

**THE PROBLEMS EXPERIENCED BY CHILDREN
OF DIVORCED PARENTS**

BY

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DISSERTATION SUBMITTED IN FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE MASTER OF EDUCATION IN THE
DEPARTMENT OF EDUCATIONAL PSYCHOLOGY OF THE FACULTY OF
EDUCATION AT THE UNIVERSITY OF ZULULAND.

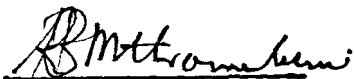
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JANUARY 1993

DECLARATION

"I DECLARE THAT THIS DISSERTATION: 'THE PROBLEMS EXPERIENCED BY CHILDREN OF DIVORCED PARENTS' IS MY OWN WORK AND THAT ALL THE SOURCES THAT I HAVE USED OR QUOTED HAVE BEEN INDICATED AND ACKNOWLEDGED BY MEANS OF COMPLETE REFERENCES."

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MOTHER, MRS AMOS BETHER MTHOMBENI;

MY WIFE PHUMELELE

MY CHILDREN BONGIWE, ZAMA, NTOMBIFUTHI, NOMBUSO,

ZOMNDENI

ACKNOWLEDGEMENTS

I wish to express my sincere thanks and appreciation to the following:

- * Dear Lord, who gave me wisdom and strength to undertake this task.
- * Prof. G. Urbani who inspired, motivated and guided me in the planning, execution and completion of this Dissertation. He indeed displayed amazing patience, love and dedication in wading through drafts of this study.
- * Mrs M.S. Vos who has been an immeasurable help to me in completing this Dissertation.
- * My mother Berther and my late father Amos who laid the foundation and encouraged me to further my education.
- * My wife Phumelele for her loyal and cheerful support throughout the period I was engrossed in this study.
- * Dr. K.B. Cemané and Mr V. Abhilak for creating an atmosphere that foster intellectual dialogue and growth.

- * Miss T.J. Vezi (Social worker) who supplied me with valuable information on counselling.
- * Mrs M. van der Merwe (Guidance Tutor) who supplied me with valuable information on guidance programmes for schools.
- * Mrs V. van Rooyen who unstintingly has given her time for typing this Dissertation.
- * The library staff who were always willing to help me with the reading material I requested.
- * Mrs P. Grobler for proof-reading this Dissertation.

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SUMMARY

The aim of this study was:

- * to describe the life-world of the children of divorced parents from a psychopedagogical perspective at the hand of relevant research literature;
- * in the light of the findings obtained from the literature study establish certain guidelines according to which accountable support can be instituted to meet the needs of the children of divorced parents.

In our society of today divorce is increasingly common. Latest divorce figures released by the Central Statistical Services in Pretoria show that in 1990 more than 20 000 Whites, 5 217 Coloureds and 1 421 Asians were divorced. There are no figures at present available for the Black population, although it is believed that divorce is on the increase in this community.

Most divorcing parents are aware of the conflicting interests of parents and children and usually want to know how they can best help their children cope with

what is often a frightening and emotional stressful period in their lives. The first year after divorce is characterized for both parents and children by anxiety, depression, anger, with feelings of rejection and incompetence. Demoralization caused by negative feelings about the divorce causes parents to be less concerned about their children. The children in turn feel confused and resentful, become more provocative and difficult with their parents. They react to stress by nagging, whining, showing an increase in aggressive behaviour, and becoming more disobedient. From a psychopedagogical perspective the children of divorced parents find themselves in a dysfunctional educational relationship.

It is evident from this study that the children of divorced parents are not likely to constitute a meaningful and adequate life-world without assistance. The life-styles of these children are often an example of the outcome of disharmonious educational dynamics. It represents inadequate personality development, which although it took place through the child's own initiative is mainly the result of educational misguiding by divorced parents.

If children are to recover from the trauma of divorce, strategies for support must be designed and the needs

of the children understood. Accountable support for these children implies that the children must be given meaningful help so that the situation of dysfunctional education in which they more often than not are caught up, may be rectified. These support systems may be divided into the following three phases:

- * Preventative support.
- * Support just before or at time of divorce.
- * Support after divorce and continuing support.

In the light of the findings the following recommendations were made:

- * Educational Psychological Support Services (EPSS) must be established.
- * Educational-Psychological Support Service Units (EPSSU) must be established.
- * School social workers must be properly trained and appointed to offer guidance programmes in schools.
- * Divorce Court Counsellors must be trained social workers and employed by the Department of Justice.

- * Attendance of the relevant counselling programmes must be made mandatory before the final divorce order is granted for couples with children.

OPSOMMING

Die doel met hierdie studie was om:

- * die leefwêreld van kinders van geskeide ouers aan die hand van relevante navorsings literatuur vanuit 'n psigopedagogiese perspektief te beskryf;
- * aan die hand van bevindinge wat uit die literatuur-studie verkry sou word, sekere riglyne daar te stel waarvolgens verantwoordbare ondersteuning, ingestel kan word om die nood van die kinders van geskeide ouers te ontmoet.

In die hedendaagse samelewing is egskeiding 'n toenemende verskynsel. Die nuutste inligting wat deur die Sentrale Statistiekdiens in Pretoria vrygestel is, toon dat daar in 1990, 20 000 Blankes, 5 217 Kleurlinge en 1 421 Asiërs geskei is. Daar is tans geen statistiek beskikbaar vir egskeidingsyfers rakende die Swartbevolking nie. Daar kan egter aanvaar word dat egskeiding ook onder Swartes aan die toeneem is.

Die meerderheid geskeide ouers is bewus van die botsende belange tussen ouers en kinders en wil gewoonlik weet wat die beste wyse van hulpverlening is om die kinders te help om 'n tydperk van onsekerheid en

emosionele spanning te hanteer. Sowel ouers as kinders beleef in die eerste jaar ná 'n egskeiding, angstigheid, depressie, gevoelens van woede, verwerping en onbevoegdheid.

Negatiewe gevoelens rakende egskeiding het 'n demoraliserende effek op ouers en het tot gevolg dat hulle minder besorgdheid teenoor hulle kinders betoon. Aan die ander kant is kinders verward en verkwalik hulle ouers. Hulle tree ook meer uittartend en hardkoppig teenoor hulle ouers op. As reaksie op die stres-situasie is kinders neulerig, huilerig, ongehoorsaam en meer aggressief in hulle optrede. Vanuit 'n psigopedagogiese perspektief bevind kinders hulle na 'n egskeiding in 'n wanfunksionerende opvoedings-verhouding.

Uit die studie blyk dit dat die kinders van geskeide ouers nie sonder hulpverlening 'n betekenisvolle en toereikende leefwêreld kan stig nie. Die lewenswyse van hierdie kinders is dikwels 'n weerspieëling van wanfunksionerende opvoedingshandelinge. Dit verteenwoordig onder andere onvoldoende persoonlikheids ontplooiing wat, alhoewel dit op die kind se eie inisiatief plaasvind, hoofsaaklik die uitkoms is van ontoereikende opvoedkundige ondersteuning deur ouers.

Om te herstel van die trauma van egskeiding moet ondersteuningstrategieë ontwerp word en die nood van dié kinders begryp word. Verantwoordbare ondersteuning vir hierdie kinders behels sinvolle hulpverlening wat die wanfunksionerende opvoedingsituasie waarin die kinders hulle meestal bevind, kan regstel. Die volgende fases kan in hierdie ondersteuningstelsel onderskei word:

- * Voorkomende ondersteuning.
- * Ondersteuning net voor of tydens egskeiding.
- * Volgehoue ondersteuning na die egskeiding.

Na aanleiding van die bevindinge is die volgende aanbevelings gemaak:

- * Opvoedkundige-sielkundige Hulpdienste (OSH) moet ingestel word.
- * Opvoedkundige-sielkundige Hulpdiens Eenhede (OSHE) moet ingestel word.
- * Skoolmaatskaplike werkers moet toereikende opleiding ontvang en aangestel word om voorligtigprogramme by skole aan te bied.

- * Egskeidingshof-beraders moet opgeleide maatskaplike werkers wees in diens van die Departement van Justisie.

- * Bywoning van toepaslike voorligtingsprogramme voor die finale egskeiding moet vir egpare met kinders verpligtend gemaak word.

CHAPTER 1

ORIENTATION

1.1 INTRODUCTION

As a Christian, writer believes that marriage is sacred and that all children are a gift from God - indeed, a great gift from God. Parents have an enormous responsibility, ultimately to God, for the upbringing of their children. A child needs both parents who not only love him but also each other. In the warmth and security of this love it becomes possible for the child to feel accepted and become someone who experiences his existence as meaningful, possesses self judgement and understanding, worthiness of being human, capable of morally independent choice and responsible conduct, norm-identification and a philosophy of life.

When parents for whatever reason decide to get divorced the children inevitably suffer. Certain parents, often consoled by the notion (fallacy) that most children can recover rapidly from the painful split up of their families, are soon disillusioned. They have wrongly accepted that the children will resume their normal development and ultimately they will benefit, for after all, if the divorce is good for mother or father, it will be good for the children (Engelbrecht, 1992:1-3). With the increase in the rate of divorce in South

Africa, growing up in a single-parent home has become more prevalent and it is of the utmost importance that parents, teachers and mental health specialists must be aware of the possible consequences of divorce on children (Gori, 1992; Engelbrecht, 1992:1; Steyn (ed.), 1987:131).

1.2 ANALYSIS OF THE PROBLEM

Latest divorce figures released by the Central Statistical Services in Pretoria show that in 1990 more than 20 000 Whites, 5 217 Coloureds and 1 421 Asians were divorced (Engelbrecht, 1992:1. There are no figures at present available for the Black population, although it is believed that divorce is on the increase in this community (Engelbrecht, 1992:1-2). According to Gori (1992) divorce has reached epidemic proportions in South Africa with Natal worst of all. Natal topped all provinces in respect of White divorces with an average of 45,83 percent. Gori (1992) was also concerned with the high rate of divorce in recent years among Indians where fifteen years ago divorce was virtually unheard of. With 2 492 couples divorced in the Durban Supreme Court in 1990, marriage breakdown in South Africa has reached alarming proportions (De Haas, 1984:281). Strodes (1992:8) maintains that in 1989, 32 449 children under the age of eighteen were affected

by divorce, while in 1990 this figure rose to 35 238.

Thandi (1992:32) states that over forty percent of all marriages in South Africa end in divorce - which comes close to every second marriage. According to Thandi (1992:32) it is much easier to get a divorce nowadays than it was in the past. Unfortunately this has also made people more casual about the decision to marry. They know that they can always get a divorce if they encounter marriage problems. Demoralization caused by negative feelings about the divorce causes parents to be less responsive to their children (Wallerstein & Blakeslee, 1990:7-8). The children in turn feel confused and resentful and become more provocative and insolent towards their parents. Consequently more children have to cope with intense feelings of guilt, sorrow, anger and frustration. Such children need adult support to live through this period of acute stress at a time when their parents are least able to provide it (Cantor & Drake, 1983:2-3; Parkinson, 1987:19).

Divorce statistics hit the headlines at regular intervals, often accompanied by gloom and doom pronouncements about the disintegration of families and the loss of commitment to marriage as a lifelong

contract. Family patterns are changing rapidly as a result of large-scale divorce (Meideros, Welch & Porter, 1983:62-63). Attitudes to parenting both within marriage and after divorce may however be slow to catch up with changes in family structures, since ideas about parental roles are influenced to a large extent by unquestioned beliefs and value systems. The emotional problems of separation and divorce are often compounded by professional monopolies and vested interests which make the process more disjointed and bewildering than it need be. The multi-disciplinary help which people need during separation and divorce is not readily available and they may even be actively discouraged from looking for it (Parkinson, 1987:41-43).

Children need both parents for direction, support, discipline, limit setting and love (Mack, 1992:3). When a marriage falters and eventually breaks up, the partners in it are caught in their own emotional storm, focusing their energy inward on their own needs. Their children are frequently expected to fend for themselves (Neely, 1984:76-77). According to Chandler (1991:42-44) the children are placed under tremendous stress by the expectations that they can cope with the divorce on their own. Some children appear to be coping

successfully with their parents' divorce but when they are given an opportunity to express themselves in a group or individual counselling setting, their comments shed light on the difficulty they are having and their need for support (Clair & Daniele, 1980:98-99).

Some of the factors involved in cumulative stress are: overt changes in lifestyle such as moving, change of school and friends and change in economic circumstances. Changes in parenting are covert but nonetheless observable. Among divorced mothers, poor parenting seems most marked one year after divorce (Garlick, 1989:123). They have more difficulty coping with their children than do non-divorced parents. The difficulties are apparent in communication, discipline and consistency. Therefore, it is of particular importance that divorcing parents be helped to focus on their parenting role and to be good parents (Weitzman, 1985:216; Cox & Desforges, 1987:72-73).

Brooks (1981:297) and Goldstein, Freud & Solnit (1980:32-34) found age to be the most powerful variable in children's post divorce adjustment. As children get older, they perceive events as under their control and their level of interpersonal knowledge increases. According to Cantor & Drake (1983:1-4) divorce conflict

in many ways can reasonably be viewed as a type of "war"; both sides marshall their forces and attempt to enlist the aid of anyone who might be of potential value in helping the belligerent win. If a child can be useful in serving the cause of the warring parents, his services are likely to be enlisted.

With twenty percent of children experiencing the divorce of their parents before their sixteenth birthday and an unknown number affected by parental separation, it is no longer possible for schools to ignore these events (Cox & Desforges, 1987:90; Brownell & Frost, 1990:1). It is scarcely possible to teach children effectively without paying some attention to what is happening in their lives outside school (Morgan, 1985:65).

Educational distress occurs where the quality of the education offered is intrinsically bad. The participation of both the parents and teachers is insufficient and the essential meaning of education is not fulfilled because the child is not involved in any intimate relationship with an educator who focuses on leading the child in becoming an adult (Sonnekus, 1985:93-94). From a psychopedagogical perspective the children of divorced parents find themselves in an

educational relationship which is often dysfunctional. Dysfunctional education implies that the child's psychic life is under-actualised. According to Van Niekerk (1987:20-30) this under-actualization of the psychic life of the child will eventually result in:

- * Inadequate exploration.
- * Inadequate emancipation.
- * Inadequate distantiation.
- * Inadequate differentiation.
- * Inadequate objectification.
- * Inadequate learning.

1.3 STATEMENT OF THE PROBLEM

When parents get divorced the children more often than not experience distress and if not supported soon find themselves in a dysfunctional education situation.

1.4 ELUCIDATION OF CONCEPTS

1.4.1 Access

Access is the right of the children to see the parent with whom they are not living (Cox & Desforjes, 1987:84). The right to visit one's children, is a

basic right of every parent, and is rarely denied by the court. Satisfactory access depends on the ability of the parents to overcome their grief, guilt and anger sufficiently to allow the children to move between households without stress (Burrett, 1988:6).

1.4.2 Broken home

This refers to a family that is fragmentary due to divorce or desertation (Terminology, 1984:56). According to Dicanio (1989:93) the term broken home has been a catchall concept used to portray any kind of single-parent/lone-parent family as disorganized.

1.4.3 Counselling

Counselling may be defined as a means of achieving personal change through organized, goal-directed interaction with a helper. The counsellor defines the goals of the counselling process and techniques for progress towards these goals. Counselling is similar in some respects to psychotherapy, though it is quicker, is problem-focused and the identified issues which are the subject of the counselling are normal life events rather than pathology (Burrett, 1988:65).

1.4.4 **Co-parenting**

Co-parenting involves the shared responsibilities of the parents for the care of the children after divorce (Cox & Desforges, 1987:109). Burrett (1988:58) maintains that when children are to be shared between households a very high level of communication and co-operation is absolutely essential between the parents.

1.4.5 **Custody**

According to Steyn (ed.) (1987:575) custody has two meanings. The first meaning is a traditional one: control of and the right to make decisions concerning the child. The second meaning is more important: meeting the child's needs.

1.4.6 **Divorce**

Divorce is a legal dissolution of a marriage (McLeod, 1986:249). Van den Aardweg and Van den Aardweg (1988:67) define divorce as the legal separation of man and wife. According to Wallerstein & Blakeslee (1990:366) the word divorce describes the point in time when a husband and wife no longer live together and one of them has filed for divorce.

1.4.7. Dysfunctional education

According to Van Niekerk (1987:9) if any of the pedagogic relationships of trust, understanding and authority are absent from the pedagogic situation, it will result in a dysfunction in the dynamics of the education situation, that is, dysfunctional education.

1.4.8 Educational distress

Educational distress means affective distress and it always impedes the child's progress towards adulthood (Van Niekerk, 1987:17). A distressful educational situation gives rise to experiences with unfavourable meanings for the child e.g. with feelings of extreme and uncalled for anxiety, loneliness, insecurity, helplessness and uncertainty (Van Niekerk, 1987:9).

1.4.9 Maintenance

Maintenance is the periodic payments a court order may require the parent who no longer lives with the child, to make towards the child's upkeep (Cox & Desforges, 1987:86). Maintenance may serve to encourage a sense of responsibility about a child's support (Burrett, 1988:56).

1.5 AIM OF THIS STUDY

The aim of this study stems from the statement of the problem and can be formulated as follows:

- * To describe the life-world of the children of divorced parents from a psychopedagogical perspective at the hand of relevant research literature.
- * In the light of the findings obtained from the literature study establish certain guidelines according to which accountable support can be instituted to meet the needs of the children of divorced parents.

1.6 METHOD OF RESEARCH

Research with regard to this study will be conducted by means of a study of relevant research literature. In addition to this, informal interviews will be conducted with authoritative persons such as teachers, school principals, social workers and religious leaders.

1.7 FURTHER COURSE OF STUDY

Chapter 2 of this study deals with pedagogics and psychopedagogics.

In chapter 3 attention will be given to Zulu family life.

The child's experience of divorce will be the focus of chapter 4.

Accountable support for children and divorced parents will be dealt with in chapter 5.

In chapter 6 a brief summary and certain relevant recommendations will be given.

CHAPTER 2

A PSYCHOPEDAGOGICAL PERSPECTIVE

2.1 INTRODUCTION

In order to study the phenomenon of the children of divorced parents from a psychopedagogical perspective it is important to give an exposition of the term "psychopedagogic perspective."

According to Du Plooy, Griessel & Oberholzer (1987:22-24) education is essentially the accompaniment or rather, the leading upwards of a child by adults in his own ascent to adulthood as the formal and ultimate or total aim of education. According to Mwamwenda (1990:265) adulthood is the highest and final stage, when a person assumes the status of a fully operational human being. The term pedagogy is also indicative of a course of action or structural procedure which is followed in every-day life with a view to helping children to achieve adulthood eventually. The concept pedagogy thus actually functions in the field of pedagogics as a synonym for the concept education.

In the education situation the adult who knows the way the child has to go, and the child as an adult-to-be

are involved. The adult as an educator wants to transfer something to the child as a beneficiary; he wants to communicate with him while he is sacrificing his time and energy to do so because he understands the child's situation in life as one in which he still wants to find his way with the adult's help (Vrey, 1984:11-12; Du Plooy & Kilian, 1984:7-8). The educator is connected with the child in a special way as they are related to each other pathically, but also intellectually and even volitionally.

Sonnekus & Ferreira (1979), Landman & Roos (1973) and Van der Stoep (1972) have shown how the categories and essences of Psychopedagogics, Fundamental Pedagogics and Didactical Pedagogics are inter-related and how they are concurrently actualised in the classroom situation. The question which invariably arises is: "What constitutes the unity of pedagogics as a science?" According to Nel & Urbani (1990:11); Landman *et al.* (1982:101) the point of departure of psychopedagogics is the pedagogic situation. This implies that the pedagogic situation and only the pedagogic situation is the aspect which unifies the part perspective into pedagogics as a science.

2.2 PEDAGOGICS AND PSYCHOPEDAGOGICS

The child announces that he is someone who will take part in the life-world from the first moments of his existence in the world; a taking part which continues to the end of his life. Because of the child's openness and directedness to the world, from the beginning, he is actively busy actualising his given possibilities and thus implies that he is busy changing. This becoming involves a progressive and continuous movement in the direction of the life-world of the adult. Becoming which is the necessary change that must arise in the child's life, is directed to becoming a proper adult. This means that a child must and should become different. Because the child is a human being he is someone who himself will become. As given possibilities, the structure of his psychic life disposes the child to become grown up. Because of this, the child is able to take an active part in his becoming. It is also an irrefutable fact that a child, because of his essential nature, needs the help and support of an adult. Without upbringing the child cannot become a proper grown-up. The child's becoming adult implies the necessity for education (Sonnekus, 1985:48-49; Mwamwenda, 1990:28-29).

According to Sonnekus (1985:48) the child learns because he is a person, and he learns as a person. In becoming, the child shows himself also as someone who himself will learn. Learning by the child is the basis for his becoming and changing since, in essence, becoming cannot be actualised without learning (Mwamwenda, 1990:70-71). According to Mwamwenda (1990:121) learning is a continuous process lasting from the moment the child is born to the end of his life. It occurs everywhere, both as a result of deliberate and conscious effort and sub-consciously. It occurs not only at school through the teacher's conscious efforts to transmit information, but also at home as mothers and fathers interact with each other and their children. The relationship of upbringing between adult and child is carried by the adult's educative instruction and by the child's readiness to learn. Thus, education, becoming and learning are meaningfully connected as far as the child's becoming an adult is concerned.

Sonnekus (1984:51-52) identifies the following inter-related modes of becoming: exploration, emancipation, differentiation and objectivation. "Becoming" however, cannot be separated from "learning": there will be a change in the child's becoming only if he learns or has learned; that is, the child becomes as he learns and

learns as he becomes. It must however, be pointed out that unless there is an intention to learn, no learning will take place (Mwamwenda, 1990:219).

Sonnekus (1985:58) makes three important assumptions:

- * The child's psychic life is a totality, and it is actualised as a totality by the child in his relation to reality.
- * Becoming and learning are the modes of manifestation of the psychic life of the child-in-education.
- * The actualization of the child's becoming and learning takes places within the framework of the situation of upbringing.

The psychic life of a child is given with child-being, it is his wealth of possibilities which are given at conception; possibilities that are to be transformed into realities through education (Sonnekus, 1985:45-46; Urbani, 1987:3). As given possibilities, the essentials of the structure of his psychic disposes him to become an adult. Because of this, he is able to take an active part in his becoming an adult through the help and support of an adult.

The child's modes of becoming (exploration, emancipation, distantiation, objectivation and differentiation) can be used as psychopedagogic criteria to judge the extent to which the child has succeeded in actualising his psychic life (Sonnekus, 1985:55-56; Van Niekerk, 1987:22-23). In other words the modes can be used to evaluate not only the level of becoming on which the child finds himself, but also the effect or outcome of the adult's educative instruction.

In the child's becoming, the change comes about when the child relates to his world physically, socially, emotionally and spiritually (Du Plooy & Kilian, 1984:106-117). Change can only come about when learning takes place. In order to learn and discover new ideas, the child must explore. Exploration takes place only when the child takes initiative to do so. During early childhood, the child explores through his senses (touch, smell, taste, sight and hearing); but as he grows older, he becomes able to attend, perceive, think, compare, analyze and interprets his surrounding, thus becoming more and more detached from the adult - distantiating himself from the adult. Distantiation can only take place when the child feels confident about himself. Confidence in the child prevails when he feels secure and safe. Unless safety and security

are provided in the child's upbringing, the child can never really distantiate himself from the adult. He then develops an inferiority complex, feels insecure and never really actualise his psychic life (Sonnekus, 1985:52).

2.3 THE PSYCHIC LIFE OF A CHILD IN EDUCATION

According to Urbani (1987:5) the object of the study of psychopedagogics is the psychic life of a child in education. Nel & Urbani (1990:21) as well as Sonnekus and Ferreira (1979:30) maintain that the psychic life of a child is revealed in two equally original appearance forms, namely becoming and learning. The actualization of the psychic life of a child is however, dependent on the realisation of fundamental pedagogic essences. According to Nel & Urbani (1990:21-22) the psychic life of a child is composed of the following three discernible but inseparable inter-related structures:

- * Feelings.
- * Cognition.
- * Orientation (Action).

2.3.1 Feelings

Heller (1979:7) maintains that to feel means to be involved in something. Feeling is thus the inherent constructive factor in acting, thinking, perceiving, etc. and may be regarded as a fundamental characteristic of the intentionality. Nel & Urbani (1990:36) classify feelings as follows:

(1) Drive feelings

In their pure form drive feelings are sensations. They are not directed at objects, events or persons outside a person e.g. hunger, sex drive, feeling ill, etc.

(2) Affects

"Affects" refer both to a disposition and to a force to act. This disposition is not a passive one but one that aims at effecting reality in the sense of making things happen. In order to understand affects we must also understand both values and evaluative feelings.

(a) Values

A value is an enduring belief that a special mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse code of conduct or end-state of existence (Rokeach, 1973:5).

(b) Evaluative feelings

(i) Physical or sensory feelings

These feelings are closely related to sense-impressions and are con-committed with smell, taste and touch. Sensory feelings acquire broader existential meaning as a person becomes older.

(ii) Social feelings

These are feelings which give content to relationships between persons e.g. sympathy, love, compassion, egoism, hate, etc. and are to a large extent rooted in cultural norms (David & Murch, 1988:30-31).

(iii) Intellectual feelings

Heller (1979:115) states that there is no knowledge

without feeling, there is no perception without feeling - but our feelings as feelings either include the factor of cognition, goals and situations and only become relevant as feelings through interaction with these. Intellectual feelings are thus feelings experienced when something is comprehended.

(iv) Aesthetic feelings

These are feelings experienced during creative action e.g. drawing, painting, acting, playing a musical instrument and dancing (Nel & Urbani, 1990:31).

(v) Ethical or moral feelings

These are feelings aroused when something is good or bad and include feelings of guilt, remorse and obligation (Nel & Urbani, 1990:31). According to Mwamwenda (1990:108) moral development is used to refer to the way children learn to determine what is right and what is wrong.

(vi) Religious feelings

According to Van Wyk (1979:12) these feelings are the

most profound feelings affecting the core of human existence. These feelings accompany the relationship of man with God e.g. admiration, awe, humility, respect, trust, desolation, security and responsibility.

(3) Emotions

Morrison (1988:362) maintains that emotions are conditions that one feels when it is necessary to cope with unsettling, frustration or harmful situations. Thatcher (1971:285-286) sees emotions as one of the three fundamental properties of the mind, the other two being volition and intellect.

(4) Moods

A mood is a feeling of disposition which lasts for a relatively long time and may be positive or negative. To a large extent it predisposes a person as regards his involvement in situations. Moods can appear without any apparent reason (Pringle, 1980:133).

(5) Life-feelings

According to Vrey (1984) every person has a basic

affective orientation toward life which is more permanent in nature than moods. This "basic life-feeling" forms part and parcel of a person's character. The development of a basic life-feeling is rooted in the nature of the child's experiences.

2.3.2 Cognition

The cognition dimension can be divided into categories which are mostly referred to as intentionalities i.e. perceiving, memorising, imagining and thinking (Nel & Urbani, 1990:40-41). We find, however, a precognitive dimension or foundation on which all intentionalities rest, namely, sensing.

(1) Sensing-perceiving

(a) Sensing

Sensing is concerned with the here and now (Nel & Urbani, 1990:41). In other words, one senses what one experiences momentarily, now and here, and grasps its meaning immediately. Once an event has occurred, our sensing of it (our immediate communication with it) passes with the event. Each moment of sensing is

unique and can never be repeated.

(b) Perceiving

Perceiving is not a stimulus-response process but rather a means by which a child is directed to the world (Vrey, 1984:18-19). Perceiving is closely inter-related with sensing, moving, memorising and thinking. Perceiving as a mode of experiencing is available to the child from the moment of birth. Perceiving is, however, subject to change which also shows two dimensions namely physical growth and refinement gained through experiences.

According to Nel & Urbani (1990:54-55) experience culminates in orientation. To be orientated means to understand. This means that even the most basic mode of experiencing, namely perceiving, should lead to a structuring into an orderly scheme or pattern which will enable the person to understand. Perceiving also shows a close relationship to the affectivity. In the course of the child's becoming, affect and perceiving begin to function more and more independently.

(2) Motoric or human movement

Movement is of such importance for the unfolding of the psychic life of a child that psychopedagogics must give more attention to it. It is not only in the case of children that movement is important. According to Nel & Urbani (1990:48) perceiving, acting and expressing are the three most important characteristics of a person's relations with everything that he is confronted with. Movements are hardly ever learnt for the sake of movement itself. Human movement always has an existential meaning. Each movement is inter-related to the entire network of relationships which exists between a person and his world. Human movement is not the sum total of separate movements but a dynamic unity or Gestalt which is in essence an expression of a relationship and which transcends the partial connections of physical processes.

Nel & Urbani (1990:51-53) maintain that views on human movement may be summarised under the following headings:

(a) Moving

During the early childhood years moving is the most important way of exploring, thus also of learning.

(b) Automatisms

All human movement must be learnt and become automatisms. Only when a movement has been part of the precognitive dimension of experiencing will it support experiencing.

(c) Dynamic unity

Human movements must form a dynamic unity or Gestalt and not the sum total of separate movements. This Gestalt is in essence an expression of a person's total relationship with a situation. The nature of each human movement is determined by a goal which reflects the existential meaning of the present situation.

(3) Memory

Turner (1984:53) describes memory as the brain doing its characteristic "thinking" while coping with the specific task of storing or retrieving factual

information, ideas and other cognitive contents. Sonnekus (1977:126-12) uses the term memorising which he classifies as a cognitive mode of learning. Memory thus refers to one aspect of cognitive functioning. The psychic life of a child is a unity of which memory is thus only an essential characteristic or, more descriptive, it is the mode of actualising the psychic life. Nel & Urbani (1990:76-77) state that memory is closely interwoven, not only with the cognitive mode of experiencing, but also with the precognitive ones and with the affectivity. Memory is often equated with learning. Even the learning of skills is regarded as a form of memorising. Memorising or remembering is, however, not learning but it does fulfil an all important supporting role in learning. Memory has been described as a mode of actualising the psychic life. Mwamwenda (1990:141) maintains that what is being observed must be processed into short-term and long-term memory and stored. Once it is stored in memory the learner (child) will have no problem retrieving such skills or information whenever the need to use them arises.

Exploring and emancipation do not disappear when a person remembers. A person more often than not, remembers because he wants to understand his present

situation to be able to act, to solve problems, in other words to constitute his situation. A child wants to understand the meaning of a specific situation for his emancipation and while remembering, constitute his inner life-world. The relations between memory and the other modes of experiencing can be summarised as follows (Nel & Urbani, 1990:83-84):

- * **Perceiving and sensing:** a person perceives selectively. Memory is one important factor which determines what a person perceives.
- * **Imagining:** Images are not always true imitations of reality. Images can be created in efforts to establish sensible links between aspects which ostensibly need to be linked in order to reflect a sensible unit.

(4) **Thinking**

Thinking is an effortful activity involving mental "work" in which the child forsakes his normal outward orientation in the presented world and struggles instead with a world of indexed meanings only imperfectly by a shadowy inner structure of mental symbols (Grieve & Hughes, 1990:192). Thinking consists

of envisaging, realising structural features and structural requirements, proceeding in accordance with, and determined by these requirements, thereby changing the situation in the direction of structural improvements. According to Mwamwenda (1990:75) with the attainment of the symbolic mode of thinking, a child can engage in a wide range of information-gathering activities including the construction of hypotheses, using metaphoric and conditional propositions, problem solving and logic reasoning.

According to Vrey (1984:24) thinking is an act of solving problems. There is, however, no general consensus on how a person goes about solving a problem. Thinking consists of envisaging, realising structural features and structural requirements. Thinking proceeds in accordance with, and is determined by these requirements, thereby changing the situation in the direction of structural improvements.

(a) Thinking in progress

(i) Becoming aware of the problem

Nel & Urbani (1990:86) maintain that the two essential characteristics which best serve to clarify the

becoming aware of a problem are:

- * Wonder is a subjective experience of the difference between what one understands and what one observes in reality.
- * Wonder has two dimensions, namely a gnostic and a pathic. The gnostic refers to the knowledge that one does not know enough about a thing - that there is something strange to it. The pathic refers to the feeling that one is able to know and is able to conquer the unknown.

In real life situations thinking thus originates in wonder.

(ii) Personal orientation with regard to the problem

During this stage the pupil determines his own position with regard to the problem situation. According to Nel & Urbani (1990) this involves different aspects:

(b) The emancipatory feelings

A child's affective disposition towards a subject or category of events will influence his decision on

whether to give more attention thereto. Any problem is regarded as a challenge. From a psychopedagogic point of view the demand is that a child must be actively involved otherwise he will not even start thinking about a problem.

(c) Facts about the situation

A child with the necessary background knowledge will be able to relate the problem-setting proposition to his own cognitive structure and thus understand the nature of the problem confronting him. Experiences in solving problems enhances a child's ability to understand the nature of problems. Research has shown that although the solution to many difficult problems appears suddenly, in a flash, it is usually preceded by thorough thinking which may proceed for hours or even months (Nel & Urbani, 1990:86).

(5) Imagining

According to Van den Aardweg and Van den Aardweg (1988:114) imagining is the forming of a mental picture of what is not actually present or is not perceived by the senses. Reproductive imagining means calling back what has been stored in the sub-conscious mind

(Sonnekus & Ferreira, 1979:84). This may occur when a child tries to flee from situations which are too problematic for him to solve. When a person plans for the future, anticipatory imagining plays an important role. Planning for the future basically means creating an imaginary future. In creative imagining the creation of an imaginary work is the sole purpose of the imagining act. According to Mwamwenda (1990:75) the child forms images and pictures of experiences he has had, and as a result can interact with objects that are physically absent but readily available in his mind.

Imagining refers to a sequence or a composition consisting of images, ideas, memories, etc. which eventually should form a composite whole i.e. a story or painting. According to Sonnekus (1977:59-61) imagining is an intentional act of constituting a world, but a world of unreality or at the most, a world as "reality in distance". Imagining is the act of constituting an imaginative world. In constituting an imaginary world one employs perceiving, imagining, remembering and thinking.

A classification of modes of imagining include the following:

(a) Reproductive imagining

This encompasses mainly a recalling of past events or experiences, but it also encompasses a re-organisation of the past to fulfil present needs. This may occur when a child tries to flee from situations which are too problematic for him to solve.

(b) Anticipatory imagining

When a person plans for the future, anticipatory imagining plays an important role. Planning for the future basically means creating an imaginary future. Anticipatory imagining is directed at intercepting possible problems with a view to having a repertoire of solutions ready.

(c) Creative imagining

In creative imagining the creation of an imaginary work is the sole purpose of the imagining act. There are, however, no programmes or "tricks" available which a teacher can employ to help a child to actualise his imagining potential.

2.3.3 Orientation

According to Nel & Urbani (1990:99) the understanding of the relationship between the child's potentialities and the available opportunities for actualization is called orientation. To orientate oneself means to determine one's own position in relation to that with which one is confronted. One determines the nature of one's relationship with the situation as a Gestalt, but also with the constituent parts of the situation. Van Rensburg & Landman (1986:441) maintain that orientation usually involves two particular people, namely the child who has to be orientated and the orientator who, with his expertise, has to give reliable guidance to the child.

According to Joubert (1978) the essential characteristics of orientating are:

(1) Exploring

Exploring implies a study of those aspects of reality which are relatively unknown to the child (Van Niekerk, 1987:60-61). As a child grows older his emancipating becomes socially influenced. Objectives of emancipation become more refined and the will to

overcome his helplessness becomes a will to succeed. Exploring becomes more formal and organized and less subjective to wonder and anticipate.

(2) Discovering

Discovering refers to the actual discovering of the essential characteristics of reality.

(3) Evaluation

Once the essential characteristics of reality have been discovered, the child must determine what value these characteristics have for him as regards his total situatedness and his immediate directedness to adulthood.

(4) Understanding

This refers to an understanding of the inter-relationship between the different essential characteristics of reality and his own abilities and actualisable potentialities.

(5) Acceptance

This refers to the child's acceptance of the opportunities which the adult offers for actualising his own potentialities (Viljoen & Pienaar, 1976:67).

(6) Actualising

Once the child understands the essential characteristics of reality he must act to actualise his potentialities in accordance with the opportunities which he has discovered (Lamprecht, 1989:23-24).

2.3.4 Criteria for the evaluation of the quality of orientation

(1) Differentiate

Differentiation has been used to describe the unfolding of the affectivity. The affectivity of the small child is global and diffused. As a child grows older and "gets educated" his affectivity gradually becomes differentiated into identifiable feelings which have been classified as sensory or physical, social, intellectual, aesthetic, ethical or moral, and religious. Differentiation is also effected in respect

of sensing- perceiving, motoric, imaging and imagining, memory and thinking. Differentiation alone will not assist the child in finding his way through the maze of relationships, values, feelings, convictions, knowledge, etc. His orientation must be more refined.

(2) Refinement

Differentiation implies the identification of a class, while refine means to understand the finer constituents of a situation and the inter-relations between the different constituents. It refers to the understanding of the essential characteristics of the class.

(3) Objectify

To objectify means to be able to see and evaluate an object, event, person, etc. as it is, irrespective of whether I am subjectively involved or not. I see a thing as it appears to everyone, stripped of the personal meaning it may have for me. This does not mean that I am not involved. If I am not involved the object does not form a constituent part of my situation. My involvement is characterised by differentiation, refinement and objectification.

2.4 THE PEDAGOGIC SITUATION

According to Nel & Urbani (1990:10) the point of departure of psychopedagogics is the pedagogic situation. This implies that categories such as experiencing, cognition, feeling, perceiving, thinking, etc. only acquire psychopedagogic status within the pedagogic situation. Outside the pedagogic situation they remain anthropological categories. Within the pedagogic situation, they become psychopedagogic categories. The matrix within which the pedagogic situation develops is the pedagogic relationship. The pedagogic relationship can be defined as a relationship between an educator and one or more educands formed with the specific aim of educating the child or children. The pedagogic situation develops within this relationship. The quality of the relationship has a direct influence on the success or otherwise of the education act. Conversely, the quality of the relationship is also influenced by the success or failure of the education act (Van Niekerk, 1987:9-10).

The pedagogic situation can be characterised as a dialogue between the adult and the child (Du Plooy, Griessel & Oberholzer, 1987:86). It is a binding relation. Binding is actualised by a pedagogic tie of

love; for love forms the substructure of all pedagogic support. Landman (1982:65-67) maintains that the educator and the educand are related in a special way. All adults need to consider the following essential relationships in child rearing:

- * The pedagogic relationship of trust.
- * The pedagogic relation of understanding.
- * The pedagogic relation of authority.

2.4.1 The pedagogic relationship of trust. (confidence)

The key to the understanding of trust is faith (Nel & Urbani, 1990:13). One can only trust a person if one has complete faith in him. Within the safe space of the pedagogic encounter, the parent and the child are in a special relationship of trust (Griessel, 1988:61-62). In the absence of a loving space of encounter the child, as a rule, has no foothold; he is bowed down by the constant anxiety of being in the world and lacks the courage and confidence to explore the world and gradually transform it into a familiar and sheltered space. Trust is therefore a fundamental characteristic

of the child's way of being in the world (Van Schalkwyk, 1982:21). It is clear that it is the child's need for support that calls the relationship of trust into being. The child will trust his parents if they accept him unconditionally and impartially as he is out of respect for his dignity as a person. This acceptance includes both willingness on the part of the parent to enter into a relationship with his child as well as the intention to care for the child (Urbani, 1992:4-5).

According to Du Plooy & Kilian (1984:82-84) and Kilian & Viljoen (1987:168-169) a trusting sphere in which child and educator accept each other as persons who are bearers of human dignity is necessary to constitute the education relationship. In accepting the child, the adult must accept the child as he is, but also as he wants to be, must be and should be. The natural involvement of educator and child is manifested in the adults accosting of the child as "child". In calling out the name "child" the adult concurs that he accepts the existence of an ontic bond between himself and the child. This ontic bond is a pre-condition for the constitution of a co-existential world as life-world in which the child can trust the adult as someone who welcomes him on the grounds of his indisputable human

dignity.

Where there is mutual acceptance and mutual trust the dialogue will flourish (Du Plooy, Griessel & Oberholzer, 1987:107). A child who lacks trust and confidence is labile or even impulsive in his emotional life. He habitually reverts to the pathic level and is unable to progress to a gnostic-cognitive level in actualising his psychic life (Van Niekerk, 1987:16-17). The reciprocity of the trust relation reveals itself in entrustment. The child entrusts his future, his whole existence to the adult. The adult too, if he really wishes to consummate an attitude of trust, must entrust himself to the child. In the first place he does this by entrusting his life as an example to the child. When the child entrusts himself to the adult, he must be accepted not only as he is, but also as what he wants, has and ought to be.

According to Van Niekerk (1987:63) the success of the exploratory dialogue will largely be determined by the quality and degree to which the educational essentials are actualised. Mutual trust must be evident at all times. The child especially must have confidence and trust in the teacher as an adult. The child's trust in the adult is manifested in his willingness to accept

and realise the norms himself that are exemplified through the adult's life. The relationship of trust as a pre-condition for education implies active participation of adult and child. In actively calling to the child the adult exhibits his trust in the child (Kilian & Viljoen, 1987:168-169). In other words, the adult shows his trust in the child to lead a life which is worthy of being human.

The relationship of trust can only be actualised if the educator is accessible to the child. Nel & Urbani (1990:15) maintain that the pedagogically neglected child will neither love or trust. It is even doubtful if he can hate. In the school situation, the phenomenon of "conditional trust" is a reality. Many educators are not unconditionally trusted as educators by all pupils. If a teacher proves to be an expert in his subject, pupils will respect him for that. If he also proves to be a dedicated educator they will have faith that he will assist them in learning that subject.

2.4.2 The pedagogic relationship of knowing (understanding)

The pedagogic relationship involves more than mere knowledge - it is essentially a relationship of understanding. The child is a person who wants to be, has a right to be and must be someone in his own right. This pedagogic relationship requires that the adult must understand the child's destination. He must have knowledge of the purpose of the child, i.e. knowledge of the general values of adulthood as the form of human existence that the child is destined for. The adult must interpret these values for the child and put them into practice. The child must be helped to understand that he is being accompanied into the world by an adult; a world that makes demands regarding proper behaviour and especially doing one's duty and accepting responsibility (Urbani, 1992:5).

To understand pre-supposes that one must have knowledge of that which one wants to understand (Nel & Urbani, 1990:11). Understanding implies thinking, in other words, the solving of a problem. To constitute the education relationship, the educator ought to know the nature of the child and his destination (Vrey, 1984:94). This means that the educator should know

the child in his totality as he essentially is, and should always be aware of where he wishes to go with this particular child. To transform the association with the child into an education situation the educator must know the child's disposition. He must be intimately familiar with the individual child with whom he is concerned. The education relationship is meaningful only when the difference between the child and the educator already stands out, and the greater vulnerability and the consequent necessity for protective authority in the life of the child is striking (Swart, Nokaneng & Griessel, 1987:146). In the relationship of knowing within the education situation the educator wishes to teach the child that each one of his actions are in accordance with behavioral expectations, represents a breakthrough of his situatedness in the education situation, and actually an extension of the horizons of his life-world (Du Plooy, Griessel & Oberholzer, 1987:98-99).

According to Landman (1972:63) and Cilliers (1980:44-45) giving support demands not only fundamental but the fullest possible knowledge of the child. The child also enters the cognitive relation with a definite functional knowledge of educatorship. He possesses an intuitive knowledge of his own destination which lies

in the unknown obscure future (Viljoen & Pienaar, 1976:63; Griessel, 1988:56). He therefore accepts the educator as an understanding fellow traveller along the uncertain road of life. Thrown into the world as he is, the child is uncertain and longs for certainty. He therefore tries to obtain a grip on the world and he reaches out exploring, and he explores his world in search of foothold of certainty. Since initially the child is a mystery to himself because the horizons of the situation in which he finds himself are not yet clear, it is the task of the adult to unveil the as yet unknown reality for him. The child will not learn to know himself and the complex reality of life unless he is directed on the way to such reconnaissance by educative support. Knowledge of reality is a prerequisite for ordering reality and allocating meaning (Steyn, Behr, Boschhoff & Vos, 1985:178-179).

The allocation of meaning must be done by the child himself on his own responsibility (Du Plooy, Griessel & Oberholzer, 1987:98). In this way reality becomes a familiar, meaningful reality in which the child can exist with confidence. Reality must be clarified for the child by the educator so that the child can know it. As an expert in the complex reality of life, the educator must make the child grasp that for his

progression to adulthood. The child must know reality and his place in it. When the child learns to know the valid values and norms, these become beacons on his road in life indicating for him his proper course.

The educator will have to know the following in order to understand within the pedagogic situation:

- * Essential nature of man.
- * Cultural society.
- * Functioning of the school.

(1) Essential nature of man

The educator needs to know the essential nature of man. Knowledge and understanding of man rests on common sense. This common sense is the outcome of a well-balanced education and usually operates on the intuitive level (Nel & Urbani, 1990:12-13).

(2) Cultural society

The educator needs to have knowledge and understanding of the cultural society in which he lives and in which

he educates his children. Education means, *inter alia*, to lead a child into a cultural society. The child is led to discover facts, principles, norms, values, customs, etc. which to some extent differ from culture to culture and even from different social groups within the same culture (Luthuli, 1982; Cemane, 1984). Once the essential characteristics of man have been actualised in the life of the educand, he will be able to orientate himself within any group where the characteristics are accepted as fundamental structures upon which the society rests (Nel & Urbani, 1990:13-14).

(3) Functioning of a school

It is of great value if parents have knowledge and understanding of how a school functions. Parents need to understand their children as school children. This is often very difficult especially in rural Black societies where many parents have never been to school and may tend to base their interpretation of the function of the school on traditional life and world views (Nel & Urbani, 1990:13; Luthuli, 1982). This places additional responsibilities on teachers. Teachers must not only understand the families of their pupils but they must actively endeavour to bring the

school to the families (figuratively speaking). They must help the parents to understand their children as school children.

2.4.3 The pedagogic relationship of authority

The third relationship to be constituted in the education situation is the relationship of authority. It is unquestionably true, according to Du Plooy & Kilian (1984:89) that the establishment of authority is one of the major aspects of all education and every educative action. Without authority and sympathetic, authoritative guidance, adulthood is not likely to be attained, while acknowledgement of and obedience to authority are of the best qualities of mature adulthood.

During the period of progression to maturity the child must, under sympathetic guidance of an acknowledged authority, forego his own absolute freedom in order to attain the freedom of the culture-group to which he aspires (Cilliers, 1980:42-43). Because the child wants and is entitled to know where, who and what he is and what he can expect out of life, he requires mutual involvement. Basically the child craves for authoritative guidance because he needs the assistance

of an adult (Luthuli, 1985:21). In their being together both educator and educand are continuously giving meaning to reality as life-reality. On account of the relationship of authority the educator has something to say to the child and the child listens to what the educator has to say. However, the child will not listen to the adult unless he trusts him completely. On the other hand, the adult will not have anything to say if he is not aware of the child's potential. This shows very clearly that the relationship of knowing and the relationship of trust are pre-conditions for the existence of the relationship of authority (Kilian & Viljoen, 1987:172-173).

According to Du Plooy, Griessel & Oberholzer (1987:104) the authority relationship is fundamental to the appearance of the education relation. Just because the child is not-yet-adult and there is so much play in becoming an adult, he is dependent on education. In the child's incompleteness lies the possibility of giving shape to his humanness. Swart, Nokaneng & Griessel (1987:148) maintain that the child is extremely well-equipped to destroy himself if no purposeful intervening effort takes place from outside to protect him. Egophilism, egocentrism and egoism can

so easily become permanent if the educator as a bearer of authority does not oppose them. The rules of parenthood lie in love, authority, involvement, care and security (Van Schalkwyk, 1982:21).

Cilliers (1980:44-45) and Griessel (1988:57-59) maintain that the adult should respond to the child's need for authoritative guidance by setting a suitable example of right-living, and thus giving meaning and sense to acceptable norms by incorporating them in his own day-to-day life. In the educational framework the adult, representing authoritative guidance, should be an outstanding example of the old adage of "practice what you preach". His ability to live up to this requirement enables him to help create the sanctuary so earnestly required by the child. If he should act or guide inconsistently the child will feel more and more uncertain and insecure, thus destroying his sanctuary. Pedagogic authority differs from all other forms of authority (Nel & Urbani, 1990:15). It has its roots in love which in the case of teachers shows a triangular foundation:

- * Love for children.

- * Love for the subject which he teaches.

* Love for his culture.

(1) Love for his children

Nel & Urbani (1990:15) maintain that an educator who does not love children, or who stands neutral or feels animosity towards a specific child or children can never be entrusted with pedagogic authority.

(2) Love for the subject which he teaches

Love for the subject which the teacher teaches implies that he must have enough knowledge of his subject to teach children and not confuse them (Nel & Urbani, 1990:116). It is imperative that the educator should have knowledge of these aspects in respect of which he intervenes in the life of the child. Without this knowledge he cannot accept pedagogic authority.

(3) Love for his culture

According to Du Plooy & Kilian (1984:123-128) an educator is not invested with pedagogic authority merely on account of his status as parent or teacher. He is vested with pedagogic authority on account of the fact that he represents pedagogically accepted

principles, norms and values. Through authority invested by his parents, the child is influenced to accept responsibility (Van Rensburg & Landman, 1986:435). Obedience implies acceptance of authority and this makes security possible. Sympathetic exercise of authority leads to the parent gaining the child's confidence (Urbani, 1992:5).

2.5 SYNTHESIS

A psychopedagogical perspective develops from the pedagogic situation. The matrix within which the pedagogic situation develops is the pedagogic relationship. The pedagogic relationship can be defined as a relationship between an educator and one or more educands formed with the specific aim of educating the child or children. Understanding implies thinking. In every-day life we rely heavily on intervention to understand situations.

The key to understanding of trust is faith. Pedagogical trust shows numerous dimensions. The educator must have faith that the child is educable within the society which the school serves. The pedagogically neglected child will neither love nor trust. Behaviour which may seriously harm others may often emanate from lack of feelings of either love or

hatred.

Emancipate and explore are two of the most fundamental forces underlying experiencing. The experiencing of reality of the children of divorced parents often does not allow them to determine what opportunities are available for their emancipation. The exploring and emancipation that these children experience has in most cases a negative connotation. This results in their psychic life being pedagogically inadequately actualised. This directly pertains to the modes of their exploring, emancipating, distantiating, objectivation and differentiating, which are in the same event likely to be inadequately actualised in terms of the pedagogical norm. They are indeed likely to be obstructed in their progress towards adulthood. The rate of their becoming is often slowed down and their progress is mostly slower than it ought to be; there is a tendency of developmental lag between the level which these children have in fact attained and that what they should have been on according to their potential. In short there is a likelihood of a discrepancy between what these children are and what they ought to be as persons. Their actions of ascribing significance to matters of exerting themselves, venturing forth, hoping, planning, fulfilling their future, valuing, gaining insight,

attaining the freedom to be responsible for accepting norms, are all likely to be of insufficient quality.

Pedagogic authority differs from all other forms of authority. It has its roots in love. According to Urbani (1987:5) the object of the study of psychopedagogics is the psychic life of a child in education. The psychic life is actualised through experiencing. In chapter 3 a perspective on Zulu family life will now be discussed.

CHAPTER 3

A PERSPECTIVE ON ZULU FAMILY LIFE

3.1 INTRODUCTION

In view of the aim of this study it is necessary to give a succinct outline of traditional Zulu society so that the remnants of traditional beliefs, attitudes and views among the Zulu people may be identified. The Zulu people in traditional society is possibly best understood if discussed against the background of traditional social and family life (Dreyer, 1980:16).

By "Zulu" is meant that group of Black African people who have their own unique language, customs and history that differs considerably from those of the other Black people in South Africa (Dreyer, 1980:14). At present the Zulu people in South Africa live mainly in those eastern parts of the country known as KwaZulu and Natal.

In this chapter attention will be given to the following:

- * Courtship and marriage.

- * Parenthood and child rearing.
- * Separation and divorce.

3.2 COURTHSHIP AND MARRIAGE

3.2.1 Choice of marriage partner

Traditionally it was customary for marriage arrangements to be concluded by the parents and the couple only informed afterwards (Mair, 1984:4; Mwamwenda 1989:301; Dladla, 1992). Young people had very little opportunity to meet partners of the opposite sex. Among the families of high rank, girls would be betrothed very young, though it did not follow that they were pawns in exchange for favours. It was believed that marriage to an important man could bring material advantages to the girl as well as her family. Mair (1984:5) and Zungu (1992) maintain that girls were sometimes offered by their fathers in return for, or in expectation of favours to close friends, to warriors who had stood by them in battle or to the King. Poor men could also offer a daughter if unable to pay a debt. The father of either a boy or a girl could also take the initiative in proposing a marriage.

The Zulus also had a custom whereby a girl might present herself at the house of the man she wished to

marry (Ndlela, 1992). This was done on her own initiative or at the instigation of her father, for the couple had no way to refuse the instructions of her father. This was a means by which a young couple could "force" their parents and also a means of escape for a girl whose parents wished her to marry against her will. While in some cases the relationship of lovers was public and was accepted by the girl's parents, they did not necessarily approve of the lover as a son-in-law. Mothers in particular sympathised with their daughters having lovers of their own age, but were often as insistent as their husbands that girls should marry men who were older, responsible and well able to provide for them (Gumede, 1992; Mair, 1984:13).

According to Mwamwenda (1990:35) a girl could accept a lover with the permission of older girls. Once a girl had made this decision a special ceremony was held and the girls and boys met to celebrate. During this occasion, the boys would thank the girls for accepting one of their peers, while the girls would respond by asking the boys to be kind and truthful to them. The prospective bridegroom would present his prospective bride with a gift, while the other boys would do the same to the other girls. This meeting of the two parties indicated that the two young people were seriously planning to marry.

It should not be assumed, however, that in arranging marriages the parents acted without regard for their children's interests or inclinations. It might well be that the marriage partner selected by them was more satisfactory from the point of view of character than the young person's choice (Khuzwayo, 1992; Mair, 1984:14). There would of course, be strong reasons for desiring an alliance with a wealthy or influential family, and it was probably when this, or the system of preferential marriages, involved the marriage of a girl with a man much older than herself, that the element of coercion and the escape from coercion became relevant (Msomi, 1992).

Due to changes in the lifestyles of the Zulu people, we today find that in urban conditions as well as in some of the rural areas, the influence of parents with regard to the marriage of their children has been reduced to almost nothing (De Haas, 1984:60). It is in fact according to Sibiya (1982:137-138), universal today for the young man intending marrying to choose his own wife and secure her agreement before informing his parents. There are, however, cases where young people marry first and inform their parents later, either because they are afraid of opposition or because they are impatient with old-fashioned formalities which may be long-drawn-out if the two families live a long

distance apart (Njapha 1992; Sibisi 1992).

3.2.2 Pre-marital sex relations

Among the Zulu people pre-marital sex relations were limited to couples who intended to marry (Ndlela 1992; Mair, 1984:11). A limit was set on these pre-marital sex relations by the rule that the girl must not be deflowered, and some girls' puberty ceremonies included instructions on the means of avoiding deflowering. In some cases, according to Ndlela (1992), the girls were examined periodically by their mothers or other elderly women who were "specialists in that field" to see if they were virgins, as the virginity of a bride was a matter of great importance. If the girl was found to be a virgin when she joined her husband, a special present was given to her mother or sometimes to herself (West & Morris 1976:254; Mhlongo 1992). This is still done in some areas of KwaZulu and Natal. To quote a recent incident - according to Thulo (1992:2-3) a pure white royal bull was among the twenty-one head of cattle the Zulu monarch, King Goodwill Zwelithini, paid as "ilobolo" for the young *Xhosa* bride-to-be in recognition of her virginity.

If a girl was found to have been deflowered, a fine, in some cases a heavy one, was inflicted on the boy

responsible, and this was increased if pregnancy resulted (Makhanya 1992). The girl was held to have disgraced the whole company of her age-mates, and the girls and women would make angry demonstrations at the boy's kraal, demanding a fine (De Haas, 1984:65). Traditionally if an unmarried girl became pregnant by a young warrior whose age-set had not been given permission to marry, both the couple and their families were liable to be killed (Mair, 1984:12). This could however be avoided by a hurried marriage of the girl to a man of an older age-set.

Unfortunately the limitations formerly set on sexual relations before marriage are no longer enforced today, and the opportunities for pre-marital sex have greatly increased (Sibisi 1992). The initiation of boys is at present practised only by those tribes with whom the rite involved circumcision and for them the ceremony is almost limited to the performance of the "operation", the general "instructions" having disappeared. In some cases we do find that some girls are secluded at the time of their first menstruation and warned by their mothers against continuing sexual play with boys, which is common between children (Zungu 1992). In urban townships this practise seems to have been abandoned altogether.

According to Mair (1984:33-34) the opportunities for contact between young boys and girls without any supervision over their conduct are far greater in townships than in the rural areas. Even going to school may be made a pretext for evading the parental eye. Girls begin to look for work at very early ages, and if they find employment as domestics, they are usually housed in quarters with easy access from the street. Sometimes these girls go with young men to various public places of entertainment which is often construed by their escorts as an acceptance or promise of sexual favours. Some parents however successfully forbid their daughters to attend any public entertainment. It is quite easy however to slip out unnoticed (De Haas, 1984:56-57; Makhanya, 1992).

3.2.3 Preparation for marriage

Among the Zulu people for a man to establish himself as a woman's legal husband and the legal father of the children, he has to pay "ilobolo" in the form of cattle, although nowadays money is also accepted (Khuzwayo, 1992). For an "ordinary girl" the number of cattle to be paid as "ilobolo" was and still is eleven head of cattle, and for the girl from a Royal family fifteen head of cattle. The act of transferring cattle to the girl's parents by the boy's parents makes the

marriage legal, establishes the legitimacy of the children, and particularly in the case of a marriage by cattle payment, it forms a pledge for the maintenance of the marriage since they must be returned if it is dissolved (Gumede, 1992; Njapha, 1992).

The system whereby the payment is made in "cattle", is very common among the traditional Zulus in whose traditional economy cattle play an important part (Krige, 1974:79-81; Mwanwenda, 1990:305). According to Thulo (1992:2) the principle of "ilobolo" is highly regarded by the Zulu people and this has recently been demonstrated by the King of the Zulus.

The payment of "ilobolo" does not, however, make the wife her husband's "property" or place her in a relationship of servitude to him (Mair, 1984:132-134). A clear distinction between the status of a wife and that of a "slave" is that the "slave" can be transferred by his owner to another man, whereas a wife cannot be transferred. The requirement of "ilobolo" serves as a recognition of the wife's value both to her husband and to her own relatives and of the importance of the marriage contract (Gumede, 1992; Cele, 1992). As one may expect parents will always prefer a son-in-law who is capable of paying a large lobolo.

According to Mair (1984:16-17) and Vilakazi (1962:73) some husbands or prospective husbands complain today of the long struggle needed to accumulate "ilobolo". The greater majority of men do not oppose the "ilobolo", but many of the younger generation regard "ilobolo" as a foolish orthodox custom. De Haas (1984:117) Ndlela (1992) and Zungu (1992) maintain that most girls are in favour of "ilobolo", considering that it enhances their status and that to be willing to earn it is proof of the man's affection. They also believe that they are more likely to be deserted if no "lobolo" has been paid. In practice the payment of "ilobolo" is still effective in the majority of Zulu marriages. Njapha (1992) says: "There is a strong belief among the Zulus that the marriages in which "ilobolo" have been made, are more likely to be stable than marriages where "ilobolo" has not been made." From the time of formal preparations for the marriage, the girl is expected to practice the customary avoidance of her future in-laws, difficult as this may be in urban conditions. The interval between betrothal and marriage depends largely on the payment of "ilobolo".

In a marriage with "cattle payment" either the transfer of an agreed number of cattle, or a promise to transfer them to the father of the bride is the act which makes the union legal (Krige, 1974:135). According to De

Haas (1984:127) transfer may be necessary to establish the affiliation of the children to their father's lineage, and if this is not completed the wife's father may claim the right to receive the cattle given for the female children, or in some cases is considered justified in "removing his daughter" and marrying her to someone else (Mair, 1984:38; De Haas, 1984:99; Njapha, 1992).

The cattle are provided by the boy's father, sometimes with the help of other relatives, and received by the girl's father, who normally keeps the greater number, with some distributed to the brothers of the girl (Zulu, 1992). All those who have received any of the girl's cattle are interested parties in the maintenance of the marriage, since they may have to pay the husband if the marriage dissolves. They are also expected to give refuge to the wife if she leaves her husband and are responsible for her whereabouts if he comes to look for her. If the marriage is dissolved the number of cattle to be returned often depends on the number of children born. In certain cases the husband may be held to have forfeited "ilobolo" through his misconduct (Krige, 1974:125; Khuzwayo, 1992).

3.2.4 Marriage procedure

Marriage among the Zulu people can be called a "*rite de passage*" for the couple concerned, by means of which both are transferred from the group of unmarried to that of the married (Krige, 1974:120). For the girl, however, it is a traumatic experience for she has to be separated from her own group and incorporated into that of the husband.

According to Mair (1984:1) and Njapha (1992) polygamy, the legal marriage of one man to two or more women concurrently, was and still is a feature of Zulu marriages, although nowadays it mostly takes place among the Zulus who are "traditionalists". In fact, this rule was only one aspect of a system where co-operation in tilling the fields and herding the cattle was provided by the group of people bound by the obligations of kinship of wage-earner to employer. The larger the co-operating group, the greater the possibility of wealth and of defence against enemies. The more children born to any group, the greater its hopes of expansion in the future. In picturing the Zulu household of old it should not be assumed that every man had many wives. It was mostly the wealthy men, especially those from the Royal families, who could afford to support a big family through farming

(Zungu, 1992; Mair, 1984:10).

(1) The bride leaving her home

When a bride is about to leave her parents a cow known as "inkomo yokucola" is slaughtered for her by her father (Murray, 1981:115; Zulu, 1992). This must be one of the "ilobolo" cattle. The gall of this cow is poured over the face, arms and legs of the girl and the stomach contents used to cleanse her. The pouring of the gall over the bride in this manner is a means of informing the ancestors of the change that is to take place, and very often, if there is an eloquent man present, he will tell the spirits (ancestors) about the forthcoming marriage, stating what "ilobolo" is and invoking their blessings on the girl (Ngcobo, 1992; Vilakazi, 1962:118).

On this occasion the girl is brought before the elders of the sibs and is instructed on how to behave at the other kraal (ukuyala). She is told that she represents her sib, and whatever she does will be blamed on her people (Mwamwenda, 1990:306). After the meat is eaten by all present and certain parts made into provisions for the journey, the father presents his daughter with wedding apparel (isidwaba) (De Haas, 1984:179; Ndlela, 1992). He then leads the girl out of the hut into the

cattle kraal while the sibs sing songs (amahubo), until they form a semi-circle round the girl, facing the direction in which the bridegroom's kraal stands (Sibiya, 1982:242).

From this moment until she reaches her husband's kraal she may not look back. This departure is made late in the afternoon for she must arrive at the bridegroom's kraal after sunset. She is accompanied by a bridal party (umthimba) consisting of her age-mates and some of the older men. Her parents do not go, but her father is expected to be present the following day at the feast (Sibiya, 1982:256). When they arrive at the groom's kraal, she is taken to the hut allocated for her party, where she remains till the next morning. She does not partake of any food of the kraal except her own provisions.

(2) Arrival at the bridegroom's kraal

On the arrival of the bride at the bridegroom's kraal the marriage celebration can be said to have begun (Makhanya, 1992; Krige, 1974:71; Mwamwenda, 1990:306). The most noticeable fact is the rivalry between the two parties which culminates in the wedding dances the following day. According to De Haas (1984:172) and Khuzwayo (1992) there are great singing competitions

between the two groups, each trying to show the other its superiority, with each having the support of their kraal. Underlying this rivalry there is a real effort on the part of groups to gain the friendship and goodwill of the other. The bride brings with her presents which are later given to the most important members of the boy's family. Various goats are slaughtered by the father of the bridegroom as a sign of welcome and goodwill (Mwamwenda, 1990:301).

The bride then begins to sing the song (ihubo) of the sib in a low, imposing chant with rhythmical movements of the body, and after a while the rest of her party join in (Mwamwenda, 1990:306). The sib song is usually a sort of prayer to the ancestors to be with their descendants and in this instance, with the girl who is leaving them. Gumede (1992) and De Haas (1984:173-174) maintain that the wives of the bridegroom's father sing in high falsetto cackles "Ki-Ki-Ki" interspersed with praises of the groom because he is getting a new wife, while the bridel party proceeds into their hut. The bride remains in the hut, accompanied by a little girl, usually her younger sister who carries her belongings and stays with her in her new home and usually ends up marrying in that kraal.

(3) Matrimonial rituals

According to Zulu (1992) and Krige (1974:114), before day-break the bride's party (umthimba) surrounding the bride, retire to a spot in the veld under a tree or in a small bush, in order to be able to hide the bride from the bridegroom's people. The bride's party spend the morning washing, eating and dressing in their finery, preparing for an open dance. While they are in the veld, they are given a goat (isiwukula) as a present, which is killed, cooked and eaten on the spot. Zulu beer is sent by the bridegroom's father for the men to drink.

Towards noon the messenger is sent to call the bride's party to come for the dance (Ngcobo, 1992). They respond by singing a song, doing a dancing movement and then return back for the wedding dance. During this period the bride is in the centre of the party hidden from view, dressed in her new apparel (isidwaba) (well oiled/greased/animal fat) and wearing beautiful head ornaments. Round her arms and legs are white ox-tails (amashoba), which distinguishes her from others, but the most noticeable distinguishing mark is her veil of cloth decorated with beads which conceals her face while allowing her to see. On her head she may wear feathers. In her hand she carries a short assegai

which she points to her husband-to-be while dancing. It signifies that she is a virgin.

On nearing the kraal the bride's party find the boy's party (ikhethelo) seated on a spot (isigcawu) specially chosen for the dancing (Sibiya, 1982:258). The boy's party is also similarly decorated. The bride's party then start singing a song which is a formal way of opening the dancing ceremony. According to Vilakazi (1962:71); Njapha (1992) the policeman (iphoyisa) of the chief will legally confirm the marriage by asking the couples in public if they love each other and agree to be called man and wife as from that day. In all cases the answer is "yes". When the confirmation of the marriage is over, the bride's father walks between the two parties and begins to pray (ukukhuleka). While he does so there must be silence, and the leaders in charge of the two groups will strictly enforce silence. The bride's father will then start shouting: "There she is, child of so-and-so", naming all the great ancestors of the bride and their praise names (West & Morris, 1976:44).

Addressing the groom's party, he will ask them to "keep her well". He will say: "Here is my child, treat her well for me. If she takes ill, let me know; if she troubles you, rebuke her as you would your own child,

if she errs, report her to me. If you cannot agree with her and you are tired of her, return her to me. Her only ailments that I know of are these - naming them all e.g. headaches etc." He will also make a public announcement with regard to the "ilobolo" - how much has been paid and how much is still due. He then prays for a child, that the bride may be a mother. In the end he runs a short distance, fighting an imaginary foe (ukugiya) and then all the male members of his party will dance one at a time (De Haas, 1984:183; Mair 1984:142-143; Zungu, 1992).

The bridegroom may be distinguished by a head ornament of feathers (isakabula). When the dancing is over, according to Vilakazi (1962:71-73) and Zungu (1992) a bull (umbeka) is driven between the two parties. This is a present from the bride's father to the husband of his daughter. It is given so that the ancestral spirits of the young man may receive her with an open heart because, though he has deprived them of cattle, he now brings to them the bull and also the bride. When the bull has been praised, the bride will go to her mother-in-law and say: "Find/receive (thola)." Kneeling beside her mother-in-law she will say: "Keep me, do not be quick tempered when I trouble you, do not get tired of me when I am ill, I request you to spare me." She may ask her to teach her the duties of a

wife, and may tell her of her own faults.

According to Sibiya (1992:269), Dlamini (1983:92) and Zulu (1992) while the bull and the bride are standing between the two parties, one of the uncles of the groom will start praising the spirits of the kraal saying: "There she is. There are the cattle of so-and-so", naming the bridegroom. The spirits are in this way informed of what has become of the cattle that have left the husband's kraal and it is hoped that they will not be displeased especially in view of the present of the bull (umbeka) from the girl's father. After the wedding dance ceremony, the bride returns to her hut of seclusion where she takes off the veil and wedding finery, and whenever she goes out of the hut she is hidden by the girls (Yoburg, 1973:298; Sibiya, 1982:269). Her little attendant remains with her. The girls of the bride's party do not go home with the rest of the bride's people that day, but remain and the evening is spent fairly quietly. The bride undergoes a series of aggregation rites by means of which she is gradually incorporated into the new kraal and this is not complete until about a month after the wedding.

(4) The first rites

The first step in the aggregation of the girl and the fixing point in the wedding ceremony among the Zulu people, is the slaughtering of the cow (umqholiso) in honour of the bride (Mhlongo, 1992; De Haas, 1984:186). The gall of the cow is poured over the bride, and once she has touched this sacred part of one of the cattle of the kraal, she has taken the most important step in her incorporation into the kraal. By having gall poured over her in her husband's kraal she is being changed into a woman. According to Yoburg (1973:294) and Gumede (1992) the man with the surest aim is always chosen to do the stabbing of the cow because, if he fails to kill it at the first attempt, all the following attempts incur a penalty. Beads are placed in the wound first inflicted, to indicate that the bride is a virgin, and are a present to the bridegroom's sister. The meat is eaten by both sibs. The day of the killing of this cow is the last day the relatives of the bride other than her attendants can remain at the bridegroom's kraal (Sibiya, 1982:261).

(5) Sexual activities after marriage as part of the ritual

During the evening after the meat has been eaten, one

of the men of the kraal, or sometimes a girl goes into the hut where the bride is secluded, carefully hiding a small stick with which he hits the bride and then runs out (Njapha, 1992; Khuzwayo, 1992). Some of the bride's party then come to fetch the bride to her husband's hut. The bride will try to resist but finally finds herself in the husband's hut. She remains there for the night for the first sexual intercourse. The following morning some of the girls will return to the kraal and demand the reward for the transition of the bride from girlhood to womanhood (Mair, 1984:163-164; Mhlongo, 1992). The reward for deflowering the bride, which is paid by the bridegroom, is a goat. The goat might have been slaughtered for the girls the previous day, but they will not partake of it till they know that intercourse has taken place.

(6) Anointing the bride

According to Njapha (1992) and De Haas (1984:173-174) this ceremony is marked by the association of the mother-in-law and the bride, where the mother-in-law carries a baby, a skin for tying a baby on the back (imbeleko) and a gourd of fat to the bride. The mother-in-law hands the fat to the bride with which she anoints the baby. In turn the mother-in-law anoints the bride with fat and fastens the child on to the

bride's back. By smearing the bride with fat, the mother-in-law accepts the bride as her child, and by placing the baby on her back she shows that she expects offspring from her. The mother-in-law will also cover the bride with a new blanket, which means that the bride may then cover or dress herself like any of the women of the kraal and enjoy all the privileges of the other members of the kraal.

(7) Departure of the attendants of the bride

Early the next morning (usually the fourth day after the wedding dances), the bride wakes her friends and they sweep the whole kraal and gather firewood in a heap outside the kraal. They then leave the bride and return home, but usually the bride's small companion remains with her until she is used to her new surroundings. The bride is then no longer secluded but she is expected to be respectful to all the people in the kraal (Vilakazi, 1962:73; De Haas, 1984:165).

(8) The final rite of the bride into her new kraal

Before a newly married woman can eat meat in her new kraal, a small tray with a dry lump of cow-dung and a knife is brought to her (Zulu, 1992). She cuts the dung to show that she is willing to eat the meat of the

kraal. The bride is then fully aggregated into her new group and her husband is recognised as having a higher status than before, for he has then the right to associate with the married men (Mwamwenda, 1990:306).

3.3 PARENTHOOD AND CHILD REARING

3.3.1 Introduction

The family is regarded as the primary environment for rearing the child (Steyn (ed.), 1987:302). Child rearing is a universal phenomenon. Parenting is loving obedience to God and the voluntary acceptance of responsibility towards a being whom God has brought into the life of man (Kander, 1990:78-79). The parent who follows the Christian philosophy of life, for example, will accept child rearing as a transaction between two or more persons - on the one hand the educator and on the other, the educand. Conscious of his vocation, the educator concentrates on the educand in order to equip, mould, lead him to and convince him of meaningful, conscious, voluntary and responsible acceptance of his task in life. The educand on the other hand is a minor who requires assistance, advice, guidance and moulding from the adult to enable him as a responsible person to fulfil his vocation (i.e. to love his Lord God with all his heart, soul and mind and all

his strength and to love his neighbour as himself). He must also conquer the world and dominate it (Stoker, 1967:113-123; Sonnekus, 1986:101-121).

Child rearing in its true form must therefore answer specific norms. The parent's task in rearing his child includes the following (Pretorius, 1972:63-64; Herbert, 1988; Van Niekerk, 1987):

- * To win the child's confidence.
- * To show faith in his child.
- * To show that he accepts his child.
- * To show respect for the dignity of his child.
- * To show an interest in his child, that he cares for him and to be sympathetic towards him.
- * To make his child feel safe and secure.
- * To build up a stable, affective relationship with his child.
- * To support his child in his educational need.

- * To show an understanding of his child.
- * To exercise authority over his child (set requirements and limits).
- * To set norms and values for his child.

According to Urbani (1992:4) parenthood involves obeying one's calling in respect of the child entrusted to one - to mould him into an integrated personality according to his unique nature, to prepare him to take his place in society, attune him to true freedom and responsibility, supported by and directed towards faith, hope and love.

3.3.2 Role of father

According to Dreyer (1980:16) and Nzuza (1992) the father's role among the Zulu families was that of a disciplinarian and authoritarian. He was the embodiment of manliness and strength, the strong and powerful person. Boys liked to copy their fathers both in action and speech. The father was and still is a figure of authority. The child, according to Krige (1974:79), was regarded as a valuable acquisition not only because it proved emotional satisfaction, but also because it was an economic asset. The Zulu norm was

that the boy should not be spared pain and trouble and that he had to be hardened into a man who could face difficulties with fortitude (Vilakazi, 1963:145; Khuzwayo, 1992; Korman, 1989:16).

The deliberate "hard life" that was enforced on the son, often accompanied with ample corporal punishment, caused the child to become "reserved" in his father's presence, and to be very careful about what he said and did (Dreyer, 1980:17; Nzuza 1992). Because of the father's authoritarian attitude hostility often developed on the part of the son. Vilakazi (1962:38) maintains that general happiness prevailed among the whole family when the father was away. Bryant (1967:185) and Njapha (1992) appear to concur with the view of Vilakazi (1962) when they declare that one great law that ruled in traditional Zulu society was the law of complete submission to paternal authority. Unquestioned answering and obedience to the supreme power were demanded without distinction of all alike; of mothers, of sons and of every child (Dreyer, 1980:17; Cele, 1992). A situation where the son would sit in the presence of the father, discussing and arguing on various matters as in the modern Zulu society, practically did not exist. Within the entire Zulu society people of different ages did not mix (Krige, 1974:73; Gumede, 1992).

Boys were taught by their fathers how to herd goats and calves at about 4 to 5 years and accompany their father to the cattle kraal. They assisted with the milking by holding the cows while they were milked. As they grew older they joined their older brothers in herding cattle. While the boys were herding cattle they were also taught how to hunt rabbits and birds (Mwamwenda, 1990:303).

3.3.3 Role of the mother

Mother-daughter relationships on the other hand were much more intimate and cordial (Dreyer, 1980:17). As a matter of fact according to Radcliffe (1979:216) and Makhanya (1992), the very close identification that took place usually resulted in the daughter idealising her mother. It is also interesting to note that father-daughter and mother-son relationships were traditionally marked by a tenderness altogether absent in the father-son and mother-daughter relationships (Vilakazi, 1962:81; Zulu, 1992). The father tended to pamper the girls, while the mother treated her sons as prospective heads and supporters of the family (Vilakazi, 1962:114; Ndlela, 1992). The conventional practice for both Zulu sons and daughters according to De Haas (1984:69) and Radcliffe (1979:111), was that the child went to the mother if he wanted to ask

permission to do something. If the mother thought that the request merited being passed on to the father, she would do so herself. The child would not approach the father himself.

According to Mwamwenda (1990:3-30) as early as age 5, girls were told to accompany their mothers to fetch water from a well or river. In the gardens the girls helped by carrying or giving seeds to their mother, or by baby-sitting a young sibling, while their mother was working. A few years later girls engaged themselves in activities such as hoeing, cooking and gathering firewood and carrying it home. Girls learned most of the household duties from their mothers.

Traditionally the mother was not an authority figure and was considered as "inferior" to men (Phewa, 1992:74). Due to modernization we find that today women take up very responsible positions in and outside their families and are proving to be very successful. In some cases we find that women are even capable of supporting the whole family in the event of a father being out of employment. Writer feels that the traditional attitude towards women should be reviewed since in most cases women have proved to be of great help in the upliftment of their families.

In traditional Zulu society the sexes were clearly differentiated among the children (Krige, 1974: 50-52; Ndlela, 1992). From early childhood boys would go one way and girls another. This differentiation was carried into the minutest detail of their daily lives, so that boys and girls were bound by custom even to sit differently and wash differently. There was no great reticence before children on matters of sex, and the Zulu children at an early age knew a good deal about sex. It was common for children under the age of puberty to indulge in playing sexual intercourse but after puberty the girls were strictly controlled by those older than themselves (Dreyer, 1980:18; Krige, 1974:103; Njapha, 1992).

Pregnancy prior to marriage was contrary to the norms of the traditional Zulu society, and the obscene songs often sung at initiation ceremonies were intended to be used later to ridicule any girl who found herself in such a predicament (Dreyer, 1980:18; Zungu, 1992). It was further considered a disgrace for an unmarried girl to have a child at her father's kraal. If a girl was found to be pregnant, the first thing to do was to hurry her off to marry someone, even of an older age group (Radcliffe, 1979:126; Gumede, 1992).

Nowadays, as more and more Zulu people are moving into the cities due to urbanisation and industrialisation, the close relationships that bind members of a family to each other are being loosened (Morris & Ben, 1984:186). The need, however, for closely interrelated groups is still apparent and is being expressed in the emergence of a variety of new relationships and groups. Dreyer (1980:26) maintains that finely woven network of social relationships that bound the Zulu family closely together have now largely become untied by industrialisation and urbanisation. The migrant labour system which accompanied the spread of industrialisation has largely destroyed the fabric of traditional social bonds. According to Morris & Ben (1984:186-187) children are often reared by grandparents which has introduced a multitude of disciplinary problems. Polygamous families are rare especially in the urban areas while illegitimate offspring and absentee parents particularly fathers, are now very common.

3.3.4 Role of the extended family

According to Bell (1979:7) the extended family usually refers to the conjugal family plus such other relatives as grandparents, aunts and uncles, cousins and so on. Extended family in this study is used to mean any conjugal family plus other relatives they significantly

interact with. A distinction between family types that is useful is between the family of orientation (the family we are born into) and the family of procreation (the family we create when we marry). The concept of the extended family is based on the rules governing the kinship structure in a society, which make it possible for certain categories of people to live together and regard one another as family members. Common extended family structures might either be vertical in a multi-generational link-up, or horizontal when married brothers of the senior agnate join their families to his household. Another dimension of the extended family refers to the structure made up of plural marriages. The man has more than one wife, and all wives and their children are accommodated in the same household. This form of family is sometimes described as "composite".

The traditional Zulu was a social and community-orientated person (Dreyer, 1980:16). In the traditional community of the Zulus a feeling of solidarity existed, so that most of the duties in the community were performed by the community as a whole. Likewise a child in such a community or society did not belong to his parents only since his upbringing and socialisation (imfundiso) was the responsibility of every adult in that community (Phewa, 1992:76). Uncles

and aunts were also called "fathers" and "mothers" while the elderly grandparents were greatly respected, not only because they were the only people who could worship for the whole family (Vilakazi, 1962:41). If a child misbehaved any adult had the right to reprimand or punish that child.

Unlike Western society with its numerous socialising agents such as the home, school, church and peer group, the child in traditional Zulu society found himself within a homogeneous framework whose aim was to produce the ideal community member (Dreyer, 1980:16). Since the whole community was interested in the child's progress, the child found his models of behaviour all around him. He was presented with a single set of beliefs, values and behavioral codes the acceptance of which ensured the advantages of recognition and status in the adult community. There were thus few problems of choice or rebellion - the child generally conformed without question (Van der Vliet, 1974:211-212; Phewa, 1992:77-78). One can thus say that the child in traditional society learned about his culture inside and outside the home by the methods of observation, imitation and play rather than through explanatory communication between adult and child.

3.4 SEPARATION AND DIVORCE

De Haas (1984:278) and Zulu (1992) maintain that traditionally the Zulu people sought divorce only as a last resort. The attitudes of the Zulu people towards divorce were negative and whilst it was recognised that divorce did occur, its occurrence was viewed with disapproval. Divorce was felt to be most unfortunate for the children of the marriage and it reflected badly on the woman. According to the Zulu people divorce showed that a woman had failed as a wife and she was seen as a "misfit" (idikazi), an unending stigma of failure was attached to her (Khuzwayo, 1992). As the admonitions she receives as a bride-to-be and a new wife make clear it is the responsibility of a woman to make a success of a marriage and if the union does not last it is largely she who is held responsible. Writer feels that it is a bit unfair to lay the blame only on the woman if the marriage fails because Verryn (1979:132) states that marriage is a permanent commitment between husband and wife. If a marriage therefore dissolves both parties must be liable for the blame because it is the duty of both to make their marriage last until death.

It was customary for the Zulu people to resolve marital conflicts within the family (Ndlela, 1992). The

immediate kin of both the husband and the wife (parents or guardians and possibly grandparents or uncles and aunts) and the couple came together. Each spouse was then requested to state his case and each was questioned by any of those present, and in their discussion the aim was to cause the couple to reconcile. If the first step failed to effect any improvement, the case was taken to the local councillor (induna) and if all that proved to be unsuccessful the couple would then separate or divorce (Ndlela, 1992). According to Makhanya (1992) adultery was a forbidden offence. However, because of the children in some cases, the husband would build a hut outside his kraal for the wife who was in default so that she would continue looking after her children. In some cases a wife was sent to her kraal to ask for a fine of a bull so that she could be forgiven. Divorce in the literal sense was tried by all means to be avoided.

Since the end of the second world war there has been a great intensification of modern influences among the Zulu people (Phillips & Morris, 1971:3). They have experienced the impact of alien political and religious ideas, industrialization and various other factors which have shaken the foundations of the Zulu family life. This according to Dreyer (1980:22-23) has resulted in widespread disintegration of the bonds and

sanctions between Zulus, before they were able to adjust themselves to the new order. This has resulted in an increasing rate of divorce among the Zulu people which was not experienced traditionally.

According to Burman and Fucks (1991:13) there is a high rate of family breakdown among the Zulu people but the exact figures are unreliable and as a result not worth quoting in the press. Burman and Fucks (1991) maintain that some reasons for divorce among the Zulu people are the migrant labour system, stressful urbanization, cultural change and shortage of housing. Information about the number of divorces among the Zulu people in Natal and KwaZulu is not available; there is no corresponding statistical data about marriages that exist for individual Magisterial Districts or for the whole of South Africa; there is also no Central Statistical information about the number of customary unions contracted or dissolved (De Haas, 1984:284).

Dlamini (1983:5-6) points out that customary unions are on the decrease although there are no statistics to prove it. In Durban in 1980/1981, as Dlamini (1983:7) states, only 292 customary unions were contracted as against 1 076 statutory marriages which took place during the same period but it is quite possible that the proportion of customary union is far higher in the

rural areas. Unfortunately without adequate statistics it is not possible to make any comparison of even crude divorce dissolution rates (De Haas, 1984:288). According to Njapha (1992) informal termination of a marital union when one or both partners simply leave the conjugal home still occurs and obviously there are no official records about this.

In the sphere of the Zulu marriages according to Dlamini (1983:178) the role of economic factors is undoubtedly very important in that the type of economic interdependence between partners which existed traditionally has largely disappeared under modern economic conditions and urban living. A man is no longer dependent on his wife and the wife is able to support herself independently of her husband although accommodation problems may prevent some women from going ahead with divorce.

Verryn (1979:10), Makhanya (1992) and Zulu (1992) see education in general and a host of other pressures as having led to the so-called liberation of women. The wives who formerly obeyed their husbands in every detail and who depended on them completely, now buy without asking or even seeking the advice of their "authorities" (husbands). They themselves go out to work and earn money. They increasingly take over roles

previously played by men. They drive cars and have their own ideas, express these, and having expressed them, they defend them. Traditionally Zulu men do not accept women to over-rule them and as a result female liberation has often resulted in marital conflicts which in most cases end up in divorce. According to Mwamwenda (1990:302) Zulus viewed marriage as incomplete without a child. Should a couple be so unfortunate as not to produce children, the wife was likely to be divorced or in some cases her family could offer her sister as a second wife so that she could raise seed to her.

It seems likely that with a growing number of educated women and the increasing exposure of Zulu women generally through the mass media to Western conceptions of marriage and alternative lifestyles accompanied by their greater financial security through access to relatively well paid jobs, the number of Zulu wives who are no longer prepared to persevere will increase and this will result in more divorces among the Zulu people (De Haas, 1984:293). According to Burman and Fucks (1991:8), urbanization is a major contributing factor with regard to divorce among the Zulu people. Vezi (1992) also confirmed that most of the Zulu men leave their families in rural areas in search of employment in urban areas. Since their wives are left on the

farms, these men are tempted to enter into extramarital relationships with women in their places of employment. When such information reaches their wives on the farm, conflicts arise which in most cases end up in divorce.

Mair (1984:24-25) claims that wives as well as children are by traditional standards subject to the authority of the head of the household, and they experience in his absence a freedom hitherto unknown. This makes them unwilling to accept the inferior status that the majority of men still think appropriate for them. Some of these men according to Mair (1984:25) fail to send home money and goods and leave their wives with the sole responsibility for the family. The increasingly independent attitude of women, the responsibilities which are forced on them by the absence of their husbands, the fact that these long absences are also an invitation to infidelity and at the same time make it at least as difficult as it was in the past for a couple to achieve any personal adjustment or intimacy of a companionship all result in much friction between husbands and wives which could lead to divorce.

According to Gori (1992) (cf. Thandi, 1992:34; Van Wyk & La Cock, 1988:45-46; Bosman, 1982:323; Hahlo, 1985:333-354; Davis & Murch 1988:34 and Chartworth Legal Circle, 1991:8) the following are the grounds for

divorce:

- * The marriage has broken down irretrievably and there is no reasonable prospect of the restoration of a normal marriage relationship between husband and wife in that:

- * They argue continuously.

- * They show no love or affection for each other.

- * They are no longer living together as husband and wife.

- * They have lost all interest in continuing the marriage.

- * The marriage has broken down irretrievably because:

- * The spouses are physically and psychologically incompatible.

- * The husband has failed to support his wife and children and spent his salary on his friends.

* The husband drinks excessively and continuously assaults his wife.

* The wife refuses to keep house for the family and is often away from home without giving any reason.

* The wife has had numerous extra-marital relationships.

* The spouses have different and incompatible values, goals in life and lifestyles.

* The husband does not want to associate with the wife's family.

* The wife is possessive and over-jealous and makes life unbearable for her husband.

These allegations about the condition of the marriage (the fact that it has broken down, and the reasons why it has broken down) have to be supplemented by the evidence of the spouse who institutes divorce proceedings. This spouse has to swear under oath in court as to the truth of the allegations and elaborate on them briefly. Although the present Divorce Act no longer requires an innocent and guilty party in divorce

proceedings, the reasons given in the summons often tend to put the blame for the breakdown of a marriage on only one of the spouses (Van Wyk & La Cock, 1988:46).

The list of grounds for divorce as set out above should not be used as "checklist" to decide whether or not one should go ahead with the divorce. To discover whether or not one's marriage has broken irretrievably one often needs advice from someone who has both the theoretical knowledge and the experience of marriage counselling. A marriage counsellor can guide a spouse who is considering divorce to discover for herself whether or not her marriage has broken down and if, with guidance, it could be repaired.

3.5 SYNTHESIS

This perspective of the Zulu family life brings to light that considerable changes have taken place. The traditional Zulu life was a relatively stable and static one. The traditional educational system was based on enculturation of the traditional sets of values, attitudes and behavioral codes resulting mainly in the conforming of the individual will to the unquestioned ways of the clan (Dreyer, 1980:16). Due to urbanisation and industrialization the indigenous

Zulu life was soon forced into a state of rapid transformation. This change had a tremendous effect, especially on Zulu marriages, which were often broken apart by the loosening of the marriage bonds. This has resulted in more and more Zulu people being involved in divorce, something which was very rare traditionally.

Having discussed the Zulu family life with special reference to marriage and divorce it has become necessary in the next chapter to explain how children experience the divorce of their parents.

CHAPTER 4

THE CHILD'S EXPERIENCE OF DIVORCE

4.1 INTRODUCTION

There is little doubt that divorce is always very disruptive for children. The mental health of children is directly linked to the stability of the relationship between the significant adults in their lives, in other words the family relationships (Vrey, 1984:270). Clearly, if the parents divorce, or for that matter when there are serious tension-filled situations between parents, the psychological repercussions for the children will be far-reaching (Van Wyk & La Cock, 1988:123; Engelbrecht, 1992:2).

According to Wallerstein & Blakeslee (1990:20), the divorce tears families apart, wrenches children from parents, upsets the motional security of adults and children alike and can leave bitterness that persists for years. Cox & Desforges (1987:32) state that when children learn of their parents' divorce, they feel a mixture of anger, depression, denial and guilt. According to Van Wyk & La Cock (1988:36) divorce is not the kind of experience one would wish on anybody. Of all the common life experience it is one of the most

painful. It is usually associated with overwhelming feelings of hurt, despair, misunderstanding, conflict, disillusionment, rejection and failure.

To understand the child's experience of divorce, one must consider that a separation or divorce means that the secure structure of the family is destroyed and a completely new structure has to be created - a new definition of roles, a new distribution of authority, responsibility, new rules and expectations, and very often also a completely new environment (Van Wyk & La Cock, 1988:24).

In this chapter attention will be given to the child's experience of divorce. The concept experience must however first receive attention.

4.2 THE CONCEPT EXPERIENCE

Urbani (1987:17) maintains that the fact that people experience things is self-evident because experiencing and being conscious are for all practical purposes the same thing. The important point here is that all consciousness, all psychic life can be traced back to two basic forms, namely feelings and thoughts, these concepts in turn being ways of expressing a common basic form, i.e. experiencing of reality. In studying

the experience of the children of divorced parents we are involved specifically in looking for the state of these children's affective world of experience, their cognitive world of experience and how they give meaning to this experience. In other words we are concerned here with the relation between their affective and cognitive experiences or the stability, order and control in their cognitive and affective experiences (Sonnekus, 1985:60-61).

Experiencing things is a way of giving meaning to the world around us and this can be affected at three different levels: affective, cognitive and normative. In describing experience in the life-world of the children of divorced parents the following is meant: "Experiencing things is a way of expressing oneself through which something essential about one's life-world becomes manifested" (Urbani, 1987:18). In other words without experiencing, one's life-world cannot be contemplated at all. It is through the child's numerous experiences of reality that his own unique life-world comes into being (Dreyer & Duminy, 1983:9-10). A study of the children of divorced parents' world of experience implies learning about *what* they experience and *how* they experience their world and the meaning that they attach to it.

According to Chandler (1991:49) children experience what they live. If they live with love, they learn to love; if they live with trust, they learn to trust and if they live with commitment they are not afraid to commit themselves. It is not uncommon for the children of divorced parents to behave in such a way that they bring about the very result they both feared and anticipated: the end of a relationship.

It is important to bear in mind that all of man's experiences and therefore also those of the children of divorced parents take place within relationships. A distinction should be made between the following:

- * Experiences within his relationship with himself.
- * Experiences within his relationships with others.
- * Experiences within his relationships with things and ideas.
- * Experiences within his relationships with moral and religious values.

It is vital to consider the fact that there is a close link between and mutual effect of the above relationships.

4.3 DISTURBED RELATIONSHIPS

4.3.1 Relationship with himself

Separation of a child from a parent, with whom he has developed attachment bonds could cause acute distress reactions of protest, despair, detachment and long-term emotional or behavioral disorders that may last for extended periods (Maidment, 1984:167). It is not only the separation itself, but the circumstances of the separation which are the cause of the disturbance. While children from broken homes are likely to "have an increased risk of anti-social problems and delinquency", Maidment (1984:167-168) argues that it is the distortion in the relationship caused by family discord and disharmony rather than "bond disruption" as such which causes the damage.

Children need to have a stable warm, intimate family relationship upon which to build their own social behaviour and relationships outside the home. Discord and quarrelling interfere with the development of such family relationships. Quarrelling parents provide a deviant model of interpersonal behaviour and in so far as the child follows this model his own behaviour may become disturbed (Maidment, 1984:166-167). It is accepted that where there is severe marital discord the

child is likely to find it more difficult to learn how he is expected to behave. When parents are in dispute the child may have conflicting loyalties which always give rise to strain and anxiety (Rutter, 1981:171-172). His self-concept will therefore be affected (Vrey, 1984:167, Van Zyl, Verster & Theron, 1992:78).

Maidment (1984:168) maintains that although the initial break-up of the family is profoundly stressful, the eventual outcome depends in large measure, on what has been "created" to take the place of the failed marriage. The relationships within the post-divorce family are likely to govern long-range outcomes for children. If these relationships are successful children are not likely to suffer extensive developmental interference or enduring psychological distress as a consequence of the divorce (Wallerstein & Kelly, 1980:316).

For the child, the developmental tasks of defining identity and adjusting to sexual maturation may be accelerated by the parents divorce (Cantor & Drake, 1983:7). Children need a stable base to which they can return in the process of gradual emancipation from the parents (Wallerstein & Kelly, 1980:123). Children in a divorced family without such a base may feel hurried to complete the developmental process. Divorce weakens

external controls and discipline for children. Clulow & Vincent (1987:82) suggest that the experience of parental divorce may create psychological vulnerabilities for children such as fear of abandonment, rejection or loss of love.

According to Cantor & Drake (1983:12) the intensity of children's reactions to divorce is affected by the parents' ability to meet their children's needs for sustained caring during the post-divorce period. It is therefore of particular importance that divorcing parents be helped to refocus on their parenting roles. Good parenting skills by both custodial and non-custodial parents are a crucial factor in the post-divorce life of a child and will very much decrease the likelihood of the development of psychopathology.

According to Cox & Desforges (1987:39) there are marked differences in the play and social relationships of children whose parents have divorced and those of children from intact families. The play of children of divorced parents is often less imaginative and they get on less well with other children. They tend to be shyer and more aggressive and less frequently chosen as play-mates because of their low self-concept. They become moody and bad-tempered, find it difficult to concentrate on school work, and frequently overeat.

Profound unhappiness can be so overwhelming that it is often difficult to cope with other aspects of daily life.

William (1981:281) maintains that some children of divorced parents handle stress better than others. They maintain their daily routine and relationships without giving anyone a clue that something out of the ordinary is happening in their life-world. Although some children may remain calm and pretend as if nothing is happening in their lives, it is important to note that they are deeply hurt inside by the breaking down of their family (Grieve & Hughes, 1990:18).

The disturbed relations in the life-world of the children of divorced parents could however result in the following (Engelbrecht, 1992; Steyn (ed.), 1987; Van Niekerk, 1987; Van den Aardweg and Van den Aardweg, 1988):

(1) Inadequate exploration

Exploring implies a study of those aspects of reality which are relatively unknown to the child (Joubert, 1978:35). The child explores those aspects of reality which reflect both known and unknown characteristics. When education takes an unfavourable course, like in

the life of the children of divorced parents, it always gives rise to anxiety. This in turn acts as an impediment to the child in his becoming. His feelings of insecurity are often revealed as a reluctance to explore, thus resulting in the inadequate actualising of his psychic life (Van Niekerk, 1987:22-23). The opportunities for him to actualise his psychic life with reference to specific educational contents also diminish because he prefers to withdraw from that which appears to him to be strange or new. Owing to inadequate assistance in his search for meaning, a negative attitude towards life develops in the child driving him to be often reluctant to explore. A child's reluctance to explore also gives proof of the fact that the volitional education, i.e. education directed at developing the child's will, has been neglected (Van Niekerk, 1987:128). According to Sonnekus (1973:61-62) both reluctance of will and weakly-directed intentionality are two of the major problems facing the children of divorced parents.

(2) Inadequate emancipation

Emancipation involves setting free, the setting free from control, from physical, moral, emotional, spiritual and intellectual restraints placed on the child by others; freedom from educators, be they

parents or teachers who accompanied the child throughout his earlier years, toward a personal freedom with responsibilities which he takes on to himself. The child strives throughout his whole life to experience ultimate emancipation from his educators. Emancipation is reached when the how, where and when of life are determined by personal conviction and philosophy of life arrived at after many and varied experiences, involvements, influences, reasonings, failures and success which have been significantly meaningful to the individual himself - most of these being found and experienced within the context of the home, school and peer group. It is the three latter areas - the home (parent) the school (teachers) and the peer group which contribute significantly in their own ways to the ultimate emancipation of the child. The child moves through developmental phases, involving aspects of development, through which he endeavours to move from a perceived self to an adequate self, by formulating a positive identity through the process of emancipation (Van den Aardweg and Van den Aardweg, 1988:75-76).

The person who the child is constantly becoming, corresponds with his anticipated image of his self (Vrey, 1984:44-48). If this image seems dim or unattainable as often is the case of the children of

divorced parents, they will eventually accept that it is in actual fact unreachable - and will consequently believe themselves to be hopelessly "inferior". Emancipation essentially means that the child is realising or actualising the potential he is endowed with as a person as it pertains to his various abilities (Van Niekerk, 1987:23). The child who underestimates his potential is consequently limited to actualising only this supposedly inferior potential. The absence of an educator/parent in the life-world of the children of divorced parents gives rise to a situation where no purposeful support is given with regard to his emancipation. The fostering within him of the will to become what he ought to according to his potential is also absent.

(3) Inadequate distantiation

Distantiation is one of the attributes of the phenomenologist, when he looks at an educational phenomenon devoid of any bias or prejudice or preconceived ideas. The attitude of distantiation is necessary so that the said phenomenon can, as it were, speak of itself, thus bringing to light its essential characteristics. No part of it is therefore emphasised or ignored, but it is able to reveal itself as it is (Van den Aardweg and Van der den Aardweg, 1988:65-66).

A child in a dysfunctional educational setting usually takes inadequate distance from himself and his situatedness (Van Niekerk, 1987:24). This fact has particular implications regarding the way in which the child will set about learning. In failing to take sufficient distance from himself, the child of divorced parents could therefore be less able to adopt the proper attitude for truly involving himself with the things of this world which are outside of himself. The insecure child, of which the child of divorced parents is a good example, finds it hard to risk proceeding from the mode of sensing to perceiving, thinking, imagining and memorising, as he is hampered by anxiety and emotional unrest.

(4) Inadequate differentiation

A child is reluctant to fully actualise his potential in a dysfunctional educational setting, and accordingly also reveals a reluctance to differentiate (Van Niekerk, 1987:24). When his cognitive education is neglected he may initially still prove to be willing to differentiate according to his ability. The inadequate disclosure of real facts by the education does not, however, grant the child a sufficient opportunity to really actualise and practice his intellectual potential by way of differentiation, as the proper

guidance and instruction are simply lacking. Inadequate intellectual education implies that the children of divorced parents are likely to fail to achieve the necessary opportunity to differentiate the potentialities and to "exercise" them in attaching real significance to the realities of living in practical situations.

Considering the fact that the child loves both his parents and would prefer them to remain "together", he is faced with a dilemma when they separate. Usually the children are awarded to the mother and she may "use" the children as "spies" when they visit their father. The mother is burdened with the everyday care and upbringing of the children and faced with economic restrictions, etc. whereas the father "collects" the children and then "returns" them after having treated them (presents, visits to the zoo, films, the amusement park, etc.). This impression of the father as the orientator to pleasant experiences has been referred to as the father being the "Disneyland parent". This situation makes it difficult for children to differentiate between the "reality" with the mother and the "enjoyment" with the father. Co-parenting is indeed a great challenge facing divorced parents.

(5) Inadequate objectivation

According to Mwanwenda (1990:63) objectivation is one of the major cornerstones of intelligence. Objectivation is a concept of reality which shows that a child understands that an object continues to exist irrespective of whether it is visible or hidden. When children are over-protected or rejected, or when too much is constantly expected of them they feel that they are not at total liberty to "let go" of themselves, their parents, other people and realities of life objectively. They are consequently unable to discover the factual nature of matters (Van Niekerk, 1987:23-24). If that which should be said, done and known is insufficiently modelled or taught to the children, they are not receiving adequate and real support toward eventually taking an objective stance.

Because children of divorced parents are often "kept in the dark" about the true reasons for the divorce, they need to be reassured and their feelings of guilt need to be dealt with. Objectivation is only possible if both divorced parents accept their responsibility toward the children and refrain from "using" the children as weapons against each other.

(6) Inadequate learning

According to Van Niekerk (1987:25) the educative dialogue is always a point where the subjective interpretations of an adult and a child intersect, and where short-circuits may occur. It is also clear that no child learns automatically. To be able to learn, a child must actively direct himself to the content emotionally and also involve himself intellectually. The affective mode of learning is sensing, also qualified as an accompanying or concomitant mode of learning. It is the consistent preparation and introduction to all cognitive modes of learning. It is the initial stage of becoming involved with the content where the child actually becomes aware of it.

The child's fund of experience reflects a hierarchy of values and significances, which reflect the way in which things have been meaningfully experienced e.g. stabile or labile in the affective sense, or cognitively organised or disorganised. These experiences which he has not meaningfully integrated or digested (usually manifested in terms of anxiety, uncertainty, insecurity and ignorance) constantly force themselves to awareness. In his efforts to learn, he experiences difficulties in breaking through these subjective moments of sensing in order to focus on the

material to be learned in an organised way (Van Niekerk, 1987:25).

According to Cantor & Drake (1983:96) many children of divorced parents are not likely to cope well in their learning as a result of stress acquired from the neglect of their divorced parents. Too many stresses at home such as continual parental hostility, being left alone at home or shuttling between two households can lead to the inadequate actualisation of the child's psychic life.

4.3.2 Relationship with Others

(1) Relationship with parents

The most important people in the child's life are his parents. They exert the greatest influence on the development or destruction of his self image. The child increasingly comes to see himself in the same light in which his parents see him and treat him. Parents have parental rights by virtue of being natural guardians of their children. The legal relationship of parent to child is composed of rights and duties (Maidment, 1984:22-23). According to Van Wyk & La Cock (1988:26) the relationship between the parents is the most important example on which children will model

their own intimate relationships as adults. The example of the parents teaches a child how to treat a spouse, how to solve conflict and how to show affection. The interaction between the parents determines the interactions in the family. If the parents have split but are still living together, the family is disorganised. If they are together but not in harmony (or if they are separated but not apart) the family cannot function as a nurturing unit, which is its main object.

According to Vrey (1984:73-76) the parents have authority and ideally provide the secure basis from which the child initiates other relationships. His increasing involvement with the world outside his home entails new perspective; parents are eventually seen as comparable to other adults. Van Niekerk (1990:26) maintains that family disorganisation is a major contributory factor behind the neglected child syndrome. According to Cemane (1984:9-11) the following types of family disorganisation are contributing to the neglected child phenomenon:

- * Sham families.

- * Families subjected to stress.

* Families overtaken by misfortunes.

* Families in the throes of a family tragedy.

When the marriage fails the assistance and guidance which should be given to the child on his way to adulthood takes an unfavourable course, giving rise to anxiety. This in turn acts as an impediment to the child in his becoming. His feelings of insecurity may lead to the development of a low self concept. Self-concept is the way the child views himself. It means how he sees himself in terms of strengths, weaknesses, personality, character, good qualities and bad qualities (Albrecht, Bhar & Goodman, 1981:22-25).

According to Brooks (1981:299) the main predictor of a good parent-child relationship following divorce is the parents' ability to relate to each other, to agree on discipline and to be consistent with children, who are then likely to "adapt well". When parents continue to be angry, bitter and distressed with each other, it is harder to establish an organised family life that could sustain the children's education.

It is therefore clear that children need both parents even though after separation or divorce this need can no longer be fulfilled within the marriage-setting. It

is not the actual separation or divorce itself which affects children in the long term but the way it is managed. Although marriage has ended in divorce, parenthood has not (Cox & Desforges, 1987:25-27). When the children feel loved and cared for by both parents even if apart, and both parents show their love in what they say and do, the children are unlikely to suffer serious difficulties in the long-term in terms of becoming. Van Wyk & La Cock (1988:95) maintain that this sharing of responsibilities for the family and household and providing companionship to the children by both divorced parents, is called co-parenting. To achieve this state of affairs former parents must work out a new relationship which is to the benefit of the children and not for themselves.

(a) Importance of these relations

The effect of a stable love base is far reaching. The child who can rely on parental love feels freer to take risks, to explore, find himself, try out his abilities, develop decision-making powers and openly compare alternatives, particularly as regards the choice of career. He feels free to make the inevitable mistakes without fearing that these will mean total rejection by his parents. Nor does he have the destructive guilt feelings suffered by children who are not really loved

by their parents. Clear educational support from parents in enforcing reasonable standards of behaviour, helps the child's self concept (Maree, 1990:41-43).

A child is constantly ascribing his personal meanings to these relationships with his parents and is emotionally vulnerable in this respect (Van Niekerk, 1987:8). The parent should, therefore, take special care in the course of his educative acts that the child will consciously know that he is able to learn and achieve, and that his personal worth is genuinely recognised. If this is not accomplished, the educational relationship is dysfunctional and this invariably has a negative influence on the child's progress towards adulthood.

(b) Errors in the parent-child relationship

According to Van Niekerk (1987:14-20) the following are the specific errors in relationships of the child's dysfunctional pedagogical situation:

- * Lack of security.
- * Obscured future perspective.
- * Affective or emotional neglect.
- * Rejection of the child.
- * The inadequate exercise of authority.

(i) Lack of security

If a child is not offered a guarantee of security by his parents, he is exposed to danger and no longer exists in close connection with the adult with whom he should have been allied by the shared goal of his own adulthood (Lubbers, 1971:55-56).

(ii) Obscured future perspective

According to Ter Horst (1973:39) if the future is obscured in the child's view, there is little to look forward to or to expect and there are no plans or task, however small, waiting to be fulfilled.

(iii) Affective or emotional neglect

When the educational encounter is lukewarm or is based on uncertainty, it cannot come to fruition. When the parent fails to grant the child the opportunity to experience trust and faith, he actually becomes a threat to the child. A child who lacks trust and confidence is labile or even impulsive in his emotional life. Wherever it is possible for a child to trust and to have faith in his parents, the relationship of understanding is also bound to fail because such parents do not really understand the child or what is

happening to him. They especially have little insight into the full implication of his distress (Le Roux, 1987; Van Niekerk, 1987).

(iv) Rejection of the child

A child can generally do very little to ensure that he will be lovingly accepted from the outset (Van Niekerk, 1987:11). He might as easily be rejected, despite all the potential that he may have. When a parent does not spontaneously accept, but in fact rejects a child, the latter immediately feels that he is not being accepted and is thought of as "unwelcome". He then experiences insecurity and anxiety. This intuitive knowledge eventually drives him to withdraw from the educational relationship, thus inhibiting any true encounter.

(v) Inadequate exercise of authority

Problems furthermore arise in the child's educational situation when authority is constantly wielded in any unsympathetic, inconsistent, loveless or dictatorial manner, but also when no authority is exercised at all (Kotze, 1972:54-56).

(2) Relationship with peers

Socialisation is the learning process related to the growth of social relationships and social behaviours which encourage the acceptable assimilation of the individual into society. Rules, customs, attitudes and other details of the culture are learned. Such learning is continuous. Children learn to act socially like children, adults like adults, parents like parents, the elderly like those who are old - just as the specific culture requires and expects. The forming of healthy relationships with others, siblings, peers and adults is basic to socialisation (Van den Aardweg and Van den Aardweg, 1988:217).

Every child desires love and acceptance and wishes to belong to a group. Relations with peers becomes more and more important as the child grows older (Vrey, 1984:73). His friends are both company and a sounding-board for his voice and opinions. The child's relations with his peers are important for self-actualisation. Vrey (1984:78-79) maintains that close friendship is the most important relationship a child can form with a peer. For the children of divorced parents friendship overts the torments of loneliness that can be experienced as a result of their parent's divorce. Unless there is an emotional bond of

intimacy, mutual concern and friendliness and a true knowledge of the other person, the child's loneliness is not relieved. Because of the possibility of this loneliness the child may seek the company of friends who may lead him astray and the co-parents must guard against this danger.

A well established sexual identity is needed before heterosexual relations can be formed. Three overlapping phases in a child's psychosexual development can be distinguished. Sexual identity is the first. The next phase is the acquisition of masculine or feminine skills - typical behaviour that becomes automatic, such as neatness and daintiness in girls or, playing with dolls, while boys enjoy rougher games. The third phase is sexlinked values, knowledge and attitudes, the latter being culturally determined to a considerable degree. Each of these developmental phases remains a distinct component of sexual identity, which acquires a new dimension during becoming. The boy-girl relationship is extremely important to the child's self-actualisation and self-reliance (Vrey, 1984:65). According to Cantor & Drake (1983:164) and Cox & Desforges (1987:89) the children of divorced parents are sometimes not likely to associate freely with their peers because of a low self-concept and anti-social behaviour which may have developed by the

stressful experiences which are a result of their parent's divorce.

4.3.3 Relationship with things and ideas

According to Vrey (1984:106-108) the child also has to orientate himself in a world of objects and ideas. Relations are formed by the assignment of meaning. This takes place to a large extent by means of manipulation and an understanding of ideas. The self is the centre of significance attribution. The initial meaning of what he can do with things and what they can do to him becomes more complex, but it retains its utility dimension. The personal meaning that a child gives to things has both a denotative and a utility dimension - and very often a dimension filled with affective overtones. These dimensions are and have Gestalt qualities. As the child grows older the utility dimension becomes less prominent while the more objective denotative dimension gains importance.

The child does not only encounter physical objects and people. As a person who lives among people he must have knowledge of concepts. Du Plooy & Kilian (1984:16-17) maintain that man lives in a world of concepts rather than a world of objects, events and situations. Figuratively speaking, the world is

experienced through a filter of concepts that need to be psychologically meaningful. The child has to orientate himself to concepts and as he assigns meaning so relations are formed. According to Vrey (1984:107) language plays an important part in assigning meaning to objects. The children from broken homes may be hampered in this regard because divorced parents may not have enough time to communicate adequately with their children. They also often do not give themselves enough time to "be with their children". This may handicap the children's language development. More often than not, the economical circumstances are always affected by the divorce. This affects the relationship with things. The children are "forced to make do with less." Examples include moving to smaller accommodation, less pocket money, less entertainment, etc.

4.3.4 Relationship with moral and religious values

Hendrikz (1986:142) states that the major purpose of religion and its teachings is to develop in young children a knowledge and acceptance of moral laws and rules of behaviour. The social and cultural group to which each child belongs has its own rules of morality. Morality development contains a clear cognitive component. The child becomes increasingly capable of

conceptualising and generalising most norms. Understanding moral concepts, the child is able to transcend the morality based on rules and achieve a morality based on principles. A principle embraces a whole spectrum of concrete situations.

According to Vrey (1984:181-183) one of the aims of education is to bring the child to a point where he supports the norms and values of his society from personal conviction. His culture contains moral, religious, social and other norms deriving from the corresponding values esteemed by the community. The totality of these values is subsumed in the way of life (philosophy) maintained by the community.

Due to the lack of proper upbringing by their divorced parents, these children may not have been well introduced into the norms and values of their society and as a result are not likely to conform well. Their actions of ascribing meaning, gaining insight into themselves, attaining the freedom to be responsible are then all inadequately actualised. In this regard the children from divorced families often seem not to have a real source of emotional security because the nuclear family has broken apart. Barnett (1980:56), Chandler (1991:44) and Wallerstein & Blakeslee (1990:3) maintain that the family is the scaffolding upon which children

mount successive developmental stages from infancy into adolescence. It supports their psychological ascent into maturity. When that structure collapses, the children's world is temporarily without support. A question that is often asked is: "Why did our God of love allow my parents to not want to remain together?" And also: "Why does He not help me to understand why this is happening to my parents?"

Many children have difficulty in reconciling religion with science, especially natural science. This supposed discrepancy is, of course, a myth. This is why the child must have educational support in order to understand that the mature scientist, like the mature believer, is humble. As science approaches the frontiers of knowledge, it becomes increasingly aware of the mystery of the unknown. When the scientist thus begins to speculate about meanings he is involved in a search not unlike that of a religious person who raises questions about ultimate meaning. Educational support that provides this knowledge safeguards the child against unnecessary doubts and efforts to reconcile the facts in artificial ways. Morbid guilt is harmful in many ways, not least in hampering self-actualisation by distorting the self-image. The Christian faith makes it possible for the child to confess his guilt and appropriate forgiveness by faith. This is one of many

ways in which a living faith promotes self-actualisation.

4.4 SYNTHESIS

A meaningful life-world is formed when the child by attributing meaning, forms relationships with himself, others, things/ideas and God. To attribute meaning to a relationship implies much more than understanding it. The quality of both meaning and involvement is determined by the child's subjective experiences, and both are components of self-actualisation which because of the need for educational assistance is guided actualisation. The child's relationships are therefore an expression of his life-world (Nel & Urbani, 1990:10).

It is evident from the discussion in this chapter that the children of divorced parents are not likely to constitute a meaningful and adequate life-world without assistance. The life-styles of these children are often an example of the outcome of disharmonious educational dynamics. It represents inadequate personality development, which although it took place through the child's own initiative is mainly the result of educational misguidance by parents.

The child's initiative stems from the need of every human being to be somebody and to become somebody. When unwelcomed like in the case of many children of divorced parents, he may develop a feeling of inferiority. According to Pringle (1980:35) approval and acceptance by others are essential for the development of self-approval and self-acceptance. Whether a child from a divorced family will develop a constructive or destructive attitude, in the first place depends on the parent's attitude to him. The fact that the children from divorced families more often than not find themselves in a situation of dysfunctional education, implies that their psychic-life is underactualised.

In the following chapter attention will be given to the support for these children and their parents.

CHAPTER 5

ACCOUNTABLE SUPPORT FOR THE CHILDREN AND THEIR PARENTS

5.1 INTRODUCTION

If children are to recover from the trauma of divorce, strategies for support must be established and the needs of the children understood (Engelbrecht, 1982:8). By supporting the parents to become effective co-parents the child is assisted. According to Van Schalkwyk, (1982:132) every supporting service for a child accomplishes a specific task in the interest of education: "..... supporting services are essentially educationally qualified." Ruperti (1978:112) calls supporting services organised help provided so that the "education occurrence" can run smoothly. Van Schalkwyk (1982:64) maintains that after the root of the problem and its causes have been determined, guidance must also be given to the parents as they are usually the main cause of the child's problem.

Accountable support for the children of divorced parents must therefore be viewed from the child's dependence on education. Accountable support for these children implies that the child must be given meaningful help so that the situation of dysfunctional

education in which he more often than not is caught up, may be rectified. This also implies that all presently available legislation that provides for the welfare of these children and structures for accountable support must be considered in context. These support systems may be divided into the following three phases:

- * Preventative support.
- * Support just before or at the time of divorce.
- * Support after divorce and continuing support.

5.2 PREVENTATIVE SUPPORT

5.2.1 School guidance programme

School guidance could be defined as *inter alia*, guidance for the individual in society, the development of his growth and development into a mature and well-functioning family man and an accepted member of his society (Kotze, 1992:203). The school guidance programme is a long-term preventive strategy which is aimed *inter alia* at providing education on family relationships and good parenting, coping skills, marriage and family life as well as on the resources available to help parents and their children on how to

cope with marital/family conflicts. Cox & Desforges (1987:103) suggest that teachers need basic counselling skills in order to guide pupils to progress in their personal development and to share their problems in time of hardship. Counselling is a way of helping a troubled person to find ways of behaving and responding more effectively to the difficulties and challenges within his or her life-world.

The school should not impart only academic knowledge, but also knowledge of life in general in order to enable children to grow mentally and physically. On leaving the sheltered domain of the school, children should ideally have all-round education to enable them to cope more competently with the sociological and psychological implications of society. Unfortunately such goals are not always met, and the tendency seems to be to concentrate on the cognitive aspects of development at the expense of the other equally important aspects (Cox & Desforges, 1987:103-104).

In considering a school guidance programme as a support system for children and their parents, it is important to note that educational-psychological support services within the Black Education Departments are virtually non-existent. This implies that at present a school guidance programme within the Black schools as a means

of rendering a support system for children and their parents is not readily available. However properly trained guidance tutors and school guidance programmes can render a crucial contribution as a support system for the children and their parents if it could be provided. Such a programme should include the following (Kotze, 1992; Brownell, 1992; Skoolvoorligtingstelsels, 1984; Naudé & Bodibe, 1990):

(1) General description

A syllabus in general school guidance is fraught with danger. At all costs the risk of imposing values in the curriculum which are unacceptable to groups of pupils who come from different economic groups, sex groups, ethnic groups, must be eliminated otherwise the syllabus as a whole will get a "bad name" and be rejected by the pupils. Norms and standards (the good personality or the loyal citizen) should not be prescribed. On the contrary, this is a syllabus where day-to-day problems of an age group, generation gap or a sex group, women's place in society, or a race group, protest and violence, can be aired in a positive and constructive manner. Apart from certain causes which may be considered necessary, the syllabus must be flexible and the choice of subjects from the syllabus can be left to the class and the guidance tutor. There

are also guidance subjects which deal with culture. These fall naturally into the field of general school guidance and specific spaces should be left for the school guidance tutor to pass on the heritage group cultures.

(2) **Aims**

The aims need to accommodate *inter alia* the following:

- * To help pupils to cope successfully with their learning and maturing problems at school.
- * To enable pupils to develop coping skills such as social skills, learning skills, communication skills, work skills and decision-making skills.
- * To help pupils to develop into mature, well functioning and competent members of society with values and life-goals which they have chosen freely with knowledge of the kind of person they can become and the kind of society they live in.
- * To assist pupils in the transition to adult status and to give them knowledge of sex, marriage and family responsibilities.

(3) Syllabus for general school guidance

General school guidance should be taught in primary and secondary schools.

(a) Syllabus for primary school guidance

A great deal of the education given to primary school pupils by their class teacher has always been personal and social awakening. It may well help to formalise the programme so that one is aware of the areas that should be covered. In some modern schools specially trained "counsellors" are in charge of the programme. The objectives of the primary school guidance syllabus and some selected sample headings include the following:

- * To develop special awareness and skills.
- * To develop coping skills for daily tasks.
- * To develop personal awareness and identity.
- * To develop protective skills for personal security.

(i) To develop special awareness and skills

Making friends; family and home; participation and contribution; school behaviour and activities; educational awareness; vocational awareness; greeting; sport; money; charities; time and punctuality; conduct and manners; caring for; sensitivity to others; cultural and religious awareness.

(ii) To develop skills for daily tasks

How to dress; being orderly; taking messages; looking after possessions; birthday parties; how to treat books; using the phone; personal cleanliness; care of clothes; asking for help; honesty.

(iii) To develop personal awareness and identity

Physical body and senses awareness; awareness of female or male roles; care for and development of the body; relaxing; exercising; feelings and emotions; expressing them and sharing them; being a member of a family; a member of a group; personality; how others see you; abilities; strengths and limitations; interests; names; beliefs; sensitivity to self and others; environment and nature.

(iv) To develop protective skills for personal security

Road safety; asking for help if lost; remember your name and address; behaviour in emergencies; fire and motor accidents; home accidents; following strangers; firearms; medicines; matches; open fires; impure water, bilharzia; rabies; electricity; swimming; keeping fit and healthy.

(b) Syllabus for secondary schools

In secondary schools guidance should follow the natural development pattern of the young, with self-awareness and social skills emphasised in standards five to seven. At the ages of ten to fourteen there is seldom realistic vocational awareness, and careers education is normally not very affective at this stage. From the age of fifteen pupils begin to see themselves as adults-in-being, and maturation, social consciousness and careers education is the natural programmer in guidance for standards eight, nine and ten. The objectives of the secondary school guidance syllabus and some selected sample headings include the following:

* Learn about yourself.

- * Learn about social competence and survival.
- * Learn about family organization.
- * Learn how to cope with change.

(i) Learn about yourself

To help pupils learn about themselves; to acquire a realistic picture of themselves; how they affect others through their character and behaviour; how they learn to cope with physical and mental maturation; the healthy personality; the mature person; self-analysis and self concept; personal problems and personal solutions; getting on with others; leadership; a fully functioning person; also use report material from careers guidance programme.

(ii) Learn about social competence and survival

To help pupils to develop into competent adults with coping skills such as social skills, learning skills and communication skills. Also to use report material from careers guidance programme on work skills and decision-making skills. Getting on with other people; earning the respect of others; communication; keeping informed; using leisure time well; the planned use of

money; everyman's legal problems; smoking and drinking.

(iii) Learn about family organizations

To assist pupils in the transition to adult status and give them knowledge about sex; marriage; family organization and child upbringing. Living in a family; the role of the father, mother and children; attitudes to each other and sharing the work in the home; bringing up children; adolescence and relationships with parents; meeting the opposite sex; dating; family planning; legal advice for the family; culture and religion learned in the home.

(iv) Learn how to cope with change

To teach pupils how to deal competently with change in a fast moving world, and in particular with transitional change from school to work and from school to a higher education.

5.2.2 The role of the divorce lawyers

According to Coogler (1978:85-86) and Wasserman (1992) the operation of any marital mediation service requires an overview of professionals trained in law and the behavioral sciences. In recent years, more lawyers

have begun to seek training in the behavioral sciences as a complement to their legal training, but those with substantial training and experience in the behavioral sciences are still a rare breed. The lawyer's role with respect to a marital mediation service not only involves the overview of client services but also requires continuous liaison with others in the legal profession.

If the petitioner instructs a lawyer to act for him or her, the latter is required to certify whether or not he has discussed with the petitioner the possibility of a reconciliation between estranged spouses. The object of this provision is to ensure that parties know whether to seek guidance when there is a sincere desire for a reconciliation. It is important that reference to a marriage guidance counsellor or welfare officer should not be regarded as a formal step which must be taken in all cases irrespective of whether or not there is any prospect of reconciliation. Most lawyers of repute will presumably discuss the prospects of reconciliation with their clients before launching divorce proceedings (Broomley & Lowe, 1987:210).

This out-of-court conciliation is independent of the court in the sense that parties are not referred to it by the court and a conciliator's services are available

to them before they embark on litigation. The conciliators are qualified social workers or marriage guidance counsellors, and most couples are referred by lawyers (Gori, 1992; Vezi, 1992). The chances of success of out-of-court conciliation are greater because the parties are more likely to resort to it before they take up entrenched positions. One of its weaknesses is that there is no guarantee that full and accurate information will be available about the parties' financial position; it is therefore imperative that the parties' lawyers should accompany them to give advice and, if necessary approve proposals put forward. Conciliation is likely to be successful only if statements made by both parties are to be regarded as absolutely privileged. No statement made in the course of effecting a reconciliation may be put in evidence without the consent of the spouse who made it. It is strongly urged that this rule should be extended to statements made in the course of conciliation (Broomley & Lowe, 1987:215-216).

5.2.3 Welfare Agencies

(1) The church welfare service

A wide variety of activities and programmes organised by the church such as religious, educational, cultural,

welfare and recreational activities contribute to the improvement of the quality of life of the individual, and of marriage and family life. The individual, married couples and families benefit directly or indirectly from these activities, which can be divided into three categories (Harvey, 1987:695):

- * Preparation for marriage and family life.
- * Marriage enrichment.
- * Family enrichment.

(a) Preparation for marriage and family life

This category refers to the occurrence of preparing people for their responsibilities and roles in marriage and family life. In this occurrence practical relationship issues are discussed such as the nature and essence of marriage according to Biblical norms and bonds linking the couple, self-development, interaction with others, skills, handling of conflict and stress, guidance programmes and counselling and enrichment on individual or group basis. Programmes may vary from informal to specialised programmes. The target groups are young people who have left school and couples contemplating marriage (Lawin, 1980:183; Van Staden,

1984:51).

(b) Marriage enrichment

Marriage enrichment is defined as measures taken to improve the quality of the relationship between marriage partners (Terminology, 1984:71). Marriage enrichment programmes include informal conferences organised with the congregation with a view to strengthening and enriching existing marriages. This normally takes place in a group setting. Normally the whole family is involved and a carefully planned programme is followed. What is known as the "Marriage Encounter" programme is very popular in certain denominations e.g. Roman Catholic Church, Anglican Church; and the Methodist Church (Steyn (ed.), 1987:826-828; Zwane, 1992).

According to Otto (1976:13) "..... marriage enrichment programmes are for couples who have what they perceive to be fairly well-functioning marriages and who wish to make their marriages even more mutually satisfying." Marriage enrichment thus aims at enhancing the quality of relationships in already sound marriages. The focus is on identifying and strengthening the positive qualities in the partners and in the marriage relationship and on the development and growth of each

partner.

(c) Family enrichment

Family enrichment is often used as an all-embracing concept covering individual, marriage, and family enrichment (Harvey, 1987:697). It is, however, considered a separate component with its own unique characteristics. Family enrichment may be defined as measures taken to improve the quality of the relationships between members of a family (Terminology, 1984:21). Family enrichment programmes are generally concerned with enhancing the family's communication and emotional life - the parents' sexual relationship, personal growth, and child-rearing practices as well as parent-child relationships - with fostering family strengths and the development of family and individual potential while actively involving the children as an ongoing part of the programme.

According to Lawin (1980:73) the basic concept of family enrichment implies that there is an ongoing unit of persons in functioning relationships that can be strengthened and facilitated to move to greater integration, maturity and wholeness. Family enrichment thus aims at enhancing the quality of already healthy family life, focusing on strengths, communication

skills, relationships, positive handling of conflict and responsibilities within the family and social contexts. Marriage and family enrichment programmes require skills, training and experience, and should be presented only by carefully selected and trained professionals in this field. In South Africa these programmes are presented by churches, welfare organisations and religious organisations. Programmes in general include marriage and family enrichment courses, parent guidance courses, and courses for engaged couples.

5.3 SUPPORT JUST BEFORE OR AT THE TIME OF DIVORCE

5.3.1 The role of the school

In the early stages or during the process of divorce, schools can provide complementary parenting if the quality of parenting at home is temporarily diminished as the parents respond to the crisis in their lives (Cox & Desforges, 1987:112). This can take a variety of forms depending on the age of the child, type of school and the dedication of the teacher. It may involve extra attention from a teacher who is prepared to hear a child's views, or praise a piece of work or activity. Children quickly respond and appreciate these small attentions often taking the initiative to

seek out the teacher concerned at the end of the day for further reassurance. This assurance could be verbal or physically given in the form of a hug, or cuddle or a kiss before going home. A communication and support system should be established for all staff members for the sharing of any anxieties they may have detected about a child (Van der Merwe, 1993).

It is important that teachers should be aware of the effects of a disturbed family on the children. Knowing what is expected helps the teacher to distinguish between the normal and pathological responses to the separation and helps evaluate behaviours upon which interventions can be based. The teacher who anticipates a normal grief period that includes denial, anger and depression will react differently from one who does not expect such responses. Equipped with such knowledge about the children from divorced families, the teacher can better evaluate the problem, assess the responses, help parents to help their children and know when and how to intervene (Cantor & Drake, 1983:1).

Teachers should also report such cases to the guidance counsellor/tutor who will interview children with family problems so as to compile a record of them and submit it to the principal. The principal has a right to invite such parents to an educational programme

organised by the school so that the guidance tutor/counsellor could counsel these parents and remind them that although they are in the process of divorcing, they should not overlook their parental roles. The guidance counsellor will then interview the parents and inform them of their children's behaviour and progress at school. In most cases such disturbed children do not perform well at school (Cantor & Drake, 1983:3-4; Cox & Desforges, 1987:12).

5.3.2 The role of the "Divorce Court Counsellors"

A divorce court counsellor may either be a lawyer, a social worker or another professional person employed by the state for the specific purpose of counselling parents before the final divorce is granted. The divorce court counsellor is responsible for individual counselling of parents and their children. How well children become orientated during this occurrence of divorce depends largely on the responsible and positive orientation of the parents (Engelbrecht, 1992:3). The period immediately before and during divorce is a very difficult time for parents and their children and this is the time when divorcing parents must attempt to mend their broken lives. Feelings of relief may if no support is given, soon turn to depression. Accepting the fact of single parenting is burdensome, bewildering

and exhausting (Bovey, 1991:38-40). Individual counselling and family therapy are effective in preparing parents and children to cope with the inevitable changes of life (Parkinson, 1987:106-109).

Separating and divorcing couples are very conscious of the way power is allocated between them, subjectively and objectively (Haynes, 1981:46; Parkinson, 1987:93). The potential loser in this power struggle may turn to conciliation in the hope that it will tip the scale in his or her favour. The initial stage of convening conjoint or couple meetings should therefore be seen as the first stage of conciliation. It needs to be planned with great care to avoid creating collisions before the central part of the work gets under way. Whitaker (1977:18) suggests that two "battles" take place in family therapy which he called the "battle for structure" and the "battle for initiative". In conciliation these battles start when the help-seeking parent tries to enlist the conciliator as a personal ally, rather than as a neutral resource for the family as a whole.

Winnicott (1977:163-164) emphasises the importance of social workers communicating directly with parents and their children and not simply working for them. The actual presence of the social worker reduces isolation

and loneliness, and communicates concern and support. The social worker may be the only person apart from the child who is in direct contact with both halves of the split family. Children may be relieved to discover that someone else is sharing this stressful role of go-between and knows how it feels.

According to Howard and Shepherd (1982:73) and Guise (1983:58-60) parents and children should always be seen together from the outset, particularly where children have become triangulated into parental conflict.

The divorce court counsellors are responsible for the development and implication of an individual and group based counselling programmes. These programmes are fundamentally aimed at explaining and preparing the parents to be effective and responsible co-parents.

5.3.3 Welfare agencies

(1) Child Welfare Services

When children have emotional problems subsequent to parental disputes, they frequently come to the attention of child welfare officers, mental health professionals in schools and in private practice (Ramiah, 1992:1). There are a number of ways to

intervene therapeutically with these children, including family, individual and group therapy. The determination of the therapeutic modality will depend upon the interaction of several variables. Child welfare services are advisable when the problems in the child seem to arise from continued family conflict or family avoidance of issues. In order to engage in this type of support the parent's willingness to become involved needs to be assessed as well. Individual support can be used when the child manifests his or her problems more intraphysically than interpersonally. An example is the child who withdraws rather than acts out with other family members. Individual therapy may also be used in situations where the family atmosphere is too highly charged to allow for effective treatment together as a family (Cantor & Drake, 1983:53; Ledderbogge, 1992).

(2) The church welfare services

Pastoral counselling during divorce with parishioners who have serious marital problems and crisis intervention by means of home visits followed up by regular counselling are very important. These cases especially demand the pastor's understanding of his own limitations and sensitivity as well as insight in knowing when and to whom a couple can be referred.

From time to time some denominations organise seminars and symposia where various aspects of marital life are discussed. These seminars are usually led by prominent professional people who lecture or work in this field (Steyn (ed.), 1987:821).

Some churches also provide specialised services. The clergy may refer difficult cases to pastoral centres for more specialised attention and pastoral care. According to Lombard (1987:827) these churches operate pastoral care centres in the following places:

- * Ned. Geref. Kerk: In Johannesburg, Pretoria, Cape Town, Bloemfontein, Klerksdorp and Belville.
- * Hervormde Kerk: In Pretoria.
- * Apostolic Faith Mission: In Johannesburg.
- * Roman Catholic Church: In Johannesburg.

These centres offer specialised psychological services and are staffed by psychologists registered as either counselling psychologists or clinical psychologists. Some of these centres offer a team approach to the treatment of marital problems. Such a team comprises psychologists and social workers specialised in

different fields and with various approaches such as individual therapy, group therapy and family therapy (Lombard, 1987:828; Kotze, 1991).

5.4 SUPPORT AFTER DIVORCE AND CONTINUED SUPPORT

The school and the Social Welfare Agencies need to work together by organising postdivorce educational programmes as a continuing support for the children and their parents after divorce.

5.4.1 The role of the school

(a) The teachers

School teachers in their daily contact with children are in the best position to detect stresses in children which may manifest themselves in many ways. According to Engelbrecht (1992:9-11) the school teacher could help in the following manner:

(i) Know your child

Children of divorced parents are usually not eager to talk about their family problems for fear of being perceived as different. It is a teacher's responsibility to identify children of divorced parents

and support them.

(ii) Talk about feelings

Two emotions are common to all "children of divorce": anger and sadness. Guilt, grief, loss, helplessness, loneliness, rejection and anxiety are also common emotions and children need to know that it is all right to have these feelings and that they are not alone.

(iii) Make children aware that they are not alone

Teach children about the many different types of family structures in today's society by letting the children make individual booklets about families.

(iv) Bibliotherapy

Using fictional books to help children through difficult times is not a new strategy for teachers. Reading books like "Dinosaur's divorce" in grade 1 and 2 classes enables the teacher to reach everyone - those who are dealing with divorce on a personal level and other children who can always benefit from a lesson in understanding and kindness.

(v) Modify your language

Be sure home correspondence, assignments and school events allow for the variety of family structures represented within the classroom as parents and children can experience a great deal of personal embarrassment due to unthinking school personnel.

(vi) Be tolerant of behavioral changes

The majority of children trying to cope with divorce experience a change in behaviour and an increase in anxiety, restlessness, decreased concentration and day dreaming may be observed. The change may be immediate or gradual and teachers must be patient with these children and deal with each case individually.

(vii) Keep communication open with parents

For the child's sake, it is important to make the extra effort necessary to keep parents informed of what is happening at school.

(b) The guidance tutor

In considering the guidance tutor as a supporter of both parents and children, it is important to note that

at present most of the Black schools do not have guidance tutors, and those that do exist are very often not professionally qualified to handle welfare related problems in school (Phewa, 1992:135-136). According to Mthembu (1992) the principal is usually involved with administrative duties and has neither the time nor the opportunity to supply guidance to these children and their parents, and as a result there is no one to identify or diagnose the children's problems and refer them for specialised attention. This implies that at present guidance programmes within the Black schools as an accountable support system for parents and their children would not be practicable. However, the fact remains that the guidance tutor can render crucial support for these children (Van Rensburg, 1991:185).

The duty of the guidance tutor is to give special attention to children in need of care since many teachers fail to render that help because their efforts are mainly on the transfer of knowledge (Phewa, 1992:137). The guidance tutor can invite parents and give them individual counselling. He or she may even give them some guidance on how to continue to be parents to their children even though the other parent has left. Engelbrecht (1992:10-11) maintains that a guidance tutor would be involved with all forms of psychotherapy with children which involves acceptance

and clarification of feelings, assessment of cognitive ability and support for more effective problem solving.

In developing a school-based intervention model for Black schools, various approaches need to be tried and evaluated. Teachers, college lecturers, school principals and members of the Educational-Psychological Service must be involved. The model which is described in this paragraph will give proper recognition to the skills of teachers and specialist personnel and provide real opportunities for meaningful professional partnership and increased accountability. The formal guidance process discussed in this section is concerned with the search for solutions to those more difficult problems for which referral to an educational specialist may be the only remaining option. Whenever a teacher is unable to solve a problem, the guidance tutor will be directly involved. He or she will examine the record of pre-referral strategies and attempt to formulate new approaches where appropriate or arrange for specialist intervention for those cases where school resources are inadequate.

5.4.2 The church welfare services

Religious institutions can offer parenting programmes for divorced parents. Zwane (1992) and Lombard

(1987:821) maintain that when people seek help with a marital problem, they are more likely to turn to a member of the clergy than a psychotherapist. By offering the group experience through a religious organisation, the "halo effect" of the setting is capitalised upon. Clergy with training as pastoral counsellors are potential group leaders. No professional worker in the community is more privileged than the pastor in having a close meaningful professional counselling relationship with the people he serves. He marries them, guides them, cautions them and comforts them. They come to him for guidance, consolation and assistance in growing emotionally and spiritually towards religious maturity. He is therefore a very important link and comforter before, during and after divorce. His continuing support cannot be over-emphasised (Lombard, 1987:826; Gori, 1992; Zwane, 1992).

5.4.3 **FAMSA**

Famsa is in an excellent position to offer group divorce courses to parents and their children (Kalis, 1992). These courses are organised almost every month. In these courses couples are helped to look at different dimensions of the effects of divorce on the children and on the family as a whole (Ramia, 1992).

Couples and divorced individuals are encouraged to share some of their experiences of divorce in small discussion groups. They are also encouraged to give their views and voice their fears of what they have experienced and give suggestions as to how they think divorce could be handled. The aim here is to make couples realise that sharing feelings and problems with other people often make feelings more manageable.

According to Mack (1992), Ramia (1992), Engelbrecht (1992) and Kalis (1992) (FAMSA) deal with the following topics:

- * You are still a parent.
- * How to be a good parent.
- * Handling children's emotional reactions to divorce.
- * Handling custody and visitation problems.
- * Handling problems associated with parental dating and remarriages.
- * Dealing with one's own feelings about marriage, divorce and parenting.

- * Maintenance

- * Children's responses to divorce.

- * Co-parenting.

5.4.4 Self-help groups

A group approach to divorce provides parents with an opportunity to establish a new support system from among the other participants whom they see as like themselves. Hearing that other parents have the same or similar problems is reassuring (Cantor & Drake, 1983:20). The group is an arena for discussing problems and situations that are common to divorced parents. Self-help groups may help to unlock particular complex situations in which divorced parents are involved. If key parents are brought together (divorced parents) they may gain better understanding of each other's perspective of divorce and this increased understanding may produce better decisions and greater commitment to make them deal with their distressful situations and support for the children. Dinmock and Dungworth (1985:103-105) maintain the importance of structuring these meetings so that they are not simple encounters or collisions between disconnected individuals. The contributions made in

these groups should reflect relative degrees of responsibility in relation to the child who is the focus of concern.

5.5 SYNTHESIS

According to Van Schalkwyk (1982:32) every supporting service for children accomplishes a specific task in the interest of education. Supporting services are organised help provided so that the educational occurrence can run smoothly. The children of divorced parents often find themselves in a dysfunctional education situation. Accountable support for these children implies that they must be given meaningful help so that the situation of dysfunctional education in which they find themselves may be rectified.

Some data indicate that the stress experienced by children during and after parental divorce is not primarily attributed to the break-up of the family as such but rather to the turmoil of parental conflict. The removal of tension and fear from the home environment subsequent to divorce may actually enhance child development. A number of organisations are involved in rendering some kind of accountable support for the divorced parents and their children. It can thus be concluded that the following support systems

are involved:

- * Preventative support.
- * Support just before or at the time of the divorce.
- * Support after divorce and continuing support.

CHAPTER 6

SUMMARY AND RECOMMENDATIONS

6.1 SUMMARY

6.1.1 Statement of the problem

When parents get divorced the children more often than not experience distress and if not supported soon find themselves in a dysfunctional education situation.

6.1.2 A psychopedagogical perspective

Although both the adult and the child are to be held responsible for the success of the child's education, the adult is the one who should mainly be called to account for any dysfunction in the dynamics of the upbringing. When the adult, who is the more responsible person, does not take care that the conditions for adequate education are met, the child is usually affectively, intellectually and morally neglected. It is not suggested that his neglect is always intentional. It may for instance happen that the adult's appeal to the child is not sufficiently clear and unambiguous, and is consequently misunderstood. This example does, however, imply that

the pedagogic relationship of understanding is not being adequately constituted. If any of the pedagogic relationships of trust, understanding and authority are absent from the pedagogic situation, it will result in a dysfunction in the dynamics of the education situation. The children of divorced parents thus often find themselves in this situation of dysfunctional education. Without sufficient participation of an adult in the dynamics of the education situation, the essential meaning of education is not fulfilled because these children are not involved in an intimate relationship with an educator (parent) who focuses on the child's adulthood. When an educator and a child communicate inadequately all the acts of upbringing itself are necessarily performed inadequately. The pedagogically inadequate actualization of the child's psychic life is the inevitable result.

A distressful education situation gives rise to experiences fraught with unfavourable meanings for the child e.g. with feelings of extreme and uncalled for anxiety, loneliness, insecurity, helplessness and uncertainty. The child's level of development does not in this situation coincide with his attainable level. Guidance towards the actualization of his psychic life within the education situation is then inadequate. A dysfunction in the dynamics of upbringing is therefore

clearly brought about by both the child's inadequately actualising his psychic life, and the educator's inadequately supporting him. The child is consequently impeded in his progress towards adulthood. Dysfunctional education therefore *per se* implies that the child will suffer an impediment with regard to his development.

Seen pedagogically, the children of divorced parents under-actualise their psychic life. This directly pertains to the modes of their exploring, emancipating, distantiating, objectivating and differentiating, which are in the same event inadequately actualised in terms of the pedagogical norm. They are indeed in this way obstructed in their progress towards adulthood. The adult's "neglect of duty" especially lies in his failure to carry out the educative task as he ought to, and consequently allowing the fundamental pedagogical structures to be inadequately realised.

The absence of specific ethical or moral factors in the educational setting could also hamper the children's education. The lack of educational dialogue between the children and their divorced parents is one of the major factors that short-circuit the dynamics of the educational situation.

From a psychopedagogical perspective the children of divorced parents find themselves in an educational relationship which is dysfunctional. Dysfunctional education implies that these children's psychic lives are under-actualised. This under-actualization of the psychic life will eventually result in:

- * Inadequate exploration.
- * Inadequate emancipation.
- * Inadequate distantiation.
- * Inadequate differentiation.
- * Inadequate objectification.
- * Inadequate learning.

6.1.3 A perspective on Zulu family life

The Zulu people in traditional society is possibly best understood if discussed against the background of traditional and family life. By "Zulu" is meant that group of Black African people who have their own unique language, customs and history that differs considerably from those of the other Black people in South Africa.

Traditionally it was customary for marriage arrangements to be concluded by the parents and the couple only informed afterwards.

It must not be assumed, however, that in arranging marriages the parents acted without regard for their children's interests or inclinations. Among the Zulu people pre-marital sex relations were limited to couples who intended to marry.

Among the Zulu people for a man to establish himself as a woman's legal husband and the legal father of the children, he has to pay "ilobolo" in the form of cattle, although nowadays money is also accepted. The payment of "ilobolo" does not, however, make the wife her husband's "property" or place her in a relationship of servitude to him. Marriage among the Zulu people can be called a *rite de passage* for the couple concerned, by means of which both are transferred from the group of unmarried to that of the married.

The first rite in the aggregation of the girl and the fixing point in the wedding ceremony among the Zulu people, is the slaughtering of the cow (umqholiso) in honour of the bride. The final rite of the bride into her new kraal is that she cuts the dung to show that she is willing to eat the meat of the kraal. The bride

is then fully aggregated into her new group and her husband is recognised as having a higher status than before, for he has then the right to associate with the married men.

According to Urbani (1992:4) parenthood involves obeying one's calling in respect of the child entrusted to one - to mould him into an integrated personality according to his unique nature, to prepare him to take his place in society, attune him to true freedom and responsibility, supported by and directed towards faith, hope and love.

De Haas (1984:278) and Zulu (1992) maintain that traditionally the Zulu people sought divorce only as a last resort. The attitudes of the Zulu people towards divorce were negative and whilst it was recognised that the divorce did occur, its occurrence was viewed with disapproval. According to the Zulu people divorce showed that a woman had failed as a wife and she was seen as a "misfit" (idikazi) and an unending stigma of failure was attached to her. It was customary for the Zulu people to resolve marital conflicts within the family. The aim was to cause the couple to reconcile rather than to divorce.

Since the end of the second world war there has been a

great intensification of modern influences among the Zulu people. They have experienced the impact of alien politics and religion, of industrialization and of various other factors which have shaken the foundation of their family life. This has resulted in widespread disintegration of the family bonds among the Zulus which, in many cases has resulted in divorce, which was traditionally not experienced.

According to Van Wyk & La Cock, (1988:45-46) and Gori (1992) the following are some of the grounds for divorce:

- * The spouses are physically and psychologically incompatible.
- * The husband drinks excessively and continuously assaults his wife.
- * Adultery.
- * The wife/husband has numerous extra-marital relationships.
- * The spouses are no longer living together as husband and wife.

6.1.4 The child's experience of divorce

According to Wallerstein & Blakeslee (1990:120) the divorce tears families apart, wrenches children from parents, upsets the emotional security of adults and children alike and can leave bitterness that persists for years. A study of the children of divorced parents' world of experience implies learning about what they experience and how they experience their world and the meaning that they attach to it. Separation of a child from a parent, with whom he has developed attachment bonds could cause acute stress reactions of protest, despair, detachment and long-term emotional or behavioral disorders that may last for extended periods (Maidment, 1984:167). The disturbed relationships in the life-world of the children of divorced parents could however result in the following (Engelbrecht, 1992; Steyn (eds), 1987; Van Niekerk, 1987; Van den Aardweg and Van den Aardweg, 1988):

- * Inadequate exploration.
- * Inadequate emancipation.
- * Inadequate distantiation.
- * Inadequate differentiation.

* Inadequate objectification.

* Inadequate learning.

The most important people in the child's life are his parents. They exert the greatest influence on the development or destruction of his self image. The child increasingly comes to see himself in the same light in which his parents see him and treat him. The effect of a stable love base is far reaching. Clear educational support from parents in enforcing reasonable standards of behaviour, help the child's self concept (Maree, 1990:41-43). If a child is not offered a guarantee of security by his parents, he is exposed to danger and no longer exists in close connection with the adults with whom he should have been allied by the shared goal of his own adulthood.

According to Vrey (1984:181-183) one of the aims of education is to bring the child to a point where he supports the norms and values of his society from personal conviction. His culture contains moral, religious, social and other norms deriving from the corresponding values esteemed by the community. Due to the lack of proper upbringing by their divorced parents, these children may not have been well introduced into the norms and values of their society

and as a result are not likely to conform well. It is evident from the discussion in this chapter that the children of divorced parents are not likely to constitute a meaningful and adequate life-world without assistance. The life-styles of these children are often an example of the outcome of disharmonious educational dynamics. They represent inadequate personality development which although they took place through the child's own initiative are mainly the result of educational misguidance by parents.

6.1.5 Accountable support for the children and their parents

According to Van Schalkwyk (1982:132) every supporting service for a child accomplishes a specific task in the interest of education: "..... supporting services are essentially educationally qualified." Accountable support for the children of divorced parents must therefore be viewed from the child's dependence on education. Accountable support for these children implies that the child must be given meaningful help so that the situation of dysfunctional education in which he more often than not is caught up, may be rectified. These support systems may be divided into the following three phases:

- * Preventative support.
- * Support just before or at the time of divorce.
- * Support after divorce and continuing support.

Cox & Desforges (1987:103) suggest that teachers need basic counselling skills in order to guide pupils to progress in their personal development and to share their problems in times of hardship. At present a school guidance programme within the Black schools as a means of rendering a support system for children and their parents is not readily available. According to Coogler (1978:85-86) the operation of any marital mediation service requires an overview of professionals trained in law and behavioral sciences. The lawyer's role with respect to a marital mediation service not only involves the overview of client services but also requires continuous liaison with others in the legal profession. Most lawyers of repute will presumably discuss the prospects of reconciliation with their clients before launching divorce proceedings (Bromley & Lowe, 1987:210).

Premarital counselling programmes are organised by the church in order to orientate the couples to marital life. Marriage enrichment programmes include informal

conferences organised with the congregation with a view to strengthen and enrich existing marriages. In the early stages or during the process of divorce schools can provide complementary parenting if the quality of parenting at home is temporarily diminished as the parents respond to the crisis in their lives (Cox & Desforges, 1987:112). A divorce court counsellor may either be a lawyer, a social worker or another professional person employed by the state for the specific purpose of counselling parents before the final divorce is granted.

When children have emotional problems subsequent to parental disputes, they frequently come to the attention of child welfare officers, mental health professionals in schools and in private practice. Pastoral counselling during divorce with parishioners who have serious marital problems and crisis intervention by means of home visits followed up by regular counselling is very important. The school and the Social Welfare Agencies need to work together by organising post-divorce educational programmes as a continuing support for the children and their parents after divorce. Famsa is well equipped to offer group divorce courses to parents and their children. A group approach to divorced parents provides the members with the opportunity to establish a new support system from

among the other participants whom they see as experiencing similar problems.

6.1.6 Aim of this study

The aim of this study was the following:

- * To describe the life-world of the children of divorced parents from a psychopedagogical perspective at the hand of relevant research literature.
- * In the light of the findings obtained from the literature study, to establish certain guidelines according to which accountable support can be instituted to meet the needs of the children of divorced parents

6.2 RECOMMENDATIONS

6.2.1 Educational-psychological support services

(1) Motivation

According to Van der Merwe (1993), the guidance tutor is the person closest to the child that needs support. He knows the children because he works with them in

group counselling sessions regarding personality developments, coping with stress, subject choices, study skills and career possibilities. In this way students are encouraged to share discussions which they cannot share with their teachers. Even shy children are given the opportunity to share in the discussions and get to know other opinions. They feel free to come to the counsellor for advice and even with family problems.

There is therefore a great need for *Educational-Psychological Support Services* (EPSS) in the Black schools since these do not exist at the present moment. The *KwaZulu Department of Education and Culture* should be structured in such a way that there is a *Director of Education* (serving under the *Executive Director of Education*) who would be in charge of the *Educational-Psychological Support Services* for the Department.

Under this Director there should be at least four Deputy Directors who would be responsible for supervising the units (to be called *Educational Psychological Support Service Units: EPSSU's*) that would be established in *each and every* one of the present twenty-five Circuits of the Department of Education and Culture. The number of *EPSSU's* per

Circuit could be decided by the number of schools in each Circuit. Although these Units would function in close co-operation with the *Circuit Inspector*, it is essential that they should select their own Chairperson (could alternate) as a Unit that would liaise directly with the *Circuit Inspector*. The Units (*EPSSU's*) should be accommodated in any of the buildings within the premises of the Circuit Office. In each Unit there should be the following specialist educators: a *School Social Worker*, an *Educational Psychologist*, a *Speech Therapist*, an *Orthopedagogician*, an *Orthodidactician* and a *Vocational Guidance Specialist* who would serve the schools in their respective Circuits. In each school there must be a school *Guidance Programme* and a properly qualified *Guidance Tutor* who would be in charge of the *Guidance programmes* in the school.

All teachers who identify a child in distress in their respective classes should contact the *Guidance Tutor* who would then assist the child concerned. If it is a serious case the *Guidance Tutor* would report the matter to the *Headmaster* who would in turn inform the *Circuit Inspector* who will then request the *Chairman of the Unit* with his *Specialist Educators* (a *School Social Worker*, an *Educational Psychologist*, a *Speech Therapist*, an *Orthopedagogician*, an *Orthodidactician*

and a Vocational Guidance Specialist) to deal with the case. Writer is of the opinion that even the disastrous matriculation results could also be a product of the lack of such guidance services in the Black schools, especially in this transitional era during which most children seem to be confused as to what their roles are, especially with regard to teaching-learning situations. Such *Educational-Psychological Support Services* would be of great assistance in counselling school children and their parents towards an acceptable culture of upbringing and learning.

(2) Recommendations

The recommendations are that:

- * Educational-Psychological Support Services (*EPSSU*) must be established and vigorously developed in the KwaZulu Department of Education and Culture.
- * Educational-Psychological Support Service Units (*EPSSU*) must be established in each and every one of the twenty-five Circuits of the Department of Education and Culture.

- * School guidance programmes must be introduced in all schools.
- * School social workers must be properly trained and appointed to offer guidance programmes in schools.

6.2.2. Divorce court counselling

(1) Motivation

A divorce Court Counsellor (DCC) may be either a social worker or any other professional person employed by the state for the specific purpose of counselling parents before the final divorce is granted. The first point of contact between individuals wishing to get divorced and the court may be the optimum time to refer them to the Divorce Court Counsellor for crisis-orientated counselling since informal discussions at this stage when one partner decides to initiate a divorce may be more helpful to the families than formal court hearings (Parkinson, 1987:140; Coogler, 1978:24-25). The aim here is to try to get couples to reconcile under the guidance of a *Divorce Court Counsellor*. The *Divorce Court Counsellor* who is trained in his or her job will apply his or her skills to the best advantage of the couple with a view to getting them to reconcile. If the couple is able to reach a mutual agreement, it

would mean that the problem may have been eased or at least clarified thus avoiding divorce which may cause trauma to the lives of the children.

Conciliation calls for interdisciplinary knowledge and skills which go well beyond the limited training resources available to most agencies. In many areas conciliation schemes have developed from joint initiatives taken by judges, registrars, solicitors and social workers. Just as children need two parents who are able to work together, families also need divorce counsellors who understand each other's perspectives and concerns (Cantor & Drake, 1983:53-55). Divorce Court Counsellors can respond to pre-court referrals as well as taking formal referrals from the court itself.

(2) Recommendations

The recommendations are that:

- * Divorce Court Counsellors (DCC's) must be trained social workers and employed by the Department of Justice.
- * Relevant counselling programmes to be offered by the Divorce Court Counsellors must be developed.

- * Attendance of the above programmes must be made *mandatory* before the final divorce order is granted for couples with children.

6.2.3 Further research

(1) Motivation

The basic needs of every child is an environment which includes both parents - parents whose interests and attention supply the love, confidence and guidance so necessary to the development of a normal child. Due to the legacy of apartheid, rapid urbanisation, the population explosion, the norm and identity crisis, industrialisation and often bewildering technological advances, many of our Black families have been subjected to severe strain. Family life has been severely disrupted. Politisation, violence and family disorganisation are just some of the phenomena parents and teachers are faced with. The struggle for democracy, the establishment of a culture of learning and a secure and loving family environment are all unique and urgent areas of research in the new South Africa.

(2) Recommendation

The recommendation is that:

An in depth research study concerning the children of divorced parents must be conducted.

6.3 FINAL REMARK

It is hoped that this study will be of value particularly to the various Educational and Welfare Departments with regard to meeting the needs of both the children of divorced parents and their parents. It is also hoped that the study will contribute towards brightening the perspective future of these children and their parents.

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