class values as given by McCandless (1967) and cited by Esson are,

- a belief in God.
- cleanliness and order;
- thrift, ownership, and a good reputation in money matters.
- established codes of what is considered honest and upright behaviour - these codes condemn overt aggression and the destruction of property;
- emotions and reason as being in conflict and the later valued over the former;
- opposition to the expression of strong emotions, particularly those emotions that are aggressive and sexual,
- the use of clean and correct language;
- operating on the premise that hard work and self-discipline will be rewarded.
- a strong sense of duty and responsibility to others as well as a sense of guilt when engaged in activities that bring satisfaction in and of themselves;
- learning and schooling as means of improving one's social position.

In articulating these values teachers should not act towards urban Blacks from slums and locations in ways that are detrimental to school achievement.

## 11. Conclusion.

Urban Black children are socialised in ways different from those of other cultural groups. To avoid educator-educand conflict cognisance must be taken of the differing value patterns, attitudes, and beliefs. A child from a slum, settlement or location brings to school his disadvantaged background, his ambitions, hopes, desires, attitudes towards authority, education, success, and school; he brings his fears, habits and hates. These pose a challenge to his teacher and school.

Olsen (1965) views the lower class boy as different from his

middle-class counterparts in that:

- his basic psychological responses of anger and sex are expressed directly - physical aggression is part of his everyday life, and so is not intimidated very easily;
- he grows up quickly owing to being on his own early in life; he comes in direct contact with the fruits of unemployment, desertion, crime etc.; not supervised very closely by parents, he has earlier experience with sex; takes on the responsibility of the care of younger siblings quite soon;
- his precocious maturity makes much of his school reading unpalatable; middle-class bias in textbooks makes them meaningless as he finds that this kind of material will not help him;
- he has a different idea of social advancement - since his comes from social organization characterized by the extended family and reciprocity, there is a very strong emphasis on coöperation and mutual aid. He, therefore, does not respond to the traditional text format.

Bekker, (1981) posits that philosophy of education must consider four basic elements, viz.

- the educand and the anthropological considerations connected with it - principles to be applied will deal with the child as a very particular person within a particular group;
- the aim the educator has in mind with that particular child- unless the teacher believes in the set aims and see them as part and parcel of himself, there will be less enthusiasm and dedication in the great task of education;
- the means and methods which are to be utilised to guide the particular child in accordance with the aims.

- the teacher (educator) without whom there can be no formal education. Ontology and anthropological considerations should be integrated with psychological and sociological findings.

In the following chapter, therefore consideration is given to those aspects in the teacher and his activity, in the pupil, in the place of learning and in the curriculum that are likely to improve the effective pedagogic relationship between educator and educand.

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CHAPTER V

A CONTINUING CONCERN FOR EDUCANDS AS A DISTINCTIVE  
FEATURE OF PROMOTING A SOUND AND HEALTHY EDUCATOR-  
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## CHAPTER V

### A CONTINUING CONCERN FOR EDUCANDS AS A DISTINCTIVE FEATURE OF PROMOTING A SOUND AND HEALTHY EDUCATOR- EDUCAND PEDAGOGIC RELATION

#### 1. Introduction.

Going to school is now a matter of course for Blacks. There is now a growing tendency for more students to stay longer at school. This is evidenced by the growing number of secondary schools in urban and rural areas, and most of the schools are failing to cope with numbers of pupils who are looking for places in classrooms. Both parents and children have come to realise the rôle of schooling in the enhancement of life-chances. More years in school means a greater likelihood of jumping into a lucrative job, greater social prestige, more opportunity for advancement and more money. Shandu (1981:6) rightly observes that

"Lack of education seriously interferes with or impedes men's ability to self-direction and self-reliance and self-realisation. The further one goes in school, the more likely one experiences freedom from close supervision, and becomes open to self-direction." (Italics in original).

Schlemmer (1981) shows benefits of education as multi-facet. According to him education ranks and allocates people to potential rôles. It ranks and allocates them with regard to their later participation in society. This is done by means of the degree of skill and the aptitude requirements imparted.

Secondly, education provides one a very powerful element in a status system which people then become part of once they leave the educational institution. It does this by providing a mechanism to allocate self-worth. It thus functions as an institution to distribute feelings of superiority or inferiority in the community.

Schlemmer further points out that in studies in the Black townships it has been discovered that over sixty per cent of Black parents actually aspire to have their children

go to school, and to university. This level of aspiration is higher than they could find in any White suburb. This he compares from other some surveys that have been done.

It should be further noted that schools have now become a significant part of people's lives, apart from anything else, because of the large amount of time spent in them. If we concede that most pupils are in school from age six to seventeen we note that this amounts to something like 15,400 hours of school.

School is an important feature of life, not only for children but also for adults. Experiences at school, to varying degrees remain of some consequence throughout people's lives. Experiences at school affect people's lives, attitudes, and behaviour over a range of facets of adult life.

All the views given above are encapsulated in Parsons, as cited by Reid, (1978); four simultaneous functions of schools are noted:

- . Emancipation of the child from the family;
- . Internalisation (learning) of social values and norms, at a higher level than is available in the family;
- . Differentiation of the school class in terms of actual achievement and differential valuation of achievements;
- . The selection and allocation of human resources into adult rôle system.

Musgrave (1972) gives five social functions of schools. These functions are closely related to those given by Parsons above. For Musgrave the schools' functions include:-

- . transmitting culture;
- . providing "innovators" : those who shall initiate necessary social change to enable a modern society to survive;
- . providing political leaders and ensuring loyalty to the political system;

- . social selection: sorting out the most able from the population as a whole;
- . providing the economic structure with the quantity and quality of educated manpower required under the current technical conditions.

These functions of the school merit closer observation and discussion.

In very general terms, schools do transmit culture. Linton, (1945: 32) understands culture as:

✓ "the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by members of a particular society."

Connoted by this definition is that culture includes the morality and aesthetic ideals and standards, beliefs, values, customs, language, norms of a particular society as well as scientific and technical notions and skills. Taylor's definition (1958) agrees with this contention. He (p.1) defines culture thus:

✓ "Culture....is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."

In the case of Blacks we find that they have moved from traditional culture in which there was relatively homogenous social life with agreed moral and other value systems. Now they are the modern industrialised society in a technological era which is plural rather than monolithic in its cultural life. It follows therefore that aspects of this life best to be transmitted to pupils in school takes into account the traditional and modern dictates and ethics of modern society. As Ripinga (1979 : 82) puts it

"A synthesis of the expressive (traditional values) and the instrumental functions (technological and scientific factors) will provide an idealized Black culture which could be propagated in Black schools to attain a pedagogically accountable goal of education: adulthood." (emphasis in the original).

This synthesis which shall lead to a Black who fits best in the modern cultural epoch is succinctly expressed by Castle (1965:56-57) who writes:

".....if the new African Outlook cannot be expressed by a return to outdated traditionalism, if it exists only in so far as it shares in the total world of civilization, then Africans will accept technologies of the West without relinquishing their specifically African heritage."

In education they will relinquish much of the content and manner of the tribal training, but they will retain the general concept that education is a preparation for life. They will accept the necessity of the useful, as most of them clamour to do in the race to match economic growth with investment in manpower, but if they are to stay African they must accept the necessity of investment in the 'useless'.

The 'useless' referred to here are traditional Black art forms, values, beliefs, ethical systems etc.

The function of providing 'innovators' is an overriding one, when one considers that 'homelands' are now being gradually elevated to nation status. This calls for more regional and local level of decision-making. For strategic purposes a number of organisations have been formed for politicising and conscientising purposes, (e.g. Inkatha) and for economic bargaining (e.g. Inyanda Chamber of Commerce and Industry, and various trade unions). 'Innovators' will have to come up so that they assume positions of responsible and effective leadership. As worthy leaders they should enunciate, clarify and communicate worthy and workable priorities to which the led should aspire. This demands a penetrating mind with the highest acumen of analysing and synthesising aspects from various quarters of people's lives. The longer the educands keep in progressive schooling the more will they be equal to this task as adults. The same can be said of creative individuals in scientific and technological fields.

The function of differentiating pupils according to their abilities and providing them with skills for social, economic, religious and political rôle in the community is, indeed, a major function. The needs of the times call for a more complex and differentiated education system. This system shall offer a great variety of routes to different jobs and positions within the social structure. According to Ndaba (1975) education must cater for the requirements of the child as well as of the national economy. Hence Ndaba's recommendation that existing Kwa-Zulu schools be reorganised along comprehensive lines, and new ones built with this view in mind. Such a comprehensive school must have a general curriculum at the junior secondary level and differentiated curricula at senior secondary level. The latter should comprise these fields:

- . Humanities: history, geography, economics, art, music, languages, biblical studies.
- . Natural sciences: physical science, biology, mathematics, functional mathematics, functional science.
- . Technical: technical drawing, trade theory and practice, woodwork, metal work.
- . Commercial: accounting, typing, shorthand, business economics.
- . Agricultural: agricultural science, biology, animal husbandry, field husbandry, practical agriculture.
- . Home economics: home economics, housecraft, needlework and clothing.
- . Art: Art, music, design, sculpture, painting.

However, the question of ensuring loyalty to the political system leaves one with a feeling of disquietness. There are instances where the political system is at variance with the aspirations of some population sections under its wings. Zulu (1981) argues that from the point of view of a conflict of nationalisms the policy and programme of separate development cannot accommodate African aspirations.

He believes

"Partly because of the history of African resistance to White domination, and partly because Africans perceive separate development as masked domination which can offer them only limited rewards, the policy of separate development, as it stands will be rejected by the African elites." (Zulu, p.49).

It is not conceivable, therefore, how and why education should make the learners loyal to a political system which ignores their aspirations as a people. Wilson (1981) points out that the opposition to the 1953 Bantu Education Act by Blacks was long and bitter and the fruit has been the present disorders in our schools. These disorders are indeed the nemesis of refusing to listen, refusing to admit that blacks should have a say in education provided for them.

This spirit comes up very clearly in Ramaphosa's poem(1979:8)"I Thought it Was Clear Enough."

"I thought it was clear enough  
When I said 'Away with bantu education'  
I thought it was clear enough  
When I continued with my protest  
Amidst your torture.

You turned a deaf ear  
Your answer was my brother's death  
Your answer was my brother's gagging."

Peteni (1961) states unequivocally that a teacher must never be a champion or defender of an unjust social, economic or political order. A teacher who deliberately defends injustice should keep out of class of politically conscious students who are opposed to the injustice he defends.

From the foregoing the implication is that the idea of loyalty to the political system must first be clearly circumscribed before it is considered for education purposes.

The introduction above sets parameters for educator-educand interaction in an education act.

- . The teacher should see to it that in the school situation actual teaching does take place. There must be an observable change in the skill and knowledge of pupils which the educator can attribute to his efforts and the experience of being in an educative environment.
- . As children mature, schools have to meet demands or expectations for increased opportunities for decision-making. Focus should be on the kinds of choices children make, the relevance and importance of sequencing decision-making across the years of schooling, and the reactions of children to choices that are, in fact, controlled by the teacher's definition of acceptable child involvement.
- . Education relates to prescribing for the not-yet-adults the interpretation of the societal mores and dictates which are current and accepted in the group that maintains schools. The school is thus an agency of socialisation.
- . At the individual level, family-structure variables, are assumed important for child development. They have no independent effect on child's attitudes towards the school.
- . Society provides rôle models, challengers and stimulators, thus giving the cultural tradition to be perpetuated and extended by educands.
- . There is also the issue of moral acceptability stemming from the fact that some actions of the educand may be aversive in terms of some deeply felt set of moral standards.
- . One other matter that is important is differentiation. This refers to the organisational practice of teachers whereby pupils are allocated to classes on some criteria, usually ability. However, this practice may lead pupils to come to evaluate themselves in terms of their organisationally defined status. This may likely militate against their full commitment to the task of learning.

To carry out his task with efficacy the educator should have a continuing concern for his educands as human beings in their own right, on their way to responsible adulthood. The task of the teacher is facilitated by the fact that schools are characterised by what Bidwell (1965) in Robinson, (1981) calls 'structural looseness'. By structural looseness, Bidwell means the tension within schools between the autonomy of the teacher and the requirement to meet the universal needs of children.

Each teacher has considerable latitude over how he teaches her own class: nevertheless, the content of what is taught is laid down by a syllabus, be that the construction of the subject board or the requirements of the examining body.

Teachers also have the independence of responding to the individual's pathic call for guidance and direction within the class, yet ultimately must use universal criteria in any evaluation of the pupil's performance.

There is also a structural looseness in the way in which the school is articulated to the rest of the educational system. Headmasters do have some free rein and a deal of responsibility for what happens in their schools. However, assessment of what happens is subject to the opinions of parents and politicians and is also circumscribed by rules and regulations of the Education Department.

The educator is thus having a fairly wide scope of fostering a sound and healthy working pedagogic relationship with his educands. With this contention in mind a way ahead is provided for the educator.

## 2. A Flexible Administration.

Black schools at present follow the traditional pattern in administration. There are fixed rules and procedures teachers have to follow in carrying out their duties. Pupils are also expected to pattern themselves along the lines drawn up for them by the school. Mode of dress, expected conduct and aspects of decorum, accepted teacher-student relationships are all set out in the school rules. There is a hierarchy of officers who supervise the headmaster, though in many large schools the rôle of the head is diffused through a small executive committee of senior staff. Files are kept on pupil progress; the identity is the description contained within the files. Schlemmer (1981) sees this as a system to socialise and help secure the right degree of conformity or compliance in society. It does this in many innocent and rather unobtrusive ways e.g. school uniforms, the regimen of sport etc. At one time there was a rule that little boys may not run on the school property before the final bell. Jackson (1972) speaks of the hidden curriculum - a curriculum of rules, regulations, and routines, of things teachers and students must learn if they are to make their way with minimum pain in the school. Pupils must learn to regulate their activities according to the clock or the bells. ~~Teachers do not consult pupils on matters of policy.~~ This is foreign to Black society. ~~The young are not expected to have views, but are expected to obey orders of their elders without question.~~

In Black schools one is struck by the rigid features of socialisation, which according to Shipman (1975) consists of:

- . Clear definition of appropriate behaviour;
- . Rewards for culturally appropriate behaviour;
- . Punishments to eliminate behaviour which is inappropriate;
- . Maximum exposure to the new culture.

However, this rigid regimentation one sees in schools does not always lead to expected positive results. It may result in conflict between the teacher and pupils.

Shipman, (1975) points out that many children resent pressure from teachers. They do not accept the ideal pupil role. Pupils come to school from different backgrounds, with different tastes, experiences and prospects, and will want to satisfy different needs. Blacks, on the whole, come from culturally deprived homes. In their urban homes they are congested and an experience of privacy is a luxury enjoyed only by a few. General poverty abounds in this era of inflation and rising cost of living. In the slum environments debauchery and licentiousness are the order of the day. In many homesteads there are shebeens (places where liquor is sold illegally, where clients can even purchase their liquor on account.) There are no fixed hours of business, customers in a "posh" lounge are entertained with the music of their choice and attractive and sophisticated girls are available to keep men good company. Lötter and Schmidt (1979) found that in the better class of shebeen a bedroom will be made available to an esteemed client for the purpose of sexual intercourse with his concubine or mistress or other woman. In some lower class shebeens there is gambling, and those persons who have acquired a taste for dagga will probably be able to obtain it without much difficulty.

It follows from the above that children coming from such an environment will find difficulty in coping with school demands. Poverty militates against his having the required uniform and the necessary amount of books. Being on his own most of the time away from the working parents' eye affects his acquiring of values that are appreciated in school. From the streets he learns foul language, bad habits like smoking (cigarettes or dagga), aggressiveness and drinking intoxicating beverages, and abusing drugs. No school accepts this. His day-to-day life activities

are not governed by the clock, as **such**, he has not mastered time-consciousness based on the watch (which he may not likely have). So he'll often be late, thus running foul with the school. An ideal student is quiet and nondisruptive, but it is difficult to find one like that in a slum area. In many homes there is no bright light and the house is congested. So the pupil will find difficulty in doing his homework. This spells trouble for him in school. These are just a few examples to demonstrate that Black urban children find difficulty in coping with school demands through no fault of their own in some instances. The school culture is alien to them and a concerted attempt at forcing these pupils to follow the school code to the letter may generate teacher - student conflict.

The relationship between the teacher and pupil serves a determinate end: that of promoting learning on the part of the pupil. The teacher may be too distant from his pupils who will then become alienated. Going to school is itself a restriction on liberty of pupils and the routine within it is continually restraining the natural desires of pupils. They may then resist school control as a result.

It is in the light of the observation above that a flexible and enlightened administration is recommended. This type of administration acts as a helping hand thrust out to the helpless pupil who should be guided to responsible adulthood. Teachers should be creative. They should analyse a situation patiently and decide on a best course of action. A teacher should be a leader. His personal qualities of leadership should exist in addition to his intimate understanding of the school. He should be skillful at circumventing and resolving the trifling obstacles that constantly stand in the way of enlightened leadership. At no time should men who are frustrated in their basic vocational choice, who lack depth of understanding as well as genuine interest in education be kept in classrooms as teachers.

Reynolds (1976) cited by Meighan (1981) investigated organisational features of more "successful" schools. He found that these schools

- . were more likely to have prefect systems;
- . enforced school uniform rules with less rigour, especially for fourth and fifth year pupils;
- . enforced rules against three key behaviors, i.e. smoking, chewing gum and outside school behaviour, in a less obsessive and relentless manner. In Reynold's terms, they opt for "low" rather than "high" control, over senior pupils in particular;
- . used lower levels of physical punishment;

✓ "unsuccessful" schools use higher rates of coercion and produce lower commitment to the school on the part of the pupils, as a result.

In Reynold's investigation unsuccessful schools conflict between pupils and teachers is continually fuelled by the attempts of staff to exercise control in areas of the pupils' lives where pupils expect autonomy, such as in ✓ their behaviour outside the school. He observes that where there is this sort of conflict in a school, there will invariably be vandalism within it, truancing from it, and delinquency outside and inside it. Pupils see teachers as using illegitimate authority and react negatively and the working school tone is placed in jeopardy.

Reynold's observations hold even for Black urban schools. In modern Black urban society people are struggling with the reduction of the working week, with need for greater affluence and the media of mass communication harp on ideas of greater upward social mobility and modern patterns of leisure. Children have more freedom and independence, more discussion and contact with their parents, a wider eye for material benefits, more outings and holidays, more lenient discipline and fewer rules to obey and duties to perform, all of which increase the social distance between the traditional school pattern and the rest of society.

The school, therefore, should be aware of the existential situation of the educand and then make a strong attempt of discovering the pupil in his world. Enlightened school administration is one way of showing concern for the modern-day Black pupil of the urban areas.

### 3. Emphasis on Human Values.

A value is defined by Rokeach (1980) as a single belief that transcendentally guides actions and judgements across specific objects and situations, and beyond immediate goals to more ultimate end-states of existence. It is a standard or yardstick to guide actions, attitudes comparisons, evaluations and justifications of self and others. Thus, to say that a person "has a value" is to say that he has an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to alternative modes of conduct or end-states of existence. Patterson (1970) describes common characteristics of values:

- . Values are hypothetical constructs that are inferred. They are criteria upon which choices are justified.
- . Values represent the desirable in the sense of what one 'ought' to do.
- . Values act as motivational forces. Values provide standards that do not momentarily arise in any given situation, but offer direction in a variety of circumstances.

Likewise, Smith (1962) offers five functions of an individual's value system.

- . It supplies the individual with a sense of purpose and direction;
- . It supplies the basis of individual action, and of a unified, collective action;

- . It serves as the basis of judging the behaviour of individuals;
- . It enables the individual to know what to expect of others as well as how to conduct himself;
- . It establishes a sense of right and wrong.

The educand's search and processing of values is one aspect of the pedagogic activity. The educand's discovery of his values and the ensuing arrangement of these values into a hierarchy of importance determines his mode of behaviour in the conduct of existence. Values should be creative, dynamic and continually emerging and growing. Values set out the rules of conduct upon which members of society can depend in their interactions with one another. They supervise overt actions, and govern private beliefs and feelings - also interpersonal communications.

Du Flooy and Kilian (1980) emphasise the humanising element in values. They contend that values serve a very important purpose: they take possession of the heart of man, and they are true directives to guide him in all his acts and choices, his attitudes and conduct. They determine his being the human being he is. They have come to be gradually, and give expression to some existential need of man in his struggle to survive. Values help promote life's interests and elevate the standard of man's life. They serve man's goals such as comfort, enjoyment of life, social welfare, satisfying needs, procuring means to satisfy needs, and encouragement to utilise means of production. Whatever man has done or is doing reveals his being which is saturated with values to which his activities give expression. Values are an integral part of man's being. His existence is human as an outcome of the influence of values. His involvement with reality, all his active and industrious activities, are prompted by values inherently at work. Kluckhohn and Strodtbeck (1961) also see values from the human

standpoint. They view value-orientations as

"complex but definitely patterned .... principles ... which give order and direction to the ever-flowing stream of human acts and thoughts, as these relate to the solution of common human problems."(p.4.)

According to them there are five such problems, which are universal in the sense that they face everyone, and which are also essentially philosophical in that they are all concerned with meaning in a man's life-world. These problems involve:

- . human nature;
- . the relationships between man and nature;
- . an evaluation of the past, the present and the future;
- . an evaluation of the meaning of activity; and
- . significant relationships.

Western technological society emphasises human nature as a mixture of good and evil; the relationship between man and nature as one of mastery; the time orientation as future-directed; the activity orientation as doing; and the relational orientation as individualistic. Thus a belief in man's mastery over nature encourages a perception of the world as something to be used or manipulated, in contrast to the idea that man's fate is determined. It provides a world-view that sees human achievement as possible. The doing orientation is important because it emphasises what the individual can do rather than what he is. It is a demand for the kind of engagement that results in accomplishments measured by norms conceived to be external to the acting individual. Relational orientation goes for preference of individualistic rather than collectivist relationships. The consequent freeing of the individual from kinship and parental tutelage is an important constituent in upward social mobility. The concept of future-orientation sets high store to the future, rather than the past or present and demands willingness to defer material needs, and interpersonal interaction needs such as sex or aggression. An individual should accept a

value and translate it into a goal in his own behaviour.

Morrish (1978) rightly indicates that a structured society with established values, mores and sanctions makes for stability and a sense of security. However, change and development are unavoidable and ineluctable dimensions of the social process. This presupposes that the not-yet-adults of today must be prepared for change as well as for stability. It is demanded therefore, that their total awareness, self-assurance and self-confidence be increased. In them should be developed a fluidity of mind so that they can tackle new situations with interest and lack of fear. Thus, some functions of education are here elicited by the prerequisite of society for shared cognitive orientations viz. establishment of norms and values, and the development of critical approaches to those accepted norms.

Teachers should, however, be mindful of the fact that values cannot be imposed. They must reflect individual choice. Children should be respected as individuals who can make a choice among values. A person forms a value by choosing freely, without coercion after thoughtful consideration of the consequences of each alternative; the choice is a value if the person is happy with it and acts upon it. (Yelon and Weinstein (1977)).

Raths, Harmin and Simon (1966) suggest therefore that teachers can help students develop values by:

- . Encouraging children to make choices and to make them freely;
- . Helping them discover and examine available alternatives;
- . Helping them weigh the consequences of each alternative;
- . Encouraging children to consider what it is that they prize and cherish;
- . Giving them opportunities to demonstrate their choices;
- . Encouraging them to act, behave, live in accordance with their choices.

By giving pupils a chance of clarifying their minds about values they would like to espouse, not imposing their values on them or structuring choices for them or stifling nonconformist views the teacher shall be implicitly demonstrating to them that he respects them. This shows the pupil that he is being accepted by the teacher as a person. In this way the pupil is freed from the fear of being rejected for his own weaknesses and imperfections. He will thus be able to see himself more clearly and use the support the teacher gives him. This also shows that the teacher trusts him, he has faith in him. He shall then be able to make appropriate decisions and achieve progress on the basis of his decisions. Such behaviour of the teacher fosters the pupil's high self-concept. This way there is not much ground for an unsalutary teacher-student relationship in this area of values. However, pupils must, at all times, be made aware that no group of people can work together successfully without establishing standards of behaviour, mutual respect, and a desirable system of values that leads each person in the group to develop self-control and self-direction. The ultimate goal should be the development of internal controls, of self-discipline - a set of inner controls that safe-guard a pupil by providing him with a pattern of behaviour that shall be acceptable to society and will contribute to his own welfare and progress.

#### 4. Less Emphasis on Teacher-Directiveness.

Morrish (1978) aptly puts it that in any examination and delienation of aims and methods in education, in fact its philosophy and methodology, we must inevitably become more and more conscious of the rôle of the teacher in the classroom. The teacher is a mediator of culture, information and values. He is involved as an academic expert and a character trainer. Parents and pupils expect him to teach, to be an advisor and counselor to his pupils, ever ready and willing to listen to their problems and gripes; and to be a leader and judge. He must however first clarify his

mind as to the best ways to carry on his multifacet task.

Traditionally, classroom activities have been dominated by teachers. In such classrooms controlling functions that determine structure, regulation, standards and judgement are teacher-centred. The teacher determines and dictates classroom policy. Techniques and activity steps issue from him, one at a time, so that future steps are always uncertain to a large degree. The teacher dictates the task that should be done up to the point of saying who group members will be should he decide to organise pupils into groups. Such a teacher focuses on the presentation of content, facts and information. He assumes the responsibility of prescribing what the pupil needs. He formulates, by himself, the subject objectives and expects pupils to accept the objectives as specified.

This over-concern that the teacher may have is usually based on some irrational beliefs about the pupils in front of him. Some of these beliefs may be the following:

. It is absolutely essential that every pupil be completely competent in all areas if he or she is to be worthwhile. The teacher then feels it his duty to drive student to this level of competence by monitoring all the in-class activities. The teacher may espouse the view that one of his obligations is to help the pupil know about the world and see the use of this knowledge as a way of reaching ultimates. He assumes that educational growth in terms of competency, performance and knowledge of the facts can be achieved and is measurable to a considerable extent. This teacher, however, forgets about the pupil as a person. His main point of focus is on the type of material presented, how it is organised, whether it suits the psychological make-up of the child, whether the delivery system is suitable, and whether it achieves the desired results. But the desired results emanate from the

teacher's mind. The pressure to be totally competent is tremendous and in-class activity is not likely to be enjoyed by the learner. Such a teacher should take heed of John Locke's (1812) view that great care is to be taken, that learning should never be made as business to the learner, nor the pupil look on it as a task.

"We naturally.....even from our cradles, love liberty, and have therefore an aversion to many things, for no other reason, but because they are enjoined us. I have always had a fancy, that learning might be made a play and recreation to children, and that they might be brought to desire to be taught, if it were proposed to them as a thing of honour, credit, delight, and recreation, or as a reward for doing something else....."

(quoted in Ozmon and Craver, (1981).

. Most pupils are lazy, indolent and enjoy otiosity. So they must be pushed from behind, blamed and punished most of the time. This is not necessarily true. This behaviour probably results from not appreciating the meaningfulness of what is learnt in class. They do not see the relevance of lessons to their lives as people. Society should be prepared to make a fundamental reappraisal of the school curriculum and the system of public examinations, with a consequent rethinking of the organisation of school and the teaching activity.

. It is catastrophic and tragic when things are not the way the teacher as a competent and well-trained leader wants them to be. When life is not going the teacher's way, it is unpleasant but hardly a catastrophe. Collecting old examination papers as answering them word for word, then demand that pupils memorize them won't make pupils any better prepared for life after school. At the same time agonising over situations is painful but solves nothing.

. Pupils need to be dependent on their teachers and have someone stronger than themselves to lean on. Education presupposes growth and not something that can be imposed from outside. Education realises the learner's inner potential. So the educator should create an environment favourable to this end. Dearden (1972) explains it this way:

"Everything necessary for the process of education to have direction and drive will be regarded as being present in the child, as a hidden inner potentiality needing only to be stimulated and supplied with the right external conditions for it to unfold and develop." (quoted in Cohen and Manion, 1981:296.)

So, inculcation of total dependence on the teacher is contrary to philosophical tenets in education. The pupil wants to be someone and he should be freed from tutelage of significant adults around him so that he can learn to stand on his own. This idea comes out clearly in Strasser (1970) who objects to the teacher's guidance being considered in terms of the pupil's being led forcibly into conforming to a certain pattern. He writes

"Uit onze analyse van het fenomeen 'leiding geven' blik trouens, dat de te leiden mens in staat moet zijn zich uit eigen krachten voort de bewegen. Hij is dus eveneens aktief, hij handelt evenens als subject." (p.19.)

✓ The child's active participation in his own education is stressed. He need not lean on his teacher most of the time.

. Past events in a pupil's life determine present behaviour and cannot be changed. What has happened in the past is real and, as such, cannot be changed. However, the learner's past need not determine her future behaviour. -A person does have the ability on his own to effect any changes in present and future behaviour.

. A teacher should be very concerned and upset by his or her students' individual problems. That is why he or she has to prod students constantly so that they do not get enmeshed in problems that will be deleterious for the psychological well-being and mental life. If the problems of pupils place an overwhelming burden upon the teacher, one compounds the problem and is, thus, less able to guide the pupil whose problem it actually is.

Less-emphasis on teacher directiveness calls for interaction among students, it calls for participative teaching. Learners should be actively involved in assuming the responsibility for their own learning. A learner should get used to being an active information seeker, identifying and making effective use of available resources. He should learn by exploration and discovery, asking questions, formulating and testing hypotheses and solving problems. Postman and Weingartner (1981) see good learners as those who know how to ask meaningful questions, persistent in examining their own assumptions, apt to be cautious and precise in making generalisations, and engage continually in verifying what they believe. A teacher who can help pupils in this direction rarely tells the student what he or she thinks they ought to know. The belief is that telling, when used as a basic teaching strategy, deprives learners of the excitement of doing their own finding and of the opportunity for increasing their power as learners. The teacher permits learners to develop their own criteria or standards for judging the quality, precision, and relevance of ideas by minimising his rôle as arbiter of what is acceptable and what is not. He is always cautious about defining the limits of learning, about saying, "This is what you are expected to know in this class." His lessons flow from responses of students and not from a previously determined 'logical structure.' The lesson plan should be the one that tries to predict, account for, and deal with genuine responses of learners to a particular problem - the kinds of questions they shall

ask, obstacles they will face, their attitudes, and the possible solutions they shall offer. A teacher should not stand up to say "Oh, I taught them that, but they didn't learn it." Instead he should look at the way he introduced the topic, the manner he conducted his lesson, the challenges he threw open to his pupils. Thereafter he or she should look for missed relevance of this topic for his or her pupils.

##### 5. Maintaining a Benign and Human Environment.

A teacher needs to be aware that for many children the school itself is a highly fear-producing situation from which there is no escape. Mouly (1973 : 195) writes:

"Our emphasis on academic excellence has led us to forget the price some children have to pay in emotional distress. In the meantime, children by the dozen have built their defense against such a situation; they have simply ceased to care about schoolwork."

Pupil fears include fear of failure, fear of embarrassment, fear of teacher sarcasm, fear of examinations, fear of peer rejection, and fear of parental censure in case of bad progress.

A discussion of teacher-pupil relation hinges on that the teacher bears the primary responsibility for establishing the form of classroom interaction. One aspect worth considering is a classroom atmosphere of warmth. The teacher should create a situation and be seen by his or her pupils as accepting, affectionate, approving, not given to use physical punishment as his or her method of choice in promoting discipline. Love-oriented techniques should be used consistently. These would include praise and reasoning and methods in which teachers show disapproval and threatened withdrawal of love if rules are transgressed. Becker (1964) maintains that approaches to discipline which focus on the love relationship with the child to shape his behaviour are more likely to be correlated with internalised reactions

to transgression (feelings of guilt, self-responsibility, confession) and with nonaggressive or cooperative social relations.

One aspect which may generate in-class conflict between teacher and student is the difference of ideologies each holds about a school. The teacher may see the overriding task of the school as one of integrating educands into the norms and dictates prescribed by the philosophy of life of society. He does this by sharing with the educands common ideas of right and wrong. For the teacher a school should try to be consistent moral influence, teaching a way of life and ensuring that individual children are not disturbed by such teaching owing to its difference from that experienced at home. In so doing it should be noted that a teacher is playing a rôle as a society's agent. Spiegel, (1957 : 3) defines a rôle as

"goal directed pattern or sequence of acts tailored by the cultural process for the transactions a person may carry out in a social group or situation.....Thus all rôles have to be learned by the persons who wish to occupy them in accordance with the cultural (or subcultural) values of the society in which they exist."

However, the pupil, in contrast to his teacher may stress goals that may be achieved by a few. He may stress the instrumental activity of learning - serving as a means of a "good" future. His concern is with school tasks and activities directed towards examinations and a certificate that shall give him access to "good" jobs. He evaluates his teachers on efficient teaching of subject matter and scrupulous assessment of work submitted by pupils. This being the case, it rests on the teacher to stress intellectual competence and a strong moral fibre in his teaching until pupils see that the two aspects are not mutually exclusive, but complimentary. A number of examples should be found to promote this idea.

In some instances, the school ethos may instill in a learner values which are not held in high-esteem by pupils. For a child who has grown up in an environment where honesty, obedience to authority figures, religiosity, respect for other people's property, sharing and co-operation, cleanliness and order have never been norms of praiseworthy behaviour the teacher may find his task very difficult indeed. Learners will view this endeavour as irrelevant. As Shipman (1975) sees it, where a child is exposed to contradictory values and school and at home, the resulting culture conflicts and often leads to the learner's dissociating himself from the school. Informal groups may establish their own subcultures within a school and give meanings to the symbols of the school far removed from those intended by the staff. The school anthem is parroted, prayers and hymns debased, friendly gestures by staff seen as weakness and changes in traditional methods of teaching are taken as a cure for creating chaos. This type of behaviour militates against a good working environment and calls for censure and punishment. Yet, punishment should be flexible. It should tend to rely on socialising techniques that call to the attention of pupils the harm that their deviations inflict on others. Guilt experienced should tend to be benign, with the potential for having a constructive effect on personality in the sense that it may heighten concern for the condition of others.

The teacher's personal life may be one factor that is disturbing in class. Such aspects include hangovers, fits of depression and elation, spring fever, occasional boredom, weariness of being with young people so much. Slight discomfort can easily be turned into an excuse to stay away from school, to develop imaginary illnesses or to be unduly aggressive to his or her charges. Kohl (1976) rightly avers that it is quite possible to function with a little bit of pain, and it is important for teachers not to pamper themselves or become chronic complainers. If teaching becomes a draining burden, then teachers with chronic difficulties

should brace themselves for alternative jobs. At the same time teachers need not be martyrs. They need not convince themselves that the reason they continue to teach is to save students. Pupils do not feel that they are being saved, and do not like being reminded constantly of how much the teacher is sacrificing to save them.

The educator's personal qualities as a human being may also help promote a humane working environment. After evaluating a number of research findings Burns, (1982) concludes that effective teachers appear to differ from ineffective ones by demonstrating:

- . a willingness to be more flexible;
- . an empathic ability, sensitive to the needs of pupils;
- . an ability to personalise their teaching;
- . an appreciative reinforcing attitude;
- . an easy, informal, warm, conversational teaching manner; and
- . emotional adjustment, self-confidence and cheerfulness.

An in-class atmosphere controlled by such a teacher may make any well-meaning pupil feel free, secure and unthreatened. Conversely, Cummins (1960) is cited by Burns as having found the pernicious influence of teachers. Such teachers had the potential of

- . blighting the lives of their pupils. A teacher of this type
- . rejects pupils who do not like her;
- . puts pupils to test whenever possible to strengthen her;
- . spurs learners to greater effort by making them ashamed of their inadequacies;
- . introduces considerable competition in class;
- . anticipates learners' efforts to cheat in examinations;
- . conditions pupils to face hard realities of adult life;
- . punishes learners in greater proportion to the seriousness of offences committed.

In structuring the in-class ethos the teacher needs to be reminded that communication, encounter and dialogue are

essential for human development. In a pedagogic encounter, the adult is addressed by the humanness of the child and in turn gives himself or herself over to him or her.

„Nur in der Begegnung mit einem Du kann der Mensch als zu sich selber kommen,“

stated Bollnow, quoted by Van Zyl (1967: 125) and so within the pedagogic situation, both teacher and child encounter each other, and the resultant dialogue enriches both their lives, for each gets to know himself as well.

Encounter implies a face-to-face relationship, and so, a teacher becomes a fellow traveller, though one who must, by his personal attitude create the right relationship between himself and the educand. Vandenberg (1971) states that the encounter establishes itself as the teacher-pupil relationship becomes a place where being makes its appearance. The problematic point for the teacher concerns the ways to let his being emerge within the relationship, how to let the being of the teacher, the being of the pupil and the being of the world shine forth. These three elements of encounter - pupil, world, teacher indicate three aspects of the founding of the pedagogic relation: leading the pupil back to himself. This is a return to the origin of the learner's being, to restore his wanting-to-be-someone-himself. This way he can be authentically there as a pupil. The educator should lead the pupil to an encounter with subject matter as disclosing regions of being as part of his explorations of the world. Consequently the pupil might become more at home in the world. The educator should also provide a human environment that allows him to lead the pupil to the encounter with his or her teacher as a person who is competent in supplying the needed help in disclosing the world, which disclosure the learner requires. The task of the teacher who knows the way, is going with the learner, helping him in his orientation to the world, guiding him into defining his place and assisting him to arrive at meaningful relations with the world.

Erasmus (1970) states that under no circumstances is the pupil "trained" to cope with specific problems, but he

is guided and assisted in the acquisition of norms and principles in accordance with which he shall exercise choice and make decisions in future crises, which will assume everchanging forms. Effective learning, therefore, at school is a protracted occurrence of giving meaning to life. In the act of teaching the child reveals himself to the reality which the adult discloses to him and thereby changes him.

As teaching reaches out into the spiritual dimension of the child, his association with reality remains at the pathic, emotional level, even when it reaches the intellectual level. Reality and its method of revelation are linked to the personality of the teacher. Thus he shall enjoy his school years and attach significance to certain subjects because of the teacher and his emotional relationship to him. School teaching should be seen as a very delicate and difficult undertaking with many snares and pitfalls in its wake. As a result anyone undertaking this task should be mature and resourceful, otherwise he will blight the impressionable yet brittle lives of his or her charges.

There are immature teachers who concentrate on pupils showing great promise academically. These are pupils with whom it is rewarding and easy to work. They receive attention, praise and accolade. They are favoured because the school is placed on the map from their output and efforts. Left behind in the in-class endeavour are pupils who, with prodding and encouragement, would make a fair effort. They will consequently possibly consolidate into groups that seek satisfaction through informal activity, oppose school policy and disrupt its working. Shipman (1975) sees this disruption taking the form of a series of minor interruptions. Books are left behind, pencils mislaid, pens are empty and the class arrives late. Once the teacher is ready to start working, a series of irrelevant questions will cause more delay. Seriousness of work is marred by nudging, laughing, remarks just loud enough to be heard. Teachers should always be mindful of the fact their behaviour is seen in a particular perspective by pupils, and the way they interact with him

in a pedagogic setting shall be interpreted in the light of this perspective. A teacher should provide an atmosphere where all children will benefit. Pupils with particular emotional or academic problems should be referred to remedial specialists.

6. Matching Curriculum with True-to-Life Experiences of Educands.

The aspect considered here calls for the relevance of what is taught in class to the life-world of the becoming not-yet adult. It is only then that the learner shall be able to use ideas he gains at school to be in contact with reality. Whitehead (1929) could not conceive of education in which ideas could not be used to understand the world. He spoke of

"...ideas that are merely received into the mind without being utilized, , or tested, or thrown into fresh combinations.....Education with inert ideas."

Such education he considered not only useless, but above all, harmful. It was in this vein that he wrote

"There is only one subject-matter for education, and that is Life in all its manifestations. Instead of this single unity, we offer children - Algebra, from which nothing follows; Geometry, from which nothing follows; History, from which nothing follows; a couple of Languages, never mastered; and lastly, most dreary of all, Literature, represented by plays of Shakespeare, with philological notes and short analyses of plot and character to be in substance committed to memory. Can such a list be said to represent Life...."

Education should provide an understanding of the world - the social, economic, and political world as well as the physical world. But for Blacks, the curriculum has been completely irrelevant to the life he experiences. Mphahlele (1981) mentions some aspects to mark this irrelevance:

- . A violent dissociation between education for Blacks and their physical and human setting and one's sense of belonging;

- . a dissociation between the learner's educated sense of himself/herself and theoretical notions of nationhood and citizenship as determined by the ruling class.
- . one being subjected to curricular and syllabus as a learner and as a teacher the structure of which pretends that they are living in a normal society, and the content of which confirms their inferior status, and the authoritarian strategies intended to keep things that way.
- . teaching, curricula and syllabuses are eurocentred. They are based on the wild assumptions that South Africa is a christian country and a custodian of western civilization, an extension of the western world, and not essentially an African country.
- . "Native education" of the fifties had been reinforcing the condition of a disinherited mind, because teaching was for someone else's purpose, and syllabuses clearly promoted that purpose.
- . there were objectionable texts in "native education" because they glorified the white man's supremacy. Black historical characters in Southern Africa, its civilizations, its indigenous cultures, were either neglected or ridiculed.

For the curriculum to be relevant for a Black child Black experience must be considered. Schools should identify basic trends and not resist them. They should identify particular elements of the past and seek to preserve them. They should not keep pupils largely ignorant of or indifferent to what is happening in other key sectors of culture. They must look forward, at the same time, trying to anticipate situations in future, assessing them for their educational significance, and influencing them through the various limited means at their disposal.

Teachers should be encouraged to find out more about what is happening in their society and ways in which their pupils are responding to the social situation in which they find themselves. Content and methodology should reflect

these concerns.

Selecting elements from the past and seeking to preserve them recognises that the school, in of itself, is not in a position to undertake and transmit to the young all that is available from transmission in a culture. Selection and preservation connotes criteria and an educative intent. These criteria are society-based. This we find appositely expressed by Bowley (1948 : 126) when she writes:

"Teachers are the curators of all our yesterdays and the architects of our tomorrows. Always they accomplish their mission through the minds of others."

Through the curriculum a focus of actual and potential experience is presented to the pupil. The experience with which he is confronted is structured according to the symbols of discrete disciplines of knowledge : history, geography, civics, literature, physical and biological sciences, agriculture, home-economics etc. These disciplines have been developed and consolidated over time and they express a partial, precise and adult view of aspects of reality. The pupil, by various means, is helped and encouraged to study modes of thought and conceptual systems these disciplines have generated. These disciplines of knowledge must be so arranged and presented as to connect with the child's experience, if he is to learn anything.

Advocated here is a curriculum plan aiming at fostering critical reflective thinking, stimulating and providing the opportunities for participation in practical projects by which the community betters itself; and encouraging pupils to see themselves as the organisers of their own experience and of their own society. We do not expect a pupil who writes like the following 16 year-old's contribution:

"Our school is like a sausage machine. Churn, churn, churn - and there we have it, an eight - 0 - level genius. Three cheers for G.C.E. and this product of the examination system: a stuffed puppet, reading off facts and dates and predigested ideas at the pull of the string, wondering if it was worth it and if this is intelligence." (quoted by Shaw, 1981: 100)

However, in some disciplines pupils may be so aroused that they see the way out as taking up arms against the "establishment". What should be teacher's reaction in this case? Feteni, (1981) points out that he must learn to sympathise with the feelings and understand the thoughts of the youth under his charge but not divert or discourage the angry reaction of young people to injustice. He should rather assist by articulating the incoherent demands of the youth to those in authority and prevent violence by suggesting an intelligent response to a dangerous situation. He must never be a champion or defender of an unjust social, economic or political order. He should be tactful and diplomatic in his dealing with young political activists. He should attend, whenever possible, educational seminars and public lectures on affairs of national importance, for this will help broaden his mind and enable him to respond intelligently to pupil's questions of various topics. Anderson and Beswick (1979) aver that an educational system cannot take an ethically neutral stance on questions of social and political change. They write:

"Many thinkers have pointed out to the darker and morally questionable character of a mass society in which those in positions of power create artificial needs through the reinforcement of a set of values compatible with a consumer economy, protected by its affluence from the harsher realities of life and death." (p.82).

The present social order is rebellious and revolutionary state and there is a need for sensitive awareness of the forces at work in social and political change. School administration and academic policy may easily be caught up in wider issues of governmental power-play. Blacks are in for an even more turbulent future, in which even

Greater politicisation of educational issues shall be seen.

To match the curriculum with the needs and experiences of students, cognizance must be taken that the sequence of experiences need not be either rigidly planned or completely planless. The teaching force should be aware of a continuous sequence of experiences in harmony with the development and developmental needs of pupils. An opportunity of studying the local environment and its conditions which are appropriate for the characteristics and needs of pupils living in that environment should be made. Subject topics should be planned so that pupils move gradually from what is familiar and concrete, to what is remote and abstract, from what is simple to what is complex. The traditional pattern of "laddering" discrete content topics for curriculum-building purposes is bad. Topics should penetrate all levels of the curriculum. They should be selected because they represent structures, organising concepts, or persistent activities of the pupil and/or man-in-the-street.

Pupils do not develop at the same rate in understanding various aspects of their environment. Their interests do not reflect any artificial boundaries such as history and economics. There is no advantage, therefore, in arbitrarily assigning problems relating to history to one class and materials relating to economics to another. Interests of pupils furnish a better clue than does artificial allocation based on fields of subject matter.

The effectiveness of the subject content is determined in the final analysis, by what pupils actually experience. Do their day-by-day experiences actually help pupils to grow in their understanding and interpretation of phenomena that occur in their subject fields?

If the classroom is not an exciting adventure for both educator and educand, the fault possibly, and to some extent, must lie in the approach to teaching. When children come to school, they have a big store of pertinent experiences, and are interested in more aspects of life as is lived around them. It is left to the teacher to ascertain whether the pupil's enthusiasm is suppressed by the boring "telling method" or kindled by inquiry about the fascinating domain in his experiential world. If the teacher brings to the task an understanding of pupils, a broad understanding of life as it lived around them, and a willingness to let pupils observe, experiment, and act to find answers to their many questions, lesson periods can be a joyous quest, not only the pupils, but for teacher as well. Some of the most fruitful in-class activities grow out of the questions and problems raised by pupils.

Helping pupils to learn how to use the method of inquiry requires a different conception of the rôle of facts in the educative endeavour. The facts in any subject domain are important, but they are tools used in problem solving rather than ends in themselves. Subject matter should be viewed as anything that helps a learner solve a problem. Teaching in schools has frequently been ineffective because

- it emphasises "ready-made" answers;
- places too much emphasis on products and not enough emphasis on processes; and
- it does not provide enough opportunities for pupils to engage in investigative activities.

Renner, Shepherd and Bibens (1973) explain in some detail the method of inquiry that is receiving much attention in the current curriculum projects. They indicate that in the process of problem-solving, teachers shall arrive at the conclusion that telling is not teaching; and that hearing is not listening. When inquiry is the method, then discussion, questioning, drill, and demonstration procedures

become the vehicles to accomplish inquiry. The basic principle of the method is that the child learns in terms of observation and experiences.

#### 7. Teacher Effectiveness and Expertise.

Brophy (1979) has summarised research that links the behaviour of teachers and student achievement. One of his conclusions from his review of research is that students' opportunity to learn materials is a major determinant of their learning. Fischer, Marliave and Filby (1979) reported on a study of academic learning time. There are three components to academic learning time: allocated time, engaged time (that portion of allocated time when the pupil is on task), and student success rate. Academic learning time occurs when all three conditions apply simultaneously; that is, when time is allocated to a task, the student is engaged in the task, and the student has a high rate of success. Research showed that pupils who accumulate more learning time generally have higher scores on achievement tests.

Brophy (1979) cited research studies showing that the more successful teachers are those who are task oriented and business like in moving the class along at a brisk pace. He cautioned, however, that a distinction should be made between inappropriately trying to teach pupils material that is too difficult for them and appropriately teaching material that is at the right level of difficulty but moving them through at a brisk pace. In summary Brophy stated:

"Learning gains are most impressive in classrooms in which students receive a great deal of instruction from and have a great deal of interaction with the teacher, especially in public lessons and recitations that are briskly paced but conducted at a difficulty level that allows consistent success." (p. 737)

Some teacher behaviours have varying effects in different contexts. For instance, Brophy (1979) cites research that showed that teachers working with high-socioeconomic status/high ability pupils generally are most successful if they move along a rapid pace, continually demanding high expectations and enforcing high standards. Conversely, teachers who are generally most successful in low socioeconomic status/low ability settings are equally determined to get the most out of the students, but they usually do so by being warm and encouraging rather than more businesslike and demanding.

Trump and Miller (1979) maintain that the basic goal of every teacher, in so far as students are concerned, is to become dispensable as rapidly and as completely as possible. Landman et al (1982) refer to a period breaking away when the child can and must distance himself from the presence of the educator to play with his peers, or withdraw in order to do his homework or for whatever reason. The idea of breaking away is embedded in the educative association and encounter to assist the child in becoming increasingly independent. This implies that he encounters the child with the explicit intention of gradually making himself redundant, and when the child has reached adulthood, to establish a separation. Separation must follow once the aim of association and encounter is realised. Periodic exercise in breaking away makes it possible for a total but meaningful separation to take place eventually. The educand practises to be on his own during the periodic breaking away and to make his eventual independence meaningful and possible. Landman et al (p. 27) point out that the child yearns for periodic release from the educator and that this yearning is initiated by his desire to be someone himself.

Being redundant later on in the life of the educand presupposes that the educator has to place more responsibility on learners. This shall colour assignments and activities

given or expected from pupils. Therefore the teacher should know his subject matter thoroughly, should be well versed in the curriculum in which he is steeped and be consciously and consistently aware what the not-yet-adult ought to be. He must also be mindful of the fact that he is teaching an unfolding, becoming adult-to-be, and not a miniature adult.

To carry out his task with efficacy, competence and ingenuity the educator must have a thorough knowledge and understanding of what the concept education implies. He must, furthermore have a knowledge of matters that may conceal or obscure the relations of education, otherwise these concealments shall directly affect the child in his becoming an adult.

One way of acquiring expertise is for all teachers to develop their own philosophy of life. They should clarify themselves on their views and beliefs about education and teaching. Asking themselves questions about school, pupils, curriculum, teaching methods, and education in general will help them formulate the philosophy of education. Luthuli (1982) argues that philosophy is so much a part of every human life and particularly of education that Rugg declared that 'as we look upon life so we teach.' What one believes and loyalties one has subtly determine the content and even the method of one's teaching. Everyman has a philosophy, whether or not he has deeply reflected upon it and circumscribed it. Everything one says and does as well as what one thinks, reflects that philosophy.

On the question of teachers and the task before them Silberman (1970) writes that :-

- . teachers need more than a knowledge of subject matter and a little practice teaching experience before they enter the classroom;
- . they need knowledge about knowledge, about the ramifications of the subject or subjects they teach, about how those subjects relate to other subjects and to knowledge - and - life in general;

- they need insights into their purposes as teachers - why they are teaching what they are teaching, and how these purposes relate to the institutional setting of the school and to the values of the local community and the society as a whole;
- they need understanding of the processes of growth and development and of the nature of mind and thought;
- Most important, perhaps, they need to know that they need to know that these things -
- they need to understand the kind of questions their teaching will raise and to have some sense of where to turn for further understanding.

Every teacher should be aware that his personal philosophy will within the general philosophy of a people guide him or her when subject content and practice have faded into oblivion. For Brameld (1950 : 31) is of the idea that:

"Philosophy... is inseparable from living experience. However implicitly unexpressed in definite terms, our particular philosophy may be. It is always in the background helping to shape, and being shaped by, the tangible means through which we carry on our day-to-day responsibilities. In every phase of life... material, spiritual, lay, professional... we believe certain things about the activities we perform. And these beliefs, usually to a far greater extent than we realize, not only reflect our day-to-day activities but in turn mold and direct these activities.

In order to assist a teacher to formulate a clear philosophy a few guidelines mentioned by Grant (1982) are listed below.

- A teacher must have the understanding of good life as the kind of life that most individuals strive for. A teacher should be able to answer for himself what kind of goals should be sought if promotion of good life is a case in point. What is meant by the enrichment and the refinement of the quality of life and how may it be promoted.
- Philosophy should be understood and developed in relation to human nature, described as the qualities, ideas, customs and attitudes people learn in every human group. Human nature can also be described in terms of feelings, desires and motives. It is also a strange mixture of selfishness greed and cruelty and of kindness, cooperativeness, and concern for others.

- . Along with the family and religious institutions, schools are regarded as important institutions of social life. Various school social experiences familiarize the pupil with knowledge, attitudes, behaviours and values. Amongst other things it is expected that schools shall inculcate behaviours and values like obedience, industriousness, neatness, punctuality, honesty, coöperation, altruism etc. It stands to reason, therefore, that the teacher should be sensitive to "right" aspects of socialisation.

As socialising agents, teachers must encourage positive aspirations in students. Encouraging high aspirations for all children in a classroom with children from varied cultural and socio-economic and even political and religious backgrounds is a challenging task and the teacher's well clarified philosophy will help him in this direction.

The social environment in school does help provide pupils with many different people with whom they can identify. Teachers are pivotal in this area. They should plan pedagogic encounters in such a way that pupils can learn both about the positive attributes of persons who differ from them and model after individuals who are like them. A teacher's philosophy of education formulated along the social life of people will help him organise meaningful pedagogic encounters.

- . A teacher should examine a learning situation on the basis of the following aspects on
  - the nature of the learner;
  - the nature of the subject matter;
  - the nature of the learning process or how the teacher uses subject matter to guide pupils towards meaningful learning activities,
- . the behaviour trend one should exhibit in order to carry out one's philosophical position. A teacher should clarify his mind as how he or she shall foster the best aspects of a pupil's nature without constraining the pupil's individuality.

A teacher's development of his ability to think seriously, deeply and continuously about educational concerns is an important step towards professional expertise and competence. Luthuli (1981) avers that philosophy is a guide for an individual in the acquisition of a concrete outlook on life, its values, its meanings, its proximate and ultimate ends and on human conduct in general. The chief purpose of philosophy is to formulate, interpret and explain reality in terms of ultimate causes and to establish for the individual a scale of values for human conduct.

The philosophy of life of the society from which pupils come is also an aspect that should be paid attention to by the teacher. Such a teacher shall succeed in guiding and motivating pupils to develop certain societal values and virtues that the pupils' society hold in high esteem. He must have deferential regard for members of the society whose pupils he is in charge. He should be apprised and cognizant of their national desires and wishes.

An expert teacher must also be a student. Society influences classroom activity and changes that occur in the wider society, and culture should find a place in classroom work. Among changes the following may be noted:

- . Science and technology are continuing to advance as new discoveries and breakthroughs are made in physics, chemistry, medicine, and other fields.
- . Schools are no longer the only centres of a learner's educational experience, especially for the urban Black child. Pupils are immersed in an alternative and highly competitive educative system of films, television, radio, pop music and comic books.
- . Bigness prevails in nearly everything : in government, labour, business and agriculture.
- . Societies are in the midst of an information revolution, based on computers and telecommunications that has a decisive impact on human society.

- . The family has tended to disintegrate, so that striking changes have been wrought in family patterns of living.
- . Everywhere in the world the population seems to be growing out of bounds.
- . Social movements that include integration of the races, mobility of population, and movement of people from lower socioeconomic to higher socio-economic status are continuing.
- . Rapid technological and social changes have produced, inter alia, a lack of consensus in values - even within the local community. How does one successfully teach about the evil effects of alcohol to pupils who see alcoholic beverages advertised throughout "the spirit of freedom" or a way to improve personal relationships. The young and old have become less clear about what they really believe.

To help children understand the "new" world, the teacher should continually read and study material that is relevant. He must constantly check the texts used and also the new available one. In that way he shall make his teaching and handling of subject matter fresh, solid, dated and appealing. Saylor, Alexander and Lewis (1981) give the following guidelines in this connection.

- . Content should illustrate and clarify the representative ideas of a discipline.
- . Content should give pupils an understanding of the fundamental structure of the subject.
- . Concepts and principles selected should provide the broadest and most comprehensive view of the world.
- . Balance should be maintained between content that is rigorous and deep and content that is practical and immediate.
- . Content should appeal to the imagination of pupils - hard enough to be challenging yet within the pupils' grasp.

Researchers in the field of teaching are critical of the meaningfulness, importance and relevance of the learning material transmitted to pupils in class. They maintain that children are required to learn irrelevant "facts" and "skills," which they know are unimportant, bore them and turn them off from meaningful learning. Postman and Weingarter (1969) call this the school game of "Let's Pretend."

"The game is based on a series of pretenses which include: Let's pretend that you are not what you are and that this sort of work makes a difference to your lives; let's pretend that what bores you is important, and that the more you are bored, the more important it is; let's pretend that there are certain things everyone must know, and that both the questions and answers about them have been fixed for all time; let's pretend that your intellectual competence can be judged on the basis of how well you can play Let's Pretend." (p.49)

Holt (1967) among others, believes that it is more important for students to learn how to learn, to solve problems, and to be curious than to acquire specific and mostly irrelevant bits of information. The focus should be on those outcomes that involve higher cognitive processes (abstract reasoning, creativity, problem solving etc.) and affective factors (self-concept, happiness, interest, attitudes etc.).

A competent teacher should continually check subject content vis-a-vis his pupils. In that way he may be on a sound track in improving healthy educator-educand relationships. Teachers should intentionally and consciously aim at obtaining positive changes in pupil-creativity. These shall be elicited through teacher classroom behaviours that involve positive reinforcement of pupil responses, through adaptation of activities to pupils, through attention to individuals and through variation in activities and materials.

One aspect to be taken into account by authorities who have to consider teacher promotions and teacher transfer either within schools or between schools is their past record.

Very often testimonials from previous authorities are used. But they may not be a true reflection of the teacher's expertise and competence. Previous inspectors records of a particular teacher housed in departmental offices and a period of probation in the new engagement would help in assessment of teacher competence. One could even go on as to say that the yearly bonus paid to teacher should be based on records that indicate his level of effectiveness and expertise.

#### 8. Improving Communication in the Classroom.

Communication is one of the most important facilitators of in-class activity. A teacher passes on facts, ideas and experiences from his mind to the pupils' minds. The effectiveness of the transmission of what the teacher knows, understands, thinks and feels determines and conditions his teaching accomplishments. It should be noted in this connection that classroom communication is purposeful, thus we should understand it as transmission of intended meaning to pupils, and vice versa. Communicants should have a clear concept of the meaning to be conveyed, and it should be interpreted in such a manner that the intended meaning is received.

Communication is between teachers and learners. Being human, there are a number of influences that affect them, or are subjected to. This may colour the flow of their communication. If, for example, the learner does not trust or respect the teacher ~~for~~ his viewpoint, it is easy for him to be distracted by the dislike or distrust. As a result, he tends not to hear, read or believe anything communicated. Pupils tend to shape their behaviour to need-satisfying rewards. They are more likely to refrain from communicating information that is potentially threatening to them or their superiors.

There are a number of barriers to a free-flowing communication. Some of them are discussed in the

ensuing paragraphs.

- . Semantic problems. The word "semantic" is derived from a Greek term "semantikos" meaning significant. Semantics is concerned with the relationship between objects and/or events; the thought processes involved in interpreting these objects and/or events; and the signs and/or symbols used to express a given thought or to describe a specific object or event. (Sisk, 1977). A semantic problem then involves determining a common referent and meaning for the symbols used in communication. A pupil who has never seen or been part of a traditional Zulu wedding is not likely to understand what is meant by a Zulu wedding. High-order abstractions often confuse pupils who have not had an experience in that type of activity. Judgement, the interpretation of data, anticipation of future events are abstractions that may be foreign to many Black pupils. Their home environment may not put a high store to them.
- . Status. There is a strong tendency in schools to express hierarchical rank through the use of status symbols, like softly-padded chairs for teachers, a telephone, carpet and air conditioner for the headmaster etc. Status symbols may be deliberate as an attempt to reinforce the superior's position of authority. However, too much emphasis upon status may increase a pupil's perception of social distance and consequently widen the communication gap.
- . Value Judgments. A value judgment is the assigning of overall worth to a message and may be based upon its origin, its reliability or its anticipated meaning. When value judgments are made too hastily, the teacher or learner shall hear only that part of the message that he/she wishes to hear. Closely related to that is the **lack** of sensitivity to the emotional content of the communication. The emotional content is often reflected by the mannerisms and tone of voice.

- Being certificate-crazy by the learner. The more a learner desires to obtain a pass by whatever means and then get a certificate for social, economic or other private reasons the greater will be his tendency to filter information he gets from the teacher. The same may be said of a teacher who is eager to ramble through the course syllabus. Problem-oriented aspects of the pupil's work are suppressed or filtered.
- The degree of motivation by the interested communicant. When communicating, people have various motives - to persuade, to tell, to entertain, and to reinforce ideas. The condition of the communication will reflect the enthusiasm showed. When it is planned to appeal to the assumed motives of the interested communicant, it is usually more effective.
- "Allness" orientation. By this Terry (1977) means ~~all-inclusive statements that~~ are seldom correct. "All that teachers are interested in is their fat cheques." "You never listen to me when I am explaining things."
- Making and acting on unjustified assumptions. Many people are in the habit of making assumptions about a working environment and the people in it. On the contrary, a high-or a low-level assumption made without facts being checked, trouble and communication breakdown may take place. For an example, a teacher used to subservient, timid, non-assertive pupils may easily judge a group who are the direct opposite as rude, rebellious, and hard-to-work-with. The classroom tone will thus always be disturbed and teacher-learner relationship shall be marked with distrust and animosity. It is advantageous to be alert to the assumptions made. In that way a spirit of bon accord shall be facilitated. Mutual understanding must not be taken for granted.
- Snap reactions. When the receiver's behaviour is such that one feels little will be gained by listening or reading carefully and attentively, communication is almost certain to be ineffective. This is likely to happen when communicants are in conflict or where one person is

short-tempered. Teachers, being in control of the situation should guard against these and similar possibilities.

- Fear. A teacher who is fond of using negative controls will strike fear in pupils, especially those who are sensitive by nature. Negative controls may include physical punishments, deprivations, threats, censure, sarcasm, mockery, or rejection. Cohen and Manion (1977) point out that more recent classroom research in America indicates that teachers who have an indirect influence on children create a more favourable emotional tone than those having direct influence. The former group of teachers accept the feeling tone of the children in a non-threatening manner, praise and encourage pupils' efforts, accept and use ideas of pupils and ask questions. The latter group tend to lecture to children, act in an authoritarian manner, give directions and are unduly critical. Fear usually is deleterious to the proper translation of information.
- Too many communications. Immediately after listening, a person may remember only half of what was said, and two weeks later remembers about one quarter of it. This is explained in part, by the fact that the brain functions much faster than the average of 100 words per minute of the speaker. As a result the mind wanders, and gets off the subject of the communication. Many try to guess what is going to be said next, evaluate what has been said, or direct their attention to some physical attribute of the message giver like how he/she is dressed or ugly, and pay no attention to what is said. That is one problem with the lecture method of teaching. Too many words are used, and some of them are not clearly understood or some ideas are too strange or foreign to the learner. The learner shall possibly lose interest because of the mere quantity and/or maze of abstruse ideas. Having to attend to the communication then become irksome and wearisome.

- Uncommon symbols. Words take on meaning only in the context of the message. Facial expressions can be misinterpreted. Gestures viewed out of context can take on entirely different meanings than were intended. Slang, for example, is understood by its users. A teacher's departure from his normal and predictable patterns of behaviour often leads to confusion.
- Environmental and atmospheric disturbances. The atmosphere or environment of communications should be as free as possible from noise, interruptions and physical discomfort. Many a student gets frustrated trying to listen to the teacher amidst the din of machines or the confusion of others talking simultaneously.
- Background differences. A lack of similar backgrounds in communicants, in regard to their education, previous experience or present environment may hinder receptiveness to a message and interfere with the proper reaction to it. Mutual understanding may be affected.
- Sender/receiver relationships. Teacher-student relationship is basically functional. That in itself may generate hindrance of communication, depending also on the nature of the message. Suspicion on the part of one about the other's intentions or ability to communicate about one's speciality, be it subject-matter or playing of soccer, will block the transmission of information. Positional or status relationships can cause one to tune out the other.

Regardless of the type of barrier encountered, they all shall have the same effect on communications: something less than a proper understanding shall occur. Knowing these barriers exist is half the battle. The other half is working to tear them down or minimise their effect.

Teachers should not be oblivious to the fact that for children the transition from home to school is marked by important changes in what is required of them both by adults and by their peers. Children are formally required to

attend school and are required to submit to the authority of an adult other than a parent. They should acclimatise themselves and be habituated to continuous distractions and interruptions going on about them. They must learn to take their turn, to be patient, to control their impulsivity, to work with others. They must be accustomed to the constant evaluation of themselves and their school performance by their teachers and peers. By coming to terms with the demands of the schools, the child develops a conception of himself as a learner.

The area of concern here is what it is that the teacher actually does during teaching to facilitate pupil achievement and change attitudes and behaviour. From a review of some fifty studies of teacher behaviour and pupil achievement Rosenshine (1977) in Cohen and Manion (1977) points the following picture:-

Pupils gain in achievement when teachers are:

- business-like in their attitude and demeanour in the classroom, concerned that pupils should learn, and generally encouraging towards their pupils to be independent in their work and their thinking;
- flexible in their own minds in presenting, illustrating, making examples, and evaluating the subject matter under discussion;
- able to organise the activities of the classroom in a systematic, purposeful way so as to achieve the particular aims of the lesson;
- able to structure material, that is, able to introduce or terminate a lesson, able to give appropriate 'shape' to subject matter or discussion before and after asking questions about it;
- able to introduce a richness and variety into classroom materials and their use.

For the above to happen sound communication between student and teacher is a prerequisite. Teacher-pupil interaction includes physical attending, which communicates

involvement, attention, caring and openness. Some of the effective attending behaviours include the following:

- Good eye contact. The teacher should look pupils in the eyes. However, Black pupils become uncomfortable when someone does this. It may represent a sign of distrust. They have been taught that avoiding another person's eyes is a sign of respect. The teacher should be aware of such cultural influences, but that should not affect the teacher's behaviour. Facing the whole class squarely maximises teacher involvement. Should he look down or away from the pupils may indicate lack of concern or uncertainty of the matter handled in class.
- Friendly and appropriate facial expression. The teacher's facial expression should be friendly at first and later reflect appropriate emotional effect. A smile is usually well received.
- Voice. The teacher's voice is of considerable importance. If it is relaxed, natural, and mainly conversational in manner, it shall assist in creating a relaxed, tension free atmosphere favourable to interaction in learning. An anxious, high-pitched voice tends to generate a tense atmosphere.

Non-verbal speech patterns like timbre, pitch, manner and speed of delivery, smoothness of flow, all contribute for good or ill to the in-class atmosphere.

- Suspended value judgements. Value judgements often lead to teachers' perceiving pupils as bright, hard-working, well behaved, and others as thick, idle, lazy and ill-behaved, with shades in-between. Such labels shall probably affect the pupil's own self-image. Negatively labelled pupils feel degraded, hurt and threatened. They thus respond with hostility, denial or withdrawal from class. This may take the form of rejection of the subject and/or teacher, late-coming, truancy, being rebelliously quiet or dropping out of school. As this occurs, teachers become increasingly negative towards the pupil, and a

reciprocal cycle of negative interactions is begun.

- Absence of teacher distractions. The teacher must be aware of and minimize any personally distracting physical mannerisms.
- Observation. Observation is important in an in-class situation. Many people have perfected the knack of disguising verbal messages, but generally not their covert reactions. Observation of behaviour provides a wealth of material to which teacher should respond and is a skill that can facilitate pupil awareness and congruence. It also allows for immediate feedback on the lesson progress. Effective observation involves attention and being mindful to specific behavioural cues by the teacher and drawing an inference based on specific behaviours. Noting specific behaviours such as **finger-and-foot-tapping**, rapid speech, and frequent at a wrist watch can lead to an inference that the pupil is being impatient or wanting to be elsewhere. Of course, such inferences should be made with a thorough knowledge of the pupil's cultural behaviour in the background.
- Language. The teacher should be able to assess how wide the vocabulary of his pupils is. When one works with Black children the issue is very pertinent as most of them use English or Afrikaans in class. Once out of class they revert to their vernacular. Some of them do read magazines, newspapers, periodicals and novels. They listen in but an insignificant number has access to television sets. However the language used in these media is not of the level in everyday use in the classroom. It is therefore imperative for the teacher to use a language that will be understood by all. Scientific parlance called for in particular disciplines should be explained to all. A competent teacher, whilst preparing his subject matter should ascertain beyond all doubt that the language is accurate, definite and specific in meaning, forceful indicating that the school cares about any actions that may be taken which may affect the class or school,

oriented to pupils, stated simply and does not contain hidden meanings. The communication technique must be the one that will effectively transmit the message. The aims and objectives of the class and school must be so stated and presented that pupils appreciate that they are for their own good. They are so structured and enunciated that they are meant to serve the pupils' interests, motives and goals.

#### 9. Conflict Management in the Classroom.

In schools conflict is seen as a negative reaction to an otherwise good and worthy cause. So it should be avoided at all costs, simply because it gives rise to inappropriate reactions in the people involved and generates polarisation of perception, sentiments and behaviour. However, Flippo (1980) avers that a total absence of conflict would be unbelievable, boring, and a strong indication that such conflicts are being suppressed. One of the characteristics of a mature group is its willingness and ability to bring suppressed conflicts to the surface where they may be discussed with a greater opportunity of resolution. Disagreements and dissatisfactions can lead to re-examination of basic assumptions and practices, to the end that adjustments may be made to improve overall effectiveness.

Duke (1980) also expresses the same idea when he says a basic assumption underlying the Systematic Management for School Discipline is that conflict in schools is unavoidable. Not all conflicts related to student behaviour are caused by students. Many result from inconsistencies, misperceptions or poor teaching on the part of school personnel.

Conflict is viewed by Thomas (1976) as beginning when one party perceives that a second party has frustrated, or is about to frustrate, some concern of the first party. Duke (1980) gives a fairly wide assortment of student behaviours that are against school rules or are contrary to good pupil conduct. These behaviours often bring conflict between students and teachers. He places them according to the

following major categories.

- . Attendance-related problems.

Absence from school without permission

Absence from class without permission

Late arrival to school or class

Leaving school without permission.

- . Out-of-class problems.

Criminal behaviour

Physical assault

Theft

Possession of dangerous weapons

Possession, use or sale of controlled substances e.g.  
dagga.

Destruction of property

Non-criminal behaviour

Fighting (without injury)

Cigarette smoking

Use of "nuisance" equipment on school property.

Littering

Loitering in halls or unsupervised areas.

Public displays of affection

Improper attire

Destructive behaviour at an extracurricular activity.

- . In-class behaviour

Classroom deportment.

Talking or answering out-of-turn

Disrespect towards the teacher

Disrespect towards another pupil

Disruptive behaviour

Chewing gum or eating

Moving around the classroom without permission

Conduct related to academic work.

Failing to complete assignments

Not completing assignments on time

Forgetting equipment (pencil, textbook, etc.)

Cheating on tests.

Copying homework from another student.

Failing to prepare for class.

With the baffling array of these and similar conflict-generating problems some teachers have found themselves unable to focus their minds on how the situation may be ameliorated. Thomas, the Superintendent of Salt Lake City Schools is quoted by Ramsey, (1981:21) as stating that :

"The truth of the discipline matter is simple. Everyone has given up. Teachers hide in their classrooms and eat lunch there and won't go out in the halls to do any supervising. Principals don't want to get involved either. Scapegoating is practiced by every member of the education community.

A number of suggestions culled from literature should be made in this regard.

- Pupils need an atmosphere of structure. The staff should take specific overt action to structure a positive atmosphere. Schools should maintain positive expectations for student performance and behaviour. Any school endeavour should show pupils that success is expected of them, that the focus of good discipline is on helping the pupil in his adjustment and development in school, and that school authorities believe that most pupils shall respond favourably to good teaching and fair discipline.

Pupils need to know the rules and that these rules are enforced in an effort to helping the pupil in his adjustment and development in the school. But this is not to suggest that in a school there should be a litany of rules aimed at every possible transgression that shall be punishable. As Duke and Perry cited by Duke (1980) observe, if the list of rules is too long it may contribute to the creation of behaviour problems by overtaxing the capacity of teachers to enforce them, thereby leading to inconsistent discipline, teacher frustration, and the undermining of the school's credibility as a rule-governed organisation.

Teachers should also make an effort at examining the pupil's perspective on rules, for they may not always understand or share the teachers' justification for rules. In instances where teachers enforce rules that are seen by some learners as illegitimate and uncalled for, enforcement of rules may provoke an unintended and unanticipated widespread deviance.

- . Duke (1976), Powell and Bergem (1962) among other researchers have, in their research, found a close relationship between poor performance and student behaviour problems in high school. Poor academic performance is to some extent attributable to several curricular problems, including dull, irrelevant subject matter and content that is at variance with the level of pupil ability.(i.e. too challenging or not challenging enough.) A curriculum may be narrow and rigid, stressing content at all costs and knowledge first - feelings later. Activity programmes in which pupils may be involved may be insipid and not relevant to pupil needs, aspirations and anxieties. The spectrum of curriculum offerings may be dull and narrow. In this connection, it is suggested that more elective courses of special interest to students be included. The feasibility of introducing career-education programmes and work-study opportunities and courses designed to accommodate pupils at several ability levels should be looked into.

In most schools organised recreation facilities are for the chosen few. Pupils who do not match up to the required standard in soccer, tennis, debating or net-ball are left out and forgotten. In some cases a negative epithet "Home destroyers" is used when referring to them. It is imperative that schools should open-up more organised hobbies like photography, drawing, numismatism, philately, floriculture and the like. Pupils should be encouraged through the school to read popular magazines like "Your Family," "Popular Mechanics", "DIY" to develop profitable money making hobbies

and relevant school clubs can be formed. For most pupils the problem is not how to expend their extra energy, but what to do after one is bored with studying.

- . The teacher, as a person, has also been considered. Ramsey (1981) made a close study of student feelings, teacher observations, and supervisors' perceptions and noted a number of traits that emerge as universal sure-signs of successful teaching. A discipline-free teacher is found to be one that
  - . holds a positive self-image;
  - . radiates confidence;
  - . remains ever optimistic;
  - . believes that pupils are basically good and can succeed;
  - . stays young by setting new and interesting self-goals;
  - . avoids perfectionism;
  - . is businesslike, organised and prepared every day;
  - . listens;
  - . appreciates humour;
  - . is open and consistent;
  - . maintains absolute honesty;
  - . possesses capacity to put his or herself on a feeling level with others;
  - . is surgent (avoids dullness);
  - . makes pupils aware of his or her awareness of them and their needs;
  - . demonstrates elegance and eloquence in teaching in that he does common things uncommonly well;
  - . is decentred;
  - . maintains resiliency;
  - . expresses sympathy;
  - . is imaginative and creative
  - . is fresh in the classroom every time.
  - . possesses individualised style/flair for teaching.

Since it may be difficult to understand the aetiology and magnitude of a behaviour problem mechanisms that permit all parties to a conflict to be heard are important. Such mechanisms, be they conferences with teachers and pupils or

structured negotiations between administrators (school committees, inspectors etc.) with the student body, can resolve problems before they escalate into major upsets.

Most conflicts between teachers and pupils can and should be handled at classroom level.

### 9.1. The Discovery of Conflict of Interests.

#### 9.1.1. Grievance procedure.

The most important channel through which to communicate dissatisfactions is a properly constituted grievance procedure. Such a channel presumes that the pupil has the courage to submit a complaint to the teacher for discussion. Any pupil or parent who feels that the conditions of the school, or a decision made by its staff are not fair or responsible must ~~apprise the teacher concerned, if he, the teacher, is responsible,~~ or the headmaster if it is a policy matter. Not satisfied, parent and/or pupil should then confer with the upper echelons in school management. Conversely, if it is the teacher who is ~~aggrieved,~~ he should confer with the pupil, the headmaster, the parents and if the matter necessitates it, confer with the higher authorities.

#### 9.1.2. Direct observation.

A teacher should be conversant with customary behaviour of his charges, and should significant changes occur, he or she is concerned with possible motives. Often such motives are apparent, as in the case of a truant.

In addition to direct observation of human behaviour, indirect information from other teachers and pupils can often give clues to general areas of trouble. Younger and politicised pupils are more likely to question the status quo, possibly leading to more adverse comments. Absenteeism and tardiness in coming to school also constitute symbols of protest. Thus the analysis of grievance rates, requests, and disciplinary cases may reveal general patterns that are not apparent in any one instance.

### 9.1.3. Gripe box.

The teacher or school may establish an anonymous complaints system concerned with the problem of bringing all conflicts of interest to light. Anonymity may provide the courage to submit a dissatisfaction which shall otherwise go unvoiced.

### 9.1.4. Miscellaneous channels.

Group meetings may be conducted with class leaders or class representatives who have the courage and balanced perspective to solicit complaints publicly. An individual acts differently in the company of his peers and complaints may be voiced out which otherwise may be repressed.

Unsolicited pupil letters sometimes constitute an additional channel.

On rare occasions, the informer is used. Employment of pupil informers is not to be recommended, but this technique uses a basic principle of communication. To understand people, they must be studied where they stand, in their customary social and physical environment. Though the teacher may have the best intentions in using the informer, that is, of wanting to know what pupils truly believe without a thought of reprisal or punishment, the practice is highly objectionable to all concerned. Once other pupils know of the presence of the informer they shall seek him out with an aim of torturing him and even murdering him. The teacher shall not come near to rescue him. Even the teacher who is associated with such devious and underhand tricks will not escape the ire of the pupils.

### 9.2. Progressive Stages of the Conflict Cycle.

The teacher should be aware of conflict's dynamic nature. Conflict does usually appear suddenly. It passes through a series of progressive stages as tensions build. The stages are given by Fondy (1967) as follows:

- . Latent conflict - at this stage the basic conditions for potential conflict exist, but have not yet been recognised
- . Perceived conflict - the cause of the conflict is recognised by one or both participants;
- . Felt conflict - tension is beginning to build between the participants, although no real escalation of feelings has yet begun.

- . Manifest conflict the struggle is under way, and the behaviour of the participants makes the existence of the conflict apparent to others who are not directly involved;
- . Conflict aftermath - the conflict has been ended by resolution or suppression. This establishes new conditions that shall lead either to more effective cooperation or to a new conflict that may be more severe than the first.

However, conflict does not necessarily pass through all these stages. Also, each participant in a conflict may not be at the same stage. One participant could be at the manifest stage of conflict while the other participant could be at the perceived stage.

### 9.3. Steps in handling conflict.

- . Receive and define the nature of conflict. The manner and attitude with which the teacher receives a complaint or grievance is very important. He should assume that the communicant is fair in presenting the complaint. Statements should not be biased on the basis of past experience with this or other pupil. The teacher should not be too busy to listen and should not give an impression of condescending in doing so.

Instead of trying to deal with a vague feeling of discontent, the teacher should attempt to define the problem properly. Sometimes the wrong complaint is given or received. He or she should listen carefully and with empathy, in order to ensure that the true complaint is being voiced.

- . Get the facts. Facts should be separated from opinion and impressions. In gathering facts, one quickly becomes aware of the importance of records that are properly kept. In school important records would be class performance records, attendance records, punishments received for what type of violations, previous testimonials,

- . teachers comments, and cumulative record cards. In addition, with the legalistic bent that is characteristic of the modern teacher-pupil relationships, tapes should be kept of these interviews. One may be called upon to testify, in later steps in the procedure, if the issue is not resolved here. It is important that the ~~X~~ teacher be adept at interview, conference and discussion.
- . Analyse and decide. With the problem defined and the facts in hand, the teacher must now analyse and evaluate them, and then come to a decision. There is usually more than one possible solution. He should also be aware that the decision may constitute a precedent in class and the school.

There are instances when certain points of conflict between teacher and student are important to the teacher's professional position or the student's family standing. He or she may trade a favourable decision for unusual coöperation in the future. Establishment of informal agreements and compromises may best be made at this stage in order to confine the difficulty to this level.

- . Apply the answer. Even though the solution arrived at by the teacher is adverse to the learner, some answer is better than none. Learners dislike teachers who do not take a stand, good or bad. In the event of an appeal beyond this stage, the teacher must have the decision and reasons properly recorded.
- . Follow-up. The objective of this procedure is to resolve conflict between the pupil and the teacher and/or the school. Discussion and conference are important to this process. The purpose of follow up phase is to determine whether the clash of interests has been resolved. If follow up reveals that the case has been handled unsatisfactorily or that the wrong cause for conflict has been processed, then redefinition of the

- . problem, further fact finding, analysis, solution and follow up are required.

Among the common errors encountered in the processing of conflict causes are

- . stopping too soon in the search of facts;
- . expressing opinion prior to the time when all pertinent facts have been discovered;
- . failing to maintain proper records;
- . resorting to authority stances instead of discussion and conference to change minds, and
- . setting the wrong cause of conflict.

#### Use of Student Records.

Every parent should have a right of review of his child's records.

Parents or pupils must be allowed to challenge the accuracy of school records or portions of those records. This may not mean that the school must change any record with which a parent disagrees.

If a request for a record change is refused, the parent or eligible student has the right to a hearing on the matter.

If no change is made in a challenged record after a fair hearing, the parent or student should be given a statement or rebuttal in the school records.

Marks a teacher has given for a student's performance cannot be challenged on the basis that it is unfair or reflects poor professional judgement.

Appropriate school staff members, who fulfill a reasonable need to know should have legal access to student records.

Officials of another school to which a student is transferring also should have access.

- . State education agencies may have access to pupil records in the course of their authorised operation, but are required to maintain confidentiality.

- . Material subject to a court order (subpoena) should be made available without the consent of parent, guardian or designated pupil.
- . Release of information to other outside parties should be made only with the consent of the parent, or designated guardian and pupil concerned.
- . All parents and legally adult pupils should have a
  - right to be made aware of what records are kept;
  - right of review;
  - right to obtain a copy of any record;
  - right to appropriate explanation and interpretation of any record;
  - right to challenge;
  - right to file a rebuttal
  - right to file a formal complaint if misuse of records is believed or suspected.

It is the contention of the present researcher that there a number of situations that shall result in conflict between teacher and pupil. To resolve conflict there should be a thorough investigation into the matter so that resolution is acceptable and convincing to the parties involved. Complete records should be maintained so that they can be perused by whosoever has interest in the matter. However confidentiality should be maintained in all stages till the matter is closed.

#### 10. Involving Educands in School Matters.

The present-day urban Black child is involved in a number of out-of-school movements like Scouting, Y.M.C.A, religious movements, sporting organisations, political movements, social organisations etc. where he is involved in decision-making. In such movements he has to take a stand for his opinions and ideas and must subject himself to a particular set of rules and regulations out of his own volition. Otherwise he may opt to move out. This experience leaves an indellible mark in his mind that he is a person to

be reckoned with in his own right. But the school situation may be a completely different organisation. He may be in school not out of his own will. He does not have much option in deciding on the school he should attend. He is not involved in deciding who has to teach him what and when, how much to pay for tuition and how school fees are handled and managed. As a result in his mind there may be a number of misjudgements, incomplete answers, questions to which he may not get satisfactory answers and unsettling and anxiety-producing situations he finds difficulty in understanding. All these may be fertile ground for an unsavoury relationship with his superiors. To give but one example, at a High School in Kwa-Mashu seven teachers asked for a transfer during the first week of the second term in 1983. Pupils took up arms against the headmaster and the police force had to be brought in to quell the chaos.

Educands must be apprised in some matters of policy that touch on them directly and are not very sensitive, delicate and confidential. Local school administrators are the best people to judge in which areas of operation pupils may be involved and to what extent. As examples, we shall touch on only a few.

- . A system of pupil leaders should be introduced who shall be trained on how best they can work together with certain members of staff in say the following matters:
  - strategies for the early identification of and early intervention with pupils who are isolated, uninvolved, or merely adrift in the school.
  - a governing system that accentuates accessibility to all teachers and administrators.
  - opportunities for a possible student confrontation with the school authorities;
  - an orientation towards producing self-induced conduct control.
  - an emphasis on productivity and satisfaction for learners and teachers alike.

- provision for recognising both staff and students who accomplish things of interest and benefit.
- options for modifying and extending the school environment to include appropriate learning areas.

Ramsey (1981) sees all these as factors contributing to a vital climate that produces good feelings, good attitudes, and good discipline. They limit antisocial behaviour.

This may be accomplished by setting up a school representative council comprised of pupils and staff members to deal with touch issues in the school; an effective, simple student grievance procedure, a periodic open forum on school rules conducted by the principal; student leaders elected by pupils to the school committee, granted formal ex-officio status to represent views of the student body; a committee on pupil behaviour comprised of pupils' ombudsman in the school.

- . Collaborative development of school rules. Creating a feeling among pupils that they share in the operation of schools is a key element in the encouragement of productive pupil behaviour. (Duke, 1980). School and classroom rules as well as consequences for disobeying them should be decided collaboratively among teachers, pupils and parents (if practicable). In a study of students attitude by Morissette and Koshiyame (1976) in several California high schools, investigators learned that pupils disliked having a few opportunities for meaningful participation in decision-making. A study by Buxton and Prichard (1973) involving urban, suburban, and rural high schools revealed that students expressed a strong interest in helping with classroom planning, school policymaking and discipline. Eighty-one percent of the pupils claimed that their most violated right was teacher respect for their opinions. Pupils felt that they should have a voice in the resolution of problems in which they personally were involved.

Collaborative orientation recognises that educators and pupils should influence pupils and in turn be influenced by them. It encourages joint decision-making among educators and educands. Classroom observation research suggests that teachers who have collaborative orientation and use indirect influence are more effective than those with a control orientation. In a study by Richter and Tjosvold (1980) in two elementary schools, fourteen classrooms representing four grades with a total of 304 pupils, were randomly assigned to two conditions. In the pupil participation condition pupils decided on a topic and major learning activities with the teacher. In the teacher planned condition, the teacher announced the topic and activities. He then urged pupils to become involved. Pupils rated their attitudes and completed achievement tests before and after five weeks of instruction. During instruction, pupils' peer interactions were observed. Results indicated that pupils who participated in classroom decisions developed more favourable attitudes towards school and subject, interacted more positively with peers, worked more consistently without supervision and learned more than pupils whose teacher made decisions. Participation in making decisions may integrate pupils into school life and develop their commitment to learning.

Research by Tjosvold (1978 a and b) shows that pupils' involvement in classroom decisions has significant benefits. They feel recognised as capable of contributing to classroom management and gain satisfaction through influencing decisions. These experiences may result in positive attitudes towards the school and the subject. Because pupils feel responsible and knowledgeable about implementation of decisions they become internally committed to the decisions. In participation, pupils interact cooperatively towards mutual goal and build group cohesion and orientation towards learning. The positive attitudes, the internal commitment and the positive peer interaction all contribute to high levels of learning.

- Emphasising pupil responsibility. One way of encouraging pupils to exercising responsibility is to teach them to be responsible. Teach pupils about rules and then test them on that. Including references to school rules and consequences for disobeying them in regular classroom discussions demonstrates to pupils that such matters are important. Skills, attitudes and content related to school rules, rule-making, and the nature of rule-governed organisations should be incorporated into the regular academic curriculum of the school.

Among aspects to be included within the context of the regular academic curriculum would be the following:

Giving guidelines for good spectator sportmanship. That would include how to maintain self-control at all times; showing respect for officials and the willingness to accept and abiding by the decisions of officials; a familiarity with current rules of the game and their necessity for a fair contest; recognising and appreciating skill in performance regardless of affiliation; showing a positive attitude in cheering, refraining from intimidating and negative type of cheering.

- Analysing values and the ways individuals develop their own system of values.
- Teaching specific values necessary for the perpetuation of society.
- Discussing human behaviour in general and student behaviour in particular.
- Teaching group dynamics skills that can be useful in resolving conflicts related to behaviour problems.
- Teaching school rules and the consequences for disobeying them. This should eliminate the possibility that students can claim they are unaware of a rule when they disobey it.
- Conducting a sex education programmes. There is widespread ignorance regarding conception, contraception and venereal diseases among teenagers, an appalling proliferation of

adolescent pregnancies and a growing epidemic of sexually transmitted diseases. Unfortunately most sex miseducation is currently taught somewhere between the home, where parents are mostly out at work and concerned mainly in seeing that their families are materially secure, and the school, where teachers are in the main concerned with rushing through the syllabus and the number of pupils who shall go through the examination.

The Golden City Press (1982) cites the finding of the Sex Education and Information Council in the United States, that sex education in schools means less teenage pregnancies. This research shows that in Jefferson Country, Colorado, for example where schools have been offering comprehensive sex education for 10 years, the area has the lowest incidence of teenage pregnancy in the United States. Statistics show that 50 percent of girls and 70 percent of boys in the United States have sex before they leave high school. This study shows further, that parents do not teach their children the "facts of life" and the information they get is usually grossly distorted by their friends or the media.

The Golden City Press (1982:i6) remarks that  
 "Surely it's time we did something about it. Ignorance often leads to back street abortion or unwanted pregnancy. We owe it to our children to teach them the facts of life, rather than let them learn by their mistakes."

A sex education programme should aim at providing accurate information concerning the physiology of sex and the causes and effects of venereal disease; at fostering positive student self-images; at assisting pupils in understanding sexual feelings; at preparing pupils for personal decision making; at promoting sexually responsible behaviour; at providing preparation for familial rôles; at fostering emotional maturity; at engendering respect for human sexuality;

The programme should dispel unscientific and unfounded fears, myths, misconceptions, and misinformation.

- Duke, (1980) points out that inviting pupils to participate in team discussions of behaviour problems and to help develop strategies for dealing with troubled peers is a major step towards the growth of social responsibility. This should have a measurable positive impact on attitudes opposing vandalism and on non-aggressive student relations with teachers.

Newmann (1981) has indicated certain parameters for student participation. He concedes that by definition, participatory organisations allow individuals to express their interests and individuality. They increase the likelihood that collective decisions take the interests of all into account. However, to advocate student participation in school policy and management is not to delegate unilateral power to students or to relinquish professional staff authority. Nor does student participation call for all students to have formal input into all school decisions. Rather than adopting only political or legal models, it is positive to design less formal mechanisms for participation. Students may exercise "voice" formally by participant representation in decision-making bodies, as well as informally if teachers continually seek input and show that the concerns have been taken seriously.

If pupils are to perceive integration between their interests and their life in school, they must trust their teachers. But as Newmann (1981) notes, many aspects of the teachers' rôle undermine student trust: compulsory assignment of students to teachers, large classes, the conflict between teachers' rôle as helpers versus judgmental certifiers of student competence, the teacher's ultimate responsibility to school superiors rather than to students, and, most importantly, teachers' transient relationships with students for the sole purpose of teaching a single subject. This

limited, specialised relationship creates barriers to understanding one another as individuals and to developing affiliative bonds.

Trusting relationships are more likely to develop if pupils spend sustained time with teachers on an individual basis or in small groups, and if they engage together in a range of activities such as recreation, counseling, housekeeping, or even the study of more than one subject. Extension of the pupil-teacher relationship beyond the typical meeting in a large group for thirty-five minutes a day to learn a single subject will give pupils and teachers a more complete understanding of one another. Extended contact generates a greater sense of communality, mutual caring and responsibility, than conventional transient and fragmented rôles.

The present in-class organisation is also disturbing when one views pupil relationships with peers. On the whole, instruction is organised to discourage coöperative work among pupils. There is undue preoccupation with individual achievement. The importance of coöperative work in building personal competence is neglected. To promote constructive forms of communality pupils should be encouraged to listen to, counsel, and lend support to one another. They should be spurred on to function in groups to accomplish academic goals, provide recreation, offer community service, and care for the school. Extracurricular activities offer opportunities for coöperative roles that should be expanded to the instructional programme and to other aspects of school life. After all Blacks are as a cultural group very group-oriented and group centred.

Eisenberg and Patterson (1979) point out that research results indicate that coöperation, compared with competition and individualisation promotes positive interpersonal relationship characterised by mutual liking, positive attitudes towards each other, mutual concern, friendliness, attentiveness, feelings of obligation to each other, and a desire to earn the respect of others.

In addition, co-operation promotes lower levels of personal anxiety, greater feelings of personal security; more mutual support, assistance, helping, more frequent effective and accurate communication; higher levels of trust among people, more prosocial behaviour, more constructive management of conflicts, more positive self-esteem, greater task orientation, satisfaction from efforts and achievements and more empathy and ability to take the emotional perspective of others.

It follows therefore that when a teacher arranges some areas of subject matter and school tasks for coöperative group effort he shall be positively challenging the pupils' wish-to-be-with-others, and thus helping him enjoy his school work.

The location situation further fosters this group attitude. Houses are small, often built side by side and not usually beyond six feet apart. One does not need to shout when communicating with a neighbour who is in his/her own yard. Recreational facilities promote group sports - e.g. swimming, soccer and tennis. Parks and libraries are more of an exception than the rule. Rivers and forests for individual walks are not part of the urban location setting.

#### 11. Involving Parents and Other Significant Adults in Educational Matters.

To ignore or misuse the potential of parent power for supplementing, supporting, and cementing the school's efforts in fostering pupil growth is tantamount to a very serious tactical error. Duke (1980) cites a few studies that confirm the positive value of parent involvement. One study by Spady (1973) found that schools where parents were actively concerned about the quality of their children's education also tended to have higher levels of student achievement. Time (November 8, 1976) reported on dramatic improvement in student achievement and behaviour as a result of involving inner-city parents in their children's schooling. Child

Parent Education Centres in Chicago (1973) demonstrated that the achievement gap between students from disadvantaged backgrounds can be narrowed considerably by developing parent-teacher-student collaboration on a continuing basis.

Sellarole and Mullins (1975) found that in California, students' attitudes towards school improved as a result of parental participation in conflict-resolution activities. In a study by Duke (1978) on discipline policies, it was found that over half of the high school administrators indicated that parental involvement in resolving behaviour problems was effective. It seems plausible, therefore, to afford parents a chance to be heard when issues that touch directly on their children are being debated upon. Ramsey (1981) avers that to engage parents effectively as partners for better school climate, school authorities must overcome three intrinsic obstacles:

- . parental fear or discomfort in dealing with teachers and administrators;
- . the tendency for parents to evaluate the school on the basis of their own experience in times of dramatic change;
- . the conviction on the part of both parents and teachers that they know what's best for the children.

The relevance of parents should be seen in the light of pre-primary school concern for their offspring. They should provide educative experiences like plenty of toys, parties, outings and visits during the tender years. The bond should continue with reading to the child to introduce and whet his appetite for new subject matter and stretch his listening and powers of imagination. Serialisation of one of the classics, suited to age group and getting a resumé from the child would be a fruitful means of finding out what he has taken in or what has impressed him. The parent should get the child to read a portion and develop his feeling for the drama and beauty of good language.

Unfortunately Black parents in urban areas are not equal to the task. They themselves have not spent enough

years in school to know what to do with their children. If they have not acquired a taste for reading one would not expect them to know what to read to their children.

Blacks are faced with a cultural transition. The often unnatural demands of South African society are causing the traditional family unit to break up. In the past there were strict guidelines as to how a child behaved. Now there are no such guidelines, with tradition and culture cast aside. Few families are left intact. Added to this is the stress to which parents are subjected and there is a most unstable and at times a dangerous situation. The child is neglected, resulting in emotional, physical and even sexual abuse.

This state of affairs greatly call for teacher-parent exchange of ideas, giving of information and seeking ways and means of cooperation in the interest of the growing child. Teachers can give more ideas to parents as to how best pupils may be helped. Giving time to listen and discuss their ideas, questions, fears and problems is vital and invaluable in helping them to become balanced and articulate, able to cope with relationships.

Parents should also show an affirmative support of school principles by attendance at school functions and liaison with teachers.

Every few years parents should be involved in school rule revision. During such occasions, all members of the school community can be invited to meet together and either reaffirm their satisfaction with existing policies or voice their displeasure. All parents should be sent copies of the school rules and the consequences for disobeying them. Parents should have an opportunity to register any concerns they might have after reading this material. Keeping parents informed regarding school rules should increase their ability to reinforce appropriate school behaviour at home. Teacher-parent meetings afford parents an occasion of discovering how much teachers care about their children. Teachers see that parents share many of their own anxieties and uncertainties.

Educators should also keep parents informed about their children's progress in school. Parents should know when their children show signs of problems in their children's work or behaviour. Even indications of improved work and behaviour should be noted.

Parents should be given a chance of actively participating in school projects and ventures. Those available can serve on the school's advisory committees e.g. the security advisory committee or the school communications committee. These committees may be ad hoc or continuing.

Parents and other significant adults in the community should be apprised about impending school functions and sporting events. They may then help in maintaining discipline and officiating, say as judges in debates or athletic events etc.

Parents, officials of the health agencies and social agencies, legislators, members of the clergy, legal advisors, and counselors in various fields should be invited to give relevant talks to pupils, pupils and parents on pertinent topics. In fact they should be canvassed early enough to enable the school to draw up a clear programme.

Some cultural school activities like Shaka day celebrations, may be effectively organised in consultation with parents and community leaders.

School personnel should note that developing an active parent-involvement aspect requires a good deal of administrative energy, initial time commitment, and organisational support. Parents need to be trained in decision-making and planning. For a fully functioning advisory committee, Ramsey (1981) provides the following framework.

- . Define the degree of influence and the area(s) of responsibility. There must be a common understanding of the meaning of the term "advisory".

- . Limit the focus - define the charge.
- . Ascertain whether the committee is to be ad hoc or continuing.
- . Determine membership parameters (e.g. proportion of parents, teachers, administrators, students, etc, length of the term, selection procedures).
- . Identify leadership.
- . Establish operating rules:
- . Provide adequate and appropriate background information.

Teachers and parents must develop coöperative, reciprocal communicative systems that become mutually advantageous for each. Parents should be made aware of the purposes of the school, the methods employed to teach, and expectations of the child. Through initial and continued interaction between teachers and parents adjustments are made for the child in both the home and the school. In that way, teachers can incorporate the parents' interaction style with children, and parents can begin using certain teacher practices in the home.

In parent-teacher associations parents learn that their attitudes towards, performance in, and attention to intellectual pursuits in many instances will be reflected in their children's behaviours. They must be made aware that appropriate modeling, verbal explanation, concrete examples in simplified steps will enhance learning. They must be informed of the nature of young children who are constantly changing interests and activities, and that undue, forced teaching may produce harmful results. Parents should be warned that if they behave in restrictive and rigid manners they'll likely breed compliant, obedient, conscientious, and relatively overinhibited children who will develop dependent-prone personalities.

When parents enter a coöperative educational with school personnel, parents should not be delegated secondary rôles in providing for the welfare of their pupils. Teachers

should use information supplied by parents or gained during home visits to establish an appropriate educational climate for the child in the school.

This last section of this chapter highlights and emphasises the important rôle the parent has to play in school affairs. It is an incontrovertible fact that with parents joining hands with teachers in the task of moulding, assisting and guiding the child to worthy and responsible adulthood, a safe and secure future for the not-yet-adult can be expected and a spirit of bon accord between pupil and teacher may be facilitated and improved.

In the words of Scholtz (1973)

„Elke ouer het 'n bydrae om te lewer deur talente en gawes, deur hulp te verleen en aan te bied. Elke ouer se wesentlike belangstelling en teenwoordigheid, wanneer nodig, kan hulle skool en hulle kind net bevoordeel.

Die lewe vandag is maar laemlik liefdeloos-hier, met samekomsste, leer ouers mekaar ken, leer onderwysers en ouers mekaar ken en waardeer, en strek wedersydse gesprekke net tot voordeel van die kind en van 'n mens self."

## 12. Conclusion.

In this chapter a look has been taken at what can be done to make the pedagogic relationship more enriched and of benefit to the Black child. Implicit in all the changes in the life of Blacks is the growing importance of the school. Parents are no longer the sources of the knowledge and skills to be transmitted to the children. They must share the authority that springs from superior knowledge and expertise with teachers and with their own children. Teachers, by virtue of their training are best able to guide the youth. This is possible if the pedagogic relationship between educator and educand is held together by the need for love, security and continuing personal development. In all this teachers can be assured of success if they work in collaboration and consultation with parents. Teachers are in loco parentis.

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CHAPTER VISUMMARY OF THE STUDY, RECOMMENDATIONS AND SUGGESTIONSFOR FURTHER STUDY

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CHAPTER VISUMMARY OF THE STUDY, RECOMMENDATIONS AND SUGGESTIONS  
FOR FURTHER STUDY.1. General Orientation.

This study establishes that the urban school is in a situation where it should cope with educating children from an environment where parental influence is at a low ebb. In most homesteads parents are at work for the greater part of the day. Children are left to the care of **surrogates** whose efficiency in the task of bringing up children cannot be **guaranteed**. They lack expertise or experience, and very often are not in touch with the latest trends of child nurturing.

The urban environment itself is far too complex for a people not yet far removed from the traditional ways of life. The western cash economy with its profit motive greatly affects urbanites. Among other things this type of economy fosters excessive individualism; promotes the competitive rather than the coöperative instinct in man and promotes inequality. This is an economic system that feeds on very limited resources, thus success depends upon how much of these resources one can grab. Each person is free to develop his economic potentials to the limits of his possibility. His success is entirely his own. For an educational system this has posed some problems. One problem is the over-emphasis of attainment of skills rather than education. This shows itself in the concern for training for the most needed types of manpower for economic growth. Attention is on 'high level' manpower and the unskilled workers in cities are nobody's concern. Teachers, therefore, are inclined to concentrate their energies on pupils who have a greater potentiality of "making it." The less intellectually endowed are only tolerated in class. These are people who shall feel isolated, neglected and frustrated.

They are more likely to turn against the school system and hence generate conflict situations in schools.

It should be pointed out further, this emphasis on skill acquisition neglects an all-round education for the child. Lesser and lesser interest is taken in instilling in the learners an ability to develop an ethically accepted personal value system. Cognisance should be taken that the urban home in locations and slums does not easily succeed in this task as there is wide array of conflicting value approaches a child learns from peers, hostile location gangs and a culturally heterogenous population of which they are part. Teachers have a singularly important task of fostering value education in learners.

The urban population, being culturally heterogenous, has a deleterious effect on the child who may adopt behaviour patterns unacceptable to the philosophy of life of his people. Blacks, as a people value obedience and respect for elders, be they relatives, visitors or strangers. Respect even goes further to demand that they be greeted politely and no immoral actions like showing of love by the young between the sexes, in their presence. Blacks value coöperation and a spirit of sharing what one has with the have-nots. They believe in respect for human dignity. Resources produced by joint efforts are for the benefit of all. Blacks have a high regard for people who are self-reliant. Diligence and resourcefulness are highly prized in Black culture. Zulu expressions that convey these ideas are "Ifa leziwula lidliwa yizihlakaniphi." (The fortune of the unwise is enjoyed by the clever ones) "Umuntu udla izithukuthuku zakhe." (A person lives by the sweat of his brow.) "Isihlalandawonye sizodla amajwabu." (Those who keep in one place (not progressive) feed on the folds of their skins.) Blacks are a very religious people. They honour their their Creator, Unvelinqangi and all those in communion with him. During instances of tribulation and distress they slaughter a beast

to appease ancestors. In times of drought the whole tribe becomes involved in ploughing the field of uNomkhubulwane. Bravery and protection of the weak is high on the Black's scale of values. These are some aspects of the Black philosophy of life that should find a place in Black education.

Today's children in urban areas have lots of pressures. Bioscope films, attitudes of present-day society, cheap novels and periodicals, music played by the radio have all commercialised sex and made it something fashionable. To be fashionable they conform to these pressures. These children start searching for answers and there is no one to supply them at home. Schools are high on giving rules which, when transgressed, spell punishment. This means there is a great need for guidance teachers to help these children through this phase.

Schools and pupils are so concerned with book learning because it is directed at passing examinations leading to certificates and diplomas that are automatic passports to attractive salaries and special status rather than service to the community. Everywhere the emphasis is on academic qualifications more than on proven competence, character and a desirable work attitude. Examinations are at present in the ultimate end a test of the power of information retention. Multiple-choice questions based on information from a particular book or a handful of known books are the order of the day. Such questions do not and can never even pretend to test character and interest to serve the community. As seen by Akinpelu (1981:115)

"... education must inculcate and reinforce the traditional African socialist values of equality, cooperativeness and self-reliance. It has to foster the social goals of living together. It must involve the young in the development of their society in which all will share fairly in the good and bad fortune of the group."

This is the type of education Blacks need. If children are to find value and purpose for being in school, even though they are not too intellectually endowed, they must be taught in such a way that what they learn is linked to the aspirations, expectations, and anxieties of their community.

Black urban children live in congested homes where, in some of them lighting is very poor. Some pupils commute to and from schools. When they get home it is late enough to settle down to do schoolwork. Household chores need to be attended to. In other homes there are other means their parents are involved in to generate extra income. School going children are expected to lend a hand in these tasks. This means that teachers should be particularly observant of pupils who often show signs of lethargy and are drowsy during the earlier part of the day. The present researcher knows of a fellow pupil who was always half-drunk every time he came to school. Follow-up investigations showed that at this boy's home a Zulu beer concoction "isiqatha" was brewed and sold. His mother did not prepare nutritious breakfast for him. So, to fill his stomach before going to school he had to resort to the beer concoction. This shows the importance of the teacher's knowing the background of his learners and working hand-in-hand with parents.

Sometimes unacceptable behaviour in school may not be socially based but may be caused by an incipient illness. Take the case of a hyperactive child syndrome. In this syndrome certain behavioural characteristics are viewed as analogous to the symptoms of a disease. Among these are high activity level, inability to sit still, fidgeting, impulsivity and distractibility. Also listed are short attention span, frequent fidgeting with peers, failure to respond to discipline, unpredictability, temper tantrums,

and academic difficulty in school. (Ross, 1980). Working with parents to help such a child is imperative. Parents can provide constant background factors and can add their own social reinforcement in helping the child.

The physical living conditions of the urban child relate also to his enablement to do his homework in a satisfactory manner. Not satisfied with the child's homework the authoritative teacher may resort to punishment without achieving desired results. Educationists have always found home-work giving a pedagogically sound principle. However, Dreikurs, Grunwald and Pepper (1982) observe that

"Enforced homework has little educational value. In many cases, the time spent on imposed homework is wasted. The child does not learn from repetition unless he has grasped the meaning of what he is doing. Mere mechanical repetition without understanding is futile. In too many cases the children see no value in the assignment and consider their task busy work. Very often it is exactly that. All the child learns is to hate school and the teacher."

Now, if one looks at some objections to homework raised by Corsini (1979), one feels that some of them are quite pertinent for the urban Black child. e.g.

- . It leads to lying and cheating. Children will say they do not have homework when they do; and they will copy from one another the answers. When asked why they didn't bring in homework they shall give all kinds of tales.
- . Homework may distract from chores and other home-related activities.
- . Bright children find homework a meaningless bore; dull learners just do not know how to do it.
- . Homework cannot be done effectively in many homes; there are too many distractions.
- . Pupils may ask parents for help, but their help may not tally **with the teacher's** methods, and cause confusion.

- . Homework interferes with a pupil's social life.
- . Most pupils do homework mechanically, not caring, just wanting to get it over with. They don't enjoy it; it is just a chore.

Hence before a teacher **decides** to give homework to his class he should first clarify his mind as to what he wants to achieve, if children will find the necessary means and time to do it, what other load children are carrying and such other questions as may be pertinent depending on the general situatedness of the children in his class.

In Black urban areas going to school is a matter of course, for number of reasons. Some of them may be as follows:

- . Having children at school may be a status symbol for parents. A parent whose children loll around at home may be considered a failure in terms of discipline and suffers from poverty.
- . There is not much children can do around home. There are **no cattle to be looked after, no fields to be ploughed, water-taps are usually just around the corner, fire-wood and coal are bought from shops near-by and preparing family meals does not usually require laborious and time-consuming activities.** So, if children do not attend school they just become a nuisance in the community.
- . Very often there are no responsible people to look after kids at home. Kindergatens and crechés are few and far between. That is why some parents play all sorts of tricks to get their under-aged children to school.
- . No urban parent likes his child to end up in a pool of the unemployed because he is unskilled. Many of the urban Black parents are themselves unskilled and some illiterate. They know the difficulties and humiliations of an unskilled work-seeker. Out of love

for their children they prepare for them a rosy future. Attending school is one way to attain this future.

- . In urban areas there are many schools around. Children coming out of these schools look well-kempt, neat and successful calls for celebration in many homes. This is enough inducement for any parent or child to see the benefits of schooling.
- . School educated people are respected in the community. This respect finds expression in the many positions to which these people are elected in community organisations. They are the envy of the uneducated.

For reasons such as these a number of pupils flock to schools and all available space becomes used up. As a result Black teachers in these schools become bogged down by schoolwork. They become inefficient and ineffective. The corollary to that is that pupils revolt against the school and the teachers. It is therefore necessary that such teachers take a closer look at peer-tutoring as helpful under these conditions. An ancient dictum is "Qui docet discit." (He who teaches, learns). So apart from easing the teacher's shoulders the tutor also gains. He also enjoys responsibility, status in the eyes of other pupils, attention and reward from adults and respect from peers. Tutoring a younger child may help the tutor learn to be nurturant and to take responsibility for another person, which may foster more socially mature behaviour in general.

Students involved in tutoring others develop a sense of responsibility. Students and teachers develop a common bond through the achievement of a common purpose. The student is able to appreciate some of the concerns of the teacher, while the teacher comes to place more confidence and have more respect for the student who is prepared to and undertakes to help his fellow students. Thus the entire social climate of the school is converted from one of competition to the one of co-operation in pursuit of learning.

Concern for each other generates in the students an ability to be of what he says and does. There must be a recognition that each person has a place, that his ideas are valued and his positive feelings relevant.

This method greatly increases the total amount of teaching in the school. Through advice to the tutor the teacher can provide many more individualised learning experiences. Further, the one-to-one relationship provides immediate feedback to the pupil's responses.

Given the fragmented nature of modern urban life - its growing human isolation, the nuclear family, the high population mobility - the school can exert a countervailing influence. It can re-emphasise the basic roots of Black culture: good neighbourliness, sense of community and concern for the newcomer and the less endowed.

The school's potential in this task as described by many educators and emphatically emphasized by Bronfenbrenner (1970) can be summed up as the possibility which the total school offers in the development of the child is the active involvement of the older and subsequently, younger children in the process. For the preschooler an older child, particularly of the same sex, can be a very influential figure, especially if he is prepared to spend time with his younger companions. Except for the occasional anachronism of the 1-room school, this resource remains almost entirely unexplored.

Another way to ease the heavy-load on the shoulders of teachers would be to use retired teachers and other competent adults in school. These people can give secretarial assistance, assistance with supervision in sporting grounds, marking objective type answers, assisting with instruction in small groups. But calling in helpers from outside the school shall need the co-operation of all people involved

in the school system. So the school will have to follow a number of steps that lead to such an involvement. Such steps would be:-

- . Members of staff must discuss this issue thoroughly, looking into the values and possibilities of this venture. Opinions of parents and school committees, the inspectorate and other interested people should be sought.
- . Specific types of involvement desired, based on the defined needs of staff members should be clearly delineated and lucidly stated.
- . A plan to match the needs of staff with the resource pool available in the community should be worked out in the finest detail.
- . Once the volunteers have been identified and invited they should be orientated to the task before them. If they are going to work with pupils, they will need help with ways to deal with pupils, what to do should their responsibilities be unclear, the importance of confidentiality, the professional approach, and other such issues. They should be apprised of the parameters of their participation.
- . Periodical meetings with teachers and school committees should be regularly scheduled. In these meetings will be discussed problems and shifts in responsibilities owing to emerging needs of pupils, staff and volunteers themselves.
- . There should be a periodical evaluation of what has been happening and change direction as necessary.

Educators and the public have always had a deep concern for the wholesomeness of the school environment in which learning takes place, as the quality of the climate can do much to foster the achievement of school goals. A wholesome, stimulating and productive learning environment conducive

to academic achievement and personal growth of youth at different levels of development should be provided by the school. At school pupils should experience a sense of personal worth, they should enjoy school life and gain rewards from participation in worthwhile and productive activities. Use of volunteers gives the members of the public an opportunity to contribute their ideas and know that they have been considered. Conversely, relieved of some of their onerous tasks teachers shall be more positively related to their duties, for the greater benefit of those they teach.

Educator-educand relationship is affected also by whether the teacher is equal to his task or not. This consideration leads us to take a look at teacher training education. It is astounding that teachers qualify for teaching after only a few weeks of classroom experience during their training. Teachers are not trained to deal with the immediate pressing problems of the schools, like school vandalism and violence. Skills needed by a teacher are essentially those of dealing with people; pupils, parents, community people, fellow staff members and other significant people. These skills are not tested for in teacher training examinations. It is recommended that a teacher should spend at least a year of apprenticeship in a school before he can be certificated.

The argument behind this recommendation is that the place to learn to be a teacher is in a school. People who can tell the aspirant teacher about the real world of school are the experienced teachers, administrators, and guidance teachers - those on the spot involved with daily problems. The school is also the place for input into the training process from pupils parents and the community representatives - those who have the most concern with the pupils emerging from schools. A student teacher would learn to teach by teaching under competent supervision with frequent opportunities for discussion of the events of the day with supervisor and colleagues.

One of the skills notably neglected in the teacher training curriculum is that of performing as a member of staff. The result is that many teachers revert to behavioral patterns reminiscent of adolescent days. The most recent glaring example of such behaviour is that one of four Soweto teachers suspended by the Department of Education and Training after six pupils claimed they were raped by a group of teachers in a classroom. Pupils allege they were raped by their teachers and other unidentified people during an inter-school visit. They allege they were forced to drink alcohol, were beaten, and forced to have sex under a table in a classroom. (Rand Daily Mail, Wednesday September 7, 1983 p.1). Another example of unprofessional conduct would be rebelling endlessly against authority or pitting up pupils against the head-master of other teachers.

The subculture a teacher encounters when he accepts a position in an urban area may be vastly different from his own or from the one he is accustomed to. Conflict in life-styles may result in traumatic experiences for both teacher and pupils. It may well preclude the possibility of effective communication and mutual understanding. As a result, the teacher shall tend to see pupils before him as shiftless, lazy, dishonest, disrespectful and immoral. Pupils are quick to sense feelings, even if they are not verbalised. They are likely to become either antagonistic or apathetic. The teacher often becomes disenchanted, the pupils alienated. To correct this lamentable situation it is recommended that prospective teachers be given experiences upon which to base realistic perceptions concerning the environment and life-styles of urban children.

Intensive preparation related to sociopsychological needs of urban children must be an integral part of pre-service educational programmes. Seminars with personnel from public and private agencies concerned with problems of

an economically disadvantaged community should be arranged. These seminars should be co"ordinated with field experiences designed to provide an opportunity to reach tentative solutions to educational problems encountered in the field. In fact it is high time that sociology of education should find a place in the college of education curriculum.

The question of pupil-teacher ratio in Black schools has been repeatedly harped upon by a number of Black academics, but not much heed has been taken of this factor. The size and impersonality of the schools are important factors that differentiate violent schools from safe schools. Bybee and Gee cite three research findings from the National Institute of Education (1978). This study found that

- . large schools have greater violence towards property and slightly more personal violence;
- . the more students a teacher has, the greater the amount of violence;
- . the less value students have in teacher's opinions of them, the great the property loss.

These findings are very pertinent to the situation in Black urban schools. Students admitted at some of these schools are too many. Teachers are not many enough to control the big classes. Small group instruction is a luxury that cannot be afforded at present. School violence and malicious destruction of property is escalating. Parents are not coming forth with opinions and suggestions as to how the situation can be remedied. However, the school should be a shared experience with staff, pupils and parents; a collective enterprise that demands the support of everyone concerned. Ndaba (1975) mentions in his study, among other things, that it appeared that more than 54% of all school principals interviewed were far too heavily loaded with teaching duties coupled with administrative responsibilities, making it impossible to fulfill their tasks properly. He says also that there is an explosion of pupil numbers at school, since the teacher-pupil ratio in the schools investigated

was 1:59 rendering individual attention practically impossible. In more than half of the schools he investigated proper classroom accomodation was inadequate.

From the foregoing it is recommended that the pupil-teacher ratio be reduced to 1:25. With the number of Colleges of Education increasing one hopes that there will be a bigger pool of teachers to be employed. Using volunteers for some tasks at present done by teachers, it means teachers can devote more of their time to professional activities.

One other area that affects the student-teacher relationship pertains to school rules and school policy. School conflict then arises when there has been a violation, challenge or questioning of a school rule, policy or expectation of behaviour. In line with Bybee and Gee (1982) the following situational factors in educational conflicts can be pointed out.

- . Control. For many educators decisions concerning the classroom or school are not to be shared with students. This tendency is in keeping with the Black philosophy of life. Children in Black society are not usually consulted on parental decisions. They are not expected to question their parents on those decisions. But urban children are exposed to a number of organisation like the Youth Brigade, Boys' Brigade and others. So if teachers do not consider them on classroom issues they feel ignored. Conflict results when students want to assume some decision-making power.

Reynolds (1976) is cited by Meighan (1981) as pointing out that conflict between pupils and teachers is continually fuelled by the attempt of the staff

- . to exercise control in areas of the pupils' lives where they expect autonomy, such as in behaviour outside the

school, and in some aspects of their behaviour inside it. In a school like this one they<sup>there will</sup> be no truce. Pupils see teachers as using illegitimate authority, and they are less likely to be responsive in other areas of school life. Teachers will tend to respond by increased coercion, leading to a reaction in an alienated pupil body.

- . Preferences and Expectations. School personnel and pupils may have different preferences and expectations of behaviours, and different means of achieving goals and activities. Related to preferences and expectations are the values and beliefs of educators and pupils.
- . Environmental factors. This category includes such intangibles as school climate and some very tangible things such as architecture, colours, dark spaces, and many other physical conditions.

Brainard and Fox (1973) note the following factors as comprising the school's climate and determine its quality.

- . Respect. Pupils should see themselves as persons of worth, believing that they have ideas, and that those ideas are listened to and make a difference.
- . Trust reflected in one's confidence that others can be counted on to behave in a way that is honest.
- . High morale.
- . Opportunities for input. Every person cherishes the opportunity to contribute his or her ideas, and know they have been considered. A feeling of a lack of voice is counterproductive to self-esteem and deprives the school of that person's resources.
- . Continuous academic and social growth.
- . Cohesiveness. This quality is measured by the person's feeling towards the school. Members should feel a part of the school.

- . School renewal. The school as an institution should develop improvement projects. It should be self-renewing in that it is growing, developing and changing rather than following routines, repeating previously accepted procedures and striving for conformity. The school should be able to organise improvement projects rapidly and efficiently, with an absence of stress and conflict.
- . Caring. Every individual in the school should feel that some other person or persons are concerned about him as a human being.

Most conflicts between pupils and their teachers can be resolved through discussion. However teachers should be ultra-sensitive to negative consequences. They should ~~desist from too~~ coercive, threatening or aggressive means of resolving conflicts. Stringent measures generate more conflict. A number of conflicts can be prevented through understanding the motivational and developmental needs of pupils; clarifying rules and policies. It is patently imperative that educators become aware of environmental, educational, and situational factors that contribute to conflicts.

The teacher himself may be a possible blight in the educator-educand relationship. There are a number of teachers in the profession whose certificates are not worth the paper used. Many of them have entered the ranks of the teaching fraternity through a series of failures. In Black society it is common practice to divert to the teacher training institution learners who are not making much of a success academically. Untill recently, a matriculation certificate was not required as a prerequisite for teacher training. Matriculation has been a stumbling block for many Black pupils, so going for a primary teachers' course was one way out to securing a profession that keeps a person respected in society. Even failure with degree studies has influenced many to

branch to secondary teachers' diploma.

Some students move into teaching simply because their parents cannot afford the financial costs of letting them follow professions of their choice. As teachers they earn some money and then proceed to other studies that interest them more. Even liberated housewives who, because of the frustrations of the indolent life within the house, want to go back to work to fulfill themselves or pay their children's college and university bills go for teaching. It is better than clerical work, hours are shorter, supervision is not too close and there are long winter and summer holidays with full pay. In Black society there is a lot of playing at education by employing as teachers mediocre and unenterprising persons totally unfit for other high occupations. These are people who shall fail to let their being emerge in the educator-educand relationship. They cannot let the being of the pupil and the being of the world shine forth. Their teaching endeavour fails to focus its attention on helping every child to unfold the best in him as an individual and as a worthy member of his Black society. Pupils are not adequately and professionally helped to understand themselves by discovering their own yearnings, interests and capacities. These teachers will not be interested in guiding pupils formulate their own goals and make plans for realising them. It would be demanding too much to expect pupils taught by such teachers to evaluate their progress with reference to self-actualisation and to potential contribution to the welfare of their society.

A teacher, worthy of the name, should have a good idea of his own values and has a sense of a unique, cohesive and integrated self. He understands that some people may or may not share his beliefs and values. Thus he tends to be accepting of others, avoiding making rash judgements. He should be aware that growth and change in all spheres of life

occur throughout a person's life. He must have a true interest in his pupils and experience a genuine satisfaction in seeing his charges grow and develop and make positive changes in their lives. Good teachers have a primary responsibility towards the pupils they are leading to worthy adulthood. This is accompanied by a sense of social responsibility in which the teacher accepts as a social norm the concept of the adult knowing the way ahead helping guide the child to adulthood. Devoting time and energy in helping children indicates a fundamental belief that those being helped do have the ability to attain maturity and social competence within the cultural norms and dictates of Black society. As mature adults, teachers should know their limitations. They must develop a good sense of ways in which they can and cannot help their charges.

The rôle of education and expectations held by Black society for their teachers is very demanding. Teachers are no longer expected merely to provide children with certain basic skills and facts. They cannot be merely guardians of the status quo. Neither can teachers assume the rôle of interested bystanders who simply coördinate the creative endeavour of individual pupils. They should present information, raise new questions and help pupils reach solutions in harmony with judgemental criteria that are seen as applicable. Teachers should serve as co-ordinators for community action to assist in the clarification and development of pupil values, to provide awareness of the ecological perils facing our world. They should become directors of a continuing research effort in which pupils share a progressively increasing responsibility. They should understand their pupils' attitudes, insecurities, aspirations, expectations and anxieties.

Realising that some teachers who emerge from the present colleges of education are not equal to the task of competent

discharging of appropriate educational services according to existing professional standards and noting that some teachers may find teaching frustrating and nerve-wrecking it is recommended we try to identify those aspirant teacher-trainees who are more likely to succeed in the classroom and who will remain in the profession for years to come. This can be done by checking school progress of the aspirant trainee up to the time he applies for teacher training at a College of Education. He should also be given a test on career preparedness and vocational aspirations with reference to teaching. Such tests are not in existence at present for Black teacher trainees. So professional help of psychologists and psychometricians should be sought in this regard.

It is also recommended that headmasters and department heads periodically jointly formulate evaluation records of teachers in their charge. These records will provide invaluable data when such teachers are considered for promotion, transfer, demotion or expulsion. Teacher appraisal for competence has its foundation in three necessary conditions:

- a group of teachers who are motivated to achieve educational goals.
- teachers who have the ability or capacity, physical and mental, to perform; and
- teachers who understand clearly the demands of their occupation.

Where any of these conditions are missing, performance appraisal will be ineffective. This view presumes that teachers, like most workers, respond to the teaching environment on the basis of expectations about the consequences of their activities, the effectiveness of their ventures in obtaining a result and the value they attach to the personal and social rewards associated with a result. A teacher must have cause to believe that increased effort in fact leads to better performance.

It is vital, too, that individuals believe that improved performance shall lead to a reward that is valued (e.g. bonus, status, acceptance). It is bad that rewards in the form of increased salaries are contingent on length of service or position rather than performance.

On the basis of these assessments or evaluations a teacher should be given effective feedback. Feedback about what he has or has not achieved says little to the teacher about what he or she must do in order to improve. He may be told that results obtained by his class compare favourably with those of the whole inspectorial circuit. But this information alone is not very useful. He needs feedback about his daily on-the-job performance which contributed to his success or failure to accomplish the goal. He needs feedback about how well he communicates subject matter or the necessary knowledge, how well he establishes and maintains good relationships with pupils and staff, how well he projects a realistic and good image of the school to pupils and the community, how well he fosters and stimulates a spirit of workmanship and dogged determination in his pupils etc. What is needed is feedback on what the teacher does. This is accomplished by focusing on behaviour.

Feedback according to Kearney, (1978) must of such a nature that

- it is specific rather than general
- it is descriptive rather than evaluative
- it concentrates on behaviour that can be changed
- it avoids the "why" of behaviour
- it is capable of validation by the receiver
- it is timely.

It is further recommended that schools should have newsletters. The end-of-the-year school magazine serves this purpose, but not many schools seem to appreciate its

value. Newsletters should include appropriate photographs; a message from the committee chairman and from the principal, which contains direct, specific, easily understood comments, and specific news of elementary junior and senior class achievements. Hilldrup (1982) sees nothing wrong in emphasizing problems in newsletters, as long as the emphasis does not take the form of carping and complaint, but instead states facts simply, indicates what school management is doing to resolve the issue, and tells the public how it can reasonably be expected to help.

Students should be encouraged and guided in the correct use of the newsletter. Their creative abilities should be called for. There should also be an appreciation of their collective attempts at promoting the good tone of the school, and further suggestions should be offered as how they can continue promoting a good image of their alma mater even when they've left school.

There is a great need for a counseling service to help individual pupils resolve their own problems and make their own decisions. The training of guidance teachers is still at its infancy in Black education. It will take a number of years before there will be fully qualified guidance teachers in all schools. Moreover financing a school counseling project for each school shall be out of reach for most schools. In an era of extreme cost-consciousness on the part of the public and schools it is recommended that regional counseling service centres be established. Children and their parents can then be referred to these centres should pupils need help that falls within the centre's sphere of activity.

Material that is part of subject matter may be a cause of conflict between teacher and pupil. Oftentimes, the teacher does not comment on derogatory statements in textbooks, for fear of turning the students' interest

away from either the prescribed set-work or the subject itself. But not all pupils are gullible enough to accept everything in textbooks. Lekhela in Van der Merwe et al (1978) quotes offensive typologies like "Bantu barbarian," derogatory epithets like 'thieves', 'murderers', superstitious ignorant people', 'rapists', etc. which occur in history books.

The philosophy of life exposed in a textbook is also a matter of concern. Lekhela further notes that the world and circumstances described in the overwhelming proportion of the history textbooks for the Junior and Senior Certificate epitomise the English and Afrikaans philosophies of life. This is irrelevant and diametrically opposed to the world in which the pupil is reared. Blacks need history textbooks with a difference.

From the foregoing it is recommended that Blacks who are experts in their subjects be included in those bodies that select books that may be used as textbooks. They should help check for stereotypes, inaccuracies and inappropriateness in the descriptions of the life styles of racial groups; value-laden words, heroes and heroines in literature books; if feelings of inferiority or superiority will be reinforced by textbook materials; if cultural biases strengthen or weaken the author's presentation and many other such aspects. Saunders (1982) points out the following criteria that can be used for the appraisal of textbook:

- . Are white rather than non-white discoveries and aspirations described?
- . Are white people featured predominantly, to the complete or partial detriment of non-whites?
- . Is geographical exploration regarded as entirely beneficial to the people who are 'discovered'?
- . Are black independence and present-day development discussed?

- . Are struggles for freedom perceived as rebellion or are those who fight for freedom regarded as traitors and murderers, rather than patriots?
- . Have facts about newly independent nations and the life styles of former colonial people been up-dated in new editions and reprints of books?
- . Are newly independent countries regarded as problematic for former imperial powers?
- . Is there an adequate portrayal of the social mix that exists in most countries today?
- . Are European values and life styles used as criteria for judging other ethnic groups?
- . Are technological advances used as the sole measure of progress?
- . Are typical personality traits ascribed to ethnic groups other than your own?
- . Are terms such as 'natives', 'hostile', 'heathen', 'pegan', 'savage', used without elaboration or qualification? They should be qualified or elaborated on.
- . In explaining national and cultural differences are concepts such as 'exploitation' and 'power distribution' used to castigate whites?
- . Are cultural differences regarded as biologically transmitted?
- . Is it assumed that the most fitted always survive and deserve any advantages that have accrued to them?
- . Are white Americans and Europeans described as developers of the rest of the world?
- . Are white Americans and Europeans regarded as doers and problem solvers and others given passive rôles?

Those who review the textbooks to be used in Blacks schools should be cognizant of the aim of education as enun·iated by the ad hoc Consultative Educative Committee under the auspices of the Kwa-Zulu government in 1973. For instance Zulus need a black-oriented education (in aim, content and

organisation) designed to satisfy the genuine needs and aspirations of the African: an educational system adapted to meet the challenges of the scientific-technological age. The outputs of our education must constitute a proper pyramid. Unless there is a clear aim of our education, our efforts will be in vain. Therefore, we adopt the following as the aim of our education, says the committee.

The irrelevance of school subjects and derogatory statements in material presented to pupils is what moved Silberman (1970) to charge that public schools "mutilate" the spirit of children. He rightly believes that it is not possible to spend a long period visiting public school classrooms without being appalled by the mutilation visible everywhere — mutilations of spontaneity, of joy in learning, of pleasure in creating, of sense of self.

At the end of the year most urban schools hold speech and prize-giving days. This is, in many cases, the only day parents come to the school in big numbers. It is also during this ceremony that the school recognises excellence of their pupils in various fields. This practice of prize-giving

- . recognizes the value of excellence in a broad range of subjects, from Agriculture to Zulu and in other school events and features; and
- . provides a means for the advisor or teacher to communicate high standards to all pupils, helping many of them to set goals that are meaningful to them personally and, at the same time, are socially recognized as valuable.

The problem with this prize-giving practice is that criteria for selection are never specifically spelled out to the pupils early enough. It is thereby recommended that each school department establishes clear criteria for the attainment of honours. These criteria should be clearly communicated to the pupils during early weeks of the year and when the pupils resume classes at the beginning of the

second semester. In that way a pupil shall be able to check himself or herself as to whether he or she is moving towards the standards of excellence.

Usually the awards given include:

- outstanding leadership in one or more areas of student activity;
- outstanding scholarship;
- outstanding service, given to those pupils who have exemplified the spirit of service;
- special achievements, for those who do not fit in one of the above categories, but who have achieved something above the ordinary; and
- outstanding achievement in sporting and related events.

However, even where a particular kind of achievement is being recognised it may be fruitful to explore new ways or new programmes in which excellence is recognised and rewarded. There must be an ongoing search for a structure and for practices and policies that better facilitate the achievement of goals. For example, a school can explore the possibility of introducing a service programme. This would be a programme challenging pupils to develop a community service project either as a group or as an individual. Members of staff may develop a list of service projects to assist pupils in developing their own ideas. For example, projects might include

- tutoring less academically able pupils;
- developing political information programmes for voters at the time of voting for members of the Legislative Assembly or urban councils;
- an anti-litter campaign or a beautification project at the school, or bus rank;
- special assistance to particular groups, such as indigent children or senior citizens.

Pupils should apply to the staff members for project administration and advisory assistance. Such projects may help pupils relate what they learn in class with what goes

on in the community of which they are part. Such projects may help pupils accept and implement humane values, provide them with the vision, knowledge, and competencies needed to cope with the social realities that threaten survival and vitiate the quality of life in the community, and allow pupils to use the facilities and resources available in order to make the total environment a learning experience for pupils. These and similar projects can also be cathartic in that pupils' emotions and propensities for violence and vandalism can be ventilated and energies directed to a useful end. This may also be a chance of seeing their teachers as helpers whose guidance is appreciated rather than as enemies whose efforts are denigrated.

Conflict between pupils and teachers also revolves around enforcement of rules. As a corollary to this disciplinary actions taken by the school may generate more conflict. In the light of this observation this dissertation argues that six principles given by Latson (1972) need be borne in mind regarding discipline.

- . Disciplinary policies should reflect the educational goals of the school, and be consistent with good educational practice.
- . Disciplinary policies should reflect sound social scientific knowledge.
- . Disciplinary policies should reflect democratic principles such as equal justice for all respect for the rights and dignity of the individual, humanitarian treatment for all.
- . Disciplinary policies should reflect the fact that individuals are expected to assume responsibilities as well as enjoy rights.
- . Disciplinary policies should aim at the development of self-discipline.
- . Disciplinary policies should be primarily preventive, secondarily corrective, and never retributive.

It is therefore recommended that enforcement of rules should allow for careful communication of all rules and regulations to the pupils and staff, and also the parents and the school committee; pupils and staff should be involved in reviewing and evaluating rules and in enforcing rules; staff, pupils and parents should be made aware that an appeal process works, that transgressors of rules are not subjected to the arbitrary judgment or biases of one person, even if that person occupies a powerful rôle.

In a school there should be established a disciplinary committee that shall include, amongst other people, elected students' representatives and elected parents' representatives. This committee should be involved in cases that are so serious that long-term suspension or expulsion could result and cases that involve a violation of the criminal law. The latter would require the use of law enforcement agents. This committee should be regularly informed of the discipline action. They should be provided with a written notice that details the evidence against the culprit(s). They must be given sufficient time to prepare for the hearing. Committee members should be encouraged to talk with pupils about the situation and their feelings about the situations.

## 2. Conclusion.

From the foregoing discussion the existential situatedness of the urban Black child is such that he or she is hampered in his or her school-directness. A number of recommendations have been made. These recommendations take into account the philosophy of life of Blacks, which philosophy of life should be reflected in day-to-day teaching. A philosophy of life is a system of a people's conception of the universe, man, values, virtues and truth. It includes knowledge, beliefs, art, morals, customs and other capabilities acquired by man as a member of society. It constitutes the experiences of a group of individuals as they live history at a given time.

The pupil-teacher ratio is also inimical to sound pupil-teacher relationships. Teachers are further faced with other non-professional tasks which demand some of their time. Using pupils as tutors and volunteers from the community can help alleviate the burden on teachers' problems.

Parents are often complaining about the teachers' lack of expertise in dealing with children, too much freedom in the schools and school disciplinary procedures. However, since parents are the natural first and important educators of children it is found very important to ensure the presence of parent representatives on important decision-making school committees. As teachers and parents become more familiar with the rôle that each plays in a child's development, an atmosphere of empathy and understanding replaces one of hostility and antagonism. There is a great common ground upon which parents and teachers can communicate in ways of helping children who misbehave. The school should set a positive tone with parents. This can elicit cooperation rather than confrontation and protective resistance.

Sometimes teacher-pupil relationship is disturbed because of psychological or social immaturity of the learner. So, some type of counselor service should be made available on a regional basis for helping pupils. The most cost-effective method should be found for this venture.

Newly qualified teachers cannot be expected to be experts in teaching. So there is a need for in-service guidance offered by more experienced teachers. Furthermore there should be periodic evaluation of teachers on their expertise. This will help them improve their skills and evaluation records should be used when applicants for more senior rôles are considered. Bonus should not be automatic but should be contingent on effective teaching.

There should be a broader base for evaluating excellence of pupils. Even those who are not highly intellectually endowed should find that there are other areas where they merit public recognition and merit.

To resolve discipline problems staff, parents and pupils should be encouraged to make their input. A common understanding of the nature and scope of school-wide discipline problem should be worked out. Sharing of perceptions and feelings should be encouraged. A combination of insights should be synergistically created if an efficient and effective discipline policy is to be formulated.

Instruction texts are very important in the teaching learning situation. Materials used must enable the learner to carry on the behaviour he is to learn. Pupils must have appropriate materials to work on. If he is to learn to solve problems, he has to have problems to be solved; if he is to gain skills, he must have tasks which give him the opportunity to practice these; if he is to develop attitudes, he must have opportunities to see the phenomena in a new perspective and to be able to respond to the situation with new feeling tones. However, at no point should a student be denigrated as a person or as a member of a certain cultural group. Textbooks should be written and selected by people who have a knowledge of the inimitable Black experience derived from his existential situatedness.

Cognitive and affective energy together with a sense of commitment and a personal energy that comes from self-awareness and ownership of values, behaviours and feelings shall help alleviate the problem of pedagogic relationship between educator and educand.

### 3. Suggestions for further study.

- . A variant of the existing system that is consistently related to students' educational outcomes should be worked out. At present the emphasis is on teachers'

advanced qualifications and issues on salaries. But these are not clearly related to student achievement.

- . Case studies should be undertaken that focus on the ways in which the factors that impinge on the various decision makers in the school system affect the educator-educand relationship.
- . Research needs to be done on the internal and external criteria that facilitate the effectiveness of the curriculum in helping pupils cope with the larger society.
- . Research must be gotten into identifying needs and interests of pupils and how these should be used in the planning and direction of educational goals.
- . There is a crying need for community-based learning. To reduce the isolation of pupils from adult rôles and institutions in the Black community a community-based learning model needs to be developed. Programmes should include field studies, on-the-job experience and political participation. Such a learning strategy will help bridge the gap between in-class experience and life as lived by Blacks in their situatedness.
- . Value differences in the Black communities should be studied. The impact of value differences within communities, the conflict such differences may create and the effect of such differences on organisational socialisation, pupil performance and group relationships needs to be researched.
- . Career commitment of Black teachers is another area of serious concern. An analysis of personality factors and environmental variables affecting Black teacher work and career commitment must be researched. Models depicting life-phase rôle expectations and personality that may result in Black teachers experiencing conflict and choice should be worked out. Proposals on aspects affecting the development of teachers within the school organisational structure should be brought forth.
- . Many Black parents are very interested in the education of their children, but are not aware as how to come to

school to come for asking questions, dealing with problems or work together with school staff towards solutions. Research on greater outreach efforts on the part of school personnel towards the home must be undertaken and effective and workable models to this end should be formulated.

- There should be an exposition of a network of social pathologies that lead to complex, self-defeating adaptations on the part of Black urban children.
- A search of new ways of relating home to school, of innovating in teaching methods and of coping with specially environmentally deprived Black urban children, should be undertaken.

#### 4. Epilogue.

The central idea in this dissertation is the notion of so working with the learner that he feels something positive will come out of his association with the educator. He needs to perceive the educator as somebody who is interested in him as a person, as a learner who wants to actualise his potentialities. The educator's attempts and energies should relate the educational goals to the pupil's own strivings.

To maintain an effective dialogue with the educand, the educator should be aware of the existential situatedness of the Black urban child and problems that flow from its wake. To tap the individual potentiality in a learner the teacher needs the support of the child himself and the community at large which is the custodian of the philosophy of life that should colour the pupil-teacher interaction.

The road ahead must involve a continuing dialectic between the notions of social process as it affects learners and societally based and pedagogically defensible educational goals.

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SUMMARY

This dissertation concentrates on the problems of the present-day urban Black children in their environment. Their way of life is such that it inhibits them from living up to most everyday demands and expectations of the school teachers, and parents.

The urban environment is industrialised and polyvalent. Aspects of western civilisation imply a process of westernisation. This has affected the Black urban way of life in terms of diversity, the nuclear family, individualism, competition, complex money economy, time consciousness and industrialisation. Modern urban Blacks are individualistic, profit-motivated and technologically conscious.

Urbanisation and industrialisation have brought in their ~~wake a multicultural and multiethnic community resulting in~~ a conflict in the traditional ways of life and has caused confusion over values one has to espouse. The teacher becomes very necessary for guidance in this regard. Ethical and religious problems arise and the child is exposed to counter productive political and social influences.

The urban environment has a number of institutions that compete with the school for the child's attention. He consequently may be attracted to those that offer more immediate material and social benefits, and the school is considered not to be one of them.

Urban Blacks live in slums and locations where overcrowded living conditions are the order of the day; crime, lasciviousness and debauchery are prevalent. Parents and adults who are supposed to give guidance to the youth are faced with a number of storms and stresses of urban life and consequently there is less concern for the effective upbringing of children. School life is at variance with a value-system to which children are accustomed.

Conversely, the binding of the child to education shall assist him in constituting new relations. For this to be actualised there should be a pedagogic tie of acceptance, love and understanding. In this way the child would experience the security that the school can offer him so that he obtains a foothold as a firm stand in the world. It should be noted that in school the teacher imparts the skills, knowledge and attitudes of the people he represents. The end-result of the successful teacher-pupil relation is a child's capacity to become what society wishes him to be, namely a responsible adult.

From the fore-going it is concluded that it is by the educator's continuing concern for the educands as beings on their way to adulthood that a sound and salutary educator-educand pedagogic relationship may be maintained. The educator should so exercise his leadership rôle that it fosters a humane environment to allow for meaningful communication. He should always evaluate his effectiveness and expertise in delivering subject matter. His bonus should be paid according to his teaching efficiency. Pupils and their parents should be more directly involved in educational matters. In their training, aspirant teachers should be exposed to the way of life in complex urban environments. The curriculum planning unit should include Black experts who are aware of the aspirations of the Blacks and can help shape a curriculum that is relevant to them. School textbooks should be checked for racial or ethnic bias that may disturb the learning Black child.

This study establishes that the road ahead must involve a continuing dialectic between the notions of the social process as it affects learners, and socially based together with pedagogically defensible goals.

### SAMEVATTING

Hierdie dissertasie fokus op die probleme wat die hedendaagse jong Stadswartes vehinder om te voldoen aan al die vereistes en verwagtinge wat skoolonderrig meebring.

Die geïndustrialiseerde en polivalente stadsgemeenskap vereis die beheersing van baie verskeie elemente van die westerse beskawing as 'n voorvereiste vir die verwestersingsproses.

Die verwestersingsproses het in die Swart stadsgemeenskap gelei tot sosiale diversifisering, die opkoms van die kerngesin, 'n groter klem op individualisme, onderlinge mededinging, deelname aan 'n verwickelde fiskale stelsel, 'n groter tydsbewustheid en betrokkenheid by die industrialiseringsproses.

Die verstedeliking en die gevolglike verwestersing van Swartmense het gelei tot 'n multikulturele en multi-etniese gemeenskap waarvan die waardesisteme in konflik staan met tradisionele lewenswaardes, met 'n gevolglike vertwyfeling oor watter waardesisteme onderskryf behoort to word.

Die onderwyser behoort 'n leiersrol te vervul in die heersende klimaat van onsekerheid in hedendaagse Swart stadsgemeenskappe waar etiese en godsdienstige probleme ontstaan en die kind blootgestel word aan afbrekende politieke en sosiale invloede.

Daar is 'n aantal stedelike instellings wat teen die skool meeding vir die kind se aandag. Hy mag gevolglik aangetrokke voel tot daardie instellings wat materiële en sosiale voordele van 'n meer onmiddellike aard bied, aangesien die skoolstelsel nie as een van hulle gereken word nie.

Stadswartes woon in krotbuurte en lokasies waar oorbewoning aan die orde van die dag is, waar misdaad, losbandigheid en brasserny hoogty vier. Omdat ouers en volwasse leiers ook aan dieselfde spanninge van vestedeliking onderworpe is as hulle kinders, is hulle nie in 'n posisie om aan hulle kinders opvoedkundige leiding te gee nie. Die waardes wat vir die kinders op skool voorgehou word, bevraagteken hulle tradisionele waardes.

In teenstelling daarmee sou die kind se verbintenis met die opvoedkunde hom instaat stel om nuwe verhoudings aan te knoop. Voor dit egter kan geskied, moet daar 'n pedagogiese band van aanvaarding, liefde en begrip ontstaan. Dit sou tot gevolg hê dat die kind die beskerming wat die skool hom kan bied, ondervind en dat hy selfstandig in die wêreld sou raak. Daar moet daarvan kennis geneem word dat die onderwyser die vaardighede, kennis en gesindheid oordra van diegene wat hy verteenwoordig. 'n Geslaagde onderwyser-leerling verhouding stel die kind in staat om aan sy gemeenskap se verwagtinge vir hom te voldoen, naamlik om 'n verantwoordelike volwassene te word.

Uit die voorafgaande uiteensetting blyk dit dat dit die opvoeder se voortdurende besorgdheid oor die opgevoedene se vordering op die weg na volwasenheid is wat 'n gesonde en lofwaardige pedagogiese verhouding: opvoeder-opgevoedene in stand hou. Die opvoeder moet op so 'n wyse leiding gee dat daar 'n menswaardige atmosfeer geskep word wat betekenisvolle kommunikasie moontlik maak. Hy behoort altyd te evalueer hoe effektief en kundig hy sy onderrigmateriaal oordra. Die betaalbaarheid van sy jaarlikse bonus behoort af te hang van hoe geslaagd hy onderrig gee. Kinders en ouers behoort meer betrokke te wees by opvoedkundige aangeleenthede. Aspirant-onderwysers behoort gedurende hulle opleiding blootgestel te word aan die verwikkelde stedelike lewensinvloede. Swart deskundiges wat vertrou is met die aspirasies van Swartmense behoort betrek te word om leerplanne op te stel wat relevant is vir Swartmense.

Skoolhandboeke behoort nagegaan te word vir rasse- en etniese vooroordele wat die swart leerling sou kon onthuts.

Hierdie studie het vasgestel dat die pad vorentoe 'n voortdurende dialektiek moet behels tussen idees van die sosiale proses, soos wat dit leerlinge beïnvloed, en sosiaal-verdedigbare pedagogiese doelstellings.

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